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The Gospel Messenger.

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NEW YEAR THOUGHTS.

WE [illegible]OME new year of grace, 1894. As we step over [illegible] threshold of the new year, may all of our hearts be filled with gratitude, remembering that through grace we enjoy the privilege. And as will be our abiding trust in the Great Source from which our supplies come, so will the year 1894 be to us. God will give as we believe, as we appreciate, as we need and as we ask. And as we enter the new year we want to do it intelligently, having within sight, a sure foundation upon which [illegible]an place our feet without a single doubt.

[illegible]ur losses, crosses and ill-successes grew large-[illegible]out of our ignorance. We do not carefully [illegible]ough [illegible] way. As the great elephant in [illegible] Were suc[illegible] carefully weighs each step, so should we do in all our doings in life. We have God-given powers and possibilities. And what we need is not what we have not and what we cannot get, but to develop that which is ours to use and to enjoy. What we need to do is to take a common-sense view of the actual issues of life, as they exist and open up before us. To leap in the dark is always unsafe. And yet it is by this kind of leaping that many of our lives are stranded. And we need not do this, because we [illegible] light. When we intelligently commit our w[illegible]s to the Lord, we always land on the "Sure Rock." But in doing this we must use all the possibilities which God has given us. To do otherwise would make our lives a sham and be an insult to our Creator.

But as we start out in the new year we all determine that we will do something. To be a neutral, a cypher, is beneath our ideas of our being. And the great question is, What shall we do and how shall we get the help needed? We get from our Heavenly Father the same as we get from any other reliable source. And that is "by obeying orders." To get that which we do not have or cannot get of ourselves, implies that we acknowledge a source outside of ourselves that is greater than we are. And for us to get from such source implies receiving on conditions. Our complying with these conditions is obeying the orders of the one who gives. This is right on the line of superiority. According to the laws of reason, of nature and of revelation, the weaker must lean on the stronger. And in this sense, we are all dependents, all learners. And therefore all have orders to obey. This is especially true in our relation to our Heavenly Father.

A story is told of an agent of the Rothschilds' in New Orleans, who was intrusted by them to sell a large amount of cotton which they held, when it reached a certain price. Believing the price would still further advance, he held it until he sold it for $40,000 more than he would have got had he obeyed his employers' orders. Elated [illegible] Rothschilds, and received a reply, in substance thus: "The $40,000 you have made by disobeying orders is not ours, it is yours; take it. Mr. Blank, your successor, starts for New Orleans to-day." At first thought this would seem an unwise thing to do. And yet we can not fail to see that such an agent would not be a safe man to retain in their employ, as it would be placing the judgment of the agent above that of his employer. And while he was successful in this one instance, to repeat the experiment might have brought about losses far beyond this gain.

If disobedience is so objectionable on the part of men who are fallible and liable to err, how must it be in the estimation of our Heavenly Father who *knows* and cannot err? But in obeying orders we must be careful in making proper discriminations and be sure that we do not obey the ordering of men instead of what God has ordered.

It has pleased the Lord to commit to his church and his servants very implicit directions and definite orders. He has told what is to be done and how to do it. Everything that is essential to salvation is given. He has done it with all knowledge, all understanding, having special reference to our present and eternal good. These orders are plainly given; we are his agents, and what we have to do is to obey; to obey those given, not to make new ones, to change or to add to. For us to do this would be a thousand times more criminal than was the act of this agent who disobeyed the order of his employer with the best of intentions.

How is it with us as agents of the Lord Jesus Christ? Are we not doing more teaching and placing more stress on some of the things that have not been ordered by the Master than those that have? The tendency always has been in the direction of getting away from the orders of our Father in heaven and teaching and acting out the orders of our own making. No matter how good may be the intentions or how promising the results, it is wrong—a sin, all the same. Our success in this life and the life to come depends on our obeying the orders of our King, Christ Jesus our Lord. Are we doing this? Are we sure we are? Let us examine carefully, else, like the Rothschild agent, we may be leaning on our own judgments and trying to please our Master by disobeying his orders.

Though financial troubles have been looming up before us and our monetary regulations have been tampered with, labor prostituted and production discouraged on account of low prices and loss of confidence, yet, on the whole, those who have trusted in the Lord, obeyed orders and stood on the sure foundation, have not suffered; yes, better, have been blessed. And as we enter the new year there is certainly no cause for despondency. Our Employer is still living and his business is unaffected by time, politics, the tariff or the free cotage bill [illegible]

[illegible] of the times. We discover the changes of the weather by the face of the sky and the color of the clouds. We fret, grumble and make long faces because of the imaginary ills that may come, and yet, somehow, fail to understand that our Heavenly Father is still living and as loving as ever he was. His ear is not dulled that he cannot hear, nor is his arm shortened that he cannot reach us. O, shame on us! Let us get us up and stir ourselves. With that which we have in our hands let us go forward. Our "daily bread" will certainly come. As our needs so will our mercies be. Goodness and mercy *shall* follow me all the days of my life just as surely as I intelligently commit my ways to the Lord, where possibilities cannot be shortened and where care for us is unchangeable. Do we believe this? Lord, help thou our unbelief.

And now, as we start out in the new year, what is it we need most? The first thing, the greatest thing and the best thing for us, and the one that we must get if we don't already have it, is the kingdom of God in our hearts. The next are the things that help us most to trust in God, from whom our blessings are to come. We must go from cause to effect. See that the cause is all right and the effect will follow as a legitimate result.

Jacob, in his time of distress, saw the ladder that reached from earth to heaven, and on it the angels of God descending and ascending. 'Twas enough. He saw the connection, and the messengers ascending and descending. This ladder is in all of your homes, and whatever will enable us to see it is our greatest need, for to know this is to be assured that our relation to the source

(*Concluded on page 5.*)

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

SHALL WE MEET?

BY H. L. HASTINGS.

Author's Complete Edition.

SHALL we meet beyond the river,
Where the surges cease to roll?
Where, in all the bright forever,
Sorrow ne'er shall press the soul?
Shall we meet with those departed,
Who have bowed beneath death's wave?
Shall we meet the holy myriads,
Who are ransomed from the grave?
Shall we meet? Shall we meet?
Say, Brother, shall we meet?

Shall we meet in glory's morning,
After time's dark, gloomy night?
Shall we hail its radiant dawning,
Scattering sorrow with its light?
Shall we meet where all time's shadows
To oblivion flee away?
Shall we meet amid the brightness
Of an everlasting day?

Shall we meet with all the ransomed,
When our pilgrimage is past?
Shall we reach that blessed mansion
We so long have sought, at last?
Shall we meet beyond the desert,
Far beyond the weary road?
Shall we meet in joy immortal,—
Shall we in our flesh see God?

Shall we meet in that blest harbor,
When our stormy voyage is o'er?
Shall we meet and cast the anchor
By the fair, celestial shore?
Shall we rest from all our labors
'Mid the swelling of the tide?
Shall we meet and rest forever,
[illegible]

Shall we meet in realms of glory,
With the ransomed and the blest?
Shall we meet with all the holy,
When they enter into rest?
Shall we meet with those whose brightness
Shall the noonday sun outshine?
Who shall bear the Savior's likeness
In its majesty divine?

Shall we meet with many a loved one
That was torn from our embrace?
Shall we listen to their voices,
And behold them face to face?—
All the cherished and the longed for,
Those whose graves are moist with tears?
Those whose absence made life weary
Through the dark and tedious years?

Shall we meet those buds of promise
Blighted by death's chilling hand?
Shall we see their fadeless beauty
Blooming in the goodly land?
Shall our hearts no more lie bleeding
'Neath the strokes of sorrow's rod?
Shall love's bands no more be sundered,
In the paradise of God?

Shall we meet with those invited
To the marriage of the Lamb?
Who shall then put on their glory,
And forget their earthly shame?
Shall we meet the shining myriads
Who the songs of glory sing?
Shall our voices join their praises
To the Everlasting King?

Shall we meet with Christ our Savior,
When he comes to claim his own?
Shall we know his blessed favor,
And sit down upon his throne?
Will he bid us share his glory,
Where no shame shall ever be?
Will he bid us sing his praises,
On that radiant crystal sea?

Shall we meet the shining angels
Who have guarded us while here?
Shall we listen to their welcomes,
And return their words of cheer?
Shall we be their bright companions,
Far beyond this land of tears?

Shall we share their holy raptures
Through the lapse of endless years?

Shall we meet in yonder city,
Where the towers of crystal shine,
Where the walls are all of jasper,
Built by workmanship divine?
Where the music of the ransomed
Rolls in harmony around,
And creation swells the chorus,
With its sweet melodious sound?

Shall we meet by life's pure river,
Where pellucid waters glide?
Where the healing leaves and flowers
Deck the shores on either side?
Where salvation's blessed harpings
Float in holy melody?
Where the monthly fruits are ripening
On life's fair, immortal tree?

Shall we meet, O lonely pilgrim,
When the burden we lay down?
Shall we change our cross of anguish
For the bright, unfading crown?
Do we love our Lord's appearing?
Shall we gladly see his face?
Shall it beam with smiles of welcome?
Shall he bring us endless grace?

Shall we meet, O weary wanderer,
Say, oh, will you meet me there,
When earth's glory shall be darkness,
And its joy shall be despair?
When before the throne of judgment
We shall all together stand
Will you pray and strive to meet me
With the blest at Christ's right hand?

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

Prayer.

BY J. P. ROY

"Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thess. 5: 17, 18.

In Four Parts.—Part One.

ITS NATURE.

PRAYER has been defined as "the offering up of our desires unto God, in the name of Christ, for things agreeable to his will, with confession of our sins, and thankful acknowledgment of his mercies." (See "Westminster Shorter Catechism.")

Prayer presupposes the existence of a personal God,—the "Father of our spirits,"—who is deeply concerned in man's welfare. It is an act through which the mind comes into communion with this personal God. It is the offering up to him of our thoughts and feelings,—the coming into his presence for the purpose of revealing to him, as to a parent, the joys and sorrows, the hopes and fears of the soul.

Prayer may be only the confessing, in a penitential manner, of one's sins and failures; or it may be supplicating and entreating the Lord for mercies, or beseeching him to stay his displeasure. Again, it may be an act of praise and thanksgiving, a recognition and acknowledgment of God's goodness, or an expression of gratitude for blessings received. While prayer may consist of any or all of these phases, they usually mingle or follow each other in the same prayer.

Whether one or all of them enter into the act, prayer should express just what one feels and thinks, and it should stop the moment it ceases to be the real expression of the need, the thought, and the feeling. It should always be accompanied by a solemn conviction of the character and attributes of God, and a feeling of the suppliant's own sinfulness and helplessness. There should also be a fixed resolution to obey God in the future.

WHO MAY PRAY?

The tendency to pray is innate. Provision seems to have been made for it in the structure of the mind. No matter how widely nations have differed in their religions, the best in each of them have invariably tended toward having communion with invisible superior beings, or with God. And while there are essential limits to the right of prayer, we have every reason to believe that even among those who are not "of the household of faith," the faintest aspiration Godward,—the weakest cry for help, will reach his ear, and will be responded to with mercies and blessings conferred or tendered. The words, "This man receiveth sinners," are the chief glory of Jesus. His mission to-day is one of mercy, and he seeks to save by every possible means. He nurses, helps and strengthens every conscious lifting of the soul to God. "A bruised reed,"—a weaker thing than which can scarcely be found,—"shall he not break;" and smoking flax,"—a lamp almost gone out,—giving forth smoke where there should be light, "shall he not quench." Isa. 42. So, no matter how far the sinner may have wandered away, the moment he becomes sensible of his own vileness and wants God's help to a better life, that moment he has a right to look up and say, "Our Father which art in heaven."

UNCEASING PRAYER.

Christ gave his disciples that model known among us as the Lord's Prayer, but he said little by way of direct command or exhortation to pray. His example said more than words could have said. Either his example or his precept, or both, wrought in his disciples such a spirit of prayer, that after his ascension they "with one accord continued steadfastly in prayer," until they were directed by the Spirit to go out and preach. On the night of his betrayal, when his disciples had gone with him as far as any one could go into the "valley of the shadow of death," he said, "Watch and pray that ye enter not into temptation" (Matt. 26: 41); setting up two safeguards,—watchfulness and prayer, against yielding to temptation.

Since that is not watchfulness which is periodical, and since the watching and praying are to go together, it follows that what he commands is an habitual attitude of prayerfulness. Paul taught the same doctrine when he exhorted the brethren to "Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thess. 5: 17, 18.) This may fairly be construed to mean that we shall be regular in the observance of the stated seasons of prayer,—not allowing trifling causes to interrupt our seasons for prayer in the [illegible] in the family, and at the usual seasons when [illegible] prays.

Indeed that Christian is in an unhappy state, who suffers himself, by attention to worldly cares, to be brought into such a condition that he cannot engage in prayer with proper feelings. But the text means more than for us to act so that it may be said we pray regularly in the closet, in the family and in the church. It means that in our dependence upon Christ and acceptance of his grace, the attitude of the soul should be one of such "constant asking, and asking with such confident expectation, that the prayer and thanks are simultaneous." (Simmons).

While the meaning is not that we shall be praying at all times, it does mean that we are never done praying. The act of prayer must necessarily be periodical, the spirit of prayer should be incessant. It is this attitude of soul that enables the child of God to profit by every occurrence in life, and so be always happy, because he

is continually obedient and grateful. He realizes that for him "All things work together for good." Thus the Christian does not only "pray without ceasing," but he gives to the praying tendency of the mind such training and development as is given to faith, to kindness, and to any other power of the soul,—a culture which causes this element of the soul to act continually; developing such a leaning toward communion with God, that daily there will be a movement of the soul toward prayer. This is *unceasing prayer.*

Mt. Morris, Ill.

CHRISTIAN COURAGE.

BY ROSIE S. MYERS.

On the pages of profane history are recorded many bold and daring adventures. The names of these actors, as well as their courageous deeds, are ever receiving the praise and commendation of man. Perhaps the only motive that prompted many of these to act was a desire to be enrolled with the heroes of this world, or, as the inspired Apostle puts the answer, "Now they do it to obtain a corruptible crown."

But we, who profess to be Christians, have an incorruptible crown in view, a crown of glory that will never fade, yea! an inheritance in heaven. As the man of fame and renown does not gain his honor or distinction by fear or cowardice, in like manner we, in our Christian race, in our conflict with sin, to be successful must "be strong in the Lord," strong and persevering in his service and, if necessary, be willing to suffer for the name of Christ.

This we cannot do of ourselves, but there is one to whom we can ever go with confidence for that which we need. The Psalmist says: "God is our refuge and strength, a very present help in time of trouble." He has offered us his whole armor and if we are willing to wear it, we will be prepared to meet the temptations and difficulties that obstruct our Christian pathway, since there is nothing more certain but what we will have enemies to encounter on our pathway.

> "The souls that would to Jesus press,
> Must fix this firm and sure,
> That tribulation more or less,
> We must and shall endure."

This has been the experience of God's people in all ages. Bible history furnishes many such examples. Daniel is a notable character for courage and fidelity. Contrary to the decree of King Darius, which placed him under sentence of death, he continued his accustomed devotions. "He kneeled upon his knees three times a day and prayed and gave thanks before his God."

Were such an edict put in force now, I wonder how many of us would prove to be as decided and resolute in our purposes? Judging from the meager service that God sometimes receives from us, we could, perhaps, easily persuade ourselves that under the circumstances, the Lord would excuse us from prayer, at least for thirty days.

Not so with Daniel. He was true to his convictions of right, and trusted God for the result, and in the end he was wonderfully blessed.

A captain, at evening roll call, said to his company: "Soldiers, I am ordered to detail ten men for a very dangerous service, but of the greatest importance to the army in the coming battle. I have not the heart to pick the men, for the chances are against their ever coming back. But if there are ten men in the company who will volunteer for the service, they may step two paces to the front." As the captain ceased speaking that whole line stepped two paces forward and stood there with every man in his place and ranks as even as before. The captain's eyes were dim and his voice faltered as he said: 'Soldiers, I thank you; I am proud to be captain of such a company."

Now, we are Christian soldiers and Jesus is our Captain, and the same courageous spirit should move every brother and sister in fighting the battles of the Lord, since our cause is of far more importance for the good of humanity. Let us all step to the front and push the work with energy and zeal and never shirk a single duty.

The combat in which we are engaged, requires no bullets or bayonets. "The sword of the spirit which is the word of God," is the only weapon required. To become skillful in its use, we ought to attend all the training or drilling exercises. Every sermon that we hear and every Sunday school lesson which we study will add to our strength and courage to foil the enemy. "The word of the Lord is quick and powerful, sharper than any two-edged sword," and it will meet every requirement in driving back the adversary if we always refer him, as did our Leader, to that which "is written."

Let us ever have the courage to stand up for the right and "endure hardness, as good soldiers of Jesus Christ." This may not secure for us the praise of man or gain us an illustrious name in this world, but when the hour of death comes, we can "rejoice that our names are written in heaven."

New Enterprise, Pa

THE MINISTER AND HIS WORK.

[An essay written by Mary Hoover and read at the Ministerial Meeting of Northeastern Ohio, held at the Beech Grove church, Wayne County, Nov. 10, 1893; sent for publication by request of the meeting, with an additional thought by the writer.

As this meeting is called a Ministerial Meeting, we presume it appropriate to direct the thoughts we have to offer mostly to the minister and his work and to the work of his companion. Not that we would presume or feel ourselves competent to teach our brethren in the ministry, but only to stir up their pure minds by way of remembrance.

The Apostle Paul, in writing to Timothy in regard to his duties as a minister and an elder or overseer of the church, in the fourth chapter of his first letter says: "Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity." He also tells him to "give attendance to reading, to exhortation, to doctrine," not to neglect the gift that was given him by prophecy, "with the laying on of the hands of the presbytery," to meditate on these things and give himself wholly to them, that his profiting might appear to all. He also tells him to take heed to himself and the doctrine, to continue in them, for in so doing he would both save himself and them that would hear him. Blessed promise! If he would take heed to himself and the doctrine, and continue in them, he would save himself and them that heard him.

Brethren, will not this promise be fulfilled in you, if you take heed to yourselves and the doctrine and continue in them?

Again, in Acts 20, when the Apostle Paul had called the elders from the church at Ephesus to Miletus, to give them his farewell address, he said to them that he had not shunned to declare unto them all the counsel of God. "Therefore take heed to yourselves and to the flock over which the Holy Ghost has made you overseers, to feed the church of God which he has purchased with his own blood, "for," said he, "I know that after my departure shall grievous wolves enter in among you, not sparing the flock," etc.

Again, in his letter to Titus, he says: "In all things showing thyself a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity."

How very important it is, then, that our ministering brethren live holy, pure lives, in meekness and godly fear, such lives as they would wish the brethren and sisters to imitate. Dear brethren, the purity of the church, to a great degree, depends upon the example, the pattern and the teaching you give in conversation, in doctrine, and also in appearance.

In order to retain that humble appearance that must characterize the church of God (which has been one of the prominent features of our beloved Brotherhood) much depends upon how closely our ministering brethren adhere to the pattern (recommended by Christ and the holy apostles) and the example handed down to us by our older brethren, many of whom have gone to rest. Do any of you, my brethren, say, "It is of little importance how I wear my hair and beard, and how my clothes are made, only so they suit me?" Surely your example has much to do with the appearance of the members over whom the Holy Ghost has made you overseers. Are you teaching them by example to be more like the world, or more humble; a people separate from the world in appearance, in conversation, in doctrine and in purity?

The apostle, in giving Timothy directions as to what qualifications the bishops and deacons should have, also says that even so must their wives be grave, not slanderers; sober, faithful in all things. Let us go to Webster to see what the apostle means when he says we must be grave. Webster says "grave" denotes a state of mind, appearance, etc., which results from the pressure of weighty interests, and is opposed to hilarity of feeling, vivacity of manner; having an air or manner appropriate to weighty thought.

Dear sisters, who have been called as helpers to our companions in the ministry, do we feel the weight of that calling [illegible] to the flock, and also to help care for them and aid in winning souls from the ranks of Satan? Of how great importance is it that we adorn our profession with gravity, that we be sober, not slanderers, but faithful in all things; that we have "the ornament of a meek and quiet spirit, which is in the sight of God of great price," and that we have our bodies adorned in a manner that we are willing to have our younger sisters pattern after! How important it is that the humble appearance of our sisterhood lose none of its holy and becoming features by our having been among those who are to be examples.

The apostle also recommends that not only the wives of the official brethren be faithful, etc., but in his letter to Titus he says the aged or older women should be in behavior as becometh holiness, and should be teachers of good things, that they may teach the young women to be sober, to love their husbands, to love their children. So it is very necessary that all who profess Christ live sober, righteous and godly lives, for without holiness no man shall see the Lord.

May God help us all to cleanse ourselves more thoroughly from all unrighteousness, and to feel more fully the importance of devoting our time, talents and means to promote his glory and to save the lost and perishing.

Chatham Centre, Ohio.

"A conductor on a train, was overheard, the other day, counseling a young girl, after this fashion, avowing at the same time that he was not religious, but only 'a decent sort of a railroad man!' 'Never go to a dance,—there is always harm in it. It has proved many a time the first step toward ruin for both men and women. Not while I live would I allow a daughter of mine to go. I know too much about the harm that there is in it to allow a daughter of mine to dance.'"

A SYNOPTICAL REPORT OF THE MINISTERIAL MEETING OF EASTERN PENNSYLVANIA.

BY GEORGE BUCHER

THE meeting was held in the Chicques church, in the Elizabethtown meetinghouse, Nov. 21-23, 1893. Bro. S. R. Zug was elected Moderator, and Geo. Bucher, clerk.

1. "The Object of Ministerial Meetings."

They improve the ministry, and through them the church. They tend to more fully unite the ministers, give them unity of thought, of argument, and of practice.

2. "The Unity of the Churches a Necessity."

The work of the church is best accomplished when her ministers and local churches are united. A house divided against itself cannot stand. The unity must be as God directs,—with God and his Word. Should congregationalism be allowed, then "familyism" must be, and if "familyism," then individualism.

3. "What is the most Edifying Way of Opening and Closing Meetings of Public Worship, and how much Time should Necessarily be Used?"

The gist of this subject hinges on the word *edifying*. Be prompt! Commence at the appointed time. Do not wait on minister A., or deacon B., or members C. D. E or F. Nothing humiliates one so much as coming too late. Commence on time and that will cure the tardy. It should be understood beforehand who is to open the meeting. Do not talk enough to constitute a short sermon, and then say, "I did not intend to preach a sermon." This will hardly produce edification. Singing, reading a psalm or exhortation, and prayer, should not occupy more than fifteen minutes. [illegible] minister to get up at the close and say, "I fear I was not understood," and spend another five or ten minutes to explain will scarcely make the discourse any better. To get the people interested we must be interested ourselves. Do not pray so long that some fall asleep. We may go to extremes, and even train members to be sleepy.

4. "What is the Kingdom of God? How and when does it appear?

It is the church militant, and the church triumphant, and includes all the children of God, from the beginning of the world to the end of time. It is not of this world, and is distinguished from the kingdom of the world by the Savior's words, "Peace I leave with you; my peace I give unto you, *not as the world giveth*, give I unto you." The world gives peace by compulsion; Christ, in the kingdom of God, to volunteers only.

5. "Church Government; How Successfully Administered."

Where there is a government, there must be one to govern. The governor must be a *man*. The elder must first learn to govern himself, and then his own family. His wife should be in harmony with his well-regulated principles of government, in order that he does not say one thing and his wife another. To be successful he must govern alike everywhere. If he does not keep his own church in order, he cannot be successful in other churches. The elder's co-laborers should be faithful to him. Each officer should be careful not to interfere with any other officer's particular work. Every member must strive to govern himself. The church being the pillar and ground of the truth, the responsibility necessarily rests to a greater extent on her than on her servant—the bishop. If the bishop gets out of order it is the duty of the church to set him right. Although the greater responsibility rests on the church, yet it is the bishop's duty to instruct her as it is the duty of the judge to instruct the jury.

6. "How the Savior Taught and Trained his Disciples to Preach the Gospel."

This is differently understood for the reason that preaching is differently practiced. We have the Word of God in the Son of God. With this the Savior thoroughly imbued the minds of his disciples. He taught them to *follow* him. This made them more and more like himself. He said to his disciples as no one else could, "Unto me is given *all* power, in heaven and in earth," etc. Do not go in your own power; go up to Jerusalem and tarry until ye be "endued with power from on high." This power—this Spirit—reminded them of all he had taught them. They were taught to give God the honor and glory for the result of their preaching, and not take the glory to themselves. They were to practice what they preach, and to preach by parables and illustrations.

Christ gave them a good lesson when he set a little child in their midst and said, "Except ye be converted and become as little children," etc. He taught them to be humble, to deny themselves. Be wise as serpents, and harmless as doves. I will make you to be fishers of men. Fishermen do not scare the fish by throwing stones. Be friendly to everybody. Draw the people.

A man went fishing. Everything was polished,—the man and his tools. He caught no fish. On his way home he met a ragged boy with a large string of fish. "How is it, my boy, that I can catch no fish?" "You must hide yourself," said the boy. "You can't catch fish when they see you."

7. "What is the Duty of Elders towards Ministers and Deacons, and vice versa?

The elder, in all important church work should counsel with the other officials, and then they should assist him faithfully. The elder should not say, "I say so and so;" but "We, after due deliberation, have so concluded."

It is the elder's duty to inform and admonish his associate officials in anything wherein they do wrong, in word, in gesture, in misquotations, etc. The elder should not act as if he wished to do all the work himself. He should not say to the young, "If you want to preach to-day, you may do so." Few are vain enough to say, "Yes, I want to preach."

Elders are positively charged to "observe these things *without preferring one before another*, doing nothing by partiality." (1 Tim. 5: 21.) "In honor preferring one another." "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another: for God resisteth the proud, and giveth grace to the humble."

The elders should be respected for the office's sake, even if they are, or seem to be, "forward," 1 Pet. 5: 15; or, as in the case of Paul and Ananias, Acts 23: 3, where the high priest was honored for the office's sake.

8. "Our Relations to the World."

In preaching do not throw obstacles in the way of those that are without. If we are the friend of the world we are enemies of Christ. By "relations" are to be understood our duties and obligations,—what we shall do, and how much of it. We should let the people know that we seek their welfare.

Let your light shine in business, and wherever you chance to be. When the world says, "Come, let us take a drink," we must have moral courage enough to say, "No." In our relations we must watch, lest the world may win us, instead of us winning the world.

Be a light as the church was in slavery, in intemperance, in fashion, etc. Like the light before the engine, so we must be a light before the world. If the minister goes to a show, can we expect the members to stay away?

We must be separate from the world in dress. Some say there is no religion in plain dress. That depends on who wears it. If the sinner does, there is not; but if the humble follower of Jesus does, there is.

9. Reasons why Ministers of the Gospel should Attend the Bible Terms."

As we know nothing about creed, we should attend the Bible Terms. It is to avoid commentaries; to learn the mind of the Spirit. Reference was made to Gen. 14: 14; 2 Chron. 17: 7-9; Nehemiah 8: 1-8; Deut. 6: 6, 7; 2 Tim. 2: 15.

10. "Define a Consecrated Ministry."

Consecrate means to make or declare to be sacred; to appropriate to sacred uses; to set apart; dedicate, or devote, to the service and worship of God.

It is a work that God does through the church, and one which the individual must help do himself. Aaron and his sons were consecrated, Ex. 30: 30, but the subsequent history shows that Nadab and Abihu, the sons, were not consecrated within themselves. They offered strange fire before the Lord. So also did the sons of Eli, who were sons of Belial.

Consecration does not necessarily separate one from all the business affairs of life. In some cases Paul lived on the bounty of his converts, yet he chose not to do so at Ephesus, Acts 20: 34, nor at Corinth or other places, 1 Cor. 4: 12; 2 Cor. 9: 8, 9, 1 Thess. 3: 8. Bishop Pierce observes "that it was a custom among the Jews, even of such as had a better education than ordinary, which was Paul's case, Acts 22: 3, to learn a trade; that wherever they were, they might provide for themselves in cases of necessity."

It is not wrong for a minister to be engaged in the affairs of this world, but it is wrong for him to make them his primary object, and the ministry of the Word a secondary matter.

11. "The Object of Sunday Schools and How to Conduct Them."

Sunday-schools are to promote the salvation of the soul and the glory of God and to give the children a knowledge of the Bible. Parents should instruct their children in the ways of the Lord, and Sunday schools are a means to that end. Many children have no such instruction at home. They get it in Sunday school,—to counteract the evil influences that are in our land, of drunkenness, of swearing, of infidelity, etc.

Our sons are to grow up like plants, and our daughters like corner-stones. "My boy," said an aged minister (Bro. Peter Hollowbush), to a boy on his way fishing, "Do you fish on Sunday?" "No; then I go to Sunday school." "Then you learn something about Jesus?" "No; we did not come that far yet." Children should learn something about Jesus in Sunday school. "Sow thy seed in the morning, and in the evening withhold not thy hand." If *we* do not take our children to our Sunday school, others will take them to theirs, or they will go to some worse place.

Conduct them in a simple and plain manner, and as near the Word of God as possible. As in our meetings, the teachers should be members. The superintendent might be a minister.

Do not prize Sunday schools too highly. Do not credit the Sunday school with all the good that is done. Do not consider it a "cure all."

12. How Can Members be Induced to Practice the Order of the Brotherhood?"

The New Testament is the order of the Brotherhood. Members must be converted,—be new creatures in Christ Jesus. The ministers, dea-

cons and their wives must be in the order. They must be well enlightened before they are taken into the church. It is the teaching as much as anything. Two sisters out of one family, one plainly clad, and the other somewhat fashionable, were asked by a minister, "Why is it that you two, though out of one family, and both members in the church, are so different? One is so plainly clad and the other somewhat fashionable." "You see," said one, "I got converted in ———." As a rule, members are in the order, in proportion to the teaching they get on the subject.

It is not a good way to expose those who are out of order, before the church. Entreat them lovingly. Get them to understand that the carnal mind is not favorable to the order. But some cannot be induced by coaxing. No amount of sweet words and fair speeches will bring about a reformation. Paul had a stronger remedy: "For if the woman be not covered, *let her also be shorn.*"

13. "The Duty of the Members of the Church to her Ministers and their Wives."

We ought to treat our ministers with fairness. Do not expect long sermons from the newly-elected. Give them your full confidence, and sympathy. If they make mistakes, bear with them. If the wife cannot accompany her husband on account of her children, etc., let others assist her.

Let the prayers for minister and wife be practical. On funeral occasions, call the young minister to serve with the old. Be good listeners. Help him to books, and to time to study them.

14. "What Constitutes Formalism."

A formalist is one who practices forms only. We must have a form of some kind. Some have a form of godliness but deny the power thereof (2 Tim. 3: 5), which proves a form. The heart must be in harmony. Without that heart-harmony our prayers are formalism. Brethren and sisters should be as near alike as possible. Our aged brother, John Metzger, said at Annual Meeting, "My great-grandfather had a mold to cast bullets with. That mold has come down through my ancestors to me. Now I have it. The bullets were of the same size and form all along." There are three kinds of religion,—head religion, heart religion, and head-and-heart religion. The latter is the right one. Anything short of it is formalism. No matter what kind of a text some have, the sermon is the same. Some pray from form books. The formalist has a brotherly appearance when among the members, but not when mingling with the world.

A sister had two head dresses. She was ashamed with the plain one when in company, because of her foolish talk.

Putting a Newtown pippin apple on a sour apple tree will not change the tree, but by grafting a Newtown scion into the tree, you can make all the difference necessary in the fruit.

15. "How Should a Series of Meetings be Conducted to Reach the Best Results?"

In the fear of the Lord. Large additions are not necessarily required for good results. Members need reviving. The church should desire the meeting, and engage a minister who can devote his whole time to the work,—one who is in the order of the Brotherhood; who can and will preach the Word. The members must be prayerful and prompt. They should spend fifteen or more minutes in song service. They should be eloquent hearers, and not only hearers, but doers. Members should be a light. They should visit those who cannot attend meeting and have a season of worship with them. It is not all in the preaching but a great deal depends upon the visiting, especially those who do not yet serve the Lord. There must be peace and unity. Members must get their temporal matters in order, so they can attend. If parents attend, their children will, and these will draw others. The minister must get the attention. He must reach the heart through the head. He must fast and pray and be sociable to strangers. Ministers do not know all the people, therefore the members should assist. There is a good deal of religion in hand-shaking, if not done for popularity. After we have done all we can, God must give the increase.

16. "Give Scriptural Authority for Carrying on Missionary Work, and the Duty of the Elders Concerning the same."

Matt. 28: 19, 20; Mark 15: 15, 16; Luke 24: 46, 47; Rom. 10: 15, "How shall they preach except they be sent?" Acts 13: 14, 15. Read the history of Paul's travels and missionary work. After fasting, prayer and laying on of hands they were sent.

The words of Paul, "Am I not an apostle?" etc., 1 Cor. 9: 1–14, show that support was given. "I have robbed other churches to do you service." 2 Cor. 8: 9; 2 Cor. 11: 7; Gal. 6: 6; Phil. 4: 14–19; 1 Tim. 6: 17–19; Heb. 13: 16

Paul, when in necessity, labored with his own hands. When Annual Meeting says what we shall do, we should do it, even if it is not just in harmony with our own view of the matter. It is the duty of elders to bring the mission cause before the church, and explain it to the members.

As Writing Clerk I was requested by the brethren to write this report and send it to the MESSENGER for publication.

Kleinfeltersville, Pa.

SELECTED THOUGHTS.

THE man who turns his back to the sun of righteousness and follows his own shadow through this world, is constantly making the gap wider between himself and heaven.

—No man knows what is in his own heart till he has been put to the actual test. He may suppose that his insight is keen enough to enable him to look into the very depths of his being; but the fact is not so. The revelations of character come through experience, and can come in no other way.

—We are often told that the Bible is not a scientific book, and that it bears the stamp of the ages of ignorance in which it was penned. As a matter of fact there is not one book that was ever written that has less of that stamp. It is especially there that we see the mark of the Divine Hand on the Bible. Other ancient books are unreadable to-day, just because ideas are saturated with the ill and wrongly-informed thought of the time. They are discredited and often ludicrous in their faded trappings of a once great authority. The Bible keeps the place from which one by one all other books have been degraded.

—The man who says, "I never praise," uncovers the littleness of his own soul. Flattery is always to be condemned; but the just and frank recognition of noble deeds done by our fellow-men is a religious duty. While our Lord was in the flesh he did not hesitate to speak in terms of kindly approval to those with whom he associated; and from his throne, at the right hand of the Father, he now greets all his true followers, as they end their pilgrimage, with a gracious, "Well done, thou good and faithful servant." We may safely imitate his example. To smother down the brotherly words which we know we ought to utter, or to pronounce them with guarded and hesitant lips, as if afraid of being too generous, is a piece of essential baseness.

NEW YEAR THOUGHTS.

(*Concluded from first page.*)

of our supplies is such as may well allay every doubt and make us feel that we will be well supplied. The family altar, careful Bible study and the reading of the church paper are helps that none of us can afford to do without.

Success in life depends on getting such things as are helpful in producing such other things as we desire and need. So with the spiritual. Get such helps as are not only helpful of themselves but place us in a relation that brings to us things that are still more essential to our well-being. Such a help is the Bible. It is of itself helpful to us in the consolation that its promises afford. But it is still more helpful to us in enabling us to place ourselves in such a relation to its Author that his blessings can come to us. The one leads us to the other. So it is with religious services and religious reading. It is necessary that we have something to awaken and keep alive religious feelings. The spiritual being must be cared for and feel the same as the physical. This requires suitable food. As you start out in the New Year let the attending to these supplies be the first consideration. Provide yourself and family with Bible and religious reading,—your church paper, which, besides giving much good, solid reading, gives also the church news and just the kind of information that every live church member needs and desires. In your homes make the family altar the pleasant and sacred period of the day. Having all these predicated by right living, the promise is that all other needful things will be added.

As to times being too hard to take the GOSPEL MESSENGER, this is certainly a mistake, as poor sisters, who make their living by day's work, write us that they cannot do without the paper. One says that she laid aside ten cents a week for fifteen weeks, and this she sends and gets the paper a whole year, and declares it is the best investment that she makes. And we think she is right, for it supplies her with spiritual food and gives her peace that is beyond price. No one is so poor that cannot do this much.

And now we undo the fastenings, hoist the sails and away we go; the great ocean of time with its storms, its splashing billows, its sunshine and its calm before us. What shall the journey be, and how many of us will make the landing? These are thoughts that come to us, and cannot help but impress us, because we are so personally concerned. It means all things to us. But it need not be a plunge in the dark. For each one of us there is a light and a guiding star, which will be the light for each day as it comes. In other words, if we take Christ with us in our heart, we are safe. To the wildest storm he can say: "Peace, be still," and there is a calm.

And as you pass along life, have a smile for the saddened hearts that cross your path, a word of sympathy for those down in the slough of despondency, a helping hand for the poor and a prayer for those who are yet without the gates. Let our lives be a benediction to those within our gates as well as without, and may it be said of us as it was of the Master: "He went about doing good." Praying for the enlargement of the Kingdom of our Lord Jesus Christ, for the peace and prosperity of the fold, and the speedy ingathering of the lost ones, we close by wishing our patrons and all the world a happy New Year.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

NOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALEN B. ROYER, Secretary,	Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio.
S. BOCK, Secretary and Treasurer,	Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE man who scolds his trusty wife has the frown of the angels resting upon him.

WHICH foots up the most during the year 1893, your tobacco bill or the money you gave for charitable purposes?

DURING the year past, have you spent more money in honor to Madam Fashion than to the honor and glory of God?

THOUSANDS are going to destruction because they are spending their time looking for and talking about other people's faults.

PARENTS, be careful about your words in the presence of your children. A few unchristian expressions may ruin their souls.

WHEN Mrs. Amelia Barr, the author, in her early struggles, had a few paper dollars, they were placed in an old Bible, which, with its yellow leaves and tarnished clasps, still lies on Mrs. Barr's table. One night thieves broke in and stole everything they could lay their hands on. They went through the desk, taking the trinkets it contained; but the Bible, which lay near it, and in which was whatever of worldly wealth the family possessed, was left untouched. It had proved a more secure cash box than a safe would have been.

FROM THE FIELD

"Go, work in my vineyard."

Western Sufferers.

THE following amounts were received for Western sufferers since our last report, mostly Thanksgiving offerings:

Washington Creek church, Kans., $11.25; McPherson church, Kansas, $20 50; a brother and sister, Madisonburgh, Ohio, $2.50; Iowa sister, $1; Cerro Gordo church, Ill., $28 53; J. E. Gnagy, Accident, Md., 6.50; unknown, Vesper, Kans., $2; Berrien church, Mich., $1.30; K. Leonard, Aurelia, Iowa, $1; J. J. Thomas and wife, Auburn, Ind., 50 cents; Sugar Creek church, Lima, Ohio, $33 50; a brother, Green Springs, Ohio, $1; Pipe Creek church, Ind., $10; S. E. Thompson and wife, Fredonia, Kans., 50 cents; congregation at Sawyer, Kans., $2.25; Logan church, Ohio, $7 15; a brother, Middletown, Ind., $1; Hudson church, Ill., $4.90; Mound church, Mo., $10; Franklin Grove church, Ill., $45; A. J. Myers, Ashland, Ohio, 6.15; Price's Creek church, Ohio, $25; a sister, Peru, Ind., 25 cents; North Star church, Ohio, $2; J. S. Peebler and wife, Jennings, La., $5; Elkhart church, Ind., $8 50; church at Bridgewater, Va., $23.26; Michael Neher, Virden, Ill., $5.25; Pine Creek Sunday school, Ill., $5.70; Pine Creek church, Ill., $50.92; Pleasant Hill church, Ill., $24; Walter S. Long and others, Shirleysburgh, Pa., $3; Thanksgiving collection, Warrior's Mark, Pa., $4 70; Yellow Creek church, Pearl City, Ill., $6; unknown, Upper Strasburgh, Pa., $1; Yellow Creek church, Lena, Ill., $36 19; Lydia Shewman, Bath, Ind., $2; Thanksgiving collection, Nappanee, Ind., $6; Linville church, Va., $19; J. V. Eiler, Cerro Gordo, Ill., $5; Lafayette church, Ind., $7.12; A. C. Weisnd, McPherson, Kans., 25 cents; Thanksgiving offering of River Brethren church, Ramona, Kans., $16.70; John Joseph, Bourbon, Ind., $5; Peabody church, Kans., $5.10; L. E. Light, Covina, Cal., $1; Bethel church, Mo., $34 50; Silver Creek church, Ohio, $6 80; a sister, Avilla, Mo., $1; Pleasant View church, Kans., $13 25; previously reported by mistake, Fairview church, $13.06; total, Pleasant View church, Kans., $26 31; North Manchester, Ind., Thanksgiving offering, $24 43; unknown, Covina, Cal., $10; Kingsley church, Iowa, $16.12; Maconpin Creek church, Ill., $20 40; West Otter Creek church, Ill., $6 30; Nevada, Mo., Thanksgiving offering, $3.25; Spring Creek church, Ind., $5; Naperville church, Ill., $7 55; Abilene church, Kans., $10.40; Eel River church, Ind., $11.77; Donald's Creek church, Ohio, $33 32; Thanksgiving collection, Roann, Ind., $10.50; Sugar Ridge church, Ohio, $7.10; Salamonie church, Ind., $13.56; Waynesville church, Pa., $3.45; Still Water church, Ohio, $23.55; Bethlehem church, Va., $6.65; two sisters, Earlington, Pa., $2; unknown, Martin, W. Va., $5; Rhoda A. Brown, Sabula, Pa., $1; A. Bush, Burbank, Cal., $6 72; Owl Creek church, Ohio, $8.26; Beaver Creek church, Va., $37.34; Amantha Yarger, Orangeville, Ill., $1; Strong Creek church, Ind., $4.26; a sister, Pleasant Hill, Ohio, $1; Manvel church, Tex., $15.60; Codorus church, Pa., $13; Middle District church, Ohio, $3.75; Katie H. Kimmel, Elderton, Pa., $1; Mrs. O. H. Elliott, Gambier, Ohio, $2; Conewago church, Pa., $30; Winona church, Minn., $16; Appanoose church, Kans., $5 51; Prairie Creek church, Ind., $2; Jacob Detwiler, Hatfield, Pa., $2 53; Canton church, Ohio, $13.73; Jacob Crumpacker, Renhart, Mo., $3; D. M. Click and others, Fort Collins, Colo., one box clothing and $15 81; Salem church Kans., clothing and $8 30; Chestnut Grove church, W. Va., $6; Mt. Vernon church, Va., $13; Cain Christner, Indian Head, Pa., $1; S. L. and L. A. Fyock, Glen Campbell, Pa., $1; Beaver Run, church, W. Va., $18; Monitor church and friends, Kans., in addition to former contribution, large lot of clothing and $12.05; freight rebate, Rock Island R. R. Co., $1; Harrison church, Ind., $4 80; Morrill church, Kans., $7.92; Kansas Centre Sunday school, Kans., $1; John Baer, Friedens, Pa., $1; a sister, Sanger, Cal., box of clothing and 70 cents; Massassinewa church, Ind., $10.10; English church, Iowa, $13; Greene church, Iowa, $7.65; Thornapple church, Mich., $9.60; Grundy County church and friends, Iowa, $48 50; Springfield church, Ind., $4 20; Falls City church, Nebr., box of clothing and $3; Sarah E. Green, McCune, Kans., $1; church at Bringhurst, Ind., $3 20; Joseph E. Davidson, Balm, Mo., $1; J. P. Miller and wife, New Sharon, Iowa, $1; A. C. Koontz, North River, Va., 50 cents; E. J. Neher, Keuka, Fla., $6; Walter S. Long, Shirleysburgh, Pa., $1; East McPherson church, Kans., $3.10; unknown, Purchase Line, Pa., $1; Buck Creek church, Ind., $5.20; Verdigris church, Kans., $2.40; Lower Stillwater church, Ohio, $110; Upper Cumberland church, Pa., $19 35; Northwestern District of Ohio, $3; Daniel M. Mullendore and others, Gapland, Md., $8; Rockton Sunday school, Rockton, Pa., $2 15; Mohican church, Ohio, $7; Hopewell church, Pa., $8.

DANIEL VANIMAN.

McPherson, Kans.

Echoes from the Highway.

Nov. 19 the dedication of the new meeting house in the San Jacinto Valley took place. Eld. P. S. Myers did the preaching appropriate to the occasion. Eld. J. M. Gibble who donated the ground, built the house and enclosed the lot with a strong, substantial fence, certainly has done a most commendable thing, for which God's blessing surely will follow. The house is of good size, well finished and comfortably seated. Having a good kitchen apartment, it is well suited for Communion meetings. In the afternoon a council-meeting was held and the completion of a church organization effected, embracing twenty-three members including their elder, I. M. Gibble, Bro. Brubaker, a minister, and two deacons. Necessary officers were appointed. The name of the congregation is that of the Eagan church, that being the name of the station where the house is located. At night a very pleasant love-feast was held in the house, with an attendance of about three dozen members. Nine ministers were present. There were nearly a score of members present from Los Angeles County.

This new organization starts out with most favorable prospects. Bro. Gibble proposes to divide up his land with brethren who want to locate there, and that, too, at a very moderate price. The valley is one of special beauty and fertility. San Jacinto is their post-office. Other towns are springing up in the Valley. We hope, at no distant day, to see our people going in and possessing the land, and thus doing the most successful missionary work.

Over seven years ago, the first sermon, preached by the Brethren in that valley, was on the occasion of the death of sister ——, a daughter of Eld. E. Eby. It was preached in the new school-house at San Jacinto by the writer. Some months previous the dear, devoted sister had gone there with her family, her husband an invalid, who was advised to try the mineral waters near the town. He improved in health but she was stricken down and laid to rest in the new cemetery. She died among strangers but not without many friends. I was called there to anoint her, arriving the day before her death. In all my life I never met with a case where a comparative stranger seemed to have so many friends lamenting her demise. All had praises on their lips for her godly deportment and character.

Brethren and sisters, it is indeed a noble thing to carry out our principles wherever we go, as did this noble sister. I sometimes wonder if this one precious grain of God's salt, planted here in the not long ago isolated work of this far-away land, is not springing up, by influence and in a way we know not, by some invisible, potent power to bring about a community of her own chosen people to worship, pray and praise the God she devotedly loved, there, near by her sleeping dust. Almost alone and among strangers in a far-away land, she gently closed her eyes in death, but in the great day of the resurrection she may there, in that valley, arise with a host of fellow-saints of the Most High God. Marvelous and wondrous in our eyes are the ways of God!

The following Saturday, Nov. 29, we attended the feast with the Brethren in the Tropico congregation, at their churchhouse, five miles north of Los Angeles. It was pronounced by all we heard speak of it as an exceptionally good feast. Sunday evening following, we attended the first services of the Brethren in Los Angeles, at their new place of worship, corner of Chestnut and Downy Avenues. J. S. FLORY.

The Lord's Plan, Etc.

To the Elders and Ministers of Southern District of Iowa:—

I HAVE been waiting for some time to see some one suggest a better system of more fully sustaining and carrying out the good spirit manifested at our missionary meeting October 19. Please allow me to suggest a Gospel plan to you all, before I leave the District. My plan is to follow the Lord's plan. "Let each one lay by on the first day of the week as the Lord has prospered him." This is as the Lord would have us do. Now, as the Lord works through and with his people, to carry on his good work here upon earth, let each church appoint at least one solicitor. Then let these collect something from each member and pay over to the treasurer of the church each quarter, or at least twice a year. Any member can surely pay one cent per week to the Lord, and very many can do much better by following this plan, and they will hardly know how they made so good a record. Remember that the Lord loveth a cheerful giver. The Lord has promised to bless the sincere and faithful Christian worker. I hope some one will lead in my place and keep the fire of love burning for souls upon the altar of each heart. I expect to leave before long for the South, on account of my health, for a year and perhaps for ever, so far as this life is concerned, but hope to meet many of you in that beautiful home beyond this vale of tears. To the churches that have requested my services, I will say that I am not able to stand the work yet, but should I gain my strength to labor in the work, I will gladly spend and be spent in the services of the good Lord. Brethren, pray for me! ISAAC BARTO.

Stanton, Ia.

From Colorado.

I LEFT my home, near Holyoke, Colo., December 1, for Wray, same State, to do some work in the mission of Northeastern Colorado and Northwestern Kansas. I arrived at Bro. John I. Smith's on the evening of December 2. Here I also met Bro. Thomas and Sister Mahala Wales, formerly of the Waddam's Grove church, Ill. We soon learned that no appointment was made for that evening or next day, as the Disciples were carrying on a protracted meeting in the school-house. So we went to their meeting, thinking, perhaps, they were about to close, and then we could announce our meeting, but they had not yet decided when they would close, so we thought best to go home, ten or twelve miles southwest into the neighborhood of Bro. Wales' and hold meetings there during the week. We soon had a good, attentive audience, but the third night I was taken with an attack of *La Grippe*. I continued for two evenings longer, then I quit and came to Bro. Smith's again to rest, for we had arranged to have a love-feast with them on Saturday evening, as Bro. John and the old sister and one of their daughters could not get to any such meeting during the past season on account of feebleness. The mother and one daughter never had an opportunity to commune since they were baptized, over a year ago So all the members in this vicinity, six in number, and the writer enjoyed a very happy love-feast season together. The old brother seemed so full of praise and thanks to God for the evening's enjoyment that he, like Simeon of old, was ready to say: "Now, lettest thou thy servant depart in peace." Some ten or twelve years past he was baptized by Eld. I. Barto, after having been a local preacher in the M. E. church from his boyhood. His family thought very strange of the change he made, and for a long time could not be induced to investigate the subject, but as we came among them and reasoned with them, the mother and two daughters united with us. At this meeting they, for the first time, communed together. It was joy to their souls.

I am now somewhat improved in health. I had meetings last evening with a fair congregation, but find that I need more rest before I undertake too much. The Lord willing I leave here December 14 or 15 for Cheyenne County, Kans. If health and weather permit I will be in the work some two months yet. I can be addressed at St Francis, Cheyenne County, Kans, in care of Bro. David Harvey, until Dec. 31, 1893.

JOHN S. SNOWBERGER.

Wray, Colo, Dec. 12.

From the Bean Settlement.

ON the morning of November 18 Bro. Isaac W. Abernathy, of Garrett County, Md., and I, started on a trip over the mountains to hold a series of meetings with the brethren at the above-named place. This congregation was composed of thirty-one members at the time we commenced this meeting. We continued the meeting two weeks, adding twenty-four by baptism and reclaiming three.

A special love-feast was held on Saturday evening, December 2, for the benefit of the new converts. It was one of the best I ever attended. Bro. Abernathy had to return home at once on account of other engagements. He is an earnest laborer in the vineyard of the Lord. While with us he preached fifteen sermons with telling effect, and made many friends in and out of the church. It was decided that the meetings should continue. I remained, preaching each evening during the week and closed the meetings December 10, with eight more precious souls added by baptism, making thirty-five additions in all.

Thus it will be seen that this little band of brethren and sisters have more than doubled their number in the short space of three weeks. The members all deserve great credit for the deep interest they have taken in the work. I think a very common mistake among brethren holding series of meetings is, to close them too soon.

D. B. ARNOLD.

Hardy County, W. Va.

Death of Eld James H. Miller.

THE death of Eld. James H. Miller occurred at the residence of his son, Jacob Miller, Dec. 4, 1893. Death was the result of paralysis. The funeral took place Dec. 6, at the Brethren church, on Portage Prairie. He was laid to rest in the cemetery near by, beside his wife who preceded him to the spirit world six years ago. The services were conducted by the writer from 2 Tim. 4: 6-7.

We feel it but just that a sketch of Eld. Miller's life be given to the readers of the GOSPEL MESSENGER. The following is clipped from the history of St. Joseph County:

"Eld. James H. Miller was born in Preble County, Ohio, Aug. 25, 1814 He was a son of Abraham and Nancy Miller. When a lad his parents settled in Franklin County, Ind. In 1832 the deceased came to St. Joseph County with his brother, Eld. Jacob Miller deceased (who was well-known in our Annual Meetings many years ago as an active worker), returning soon after. The next year he came again to this County, and, in 1841, he was married to Mary Huston, and settled on a farm on Portage Prairie. At the age of twenty-six he was elected to the ministry, and for more than forty years he was active and energetic, traveling a great deal on horseback in the early part of his ministerial work, accomplishing much good by his labors in Indiana, Ohio, Illinois and Michigan, baptizing over 2,000 persons. He conducted innumerable funeral services far and near, and united many couples in marriage.

"His labors were always without money and without price and always freely given. Being one of the pioneer residents and a church worker, he assisted in the execution of the first meeting-house in this County. He was ever ready to help the poor and needy. The Good Master can well say, 'Well done, thou good and faithful servant. When I was hungry ye fed me; when naked ye clothed me,' etc."

During the last conversation I had with him, he said, "When I look over my past life, I can only say like Paul,— 'unprofitable servant.'"

H. W. KRIEGHBAUM.

South Bend, Ind.

From Hancock County, Ohio.

I AM now sitting in the house of Bro. Solomon Rodebaugh, Hancock County, Ohio. How soon the wheels of a railroad train can remove us from place to place! A short time ago I was in Clinton County, Ind., holding a series of meetings. I staid with those brethren two weeks. The meetings were not largely attended. Part of the time bad roads interfered. Brethren should soon see the propriety of holding their meetings during the summer months. Then they will have better roads and milder weather, so the aged ones can attend more readily.

I stopped one night in Flora and preached one sermon. Then I visited Bro. Hiel Hamilton and wife. He is leaning on his staff heavily and looking forward for that glorious change, when the Lord shall say: "It is enough; come up higher." Bro. Hamilton has attained the age of 82, his wife of 84 years. We have a number of old standard bearers who are nearly ready, as sheaves, to be gathered into the garner of the Lord.

J. H. MILLER.

Goshen, Ind., Dec. 11.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

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☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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Mount Morris, Ill., . . January 2, 1894.

BRO. J. H. MILLER writes (Dec. 16) that he is still preaching in the Eagle Creek church, Ohio.

THE excellent poem on the second page of this issue is taken from one of the author's monthly [illegible].

BRO. GEO. L. STUDEBAKER closed a meeting at the Bethel church, Kosciusko Co., Ind., Dec. 10, with eleven additions.

THE next issue will contain a Thanksgiving sermon by Bro. W. M. Lyon. We regret that we cannot find room for it this week.

A LOVE-FEAST has been appointed in the Sugar Creek church, Mich., three miles south of Custer, to commence at 10 A. M., Jan. 12.

BRO. ANDREW HUTCHISON is doing a good work in Tennessee. He recently closed a meeting at Knob Creek, Washington Co., with twenty-five additions.

ON the evening of Dec. 17, a meeting was closed at Beaver Creek, Va., with twenty-one additions,—two by being reclaimed and the remainder by baptism.

BRO. O. S. YOUNT writes (Dec. 20) that Bro. H. C. Early is in the midst of a glorious meeting in Covington, Ohio. Three have already made the good confession.

BRO. P. J. EISENBISE, of Tempe, Ariz., writes that the little church at that place was recently visited by Bro. Peter Kollar, who did some very acceptable preaching.

ON Dec. 17, Bro. P. W. Stuckman closed a meeting near Washington, Ind., with nineteen additions. The church in that locality is reported to be in good condition.

SEVEN recently united with the church in Chicago. Among the number are those who have been brought to a knowledge of the Truth through the mission school conducted by sister Boone.

TWENTY SIX have united with the Mineral Creek church, in Johnson Co., Mo., since the first of October last. A number of these made the good confession quite recently.

WRITING from Palestine, Ark., Dec. 17, Bro. Aaron I. Mow says: "To-day we received three,—two by baptism, and one was reinstated. Sometimes we are impatient for these signs, but the Father worketh in his own time. Health good, weather fair, not cold."

AT the council-meeting, in the Pine Creek church, Ill., a few days ago, arrangements were made to provide all the poor in that church with the MESSENGER for the year 1894. We understand that the church at Franklin Grove, Ill., has done likewise. We commend the example of these congregations to others.

A POOR sister in Iowa, the mother of seven children, who has not attended a love-feast for ten years, writes us that she is not able to pay for the MESSENGER, though she would very much like to have it in her family. But this is only one of the many calls we receive. We place this sister's name on the list for 1894, trusting that we shall receive sufficient donations to pay for it and many others which we now have on file. Let us do the poor good while we have opportunity.

WE have before us a printed report of the Ministerial Meeting recently held in Eastern Indiana. It makes interesting reading, and we presume it has been well circulated in the District. This is an excellent way of getting the good points, presented at a ministerial meeting, before the members of the District. A tract of eight pages, containing the principal points presented, would do much in the way of educating the members and securing their sympathies and co-operation in every good work.

WE are in receipt of a long letter from one of our earnest ministers, telling us wherein the contents of the MESSENGER may be improved so as to render it more edifying to a certain class of readers. We may not be able to carry out the suggestions offered by our brother, nor do we agree with him in all the points named, but we do enjoy reading letters of that class. They cause us to think, and often suggest things that we have in contemplation, thus confirming some of our own conclusions concerning the wants of our readers. No one need be timid about writing us just what he thinks of our work, for we are working for the Brotherhood and would like to see our work as others see it.

A NUMBER of our readers are undertaking missions of their own, and are using the MESSENGER for their preacher. When they *donate* it to some one not a member, who is likely to be led to the Truth, they can get it for one dollar. They feel that this is a sure and cheap way of getting preaching done that can be depended upon for fifty Sundays in the year. Under this arrangement some are sending the paper to several, and are watching the results with interest. What better use can a man make of five dollars than to place the paper in five unconverted families? We should like to see a number of our readers engage in this line of missionary work. Here is the report of one who tried the method last year. We should be pleased to hear from more: "Nov. 13. Last year I made application for the MESSENGER to be sent to an old family of Methodists. Yesterday they were baptized. Another copy is going to a family of infidels. It has made a favorable change in them." He orders the paper sent to another family.

SOME of our ministers, where they hold meetings, are in the habit of urging the people to subscribe for the MESSENGER in order to become better acquainted with our doctrine. They also urge that every family of members take the paper, so as to keep posted on what the church is doing. We think the habit a good one, and wish to encourage it.

SOME of our readers think that many of our evangelists, by limiting themselves in a series of meetings, fail to accomplish the good that they might otherwise accomplish. It is, at least, a matter that deserves special attention. In many instances meetings are held just long enough to work up a good interest, and then they must be closed on account of other engagements. Of course this is a great loss to the cause, as well as the means of keeping many out of the church still longer, for it always requires a greater effort to work up the interest of a meeting the second time.

IT would be well for each congregation to have her regular correspondent, whose business it is to report all church news, and report it promptly. In this way we would not receive so many reports from different persons about the same meeting. Then, there would not be the neglect there now is in some instances. This neglect is caused by one correspondent waiting on another, and then when the news is reported it is so old as to seem out of place. We now have before us a report of a meeting that was held two months ago. Delays of this kind should be avoided as much as possible.

THE *Christian Advocate* says: "We are pleased to note that the Waldensian settlement in Western North Carolina, is likely to prove a success. The fifteen families that came over last year are said to be perfectly satisfied; and a second company of 160 souls has just arrived to reenforce the colony. The North Carolinians, who are as kind a folk as the sun shines on, have welcomed their new neighbors from over the sea in the most cordial way, helping them to put in their first crops and to build their houses. For such immigrants as the Waldensians, there is abundance of room in our land."

AT this season of the year our hearts are often touched by the sad letters received from some of those who live where religious services cannot be enjoyed. They write us that, aside from the Bible, the MESSENGER is their only comforter, and that it greatly encourages them in their isolated pilgrimage. Many of these people are very poor and must make great sacrifices to get together money enough to pay for the paper but they write that they must have it. It becomes essential to their spiritual welfare, and they cannot bear the idea of permitting the paper to stop. We would that all our members were as zealous in this respect.

VOLUME THIRTY-TWO.

IT is with the greatest of pleasure that we greet our readers with this, the beginning of a new volume of the GOSPEL MESSENGER. We are also pleased to state that we enter upon the work of this year greatly encouraged, and with new and additional zeal, feeling that there is a grand opening for usefulness before us.

It may be of interest to some of our readers to learn that forty-two years ago our venerable brother, Henry Kuriz, issued the first number of the *Gospel Visitor*, the first religious journal published by the Brethren. About ten years later *The Christian Family Companion* was

started. This was the first weekly paper in the Brotherhood. Some years later *The Pilgrim*, another weekly, was given to the public. In 1876 *The Brethren at Work* made its appearance. For some years our people sustained these four papers. Finally the *Visitor and Companion* were consolidated and appeared as *The Primitive Christian*. *The Pilgrim* afterwards united with *The Primitive Christian*, thus leaving but two leading papers in the Brotherhood. Later on *The Brethren at Work* and *Primitive Christian* were consolidated, and gave rise to the GOSPEL MESSENGER, the only church paper now before the Brotherhood. Since the consolidation, the paper has steadily increased in circulation and usefulness, and it seems to us that a brighter future is yet before it. It is fortunate for our church that we can have only one church paper. It thereby enables all the information given to reach every part of the Brotherhood, and tends to unify our people and encourage them in every good work.

But while we have only the one church paper, we must not spare any pains or earnest labor to make it just as good as the talent of the Brotherhood will permit. Our purpose is to constantly strive for a greater degree of proficiency in every department of our work, and in this we expect to have the co-operation of many earnest and consecrated workers. The policy and aim of the MESSENGER are too well known to require any explanation. We are fully united in our work, and our course in the future may be largely determined by the past. We shall strive to give no uncertain sound, but steadily labor for the unity, growth and purity of the Brotherhood. Whatever the Gospel demands in this life we are ready and willing to do, being subject, always, to the counsel and wisdom of the church at large.

We trust to have the patronage of our readers in the future as we have had it in the past. We hope that not one will order his paper discontinued, but that a special effort will continue to be made to greatly increase the list. We feel that every family ought to have the paper, and if proper, earnest efforts are made, very few families will be found where the MESSENGER will not be read during the year 1894. J. H. M.

THE MISSION OF THE HOLY SPIRIT.

IN this age of speculation in religious matters, as well as in other things, there is danger of our people entertaining erroneous views concerning the work, or office, of the Holy Spirit. We are living in the dispensation of the Spirit, an age in which the conversion of the world and the guidance of the church are entrusted to the Spirit. But it must not be understood that the Spirit operates independent or apart from the Written Word in the performance of its work. The Written Word is the instrument in the hands of the Spirit with which to "reprove the world of sin, and of righteousness, and of judgment." John 16: 8. It is "the sword of the Spirit." Eph. 6: 17. It is also "the power of God unto salvation to every one that believeth." Rom. 1: 16. We are safe in saying that without the use of the Word, directly or indirectly, there can be no genuine conversion. The Word is the seed. It must be first planted in the heart before the Spirit can produce a growth in that heart. The Spirit does not plant the seed, but it influences it after it is planted. The planting must be by human instrumentality. "Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. People cannot "believe in him of whom they have not heard, and how shall they hear without a preacher?" Rom. 10: 14. By the preaching or reading of the Word, the people are made to hear and understand. The office of the Spirit in conversion is to work with this preached or written Word. It never effects or produces conversion by operating upon the mind of the sinner independent of the Word.

After the sinner is converted,—has been baptized into Christ,—the Spirit then takes up its abode in his heart. It thus becomes his inward monitor, guide and comforter. It influences in proportion as he is willing to be directed by the Word. While it becomes his guide it still uses the Word as its instrument. This Written Word, under the divine influence of the Spirit, becomes food to the soul, and is the means of purifying the soul and building up a strong, healthy spiritual constitution.

This influence, however, must not be understood in the sense of a miracle. It is governed by fixed principles clearly set forth in the Scriptures. The Spirit, in this relation to the saint, imparts no *information*. It *tells* him nothing aside from what is in the Bible. Whatever may be its office or work it speaks no words. It does not tell the saint that this, that or the other thing is right. The Written Word is the authority by which such things must be settled. It does not tell people, who have neglected their duty, that their sins are pardoned. The Gospel settles that. It does not come to a man and, in so many words, say, Your prayer is answered. This must be learned by what is realized. It does not name the man to vote for when a minister is to be elected. The Gospel tells what kind of men should be placed in the ministry, and he who would be led by the Spirit must study the Word in order to learn the mind of the Spirit. In short, the work of the Spirit, in the present dispensation, is not in words spoken, or in information imparted outside of the Written Word, but it is in influence. For the *words* of the Spirit we must go to the Scriptures. These words were written as directed by the Spirit. For information we must also rely upon the Scripture, for in this Sacred Record may be found all the information the Spirit intends to have imparted to the human race until we shall see Jesus coming in the clouds of heaven.

Those who in their preaching and writing say that the Spirit imparts to them and others information not contained in the Bible do not understand the mission of the Spirit, and need to be instructed more perfectly in the way of the Lord.

J. H. M.

POOR FUND.

From Nov. 12 to Dec. 12, 1893.

Louisa Kratz, Iowa,	25
D. G. Hendricks, Pennsylvania,	$1 00
Hiram Musselman, Pennsylvania,	40
William Hiner, Virginia,	25
Beaver Creek church, Virginia,	50
A sister, Virginia,	50
May Sheets, Virginia,	$1 00

The above is the amount received for sending the MESSENGER to the worthy poor. We hope to have a large amount to report for this purpose in the course of a few weeks. We would like if arrangements could be made to send the paper to every poor family in the church.

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EDITORIAL WANDERINGS IN THE OLD WORLD.

Number 62.—The Greek Church.—The Patriarch of Jerusalem.—An Interesting Interview.—Baptism.—Feet-washing.

ONE among our interesting experiences in Jerusalem was a visit to the Patriarch of the Greek church, who by virtue of his office is looked upon by all Greek Christians with much love and veneration. Our visit was arranged for by our excellent dragoman, Mr. Tadros, who is a member of the Greek church and in every respect a reliable guide. He speaks English very fluently and, being a native of Jerusalem, is thoroughly posted. Should any of our readers visit Jerusalem and require a dragoman, they will find Mr. Tadros a most trustworthy and excellent guide, one who can always be depended upon.

At the appointed hour, in company with our dragoman, we went to the Patriarch's home and were met at the door by his archdeacon, Father Stephanus, and conducted into a finely-furnished audience room. The deacon spoke English with remarkable fluency. He informed us that he had spent several years in America and was well pleased with our country. After waiting a few minutes the Patriarch in his official robes came into the room and received us very kindly and with a warm-hearted cordiality. To us this was all the more surprising, for we carried no letters of introduction to him, and were simply presented as travelers especially interested in the religious practice of the Greek church. After being seated a servant came in with preserved fruit and water and each of the guests was served with a portion of the sweetments. After this coffee was served; and when these necessary acts of hospitality were dispensed with we were ready for the interview.

The Patriarch, who is known as "His Beatitude GIRASIMO, Patriarch of the Church of Jerusalem and of Syria," is a fine-looking, intelligent man of about fifty years. He has a pleasant face and wore the dress and cap of the Greek priest. Like all eastern people he wears a full beard. He spoke in the Greek tongue and his archdeacon acted as interpreter.

The Patriarch impressed us as being a kind-hearted man, well informed as to the church over which he holds the bishopric. He made us feel quite at home, and very kindly inquired concerning the object of our visit to him. We told him of our interest in the practice of the early Christian church, and of the efforts of our own people in a reformatory movement to re-establish apostolic and primitive Christianity. He expressed pleasure at hearing this declaration, and at once said he would be very happy indeed to give us any information possible in regard to the practice of the Greek church, and kindly invited us to ask questions. We made the best use of the liberty granted, and spent an hour in asking questions bearing on the subject and receiving answers to them. The result of the interview is given in an abridged form from notes taken at the time. Many questions were asked and answered, but the following contains the substance of the interview:

1. What is the faith and practice of the Greek church as to baptism?

"We believe that Jesus Christ was baptized in the Jordan by John the Baptist by immersion. We believe the Holy Commission (Matt. 28: 19), given by Jesus Christ to his apostles and the

church, teaches that those who believe are to be baptized into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost. So reads the Greek. In practice we take the adult candidate into the water, dipping him face forward three times, once into each of the three names in the Holy Trinity. In administering the ordinance of baptism, the minister uses the following formula: 'I, the servant of God, baptize thee (pronouncing the surname of the candidate) into the name of the Father (dipping the candidate), and into the name of the Son (dipping the candidate), and into the name of the Holy Ghost (again dipping the candidate). So Christ commanded. So the holy apostles baptized, so they handed it down to us, so we baptize."

2. Does the Greek church practice the rite of feet-washing?

"Yes. The last night Christ was with his disciples he washed his disciples' feet, and wiped them with a towel wherewith he was girded. (John 13). This event occurred in the City of Jerusalem. Following the example of Jesus, we wash feet here once each year. The ceremony takes place during the Holy or Easter week. In practice twelve priests are selected and their feet are washed by the Patriarch. Patriarchs and bishops may wash feet in any of the Greek churches, but the practice is not now held as a dogma or doctrine of the church. The observance of washing feet is practiced at many places among the Greeks who are desirous of following the example of Christ."

3. What view do you take of the ancient *agape* or feast of love?

"In the early centuries of the Christian Church the love-feast or *agape* was observed by all Christians. It was an apostolic practice, based on the example of Christ, who ate a supper with his disciples the night of his betrayal, when he instituted the Eucharist. The church at first was full of love and there was more simplicity among them. They then kept the feast of love. Later, as the church grew in numbers, abuses crept in, and because of abuses and excesses in the observance of the last supper or feast of love it fell into disrepute, gradually dropped out of practice, and was finally set aside by an action of a great council. But the Greek church still keeps the spirit of the *agape* alive in a symbol of love, and this is done in the salutation of the holy kiss."

4. In what way do you observe the salutation to which you have referred?

"The Greek church maintain the apostolic form of salutation, and salute one another with an holy kiss. (Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Peter 5: 14.) In binding ourselves together with the kiss of love we symbolize the feast of love. In giving the salutation, equals salute each other by clasping hands and kissing each other on the lips or cheeks; those who are inferior, by kissing the hand of the superior; as, for example, the laymembers salute the Patriarch or Bishop by kissing his hand. The hand is grasped and the lips pressed to the back of it. In this way the Greek church maintain the apostolic practice and form of the salutation of the holy kiss."

Other travellers who have visited and written of Jerusalem also refer to the Greek Patriarch and the practice of his church. Dr. Henry M. Field, who witnessed the ceremony of the washing of feet, says: "When it came to the feet-washing, the Patriarch, laying aside his costly vestments, girded himself with a towel, in imitation of his Divine Master, began to wash the feet of those who represented the apostles." The late Dr. Schaff also witnessed the feet-washing during Easter week, but passes it without comment, simply referring to it as one of the sights in which he was interested at Jerusalem.

At the close of the interview, which was exceedingly interesting, the Patriarch, when he knew that we intended to visit the seven churches of Asia, gave us a letter of introduction to the Bishop of the church at Smyrna, which afterward proved quite helpful to us in our travels among the churches of the Apocalypse. We were also kindly invited to visit the ancient library, which is rich in old manuscripts and valuable books.

The following is a fine translation of the letter of introduction given us by the Patriarch at Jerusalem. The original, which we have in our possession, was written in Greek, and was translated by Geo. Phædros, our Greek interpreter and dragoman at Smyrna.

Most holy Metropolitan of Smyrna, highly honored Exarch of Asia, much beloved brother in God, the Father of our Lord Jesus Christ, united together in His word in our humility to Basilius:

We salute and embrace thee with an Holy Kiss, as our most learned and sacred brother. Our gracious brother, Daniel L. Miller, of the Brethren church of America, being engaged in ecclesiastical studies, brings with him our present letter. He has made a long journey in the East, and having visited the Holy City of Jerusalem and the Land of Promise, and seen all those places worthy of study, is now coming to Asia Minor to visit and describe her seven churches mentioned in the Revelation of John. Having confidence in our brother, and he having a kind, brotherly feeling toward us in visiting us, and having the love of God in his heart, he asked of us a letter of introduction to your holiness, to the end that he may have your assistance in obtaining information. We most earnestly request your holiness to receive him as a brother, steadfast in the faith and a lover of the true Christ, and render to him all possible brotherly assistance, that his labor may be made as easy as possible.

Sending to you in great love, most holy brother in the Lord, we again salute and embrace you with an Holy Kiss. We pray the blessing of God upon your holiness with good health and salvation.

Written in the Holy City of Jerusalem, Feb. 3d, 1893.

Your Beloved Brother in Christ,
GERONIMUS.
D. L. M.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Cerro Gordo, Ill.—Our meetings are being continued. Thus far twelve have been baptized and one restored. Much sickness prevails. Our elders have been called on four times in less than one week, to anoint with oil. What a blessed privilege to be permitted to enjoy all the means of grace.—*Wm. Landis, Dec 11.*

Fredericktown, Ohio.—We closed a series of meetings last Thursday evening. Bro. John Kahler came to us Nov. 18, and preached eighteen soul-refreshing sermons. Two precious souls came out on the Lord's side. Others were almost persuaded to come to Christ. The meetings, as usual, closed too soon.—*S. J. Workman, Dec. 2.*

Dallas Center, Iowa.—Our feast occurred Oct. 19 and 20. Bro. M. Stouffer, from Illinois, held forth the Word of Life to us before and after the feast. We trust the Word preached may be as bread cast upon the water. At the feast a choice was made for a speaker. The lot fell on our esteemed young brother, Chas. Rowe. We trust that he, with his companion, who quite recently started with him in his Christian life, may prove faithful workers in the church.—*Geo. B. Royer.*

Hatfield, Pa.—Bro. Charles Garner, of Grundy Centre, Iowa, came to this church Nov. 30, and commenced a series of meetings which continued until the evening of Dec. 6. We expect him to be with us again in the near future, if the Lord permits.—*H. T. Horne.*

Shady Grove, Pa.—Bro. C. G. Lint, of Meyersdale, came to us Dec. 8, and gave us a week's meeting at the Antrim churchhouse, Falling Spring congregation. He preached the Word in a plain and simple manner. The meeting was largely attended, and the best of order and attention were given to the Word preached.—*Wm. C. Koontz, Dec. 11.*

McMinnville, Tenn.—In GOSPEL MESSENGER, Nov. 28, in my article, headed, "After Forty-four Years," I made a small mistake with regard to the number of members at my place, near McMinnville. It reads, "405 members." It should be "4 or 5 members."—*A. H. Duncan, Dec. 4.*

[We make the correction, but in the original letter it was plainly written "405 members."—ED.]

New Lebanon, Ohio.—Two little sisters were baptized Oct. 22. The spectators were much impressed. A sister was baptized Nov. 5. We had a long session in council to-day with much love and harmony. Our oldest brother surprised us pleasantly by handing in a certificate of membership, having been baptized at Chicago while on a visit there recently.—*Jno. Calvin Bright, Dec. 7.*

Manheim, Pa.—On the evening of Dec. 2 Bro. Simon Yundt, of Mount Morris, Ill., commenced preaching for us. On Sunday, the 3rd, one young man was baptized. The meetings continued until the 9th, when a young lady was baptized. Bro. Yundt gave us nine very interesting sermons. The attention was good, though not as large as is usual here, on account of bad weather and sickness.—*Anna E. Light, Dec. 11.*

Middle Creek, Pa.—We had a series of meetings recently, at the Middle Creek church. The meetings were continued for two weeks and conducted by brethren Jacob Pfautz, of Farmersville, and Hiram Gibbel, of White Oak. There was quite an interest shown for the meetings by the members of the church. Ten converts were received. They were baptized on Thanksgiving Day. This church is situated in the West Conestoga district. —*G. G. Minnich.*

Salem Church, Kans.—Since my last report we had the pleasure of receiving a visit from brethren Enoch Eby, Archy VanDyke and D. Vaniman. Bro. VanDyke preached four excellent sermons. Bro. Vaniman preached two sermons, which were highly appreciated. Dec. 3, the Missionary Board met in our congregation. Dec. 4 we met again in church council. All business was transacted with the best of feelings. After the council our elder, Bro. Eby, preached seven sermons which made lasting impressions. His stay was too short. *L. E. Fahrney, Sterling, Kans. Dec. 11.*

Franklin Grove, Ill.—At our Thanksgiving service in this church, it has become a custom to give an opportunity for a free-will offering for one or more worthy causes. This year's collection was taken for the poor in the Western States, for the MESSENGER Poor Fund and for the Tract Work. The first received $45 00, the second $38.00 and the last $25.00, making a total of $108 00. We do not write this to boast, but to suggest to others that, when we are called together to thank God for his bounties bestowed upon us, it is well to remember others who are not so fortunate as we are. We also re-organized our Sabbath school on this day, changing the officers and some of the teachers. Bro. D. W. Barkman was elected Superintendent and Bro. J. F. Buck, Assistant.—*D. B. Senger.*

Lower Miami Ohio.—We closed our Sunday school Nov. 5 for the winter, and commenced our series of meetings the same day. Bro. A G. Crosswhite preached for two weeks. We held our Communion Nov. 11 and 12, at which he officiated. Good attention and attendance blessed the meeting. One man and wife and eleven Sunday school scholars united with the church.—*Barbara A. Geiger, Dec. 10.*

Waydsville, Va.—Bro. Jno. P. Zigler commenced the meetings at Beaver Creek, Rockingham Co., Va., Nov. 12, and continued until the evening of the 24th. Ten dear souls were made willing to accept Jesus in baptism. We came to Bro. Zigler's relief and continued the meetings until Dec. 10th. Nine more dear souls were buried by baptism into Christ and two more reclaimed. We are now on the way to Broad Run, Md., to commence a series of meetings.—*S. N. McCann, Dec. 12.*

Anderson, Ind.—Nov. 25 Bro. Geo. C. Stump, of Darke County, Ohio, came to us and began a series of meetings that was very interesting. He preached, in all, sixteen sermons, followed by Bro. Gustin, of Honey Creek, Ind., with two sermons. There were two additions to our church by baptism. While Bro. Stump was with us he did some good work in getting the brethren and sisters in order. Bro. Stump preached a farewell sermon on Friday evening, Dec. 8.—*W. A. Grove, Dec. 11.*

Cottonwood, Kans.—The members of this church met in council Saturday, Dec. 9, with Eld. J. D. Trostle as foreman. The church is in love and harmony and the little business that came before the meeting was disposed of in a Christian-like spirit. We decided to hold a social meeting every Wednesday evening, commencing Wednesday, Dec. 13, and continuing as far in the future as the Lord wills. Bro. Trostle preached three excellent sermons while with us.—*Hila R. Clark, Dunlap, Kans., Dec. 4.*

Clarence, Iowa.—The three committees, of the State of Iowa, representing the Northern, Middle and Southern Districts,—met in Cedar Rapids Dec. 14, in conference, relative to an Old Folks' Home in Iowa. Brethren present were Joseph Trostle, S. H. Miller, Wm. Eikenberry, J. C. Seibert, John Zuck, A. Brower, J. B. Flory and C. N. Coffman. A plan and resolutions were agreed upon to forward the movement,—a submission of the same to be made to the several State Districts of Iowa next fall.—*John Zuck, Dec. 14.*

Back Creek, Pa.—Bro. Samuel M. Stouffer, of Green Spring, Cumberland County, Pa, came to us Nov. 18 and preached each evening except two till Dec. 3. The attendance and order were good. Thirteen souls were made willing to be baptized into Christ. Among them were seven men, whose companions have been members quite a while. It gave us much joy to see this goodly number. May God help them to be faithful! During the year just closed, nineteen have been received into this church by baptism.—*John Lehner, Dec. 11.*

Tear Coat, W. Va.—Since our last report Bro. Silas Hoover, of Pennsylvania, has been with us. He came to our congregation Nov. 28, and remained until Dec. 4. He preached, in all, seven sermons. Two dear young sisters came out on the Lord's side and were baptized. Bro. Hoover was called home on account of sickness in his family. His stay here was too short. Bro. Jacob D. Beery has closed his Sunday school at the Augusta church for this year. Our Sunday school has been one of interest. The closing exercises were both interesting and instructive. Quite a number of children and young people were present.—*Maggie E. Flory, Dec. 13.*

Antietam, Pa.—We held our fourth quarterly council meeting Dec. 2. We had an unusually good representation of members Everything passed off encouragingly. We decided to hold a series of meetings some time in January, 1894, and in thinking over the matter, I thought it might be well for us all to commence the meetings right away. I mean, commence in our own hearts now, and get our hearts prepared for the work, so that we may be able to assist the brother who shall be called to preach for us. Let us not depend on the preacher doing all the work.—*Daniel Bock, Dec. 10.*

Mt. Olive, Va.—Bro. John F. Driver, of Timberville, Va., came to the Woodstock congregation and commenced a series of meetings at the Round Hill meetinghouse, Nov. 15. The congregations seemed small at first but increased until on Sunday night following we had a well-filled house. On Nov. 23 we went to the water side, where three persons were baptized. The same evening Bro. John left for his home. Since then one more has made application to be received into the church. We think Bro. Driver closed his meetings too soon, as there were others, we trust, counting the cost, and would surely have come if the meetings had been continued. Dec. 2 Bro. Driver returned to our congregation again, and commenced some meetings at the Mt. Solon schoolhouse, and continued until the 8th, when he became too hoarse and returned to his home. The meetings closed with a full house.—*M. H. Copp.*

Meyers' Cave, Va.—Bro. Henry Frantz, of Forgy, Ohio, began a series of meetings in the Pleasant Valley congregation, at the Summit church, on the evening of Nov. 15, and continued each evening up to the 25th, the time of our Communion meeting at that place. The Communion was well attended by brethren and friends and was one of the most pleasant we ever attended. Bro. Frantz officiated and gave some strong arguments in favor of the ordinances, as practiced by the Brethren. We sometimes hear brethren say, "We have practiced the ordinances as we *understand* them," but Bro. Frantz made the statement, "We have now practiced them as they are laid down in the Word." On the following Sunday morning a large congregation came out to hear the sermon on Christian adornment. It was then decided to continue the meetings a few nights longer. The meetings closed on Thursday, Nov. 30. Bro. Frantz then preached three sermons for the Mill Creek brethren and came to us at the Valley on Sunday, our regular preaching day. In all he preached nineteen sermons for us.—*D. M. Click, Dec. 4.*

Heizer, Kans.—To-day, Dec. 14, several of the members, with a few of the neighbors, met at the home of brother Wm. and sister —— Wimert for the purpose of receiving into the church their daughter, Lizzie, who, for some time, has been afflicted with consumption and was so weak that she could scarcely raise her head from her pillow. This morning she gave her case into the hands of the Lord, submitted herself to the will of God, and requested to be baptized. After the usual exercises, she was carried on her bed about a quarter of a mile to where there was water, was lifted from her bed into the water, and, supported between two brethren, she was baptized. She was then lifted from the water to her bed again, and, on being asked whether she was cold, said, "No; but I am so happy." She was then carried back to her home, and while her clothing was being changed, she manifested much more strength than before she was baptized, and expressed herself as feeling much better. Thus the Lord helps those who put their trust in him. It was the most solemn baptismal service I ever witnessed. Many tears were shed.—*S. P. Weaver.*

Gardner, Kans.—On last Saturday, Dec. 9, we had a very pleasant council in Olathe, after which one of the home ministers continued meetings till the 14th, with much unity prevailing among the members. Five were baptized, and two applicants will be baptized soon. The meetings closed too soon, as the ministers had arranged to commence a meeting in Ottawa on the evening of the 14th. Bro. W. R. Deeter, of Indiana, preached in our west house a little over two weeks, and sowed much good seed, from which we hope to reap a harvest. In addition to three who were baptized, three were also received by letter, making thirteen additions in all.—*I. H. Crist, Dec. 14.*

Auburn, Ill.—It is with pleasure that I report the harmony and success that characterized the last quarterly council, held by the Sugar Creek church on Saturday, Dec. 2 In the absence of Eld. McClure, Bro. J. H. Brubaker presided. Bro. James Wirt, of Pleasant Hill, was also present and rendered valuable assistance. All business was quietly disposed of. This congregation has completed arrangements for holding services in the future as follows: The first Sunday of each month, at the churchhouse,—services to be conducted by Bro. J. H. Brubaker. The third Sunday morning and evening; also Saturday evening preceding, at the Pleasant View schoolhouse,—services to be conducted by Bro. Conrad Fitz. A series of meetings will begin shortly after New Year and continue through a few weeks, to be conducted by Bro. Henry E. Light, of Pennsylvania.—*B. H. Harnly, Dec. 7.*

Okaw Church, Ill.—The members of this church are still trying to labor in the vineyard of the Lord. Dec. 7 was our quarterly meeting. Not much business came before the meeting. The poor were remembered in this church. At a former meeting $14.00 was contributed to the Kansas needy. Bro. Robert Atchison, of Cerro Gordo, held a series of meetings in the southeastern part of this church. He labored hard for his Master's cause. The good seed was sown, and we hope it may bring fruit in due season. Bro. Atchison has now gone to his eternal home, to reap the reward of his labors. On Thanksgiving Day we had a good meeting. We expect to have a series of meetings. Bro. C. Campbell was engaged to do the preaching, but we learn that he is sick, and we fear he will not be able to fill the engagement. We are trying to have an evergreen Sunday school this winter, and I think it will succeed.—*E. F. Wolfe, Dec. 12.*

Kewanna, Ind.—The members of this church, with Eld. D. P. Shively and Bro. S. M. Aukerman (treasurer of the Mission Board of Middle Indiana) met in regular church council Dec. 2. After the usual opening exercises, Bro. Aukerman delivered a decision of the Mission Board to the church, which asked us to appoint our elder and consider the church no longer under the control of the Mission Board. Realizing what the Board has done for us at this place, the church accepted the decision. The church then appointed Bro. D. P. Shively as its elder. A request was made for more help in the deacon's office, which resulted in electing brethren Seth Henricks and John Blessing to that office. Bro. Enos Fisher was advanced into the second degree of the ministry. The writer was appointed corresponding secretary for the MESSENGER. Bro. Shively remained with us and labored earnestly in the cause of Christ until last night. Three dear souls decided to unite with the children of God; they will be baptized in the near future. We regretted that other appointments compelled our brother to close his labors with us, as a very deep interest was being manifested.—*S. A. Blessing, Dec. 13.*

West Otter Creek, Ill.—Bro. C. S. Holsinger commenced a series of meetings at this place on Thanksgiving Day and has been laboring earnestly every night since that time. One soul has made the good confession. The meetings will continue indefinitely. This church met in the afternoon of Thanksgiving Day and held a choice for one minister and one deacon. Bro. Ira Brubaker was chosen to the ministry, and Bro. J. W. Wrightsman was elected as deacon.—*Chas. Gibson, Dec. 9.*

Dayton, Ohio.—The Communion of the West Dayton church was one that will be long remembered, as it was largely attended by members, also by our friends from the city. Eld. D. Wine officiated, assisted by brethren I. J. Rosenberger and Isaac Frantz. Many lasting impressions were made. Our regular Thanksgiving meeting was at 2:30 P. M., which was well attended and an appropriate sermon was delivered to us by Eld. David Wine. —*Elmer Wombold, Dec 7.*

Portage, Ohio.—The series of meetings closed at the Portage church, Ohio, last Sunday night. The interest and attention seemed very good. Two precious souls were baptized into Christ, and others said they have made up their minds and will soon come. May God help them to so do and do it soon. It was pleasant to meet these dear ones again. We assisted them in a series of meetings last winter, in another house. I am penning these lines in Grand Rapids, Mich., on my way to the Thornapple church to hold a series of meetings.—*Henry Frantz, Dec 19.*

Washington, Ind.—We commenced a series of meetings at the Stoneburner school-house Dec. 4, and continued till Dec. 17. Bro. P. W. Stuckman did the preaching. The congregations were large from the beginning, and grew in interest until the close. Fifteen were baptized and one reclaimed. These, with three applicants for baptism, make nineteen additions to the church. Bro Stuckman ably defended the principles of the church. We all feel that our meeting was a grand success, and the church is in better condition now than she has been for years.—*Levi Stoneburner.*

Bluff City Tenn.—This is to inform you that I am still able to be at my post. The work has been too much scattered since I came to this State, to result in any mature fruit. The last two weeks, however, my time was spent with the people in the Knob Creek congregation. The result was visible and the saints rejoiced. But the meetings should have continued longer. To-day I go back to the Pleasant Hill church, where the District Meeting was held in November. I will be there till New Year's Day. Up to that date my address will be Blountville, Tenn., in care of Joseph Wine. Jan. 1 to 15 my address will be Morning Star, in care of W. A. Sherfy. Jan. 15 to Feb. 1 my address will be Limestone, in care of J. B. Pence.—*A. Hutchison, Dec. 16.*

Bear Creek Church, Ohio.—Eld. I. J. Rosenberger came to us on the evening of Nov. 9, and labored earnestly with power and zeal for the cause of the Master, every evening, and in ten day-meetings until Nov. 30. Six were baptized, and the members were much encouraged, and built up in the holy cause. On Wednesday, December 6, we held our regular quarterly council. All business was pleasantly disposed of. Five certificates of membership were given. The solicitors for the mission cause were reappointed; solicitors for the western sufferers were also appointed to canvass the district thoroughly. A collection of $6.70 was taken up to help the members of Ottawa, Kans., to build a plain meeting-house. The propriety of assisting in building an "Old Folks' Home" in Southern Ohio was also favorably considered.—*Josiah Eby, Dayton, Ohio, Dec. 7.*

Mount View, Mo.—Bro. G. W. Lentz, from Adrian, Bates County, began a series of meetings in the Turkey Creek church, Nov. 27, and continued until Dec. 10. He gave us a good Thanksgiving sermon on Thanksgiving Day. A good interest was manifested. Although there were no immediate accessions, yet good and lasting impressions were made. Our dear brother is an able worker in the cause of our Blessed Master, and we trust that from the seed sown we may yet behold greater harvests in the future.—*Charlotte Masters, Dec. 17.*

Madison Church, Va.—The members of the Madison church have been much revived by the series of meetings held here by Bro. Abraham Conner, of Manassas, Va., and Bro. M. G. Early, of Nokesville, Va. The meetings commenced Nov. 19, and continued until Nov. 26. Four were received into the church by baptism. Others were almost persuaded. Our love-feast was held Nov. 25 It was enjoyed by all. We were encouraged by the presence of members from other congregations. Brethren and sisters, come again!—*Novella E Utz.*

Raleigh, W. Va.—When we wrote our last report Bro. Early had just left for Fayette County. Dec. 2 brethren C. D. Hylton and John H. Argabright came. They commenced preaching the same evening and labored until the 11th. The meeting resulted in five additions by baptism and one reclaimed. Fathers and mothers were made to rejoice to see their children come out on the Lord's side. Brethren Duncan and Riner continued the meetings until Monday evening, when one more came out on the Lord's side. This has been one of the best revival meetings held here for a long time, and we wish these brethren could visit us again, as we believe they could do as much good as they have already done. Everybody seemed to be delighted with the meetings.—*Matthew P. Snuffer, Dec. 16.*

Portland, Ind.—Bro. D. Snell, of Sidney, Ind., came to us Nov. 11, and commenced a series of meetings. He continued until the evening of the 26th, delivering, in all, twenty-six soul-cheering sermons. One-half hour, each evening, previous to services, was devoted to singing. Though there were no immediate accessions, yet we were made to know that several were near the kingdom and only waiting for a more convenient time. Heaven forbid that they wait too long! Our love-feast will long be remembered. Many from a distance came to us with words of encouragement and we truly feel strengthened. Bro. E. Renner, and wife, of Burr Oak, Kans., were with us. Bro. Renner officiated. It was a time of rejoicing. Our brother and sister formerly lived here. God bless his children everywhere!—*L. Alice Garber, Dec. 13.*

Oak Hill, Ill.—The meeting I spoke of in my last, which I was to hold at Oak Hill, Ill., commencing Dec. 2, is now one of the things of the past. While there I preached twelve sermons. The exceedingly cold weather was somewhat in the way of some who wanted to be baptized. However, two sisters came out boldly and were received by baptism. There was no one to help prepare them for the water but friends, but it seemed no task for the friends to do so. Several others said they were ready to be received just as soon as there would be assurance of regular meetings at that place, and some one to take charge of the work. They were not acquainted with the faith and practice of the Brethren, but now they say it is the church for them. Some have already subscribed for the GOSPEL MESSENGER, and I think several more will do so soon.—*Joseph Holder, Anderson, Ind., Dec. 13.*

Lewiston, Minn.—Bro. Harvey Eikenberry, of Greene, Iowa, came to our congregation, Nov. 25. He began meetings the same evening and continued each evening till Dec. 10, holding, in all, twenty-two meetings. He held a number of meetings during the daytime; also a Thanksgiving service, at which a collection was taken for the poor in Kansas, amounting to $13.50, which was afterwards increased to $17.00. The church here feels much encouraged and built up by the labors of Bro. Eikenberry, while among us, declaring and expounding to us the way of the Lord more perfectly.—*J. H. Wirt, Dec. 12.*

Beaver Creek, Va.—Nov. 12 Bro. McCann was to commence a series of meetings here, but as he was in the midst of an interesting series of meetings at Linville Creek, Eld. John P. Zigler came to our aid. He preached for us every night for two weeks. There were ten additions by baptism. Then Bro. McCann came and continued two weeks more, closing last Sunday with nine more, received by baptism, and two reclaimed. Others appear to be near the kingdom. While I did not have the pleasure of attending more than the first week, on account of a severe attack of *La Grippe*, which has kept me confined to the house for over three weeks, yet I learn through others that there was the best of interest throughout the meetings, which closed last Sunday with a large attendance. To-morrow night we commence a series of meetings at our Sangerville house. Bro. S. A. Sanger, from Mill Creek, is to do the preaching.—*G. W. Wine, Oltobine, Va, Dec. 14.*

Lower Miami, Ohio.—Our quarterly council occurred Dec. 7. All business before the meeting was disposed of in a pleasant manner. Nov. 11 we held our annual love-feast. More than two hundred members surrounded the tables of the Lord. Bro. Daniel Bock, of Indiana, officiated. Brethren I. J. Rosenberger and Landon West contributed much to the interest of the afternoon meeting, by their excellent discourses. In the morning service edifying talks were made by several of the ministers in attendance. Nov. 5 Bro. A. G. Crosswhite, of Gratis, Ohio, arrived to conduct a series of meetings. He preached, in all, eighteen instructive sermons, exclusive of two short talks to the Sunday school children. Thirteen found refuge in the fold of God. Ten of the new-comers were members of a class, which committed over four thousand verses in our Sunday school the past summer. This is a practical illustration of what an auxiliary a live Sunday school is to a church.—*Eliza A. Garst, Dec. 7.*

Everett, Pa.—The members of this district met in special council to more thoroughly organize ourselves, having been recently separated from the Hopewell District, an account of which was published in GOSPEL MESSENGER No. 46. We elected Bro. L. D. Rouser, treasurer, and the writer, clerk. We have a membership of about ninety, mostly living in and around Everett. Nearly half of our members have been added during the past year. While our district is not large, we have room for much work. We have one preacher, Eld. D. S. Clapper (a tireless worker), and one deacon. We expect to hold an election soon, for more deacons and a preacher. We would gladly welcome any minister who would like to move among us. Everett is a busy town of two thousand inhabitants and is building up rapidly. We have one meeting-house, called Fair View, also a private house in Everett, for holding meetings. We have preaching in Everett every Sunday; also Sunday school, with Bible class and singing through the week. We want to build a meeting-house in Everett in the near future. Our first quarterly council will be held at the Fair View church, Jan. 6, 1894.—*A. F. Simmons, Dec. 16.*

Olathe, Kans.—We met in church council Dec. 9 All business passed off pleasantly. We decided to hold a series of meetings, commencing Feb. 11. Our elder, I H Crist, was selected to do the preaching. We also decided to have a few meetings, commencing that evening. We held six meetings. Nine were added to the church.—*Wm. Brunt.*

Truro, Iowa.—Our dear brother, S. M. Goughnour, was with us Thanksgiving Day, and gave us three good sermons. Dec. 7, Bro. J. D. Haughtelin, on his way to Decatur County, stopped with us. The next day four dear young sisters went to their watery grave and were buried with Christ by baptism into death. May they ever walk in newness of life!—*Almeda Caskey, Dec. 14.*

Pioneer, Ohio.—The members of the Silver Creek church met in quarterly council Dec. 16, 1893, to do work for the Lord. Everything passed off pleasantly and in union. The church decided to make arrangements to have the principles of music taught to those attending our meetings. It was also decided to have a series of meetings this winter, to begin the evening of Dec. 30. The meeting is to be conducted in the Hickory Grove church of the Silver Creek congregation.—*A A. Throne.*

Gardner, Kans.—Eld. W. R Deeter came to the Liberty church, Olathe congregation, Nov. 23, and staid till Dec. 12. He preached twenty-seven instructive sermons, and made many warm friends while here. About the time Bro. Deeter left for home, Bro. Isaac Crist commenced meetings at the Olathe church and preached several sermons. Eight have been baptized, and two more applicants are to be baptized next Sunday. Since Oct. 1, sixteen have been added to the church by baptism and letter.—*Albert Sharp, Dec. 16.*

Lewistown, Pa.—On the evening of Nov. 16 we began a series of meetings in the Dry Valley church. On the evening of Nov. 18 Bro. Brice Sell came and continued until the evening of the 30th, preaching in all fifteen sermons. The attendance and the interest were very good. One dear young sister was received into the church by baptism. Dec. 9 Bro. Sell came to the Bannerville church, in the Lewistown congregation, and commenced a series of meetings, which he continued till the evening of Dec. 17.—*Sarah Spanogle, Dec. 19.*

Lower Miami, Ohio.—Bro. A. G. Crosswhite came to us Nov. 5, a week previous to our love-feast, which was held Nov. 11. We had meetings every night. Our Communion was a pleasant one. Bro. Crosswhite continued the meetings a week after our Communion. Bro. Daniel Bock, of Ridgeway, Ind, assisted on a few evenings. We had the best of order and fine weather. Our children's meeting was also largely attended. As an immediate result thirteen precious souls were made willing to come out on the Lord's side. Eleven of them were Sunday school scholars.—*Lizzie Vanscoyk, Dec. 18.*

West Otter Creek Church, Ill.—Bro. C. S. Holsinger closed his series of meetings at this place on Sunday night. He preached twenty-three discourses. The saints feel encouraged, and sinners were made to tremble. Four young men united with the church by confession and baptism. Others are deeply impressed. The meetings closed with a good interest, and with a larger congregation present than at any other time during the meetings. We will meet each Wednesday night (the Lord willing) for prayer meeting. We expect to meet three nights each week for Bible study. The books used will be "Outline Normal Lessons," and "Studies in the Four Gospels."—*Chas. Gibson, Girard, Ill., Dec. 20.*

Crookston, Nebr.—Bro. J. Y. Heckler, of Nebraska, came here Dec. 7, and preached ten soul-cheering sermons. On Sunday we had a little council at my house. All were found in love and union. We were made to greatly rejoice. We number seven members. Bro. Heckler has charge of us. May the Lord bless him in his work!—*Geo. W. Sisler, Dec. 11.*

Merced, Cal.—I left my home Saturday, Dec. 9, to meet the members who recently located in the British Colony, near Merced, Cal. A meeting was to be held at Bro. Eikenberry's dwelling on Sunday evening. The large and commodious room was well filled with attentive listeners. The meeting proved to be a pleasant one, being the first meeting held at Merced by the Brethren. Brethren, come to California to locate! Come and see these two colonies, Merced and Dos Palos, both in Merced County, Cal.—*A. Julius, Dos Palos, Cal., Dec. 11.*

North Star, Ohio.—Bro. Jacob Coppock, of Tippecanoe City, Ohio, came to the North Star church and commenced a series of meetings on the evening of Dec. 7. He continued until Dec. 19. He held a very interesting children's meeting yesterday, at 10:30 A. M. The order at our meetings was good. We held our regular quarterly council Dec. 2. There was no business before the meeting. Since our last report from this church, one precious soul was baptized at our Communion, on Saturday, Oct. 21, a young sister. God be praised for all.—*Emma Groff, Dec. 18.*

Leeton, Mo.—Bro. Chas. M. Yearout, of Kansas, commenced a series of meetings in the Mineral Creek church Dec. 3, continuing until the 17th. The meetings were of exceptional interest and unusually large attendance. Bro. Yearout's sermons were very impressive, and as an immediate result thirteen were baptized. There are two more applicants, and two were reclaimed. His discourse on the prayer-covering we think the most complete ever rendered here,—one long to be remembered, not only by the members but those of other beliefs, who came specially to hear this sermon.—*C. M. Mohler, Dec. 18.*

Bethel, Va.—The Thanksgiving services at Bethel church were deeply impressive. There was not a large turn-out, but all seemed impressed by the services. A collection of four dollars was taken up for the benefit of the western sufferers. A donation was also made to an afflicted man in our community. How thankful we should be to our Heavenly Father that His goodness and mercy still attend us and that no calamities have been visited upon us. Knowing the blessings pronounced upon charity and care for the poor and destitute, and that He who was rich for our sakes became poor, how ready we should be to share even our penury with those who are in less favored circumstances.—*B. E. Kesler.*

Clifton Mills, W. Va.—Eld. Solomon Bucklew, of Canton, Ill., came among us and commenced preaching at Salem, in the Sandy Creek congregation, on Sunday, Dec. 3, preaching each evening until Thursday evening, when he bade us farewell. His wife accompanied him and we enjoyed their visit very much. Bro. Bucklew had charge of this congregation previous to his moving to Illinois, hence we appreciated his visit and labors of love among us. After Bro. Bucklew left us we continued the meetings until the following Sunday evening, when we closed. Three precious ones came out on the Lord's side and were baptized to arise and walk in newness of life. Also, one prodigal, that had wandered away from the fold, returned, and was reinstated into church fellowship again.—*Jeremiah Thomas, Dec. 15.*

Custer, Mich.—The little band of members at this place has decided to dedicate their new church, the Lord willing, Jan. 6, and also to have one week's meetings, to be followed by our Communion Jan. 12. The meetings are to continue longer if the interest so demands. The meetings are to be conducted by Bro. Isaac Rairigh, of Campbell Mich. The members extend an invitation to all who can, to be with us at our Communion. By the aid of the General Mission Board we have built a house of worship, 26x36 in size. Many things that have been against the spread of the Gospel here are fast disappearing. As the country gets older and the lumbering business moves to other sections, the rough element goes with it.—*Israel Fisher, Dec. 11.*

Johnson City, Tenn.—Bro. A. Hutchison came to us Nov. 30, and preached for us twice a day most of the time, until Dec. 15, when he left for Sullivan County, Tenn. Bro. Hutchison is the right man in the right place. He preached seventy-five sermons, received twenty-five members by baptism, and more are about ready to unite with the church. He preaches the Gospel in its purity. When it is preached that way it is the power of God unto salvation to them that believe. We need such men in the field all the time. This is the oldest church in Tennessee. The meeting-house is sixty years old. Before this house was built, they held meetings in barns and dwelling-houses. The first Communion meeting ever held in this country was held two miles from this place.—*D. F. Bowman, Dec. 15.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and if necessary, will issue supplements.

An Appeal.

We, the members of the church of the Brethren or Dunkards, are few in number and are in limited circumstances and desire to do more efficient work in the Lord's vineyard. We wish to build a plain, neat house of worship, and kindly ask your assistance to this end.

This city claims a population of 12,000, and surely we ought to go in and possess a portion of the land. Feeling confident you will not refuse our appeal, we felt that thereby God would be glorified, souls saved and we be blessed.

We appeal to every minister of the Brethren's church to raise in his congregation at least one dollar for each minister from the members of his congregation for us. And may the Divine Father enable us all to so live and work, while it is called to-day, to meet his approbation.

Send to either sister S. M. Pietzman, treasurer, 118 Main street, or Bro. O. S. Garber, solicitor, 16 South Main street, Fort Scott, Kans.

Yours fraternally,

JOHN H. NEHER, Elder.

McCune, Kans A. B. FISHER, Deacon.

We, the Mission Board of the South-eastern District of Kansas, endorse the above appeal, believing it to be a worthy one, thanking those who have already so liberally responded. We now make this call through the MESSENGER, hoping that all of our ministers and elders that have charge of churches will try to raise the amount asked for.

M. O. HODGDEN,
President of Board.

E. M. HORNER,
Secretary of Board.

A Letter From Sweden.

OCTOBER 15 I took the train from Limhamn to Kjeflinge. There I had two delightful meetings with Bro. O. P. Olin. We held a meeting at a place three miles from Kjeflinge, at 3 o'clock. We had good order and the meeting was a pleasant one. We went back again to Kjeflinge and preached to a large congregation at 6 o'clock, and had an enjoyable meeting. People there are willing to listen to the Word of God. Many have united with the church by baptism. We think that much good may be done at this place.

I left Kjeflinge next morning and took the train to Wanneberga. I have been at this place many times. I had meeting every day. The members were very glad to attend the meetings, and we had a good attendance throughout. I think it was something like the time when our Savior took a walk with his disciples from town to town. Two souls decided to unite with us by baptism and arose to newness of life. The members at this place are in need of a faithful minister and they also pray that our Lord may give them a good, earnest minister. The members wanted me to remain with them, and were very sorry when I left the 21st to visit the members in Hor. That evening I had a pleasant meeting. Nine precious souls are working for the Lord, but they have no minister. Bro. J. Olsson's wife and I took the train from Hor, the 22nd, to Malmo, where I left her. I continued to Limhamn where I had meetings with the brethren and sisters. Next morning I went back to my work again.

A few words yet in regard to this church here. It was a large church when Bro. Hope was here in Malmo and Limhamn, but now there are only twenty-four members, who live many miles from one another, so we can only assemble three times a year, when we hold a love-feast. We have preaching once every two weeks. There are two meeting-houses outside of the Brethren's, so it is hard to work for the Lord at this point, but I will keep on praying and working. We hope that Bro. and sister Miller will come to us again next year and give us good encouragement, advice and help.

We send love and greetings to all our brethren and sisters in America. A. ANDERSON.

Kjeflinge, Denmark, Nov. 27.

[*Translated by O. P. Olin, Minister at Kjeflinge.*]

Notice to Missionary Brethren.

HERE at Laforge, Mo., where I have been preaching, a minister is very much needed. A minister and wife, suited to take the oversight of the church and the training of the members, could do a good work. Bro. Ira P. Eby expects to return to his former home in Mississippi County, thus leaving the church without a resident minister.

Now, brethren, why neglect the millions of people in the South, both black and white, and talk so much about going to India and Africa, where it will cost more to sustain one man and wife than to support six missionaries in any of the Southern States? Let us have a special fund to locate brethren in the South. Concerning Laforge, Mo., address W. A. Fenenburg.

JAS. R. GISH.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

SHETTER—SINGER.—By the undersigned at his residence at Shady Grove, Pa, Dec. 14, 1893, Bro. Daniel I. Shetter and sister Sadie Singer, both of Staufferstown, Franklin County, Pa. WM. C. KOONTZ.

INMAN—KERSHNER.—At the residence of the bride's parents, in the Scott Valley congregation, Coffey Co., Kans., Nov. 22, 1893, by the undersigned, Bro. William Inman and sister Anna Kershner. CHAS. M. YEAROUT.

RODABAUGH—PEFLEY.—By the undersigned at the residence of the bride's parents, near Altamont, Kans., Dec. 14, 1893, Mr. A. N. Rodabaugh, of Riverside, Cal., and Miss Hettie E. Pefley, daughter of Bro. George and sister Mary Pefley. NICHOLAS TRAPP.

ARMSTRONG — CRAIN.—At the residence of J. E. Crain, Altoona, Pa., Oct. 19, 1893, by the undersigned, Mr. Harry Armstrong and Miss Clara Crain, of Altoona, Pa. J. W. WILT.

ADAMS—ANDERSON.—At the residence of the bride's parents, Racine, Mo., Nov. 30, 1893, by the undersigned, Mr. U. S. Adams and Miss Annie Anderson, all of Racine, Newton County, Mo. I. L. HARADER.

SANDOZ—RHYMER.—At the residence of the undersigned, at Lordsburg, Cal., Nov. 23, 1893, Mr. Henry Sandoz, of Pomona, and Miss Emma L. Rhymer, of Spadra. B F. MASTERSON.

UHL—LINCOLN.—By the undersigned at his residence, Dec. 11, 1893, Mr. Walter Uhl and sister Minnie Maud Lincoln, both of Brooklyn, Iowa. H. R. TAYLOR.

THOMPSON — VANHORN.—At the residence of the bride's parents, in the Salem congregation, Kansas, Nov. 26, 1893, by Bro. Daniel Dierdorff, Mr. Sherman Thompson and Miss Daisy Vanhorn, both of Reno County, Kans. L. E. FAHRNEY.

DETWILER—STANLEY.—By the writer, at 2029 North Thirteenth street, Philadelphia, Nov. 29, 1893, Bro. Frank O. Detwiler and sister Maggie M. Stanley, both of this city. T. T. MYERS.

BEAHM—GILLASPIE.—At the residence of the bride's parents, Nov. 29, 1893, by the undersigned, Bro. William E. Beahm and sister Rosa J. Gillaspie, both of Bedford County, Va. SAMUEL P. BEAHM.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

SCOTT.—At Hillisburg, Clinton County, Ind., sister Louisa J. Scott, aged 69 years, 10 months and 12 days. She was the widow of Bro. Frederick Scott, who died about eighteen years ago. She united with the Brethren church over thirty years ago. She had a cancer. She leaves one son. Funeral services by Eld. Nathaniel Cripe, from Rev. 14: 13. S. L. CRIPE.

LONGENECKER. — In the Upper Conewago district, Adams County, Pa., Oct. 16, 1893, sister Catharine Longenecker, aged 83 years, 1 month and 29 days. Funeral services conducted by Bro. Orville Long. SARAH L. NEWCOMER.

FRANTZ.—In the Cerro Gordo church, Cerro Gordo, Ill., Dec. 8, 1893, Bro. John H. Frantz, aged 43 years, 9 months and 22 days. Funeral by Bro. L. T. Holsinger. WM. LANDIS.

BLAYLOCK.—At his residence in South English, Keokuk County, Ia, Dec. 8, 1893, Mr. John R. Blaylock, aged 66 years, 10 months and 19 days. He leaves a loving companion and nine children. Funeral services at the Brethren's meeting house, conducted by Rev. Kelly of the Methodist church. S. F. NISWANDER.

SLINGLUFF.—In the Grand Prairie church, Sidney, Nebr., Nov. 9, 1893, of heart disease, Bro. Harper N. Slingluff, aged 22 years, 7 months and 10 days. He was the only son of John U. and Kate Slingluff, formerly of Montgomery County, Pa. Harper was a brother of noble qualities, a teacher of high merit and superintendent of the Grand Prairie Sunday school. J. D. BRUBAKER.

LONG.—In the Panther Creek church, Dallas County, Iowa, Dec. 10, 1893, Sarah Anna Long, daughter of John and Harriet Long, aged 15 years, 6 months and 22 days. She was baptized by Bro. Dierdorf May 18, 1890, her 12th birthday. J. S. SHEAFFER.

FLICK.—Near Union, Ohio, Dec. 2, 1893, of heart disease, friend William Flick, aged 42 years, 10 months and 29 days. He was born in Rockingham County, Va, was married to sister Tilly Gilbert, who still survives him. While sitting at the table reading, he dropped dead without speaking a word. His wife was in the room at the time. Services conducted by Jesse Kinsy, I. Waymire and the writer. JOHN H. BRUMBAUGH.

WEAVER.—In the Duncansville church, Blair County, Pa., Bro. Harry Weaver, aged 35 years, 1 month and 9 days. Bro. Weaver united with the church about ten years ago, at Altoona, Pa. He was afflicted with consumption. During his illness we had a love-feast in his sick-room. This he seemed to enjoy very much. He also called for the anointing, which was attended to. He leaves a wife and four children. Funeral services by the writer. J. W. WILT.

PEFLY.—In the Manvel church, Brazoria County, Texas, sister Mary Pefly, aged 58 years, 1 month and 28 days. She was born in Elkhart County, Ind., Oct. 10, 1835, and was married to Joseph Pefly Sept. 11, 1853. This union was blessed with eleven children. A short time before her last sickness (typhoid fever) sister Pefly returned from a visit to Elkhart County, Ind., where she claimed to have contracted the disease. Services by the writer, assisted by the brethren from Rev. 14: 13. G. B. SHIVELY.

TROXEL.—In the Johnstown church, Cambria County, Pa, Dec. 13, 1893, A. F. K. Troxel, son of D. F. and Dorothy S. Troxel, aged 6 months and 24 days. Little Floyd was bereft of his mother when he was three weeks old. Funeral from Job 16: 22 by David Hildebrand.

HERPST.—In the Buffalo Valley church, Union County, Pa., Dec. 6, 1893, sister Leah Herpst, aged 79 years, 10 months and 13 days. She was a daughter of Eld. John Royer, a sister to John and Christian Royer, living in Kansas. She was born in Lancaster County, Pa., April, 1823. Services by the writer. J. L. BEAVER.

SCHROCK.—Oct. 24, 1893, Lane A. Schrock, son of Melvin C. and Anna M. Schrock, aged 3 years, 1 month and 4 days. Funeral services by the undersigned, assisted by Eld. Peter Long, from Ps. 112: 4, 6, 7. I. L. BERKEY.

SIDERS.—At his home in Bement, Ill., Oct. 19, 1893, Bro. Philip Siders, aged 61 years, 11 months and 28 days. Deceased was born in Dauphin County, Pa., Nov. 25, 1830; united with the Brethren church at the age of twenty-eight, served the church as deacon for one year and was then elected to the ministry. He was united in marriage to sister Anna Holinger, Dec. 9, 1852. He was a devoted Christian and did much by his quiet, humble walk with God and pious conversation to win souls to Christ. He built the church in Bement, in which we now worship, and was the first one of the little flock to be called away. He suffered long, but bore it all with Christian fortitude. He leaves a devoted companion and three dear children. The funeral was preached by Eld. D. B. Gibson. MINNIE V. GIBSON.

COPLAND.—In the Richland church, Richland County, Ohio, Nov. 29, 1893, of cancer and *La Grippe*, Bro. William Copland, aged 62 years, 8 months and 5 days. He leaves a wife and six children. Funeral services by the home minister. J. C. MCMULLEN.

MORRIS.—In the Pine Creek church, Ind., Sept. 20, 1893, of cholera infantum, Gracie E. Morris, daughter of brother and sister Walter Morris, aged 1 year, 4 months and 27 days. Funeral by brethren A. M. Rupel and J. Hilderbrand. CLARA SUMMERS.

EIKENBERRY. — In the Blue Ridge church, Platt County Ill., at her home, Dec. 5, 1893, of lung fever, sister Amanda Eikenberry, wife of Bro. Wm. Eikenberry and daughter of Eld. Menno Stauffer, aged 37 years, 4 months and 28 days. She leaves a husband and eight children. She was a faithful member of the Brethren church. Funeral services were conducted in the Brethren church, Dec. 8, 1893, by Eld. Martin McClure, from 1 Cor. 15: 21, after which the remains were conveyed to the church cemetery for burial. BERTHA BARNHART.

ATCHISON. — At Cerro Gordo, Ill., Dec. 5, 1893, Bro. Robert Atchison, aged 54 years, 10 months and 8 days. He served the church of the Brethren as a minister for upwards of twenty years. He was the father of fourteen children, eleven of whom survive him. He leaves sister Atchison with seven children. Funeral Dec 7, by Bro. L. T. Holsinger. WM. LANDIS.

MCDOWELL.—At her home in Keokuk County, Iowa., Dec 4, 1893, of consumption, Capitolia L, daughter of friends David and Lizzie McDowell, aged 14 years and 21 days. Funeral services by Eld. M. T. Baer, from John 16: 33. S. F. NISWANDER.

LONG.—In Osceola, St. Joseph County, Ind., Nov. 12, 1893, friend Frederick Long, aged 47 years and 10 months. While sitting with his family around the supper table he was taken with a stroke of paralysis, and dropped dead. He at one time belonged to the Brethren church, but for some cause was disowned. He leaves a wife and six children. Services in the Methodist church at Osceola, by the writer. H. M. SCHWALM.

BECKNER.—In the Baugo church, St. Joseph County Ind., Sept 10, 1893, infant child of friend John Beckner. Services at the house of the writer.

BECKNER.—In the same place, Nov. 27, 1893, Earl Beckner, son of friend Albert Beckner, aged 9 weeks. While moving from La Porte to Mdishawaka, they found the child dead in its mother's arms. Services by the writer. H. M. SCHWALM.

BROWN.—In the Rock Run church, Ind., Nov. 26, 1893, Bro. John Adam Brown, aged 87 years, 3 months and 19 days. Deceased was born in Wurtemberg, Germany, Aug. 7, 1806. He came to America in 1833. In 1834 he was married to Elizabeth Mishler, in Pennsylvania. Services by B. F. Stutsman, from 2 Kings 4: 26. R. W. DAVENPORT.

CRIPE.—Near Goshen, Ind., Dec. 10, 1893, Barbara Alice Cripe, wife of Bro. Jacob Cripe, aged 37 years, 3 months and 1 day. She was a member of the Mennonite church. Funeral by Eld. David Garver, of the Mennonite church, from John 5: 25. I. L BERKEY.

SNIDER.—In the Massisinena church, Delaware County, Ind., Bro. David Snider, aged 69 years, 4 months and 25 days. He was married to Mary Sala in the autumn of 1849. She died in the year 1859. He married Margaret Pierson (who survives him) in the year 1862. He was a member of the Brethren church for thirty-five years. Funeral services by the writer.

J. W. RARICK.

METZGER. — In Goshen, Ind., Dec. 2, 1893, sister Mary A. Metzger, aged 66 years, 7 months and 12 days. The deceased was brought to her home in Elkhart and buried in the city cemetery. Funeral services in the U. B. church by the writer, assisted by the U. B. pastor, from 1 Cor. 15: 55-57.

I. D. PARKER.

FINKEY. — At Mooredale, Pa., Bessie, daughter of Harry Finkey, aged 3 years, 1 month and 16 days. Disease, whooping cough and pneumonia. J. E. HOLLINGER.

REINER.—In the Hatfield church, Pa., Dec. 2, 1893, sister Lydia Reiner, widow of Eld. Jacob Reiner, aged 82 years, 1 month and 14 days. Funeral services conducted by brethren Hillery Crouthamel and Jacob Gotwalls. H. T. HORNE,

KEEVER. — In Jewell County, Kans., Dec. 1, 1893, Susan Keever, aged 80 years, 7 months and 22 days. She was for many years a faithful member of the Brethren church. A husband and one son precede her to the spirit world. Three sons and a daughter remain. Funeral occasion improved by C. S. Hillery, from 2 Tim. 4: 7. S. L. MYERS.

BASHORE—In the bounds of the Pleasant Valley church, Washington County, Pa., Aug. 29, 1893, Bro. Benjamin Bashor, aged 95 years and 11 months. He was born in Pennsylvania, in 1797. He was a faithful deacon for about 50 years. Funeral services by W. A. Sherfy and J. B. Pence.

C. BASHOR.

BARE.—In the Golden Spring church, Burt county, Nebr., Nov. 11, 1893 sister Mahala Bare, aged 73 years. Her husband died about twenty years ago. She was the mother of twelve children. One of them is a minister in the Brethren church. She died of neuralgia of the heart. The remains were laid to rest in Decatur cemetery. The funeral services were conducted by Bro. L. J. Redding. MAMIE B. SANDIG.

RITTENHOUSE.—In Caroline County, Md., Dec. 5, 1893, Bro. Nathaniel Ritten house, aged 63 years. He was buried at the Peachblossom cemetery. Funeral services by the writer, from Rev. 14: 13.

J. D. WINGARD.

HAWBECKER.—In the Back Creek congregation in Upton, Pa., at her father's home, Oct. 29, 1893, sister Hannah Elizabeth Hawbecker, aged 47 years, 1 month and 12 days. She leaves an aged father and mother, who stood much in need of her help, as she was the last one at home to care for them. Her remains were laid to rest in the Upton graveyard. Services by the home brethren.

JOHN LEHNER.

STUNTZ.—In the Bremen congregation, Marshall County, Ind., Dec. 8, 1893, Anna Catharine, daughter of John and sister Elizabeth Stuntz, aged 7 years, 11 months and 24 days. Funeral by Eld. John H. Sellers, from Matt. 18: 2, 3. J. B. PARKER.

ANDERSON. — In the White church, Montgomery County, Ind., Nov. 24, 1893, Bro. Jesse Anderson, aged 77 years, 11 months and 5 days. Funeral in the new brick meeting-house by Eld. D. C. Campbell, from Rev. 14: 13. MARY J. SMITH.

BROWN. — At his home in Williams County, Ohio, Dec. 8, 1893, friend Zachariah Brown, aged 66 years, 8 months and 28 days. He leaves an invalid wife, a member of the Brethren church; two sons and three daughters. One son and two daughters preceded him to the spirit world. Funeral services by the writer, from Heb. 11: 16

J. W. KEISER.

BOLINGER —In the Litchfield church, Ill., sister Bolinger (*nee* Maehl), aged 85 years, 11 months and 16 days. Deceased was born in Pennsylvania, and was an aunt to our much esteemed brother, Henry Lilligh, of Mulberry Grove, Ill. Her illness was short. The interment took place at the Mulberry Grove cemetery. ALLEN A. OBERLIN.

WHITMER. — At Danforth, Ircquois County, Ill, Dec. 5, 1893, Bro. Abram Whitmer, aged 49 years, 5 months and 27 days. Bro. Whitmer was born in Augusta County, Va., June 8, 1844, and was married to Sarah M. Kennedy in 1873. Funeral services by the writer. THOS. KEISER.

HICKS.—In the Mt. Vernon church, Jefferson County, Ill, Nov. 25, 1893, sister Effie, daughter of Bro. Oliver and sister Mary Ellen Hicks, aged 23 years, 10 months and 17 days. Though sister Effie was a sufferer for a number of years, she endured all with patience and a quiet trust in Jesus. She had a longing desire to be with her Savior and a dear sister, who for three years has been anxiously waiting at the shining portals for her coming. Funeral services by Eld. Fredrick, of Salem, Ill. NANNIE E. BUCK.

SISLER. — Near Dallas Center, Iowa, Dec. 8, 1893, sister Barbara A. Sisler, aged 70 years, 2 months and 23 days. She was married to M. Sisler, Dec. 9, 1847. The following year they moved to Carroll County, Ill., where, in 1852, they were received into the church. Since that time she has endured the trials and cares incident to the life of a minister's wife. Funeral services by Bro. F. McCune and others. GEO. B. ROYER.

RILEY.—In the La Porte church, La Porte County, Ind, Dec. 1, 1893, sister Allora Riley, aged 34 years, 7 months and 23 days. She was the eldest child of Bro. Lewis and sister Mary Brow's children, and was united in marriage to Jeremiah Riley, April 11, 1877. Fourteen years ago she, with her husband, united with the church, living faithful to the close of her life. She leaves a husband and three daughters, all members of the church but the youngest. He disease was complication of stomach, heart and lung troubles. Funeral discourse on Sunday, Dec. 3, by the undersigned, from Heb. 4: 9, latter clause of verse 14: "There remaineth therefore a rest to the people of God," and, "Let us hold fast our profession."

THURSTON MILLER.

AMSLER.— At Milford, Ind., Nov. 13, 1893, sister Anna Catherine Amsler, aged 37 years, 5 months and 12 days. She united with the church some years ago, and lived faithful till the Lord called her. Since then her husband and a dear little boy have united with the church. Funeral services by the writer. HIRAM FORNEY.

CALLENDER.—In Greene, Iowa., Dec. 9, 1893, William Callender, aged 82 years, 3 months and 8 days. He has been sick for several years. He leaves a wife and three children. Funeral services by Bro. J. F. Elkenberry, from Ps. 90: 12, assisted by Rev. Wells of the Christian church.

ETTA FLORA.

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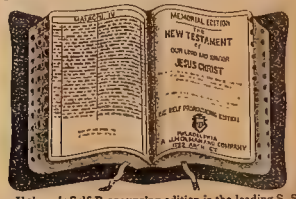

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"All for the Defense of the Gospel."

Vol. 32, Old Series. Mount Morris, Ill., and Huntingdon, Pa., January 9, 1894. No. 2.

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H. B. Brumbaugh, Editor

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In the absence of Bro. H. B. B's. regular editorial this week, we make another draw on our short items.—J. H. M.

Popular sins are the most fatal.

A friend in time of sickness is a friend indeed.

The man who always looks low can never live high.

We see faults best when they belong to someone else.

People pray too much for the things they do not need.

It looks bad indeed to see a preacher asleep in meeting.

Little sins are the ones that are the hardest to get rid of.

Satan is the father of white lies as well as the black ones.

The best insurance is a clear title to the kingdom of heaven.

People ought to pray for that which they are willing to work for.

The man who votes in favor of saloons, votes on the devil's side.

There are no wrecks on the road that runs from earth to heaven.

Feed the lambs well and you will soon have plenty of strong sheep.

The man who is in a condition to live right is in a condition to die right.

On board the old ship of Zion are many missionaries, but no saloons.

The New Testament is the only creed that will stand the test of the judgment.

The road from earth to eternal bliss is *via* Jesus, and not *via* some great man.

People who do more talking than thinking are sure to do much very unwise talking.

Who is to feed the Lord's sheep while the preachers are settling their troubles?

Just because everybody has faults is no reason why anyone should keep his faults.

Some persons have ruined their spiritual eyesight looking for motes in other people's eyes.

The pure in heart never complain about the road to glory being too narrow for them.

The blindest man in the world is the one who will not try to see when he has a chance.

The rich man's grave may cost more than the begger's, but he gets no more comfort out of it.

Actions often tell what words do not, and sometimes what people do not like to have told.

The rich man never thought about the salvation of others until he lifted up his eyes in hell.

Some think they would do well to die for Christ. It is more important to live for Christ.

The man who is willing to obey the Gospel will have little trouble in finding the commandments.

Two thousand dollars for another farm and nothing for the poor, means no treasure laid up in heaven.

The church that is full of the Holy Ghost does not need a grab-bag to raise money for the Lord's cause.

Genuine faith does not go from house to house praying for poor, sick people with an empty basket on its arm.

If the Bible required the people to wear some things that Madam Fashion has them wear, they would cry their eyes half out.

When you give your preacher a text to preach from, select one that contains food for your own soul.

The man who puts all his religion on the outside, makes plenty of room for Satan on the inside.

Were people as anxious to do good as they are to get rich, it would be difficult to find a hard sinner.

If people would work just half as hard to obey the requirements of the Gospel, as they do to get up and operate church festivals, not one of the ordinances of the New Testament would be neglected.

Were the road to heaven ten times as wide as it is, some people would complain about it being too narrow.

Preachers who tell the Gospel story as though they believed it, will find no trouble in getting people to listen.

It is not the man who has the tallest monument in the grave-yard that has done the most good in the world.

The man who would present his body as a holy and pure sacrifice, must see to it that it is not contaminated with the "weed."

Keep your head up when the sermon is poor. There are plenty of others to keep their heads up when the sermon is good.

Feeding the hungry and clothing the naked is the kind of experimental religion that is of great value in the sight of God.

Men who are making more debts than they can pay, should remember that these unpaid debts will follow them to the judgment.

The man who stays out of the church to avoid associating with hypocrites, is traveling the road leading to the very place where all the hypocrites are going.

Five dollars for tobacco on one side of the ledger, and twenty-five cents for the spread of the Gospel on the other, is a bad account to face the judgment with.

The narrow way to eternal life is wide enough to accommodate every man and woman who is willing to take Jesus at his word.

People who are always looking at the faults of others through the big end of the telescope, would feel insulted if any one should view their faults in that manner.

People who must eat a meal with an afflicted family every time they go to see the sick, should not expect a blessing in the next world for that way of visiting the sick.

Those who insist upon the preacher bearing the cross alone, while preaching the Gospel, must not be surprised if they see them wearing all the stars in the coming kingdom.

"Go ye into all the world and teach all nations" does not mean that seven preachers should sit behind the table, and look on, week after week, while one does the preaching.

If you wish the Lord to bless you for visiting the sick do not be so concerned about the "loaves and fishes." It is hard enough to have sickness in the family, let alone being at the expense and trouble of feeding all those who call to see the sick.

Were Jesus to come into some of the popular churches on Christmas Eve, looking for some of his precious jewels, he would certainly never select the man with a false face on, trying to act the part of Santa Claus.

Michael Zug 1894
138 Cumb St

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE MASTER HAS COME AND CALLETH FOR THEE.

BY J. S. MOHLER.

When hearts that are burdened with sorrows untold,
Like Mary's and Martha's for Lazarus of old,
How dear to such souls the kind bidding must be,
"The Master has come, and he calleth for thee."

Chorus.

He's calling, he's calling, sweet comfort to give,
Their brother, though dead, yet again shall he live,
How precious the words unto hearts that were grieved,
"The Master has come, and he calleth for thee."

The youth, whom the world with its pleasures and charms,
Is longing with guile to embrace in her arms,
But a voice from above pleads so kindly and free,
"The Master has come, and he calleth for thee."

Chorus.

He's calling, he's calling, he's calling for thee,
Away from the world, and its vices to flee,
And bathe in the fountain that's flowing so free,
"The Master has come, and he calleth for thee."

The sinner whose heart has been burdened with sin,
And self-condemnation is raging within,
The tidings when heeded, sweet comfort will be,
"The Master has come, and he's calling for thee."

Chorus.

He's calling, he's calling, O will you not hear?
For soon will he come and in judgment appear,
He's calling for sinners from danger to flee,
"The Master has come, and he calleth for thee."

And when all the labor,—the journey is done,
And saints long for the rest that awaits them at home,
Then, how grateful to them the sweet message will be,
"The Master has come, and he calleth for thee"

Chorus.

He's calling, he's calling, he's calling us home,
To dwell there forever, in heaven's high dome,
There is only a step 'tween the Father and thee,
"The Master has come, and he's calling for me."

Morrill, Kans.

A GOLDEN TEXT.

BY C. H. BALSBAUGH.

My Dear Sister:—Long has it been in my mind to write to you. My silence is no indication of the abatement of affection. Forty years ago I was a medical student in your husband's office. I had just attained my majority, was an ardent student, and brimming with ambition to be somebody in the literary and professional world. Although I was baptized with water, I had little acquaintance with Him whose function it is to baptize with the Holy Ghost. I then read the Holy Oracles through the spectacles of a traditional faith, and knew not that the mystery of the Divine incarnation must be repeated in every soul that is in reality born of God.

Your brother, Doctor S. H. Sprogle, was my chum, and many a hard problem in biology and pathology did we study together. He was not then a Christian, so there was a chasm between us through all our student days. When he found Christ, or rather was found of Christ, we studied the problem of sin and redemption whenever we met, with more avidity than we ever strained our minds over the mysteries of vitality and organization. Now he is with Jesus, in whose presence is fulness of joy, and whose eternal revelations of the Father will make eternity a scene of glorious and ever more glorious surprises.

I shall never forget the light that illumined his face as he passed through the valley of the shadow of death. I asked him: "Is there anything that especially impresses you in view of your solemn audience before God?" "Yes," he replied, "the absolute necessity of working only for Jesus, and making Him the object and impulse in all we do."

These are the words of a dying saint, and they are the echo of the life and Gospel of the Son of God. The life of the Nazarene carpenter was the LIFE OF GOD *in the flesh*. This, and only this, is the standard of Christianity. "Looking unto Jesus," is the sum of all commandments. "Learn of Me," is the essence and consummation of all wisdom. Individually and corporately we must measure ourselves by Col 3: 17, 23. The Apostle clearly tells us the shallowness and futility of a mimicking religion. See 2 Cor. 10: 12 The golden text of the Bible is John 8: 29. "The Father hath not left me alone; *for I do always those things that please Him.*" The complement is found in Rom. 15: 3 "For even Christ *pleased not Himself.*" Self-pleasing is the mother-sin of human nature, and the plague and dry-rot of the church. The great confession and prayer of Paul has been only half learned by the best of us. See Philpp. 3: 8, 9, 10. What riches of grace, and what wealth of Christian experience, and what grandeur of Godlikeness are embodied in these three verses! Farewell, to thee and thine. We meet not again in this world. And yet at the mercy seat we are daily in close fellowship. A prayerless Christian is a lifeless one. And those only pray whose whole being, in its longing and expression, is the embodiment of Gal. 2: 20. Christ brooks no rival. "I *do* ALWAYS *those things* THAT PLEASE HIM." That is the creed of God's elect. It is easy to make baptism unbaptize. Rom. 2: 25-29. Easy to turn the Eucharist into damnation. 1 Cor. 11: 29. Life and symbol must correspond. God is not mocked. Salvation is not going to Heaven, but being like God.

Little did I think when I bade you farewell at the close of February, in the year 1853, that it was my exodus into a wilderness of forty years of "fiery trials." But my selfish ambition needed taming, and my energy and enthusiasm needed to be chastened and sanctified. God led me about by the way of Marah, Elim, Rephidim, Hazeroth, Kadesh-Barnea, and, alas, I did not escape Kilroth-hattaavah. After thirty years of wandering I began to take possession in the fertile plains of Moab, and to realize by the anticipation of faith the glory beyond the river. I now write on all my sufferings and discipline, "*The pleasure of the Lord.*" My all-inclusive prayer is that HE *may* "*work in me both to will and to do of* HIS GOOD PLEASURE." Philpp. 2: 13. The wonderful prayer of Paul for the Thessalonian saints is often on my lips, and always in my heart. "We pray *always* for you, that our God would *count you worthy* of this calling, and fulfill all the good pleasure of His goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be *glorified in you and ye in Him, according to the grace* OF OUR GOD AND THE LORD JESUS CHRIST." 2 Thess. 1: 11, 12. The best thing that ever came to me in the gracious Providence of God was affliction. Blessed be the Lord that Gal. 6: 14 ever became my boast. Church and ordinances have sunk into a secondary position, where God means them to be. Jesus Christ is Alpha and Omega. "In *all* things HE has the PRE-EMINENCE." Col. 1: 18. "Finally, be *strong* in the LORD, and in the *power* of HIS *might.*" May the testimony of your conscience, and the record of your life ever be: "*I do* ALWAYS *those things that* PLEASE HIM."

When a bank fails in China, it is reported that the clerks and managers together have their heads chopped off and thrown into a heap along with the books of the firm. No Chinese bank has suspended payment for the past five hundred years, however.

THANKSGIVING SERMON.

Preached at Washington, D. C., by W. M. Lyon.

"When Saw We Thee?"—Matt. 25.

We have this question asked four times in this chapter, and to my mind it seems eminently suggestive and deeply significant. But this question suggests another which I now desire to put before this audience: *What are you doing with your opportunities?* I mean those God-given opportunities placed before you for the purpose of saving your souls. God, in His infinite wisdom, has designed that man shall be left without excuse in his failure to inherit eternal life.

Opportunity is a double door, one side of which opens to heaven, the other to hell. One side of this door is called *neglect*, and leads to destruction, the other side is called *improvement*, and leads to joys on high. God asks you which side of this great door you propose to swing open.

In the lesson before us did you notice that both sides ask the very same question? Isn't that strange? "*When saw we Thee?*" Why do the righteous, the saved, ask this question? Surely it was not because they had never anticipated heaven's acceptation. Certainly it could not be the result of an ignorant, blind service to God. Neither was it because they were reluctant to inherit the kingdom. They do not belong to those who are so good that they can't move their right hand to perform a good act without first getting permission from their left hand—so *conscientious*, you know. They carried no trumpet. They are quite different from those who say, "Wherefore have we fasted and thou seest not?"—Isa. 58: 3. Ah, my brethren, the humble child of God is content to let God keep the books for him. The glorified saint is overwhelmed with admiration and wonder. The mystery of God's redeeming love was too deep for his mind to fathom while on earth, and it ceases not to be a wonder in Heaven!

It has been said that "the best thanksgiving is thanks-living." Here is a genuine case of thanks-living. The life that is hid with Christ in God knows no such thing as human merit. Self has been crucified. That life can never appear before its Judge and say: "Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works!" How many sing, "Lord, in us there is no merit," and at the same time don't believe it, because they are depending on their moral goodness to save them? Many professing Christians never get beyond this. No thanks-living about that.

A child of God is a child of love, because God is love, and a child of love means a *life of love*, and a life of love—that love that casteth out all fear—means a life that reaches out after God, just as naturally as the rays of the rising sun dispel the shades of night.

Such a life regards its service not so much a *duty* to God, but as a *privilege*, a sacred, happy, inestimable privilege. This is *thanks-living*. A life like this is the only one that enables us to sing "in spirit and in truth:"

"In sight of all my foes,
Thou dost my table spread,
My cup with blessings overflows,
And joy exalts my head."

Brother, your cup will never get full, much less overflow, if you fail to realize the truthfulness of what Christ says through Paul: "It is more blessed to give than to receive."

How many have reached this point? The true Christian life is one of constant giving. That is its true mission. It mounts, as on eagle's wings, high in the realms of love. To lack this element

is to drag along in the low paths of selfishness and self-righteousness. To possess this element is to be filled with kind thoughts, pure desires, and holy aspirations; these constitute the factors that produce words and works of love, deeds of kindness, acts of mercy.

If these elements were abiding in us there would be no need of conference decisions to keep us straight, no need of restrictions and regulations in dress, no need of rules to keep us from running into worldlyism.

Brother, sister, if yours is in reality the *Christ life*, if Christ is in "you the hope of glory," "He can not be hid," but will manifest himself in your life every day, everywhere and in everything, in giving, in dressing, in talking, in your homes, in your business, in adversity as well as in prosperity.

Some professors of Christianity are always talking against

CHURCH SOLICITATION.

"I don't believe in this way of begging all the time." The reason, my friends, why they don't believe in *begging* is because they don't believe in *giving*. The thanks-living man is opposed to begging also, and so strongly is he opposed to it that he will not suffer you to *solicit* him.

He is a willing, cheerful, systematic giver and *requires* no solicitation. He gives because it is a pleasure, and it is a pleasure because he is filled with the love of God and the God of love. He is so occupied with the exercising of present privileges to do good that he has no time for looking back over the past to recount the numerous good deeds dispensed by him. Let an object of his charity present itself before him to remind him of a loving favor received in days gone by, and he is most likely to answer, "When saw I Thee?"

Some people have such remarkable memories. It takes a long time to forget their charities. A long time ago they helped a poor neighbor, perhaps, to bridge over a troublesome place in his life, and that poor neighbor not being blessed with such a *searching* recollection is now suspected of forgetfulness or inappreciation. Listen now: "He'll know it the next time I help him. Really, I never *did* have much *good* for him."

Charity! Charity! Had God's love to us been of that kind where would we be? If his *giving* is to be regulated by our *living*—our *thanks-living*, if you please—where would we stand to-day! O, the ingratitude of man! It is only to be outdone in the mercy and goodness of God!

In the subject before us, the accepted and the rejected ask the same question: "When saw we Thee?" Let us, in imagination, look upon that solemn judgment scene. To those on the right, the Judge says, "*Come*," to those on the left, he says, "*Depart*." And yet each in turn asks, "When saw we Thee?" Why is this? Two classes in widely different conditions, one entering the portals of eternal bliss, the other passing the gates of everlasting shame and contempt. "When saw we Thee?" What explanation have we for these things? Let me say here, that whatever reason you may assign as to why each asks the same question, there can be but one reason given for their different conditions. God placed the double

DOOR OF OPPORTUNITY

before each class, the one passed through on the side of *neglect*, the other, on the side of *improvement*; one led on to success and heaven, the other, to failure and banishment from God. One used his opportunities as so many precious beons from heaven, rejoicing in that he was counted worthy to do something, worthy to suffer, if need be; the other passed by his opportunities, looking upon them with indifference, if not with contempt and disgust.

The hungry, the thirsty, the destitute, the sick, the prisoner, from these he turned away. He lived for self. He seemed to have lost sight of the fact that Christ came to minister, and not to be ministered unto. But here he now stands before the Judge to hear the solemn sentence pronounced. He feels that he must offer his defense, but it is too late.

But hear him reason his case: "When saw we Thee?" "Yes," addressing the judge, "I remember that during my life I met many poor, suffering, distressed creatures; it was within my power to have helped them. Many a time I might have cheered a discouraged soul, or have bound up a broken heart, and no doubt I would have done it, but I did not know who they were. I had no idea that those poor, despised people were *your brethren*. I would not have taken them to be any relation of *yours* whatever. O, how my heart would have gone out for them had I only *known them!*"

Here let us pause one moment and reflect. Have we not here found the root of the whole trouble? Therefore, the world knoweth us not, because it knew HIM not. 1 John 3: 2.

And why did they not know Christ? Hear the answer given by the weeping Savior as he looks over the beloved city!

YE WOULD NOT. Matt. 25: 37.

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

"*Ye would not.*" They knew not because they did not *want* to know. "Israel doth not know." Isa. 1: 3. He came unto his own and his own received him not. John 1: 11. Had they *known* it they would not have crucified the Lord of glory. 1 Cor. 2: 8

"When saw we Thee?" When they saw those poor-looking creatures they had not the least idea that they were his brethren. O, no, had they known this, I'm sure they would not have acted so badly.

Ah, brethren, here is the golden key: Pure love to God and his Son, the Christ, our Savior, is the spring from which flows a constant stream through the wilderness of this world, gladdening the hearts of the weary, sick and careworn traveler. This is thanks-giving. And as the stream naturally seeks a place to bestow its blessings, in accordance with a fixed principle of the law of gravitation, just as surely will the heart that is filled with the love of Jesus know when and where and how to dispense its service of love. It knows Christ because his spirit dwells within, and thus knowing Christ, it can not fail to know his brethren, his messengers, his ordinances, his doctrine.

But some one says, "The lesson before us has more special reference to those who shall have lived during Christ's millennial reign."

We can not now discuss that part, but of this we are confident, that it has its meaning for us too. Look about us to-day. How many professing Christians really *know* Christ and his mission of love, his "peace on earth and good will toward men?" Cries of distress and misery are sounding in the ears of the Great Judge from this and every other nation. Millions are in want. Is it because God has withheld his blessings that we to-day witness this great distress among the nations? Let the pride, the vanity, the revelling, the extravagance of man answer. And the most humiliating fact of all is that much of this rests upon the shoulders of those who claim to be the meek and humble followers of Jesus! How terrible will be the reckoning!

Millions of professors of religion seem to take delight in giving homage to wood, mortar, stone and brick, instead of the God of heaven.

Which is the more consistent, to render adoration and worship to departed saints, or to pay grateful homage to the splendid edifices reared for the gratification of Laodicean Christians? Millions of dollars spent among so-called Christian nations to gratify human ambition that seeks not the glory of God, but the applause and praise of men!

But they tell us that Solomon's Temple was magnificently grand and costly, and therefore we may in like manner build to God's glory. Was Solomon's Temple a type of the church, or the church building? May it not be that some of those who shall stand on the left hand in the day of judgment, and shall inquire, "When saw we thee?" will be of the number who laid upon their shoulders and the shoulders of others burdens "grievous to be borne"—burdens of debt—because of fine church buildings in which to worship him whose cradle was a manger, who had not "where to lay his head," and whose grave was not his own; and on account of which thousands and millions of poor people's necessities and sufferings were overlooked?

"Depart, I never knew you." "Never knew us! Why, Lord, don't you remember us? We worshiped in a church that cost many thousands of dollars! We moved in the highest society and were members of excellent standing in the church!"

But the Judge replies, "Yes, but the cries of the orphan, the groans of the suffering and the sobs and prayers of the widow were so loud that even your highest anthems of praise were never heard."

My friends, let us remember that we can not honor God except through the life and Gospel of his Son. Are our lives in conformity to his Word? Are we utilizing all our powers and privileges to the glory of his name and kingdom? O, the innumerable blessings bestowed upon us, for which we will have to answer! As the people of God, are we living up to our privileges? The golden age of the Gospel will soon be gone. What will we have to show for it? Do we in deed and in truth *know* Christ? To know him is to be known by and of him. He can not say to us then, "*I never knew you.*" To know him is to love him, to love is to obey, to obey is to inherit life eternal.

FORGIVENESS VERSUS ENMITY.

BY CHAS M. YEAROUT.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6: 14, 15.

FORGIVENESS implies, "The act of forgiving; the pardon of an offender, by which he is considered and treated as not guilty." The forgiveness of enemies is a Christian duty. The true child of God cannot hold enmity against his fellow-beings. We are to do good to our enemies. Christ says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. . . . For if ye love them which love you, what reward have ye? do not even the publicans the same?" Matt. 5: 44-46; Luke 6: 32-35

Loving our enemies is a Christian test, and to do so requires the Spirit of the Heavenly Master. "If any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

The entire plan of salvation is founded on mercy and forgiveness. Without it, no one would ever be permitted to enter into the glory world. "Put on, therefore, as the elect of God,

holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Col. 3: 12, 13; Eph. 4: 2

Envy and jealousy are promoters of ill will, hatred, strife and destruction. "The works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like," and "they which do such things shall not inherit the kingdom of God." Gal. 5: 19-21. "And they that are Christ's have crucified the flesh, with the affections and lusts." Verse 24. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6: 6.

The characteristics of the Christian are manifest in "the fruit of the Spirit, which is love, joy, *peace, longsuffering, gentleness*, goodness, faith, meekness, temperance; against such there is no law." Gal. 5: 22, 23; 1 Tim. 1: 9, 10.

"Love suffereth long, and is kind; *love envieth not;* love vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil." 1 Cor. 13: 4, 5.

"Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 29, 30, 31, 32 If the heart be filled with that heavenly love, then peace, good-will, gentleness, kindness and forgiveness will gush forth as the refreshing rays of the spring sun. Hatred, enmity and spite cannot dwell in that heart.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." "Vengeance is mine: I will repay, saith the Lord." Rom. 12: 19, 20, 21. By kindness we kill or destroy our enemy, thus making him our friend.

Often deception and hypocrisy combine to more successfully undermine and destroy the good name and influence of a brother or sister. The person seems very kind to his victim, often praising him while in his presence, but sowing the vitiating seed of slander and vituperation behind his back. Of all the enemies we have, the tale-bearer or slanderer is the worst. He that would rob us of our earthly wealth, gets but little; but he that robs us of our good name and character takes our all. There is, however, one consoling thought to cheer us while passing through the crucible of the poisoned tongue. No true child of God will thus desecrate and seek to destroy the good name of his brother or sister. "An enemy to us and God hath done this."

We should pity such poor deluded beings, who think to build a reputation upon the ruins of those they seek to destroy. We should be so filled with the spirit of the Divine Master that we can say from a heart filled with love: "Father, forgive them, for they know not what they do." Luke 23: 34.

Says one, "I can forgive, but I can't forget." To forget is to forgive. If God remembered all our misdoings, and wrongs, and confronted us with them at the judgment, notwithstanding he had forgiven us, we certainly would be miserable instead of happy.

When God forgives, he forgets. "I, even I, am he that blotteth out thy transgressions for mine own sake, and *will not remember thy sins.*" Isa. 43: 25; Jer. 31: 34; Ezek. 33: 16. "For I will be merciful to their unrighteousness and their sins, and their iniquities *will I remember no more.*" Heb. 8: 12; 10: 17. Our sins are blotted out and cast into the dark sea of forgetfulness. Our Heavenly Father does not keep them in his memory, and will not chide us for them.

Those who will not forgive, ask God not to forgive them. This they do every time they use the Lord's Prayer, in the words, "And forgive us our debts (trespasses) as we forgive our debtors (or those trespassing against us)." Hence, if we forgive not, but hold malice and ill-will toward our brother, we ask God to hold the same toward us.

The child of God is to "lay aside all malice and all guile, and hypocrisies, and envies, and all evil speakings." 1 Pet. 2: 1. Malice and envy often manifest themselves as a product of jealousy among ministers. One brother thinks another can preach better than he can, and has a greater influence for good, and that his labors are more successful. Hence he is his enemy, and begins to try to destroy the faithful brother by circulating false statements about him, and using unfair means to turn the people against him. "The green-eyed monster" magnifies everything, and turns with fury and discontent upon the head of its possessor; he is miserable and unhappy. God deliver us from such a spirit!

That love which cometh from above "seeketh not her own and thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. 13: 5, 6

We cannot pray unto God as we should, with malice, envy and enmity in our hearts. Our trespasses and provocations against God and his law are greater than the trespasses and provocations of our fellow-beings against us.

"There was a certain servant which owed his lord ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant found one of his fellow servants, that owed him one hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest." His fellow servant asked for patience and mercy, as he had done of his Lord, but he would not grant it, but went and cast him into prison, till he should pay the debt. "Then his Lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. 18: 23-35.

There is no alternative for us; we must forgive in order to be forgiven. "For if ye forgive not men their trespasses, neither will your Father forgive you." A forgiving spirit and enmity can not dwell together. "Be courteous, kind and affectionate one toward another." "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." "Bless them which persecute you, bless and curse not." Rom. 12: 9 14

Westphalia, Kans.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

PRAYER.

BY J. G. ROYER.

"Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thess. 5: 17, 18.

In Four Parts.—Part Two.

THE CONDITIONS OF ACCEPTABLE PRAYER.

THERE is no truth more clearly taught in the Bible, or more frequently brought into view, both in the Old and the New Testament, than that God is the hearer of prayer. It must not be forgotten, however, that in the Word of God we have accounts of prayers offered for certain things which the suppliants, though sincere, did not receive. Thus David prayed for the life of his child, but the child died; and Paul besought the Lord thrice that his thorn in the flesh might be removed. He received an answer, but not that which he requested.

Again, we read that God gave Israel a king in his anger (Hosea 13: 11), and at another time that "he gave them their request but sent leanness into their souls." Ps. 106: 15. From these passages it appears that the promise to hear and answer prayers is accompanied by certain indispensable conditions. All these conditions, save one, connect themselves with the *character* of the suppliant.

The exceptional condition is external in character, and as thus set forth in the Divine Law: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman praying or prophesying with her head unveiled dishonoreth her head: for it is one and the same thing as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man indeed, ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman, but the woman of the man: for this cause ought the woman to have *a sign* of authority on her head, because of the angels.....Judge ye in yourselves; is it seemly that a woman pray to God unveiled?" 1 Cor. 11: 3-10, 13. R. V.

These directions apply to all persons engaged in public worship, whether it be singing, praying, exhorting or preaching.

Paul directs that the man shall not appear in worship with any artificial covering on his head. His uncovered head is a mark of respect and reverence for Christ ("the head of every man," verse 3), in whose name he prays or worships. The woman is to appear in worship with her head *veiled*, as a mark of respect for the man ("the head of the woman," verse 3), and as "*a sign* of authority on her head," that she, thus veiled, has an equal right in worship with the man. Such artificial veiling of her head in worship is, therefore, also a mark of respect and reverence on her part for Christ, in whose name she, too, may offer acceptable prayer and worship.

The one to whom the worship is addressed is named (verse 13) in order to indicate the solemnity of the act, and to make manifest the unfitness

and the inconsistency of coming into his presence in a manner other than that indicated by inspiration.

The Lord himself has put the conditions pertaining to the character of the suppliant thus:

First.—"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7. And again, "Delight thyself also in the Lord, and he shall give thee the desires of thine heart." Ps. 37: 4 A suppliant can not "abide in" Christ and "delight himself in the Lord," so long as he has not "been baptized into Christ," and has not "put on Christ." Penitent seekers have a right to pray, but they must follow the light given, that they may "receive the adoption of sons," and receive the spirit of God's Son into their hearts, crying, "Abba, Father." Gal. 4: 5, 6. Then may they "come boldly unto the throne of grace," and "obtain mercy and find grace to help in time of need." (Heb. 4: 16)

Second.—The basis upon which rests the expectation to have prayer answered, is the maintaining of the relation of sonship to God. It is important that we constantly and carefully guard against every tendency to prevent the strengthening and perfecting of such relation. Once having been adopted into the family of God, sin is the only thing which can again separate us from God. Sin can be removed by God alone, but only in answer to our prayer for forgiveness. In the model given by our Lord to his disciples, he gives as a condition indispensable to forgiveness: "And forgive us *our* debts as we forgive our debtors." Matt. 6: 12. Luke follows the form of prayer given by Matthew, with exemplification of an this part of the prayer. He says: "And forgive us our sins, for we also forgive every one that is indebted to us." Luke 11: 4

After giving the entire prayer, Matthew comments on this particular point thus: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." In the parable of the unmerciful servant we have the exact picture of this condition given: "O thou wicked servant, I forgave thee all that, because thou desiredst me; shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his Lord was wroth and delivered him to the tormentors till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The word "forgive" here means *to send away* or *dismiss*. It is literally a making void, a treating as though the offense had not been committed. God's forgiveness removes the blame of the wrong-doing.

His attitude toward the sinner is one of constant love and kindness, and he who would seek forgiveness from God must be possessed of the same spirit toward his fellow-creatures, even though they be enemies.

Again, in the true rendering of the Lord's Prayer, as recorded by Matthew, the suppliant speaks of his own act in the past tense, "As we also have forgiven" (R. V.), and Luke says, "For we ourselves also forgive," making the act of forgiveness a reason for expecting forgiveness; and this forgiveness must also be sincere. It must come "from the heart." With such a frame of mind towards others in our approaches to God, we may maintain the relation of "sons of our Father which is in heaven."

Third.—"The right of prayer is obviously limited to such gifts as God is understood to be willing to bestow."—*Editorial, Sunday School Times, Feb. 9, 1889.*

God has in his Word revealed to us his will in many particulars, respecting our attainments and privileges. The attainment and the enjoyment of these privileges are usually conditioned upon our asking for them. Such asking must be in submission to his will. Our Savior taught us this lesson by his own example. See him in the garden, just before his crucifixion. Bowed under the load of anguish that pressed upon him, he is engaged in earnest prayer. He has a full view of the awful suffering [illegible]. His innocent nature shrinks from [illegible] experience, and he prays, "Father, if it be possible, let this cup pass from me," then immediately adds, "Nevertheless, not *my* will but thine be done." He would ask for nothing that was contrary to his Father's will. This is the example we should follow.

It is right that we carefully consider what the Word teaches us to God's will concerning any matter about which we may pray. Perhaps no better example can be cited than Paul's language, in which he sets forth our infirmity in this particular and the assistance we receive from it. He says: "Likewise the Spirit also helpeth our infirmity: for we know not what we should pray as we ought; but the Spirit himself maketh intercession for us with groanings which can not be uttered; and he that searcheth the hearts, knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8: 26, 27, R. V.

It has been affirmed that God hears and answers the fervent heart-felt aspirations of the wanderer. But these fervent askings must be prompted by proper motives. If prompted merely by a desire to escape from present evil or from a sense of deserved punishment, the motive is too low. The motive should not be too low if one should seek to come to an exalted state of grace simply for the purpose of enjoying it, because it would be selfish. There must be a recognition of a spiritual need, together with a reaching out toward a spiritual God to supply such need for no other purpose than to "hunger and thirst," and to glorify "our Father which is in heaven." Again, the Savior says: "Ask, and it shall be given you." Matt. 7: 7. But we should see that our petitions include only such things as God has promised to give to his people. These may be grouped into three classes.

The first is NECESSARY *things*.

Suppose I should ask God to give me wings to fly; he would not grant my petition, because it is not necessary for me to fly. Suppose I ask him to give me an eye like a telescope and another like a microscope; he would not answer my petition. Neither would he answer my prayer for millions of money, because it is not necessary for me to have so much money. But suppose when I awake to greet a new morning, I ask him to grant me grace and strength to serve him faithfully all day, and in the evening I entreat him for his gracious care over me while I sleep, he will answer those prayers because it is necessary, since of myself I am entirely helpless. When we ask for necessary things and God sees they are for our good, we may be sure they will be given.

The second class are PROFITABLE *things*.

Here is a devoted young Christian whose education is very limited. He has a very strong desire to secure a more liberal education. That is not really a necessary thing, for he could live and be useful without it; but it would be very profitable to him, because, rightly used, an education would add largely to his ability to accomplish good. It would be right, therefore, for him to pray God to open the way to school, because God has said: "No good thing will he withhold from them that walk uprightly." Ps. 84: 11. The good things spoken of are *profitable* things, or things that will aid us in honoring God, and being a blessing to the world.

Should the Lord not see fit to give us what we think would be profitable, we should submit to his will, assured that as, in the case of Paul, he will grant us grace to be useful without it.

The third class is PROMISED *things*.

Do we feel the need of help to do good? We may ask God and be assured that we shall receive it, for he has said, "I will strengthen thee; I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41: 10.

Do we come to two ways and know not which to take? Is the path dark and we know not how or where to step?—and yet we must step. We may ask God to direct us, and be sure that he will do it, for his promise is: "In all thy ways acknowledge me and I will direct thy paths." Prov. 3: 6. No one ever asked aright to be directed in the way, and then moved forward trustingly, who had occasion to regret the step taken. No one ever will. But to be effectual our prayers must be offered

IN THE NAME OF JESUS CHRIST.

"Verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." John 16: 23. "I chose you that ye should go and bear fruit. . . . that whatsoever ye shall ask of the Father in my name he may give it you." John 15: 16. "And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14: 13, 14

The expression *in my name* is equivalent to *on my account*, or *for my sake*. If a son should authorize us to apply to his father for aid, because we are his (the son's) friends, we do it *in the name* of the son. The favor would be conferred on us because of the regard the father has for his son. So in our prayers we are permitted to apply to the Father, *in the name* of the Son, because the Father is in him "well pleased" (Matt. 3: 17), and the Father answers our petitions because we are the friends of his Son. Therefore, to ask *in the name* of Christ is to ask as the servants or friends of Christ, willing to honor his authority, and ready to do his will. The purpose contemplated by Christ in answering the prayers of his disciples is, "that the Father may be glorified in the Son." John 14: 13. Therefore, "Whatsoever ye shall ask in my name," which will tend to hold forth the glory of the Father, "that will I do;" and only that which will help to hold forth the glory of the Father, does the Savior here promise to do. We learn from this, *first*, that there is a limit to the Savior's "whatsoever ye shall ask." The thing asked for must tend to honor the Father. *Secondly*, that both the Father and the Son (as well as the Spirit) are concerned in answering the Christian's prayers; and, *lastly*, that every child of God who, according to these divinely-appointed conditions, pours out his heart before the Lord, will surely be blessed.

Mt. Morris, Ill.

"THE truly great stand upright, as columns of the temple whose dome covers all, against whose pillars multitudes lean, at whose base they kneel in times of trouble."

AN Egyptian paper, printed in English, is about to be started in Cairo, by an American, named David Garrick Longworth. This is the first publication of the kind that has appeared in that country, and is to bear the title of "*The Sphinx*."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one as *God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

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☞ All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio

☞ Money may be sent by Money Order, Registered Letter, or Draft on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

SIN is sin, whether in the palace or in the hovel.

AT home is the very place to use your kind words.

LOOK at yourselves for faults, but at others for virtues.

THE world sought gain while Christ hung upon the cross. They cast lots for his raiment.

THE man who preaches to please the Lord is sure to be on the right side of his best friend.

No man can run a straight furrow with the Gospel plow while looking at the crooks in his neighbor's furrow.

PREACHERS who place the food so high that most of the old sheep cannot reach it, may some day have to give an account for starving the lambs.

PUT money in your boy's pocket and he may lose it. Put it in his head in the way of an education or trade, and he has something that he cannot lose, and no one can steal.

PHOTOGRAPHS can now be taken any depth under the water by use of a lamp invented for that purpose. This will enable us to get pictures of some of the strange animals in the sea.

THE Greek church claims 16,000 converts to its faith and 2,480 baptisms among the Japanese during the past year. In its Theological Seminary at Tokyo, are twenty-one students, and 100 in the high school.

MARK YOUR BIBLE—Use marks of your own invention so you will know what it means at a glance. Use ink; use different colors. Always use red where blood is alluded to; it is emblematical. MARK YOUR BIBLE.—*J. R. S.*

IN order to gain some estimate of the amount of money spent in saloons, an Illinois banker recently put a mark on the money he paid out late on Saturday, to the wage-workers of the town who patronized his bank. Seven hundred dollars were paid out, and on Monday morning nearly half of the sum was returned from saloons in the district.

THE man who is properly shod with the preparation of the Gospel, does not wear a number seven shoe on a number eight foot to please the demands of fashion.

No fewer than 320 tablets have recently been recovered in Palestine and Arabia, all throwing more or less light on contested portions of Scripture. The tablets are nearly 4,000 years old.

THE hottest portion of the globe is said to be in Persia,—the southwestern coast, on the Persian Gulf. Here the mercury has stood at 100 degrees in the shade night and day for forty consecutive days in the months of July and August. In the middle of the afternoon it has run up to 130 degrees.

RECENTLY Miss Nellie Bullard, of Waycross, Ga., was dumb. The cause of her being speechless was a cleft palate. Now she talks fluently. The change has been wrought by means of an artificial palate obturator made of vulcanite and rubber by a skillful dentist. It was adjusted in her mouth, and for the first time in her life she uttered a word, and after a few days of trying simple words she was able to converse with her friends.

IT seems that this country is likely to be visited by an epidemic of *La Grippe* during the present winter. Concerning it one of our exchanges says: "Past experience with this disease, which assumes various forms in different individuals, shows that the best preventive is the avoidance of exposure and overexertion, and the use of warm clothing and plain but nutritious diet. When once the disease has seized one, the greatest care is needed to avoid relapse. Most fatalities, we believe, have resulted from a relapse caused by going out too soon after the disease has seemed to relax its hold. Aged persons, and those of weak constitutions, should use the greatest caution in guarding their health at such times."

WHAT are 800 missionaries in China among 380,000,000 souls? One missionary to half a million? About the same proportion of missionaries among the 250,000,000 or 300,000,000 of India, one to about 400,000. In Siam with from 8,000,000 to 10,000,000 about a score of men and women laboring among the native Siamese people, every male missionary having an average parish of a million souls, and cities with a population of 200,000 having not even a Bible reader or native teacher! And these are but a few examples of the general destitution, and yet some preachers will get up and say that it is not necessary to preach the Gospel to the heathen nations! The Lord have mercy upon them!—*J. R. S.*

NOTES ON MISSION LETTERS.

GALEN B. ROYER,

Dear Sir:—

Enclosed you will please find ten dollars for missionary purposes wherever you think it is needed. I am no member, but think we ought to give the one tenth of our money to the Lord's cause, for I think there is where it belongs. He has blessed me in many ways. You need not have my name, for the Lord knows whether it is prompted by a good motive. [Signed] "SINNER."

INASMUCH as most letters sent with mission money are not intended for publication, it has been made a rule to withhold the name, and in some cases the address of the writer. But, because of the contents, this letter is given entire as it was received. There is no address to it, and the name signed is as given above. The letter was laid by with a view of calling attention to two things in it.

1. Here is what "Sinner" considers is due the Lord's work. Under the pressure of the conviction that all persons blessed with the advantages of the Bible should give one-tenth of their income to the Lord, "Sinner" has given $10.00, whether it is the tenth or not matters not now. Evidently "Sinner" has been reading the Bible, for I fear that this idea could not have been read from the members of the church of which the fund belongs. Those who give a tenth or more are not sounding a trumpet about it. And if "Sinner," alienated from God and having no experience of that sweet fellowship with Christ which the Christian enjoys, feels the need of giving a tenth to the Lord's work, how must the "saint" who gives nothing appear in the eyes of him who made all, gave all, died for all, and commanded his followers to preach the Gospel to ALL? Again, how must the members of the church whom "Sinner" sees all around, impress this outsider when they do not give to the Lord's work year after year, or if they are solicited and give something, complain about it afterward? Brethren and sisters, if the duty of giving, of helping to carry the Gospel to all the world, is so plainly taught in the Bible that even sinners desire to do that part of Christian work, will God hold us guiltless if we, his followers, fail to do our duty in this work?

2. "Sinner's" "tenth" idea is becoming quite prevalent among us as what is due the Lord; at least in theory, if not in practice. In practice it would certainly bring much more money into the treasury of the Lord. I venture to say that if the 70,000 members of the church would give a tenth of their income to the Lord yearly there would be many times $8,000.00 in the treasury for mission work. But that is not Paul's proportionment, neither is it what the Conference has recommended each member to give. Paul says, "As the Lord hath prospered you," and the Conference recommends one cent per week. Surely one cent per week will not go over what "the Lord has prospered you." And yet, if the General Mission Board had but one cent per week from EACH MEMBER OF THE CHURCH she would have sufficient to carry on her missionary work, give $500 to *each* State District for District missions or aiding in building meetinghouses, and still have $10,000 00 to do mission work in India and other heathen lands. Just think of it, beloved! ONE CENT PER WEEK for a cause which is or should be the dearest to EVERY FOLLOWER OF CHRIST, ONE CENT PER WEEK FOR CARRYING THE GOSPEL TO THOSE WHO KNOW IT NOT, when CHRIST GAVE HIS LIFE that the WORLD MIGHT HAVE SALVATION, and COMMANDED HIS FOLLOWERS TO CARRY IT TO "ALL THE WORLD"!! And yet the Board cannot meet all its calls, not because the church has not been blessed with the means, but because EACH individual member does not give one cent per week.

"I gave my life for thee,
What hast thou given for me?"

G. B. R., Sec.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

Elements of Success, both Financially and Spiritually.

1. BEWARE, lest an inordinate love for earthly gain hinder your prayers and the reading of the Bible.

2. Don't be ashamed of your religion. Stand up boldly and firmly for correct religious principles under all circumstances. Remember you are a partner with the One to whom belong the earth and the fullness thereof, and that he will bless and help you both temporally and spiritually just in proportion as you become properly related to the principles that govern your success in either

line. In your dealings with your fellow-men give good measure, for "with what measure ye mete, it shall be measured to you again." Matt. 7: 2. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6: 38.

3. Avoid idleness. Be nearly as much ashamed to be an idler as a thief. "Not slothful in business, fervent in spirit; serving the Lord." Rom. 12: 11.

4. If you have sold your time to another, take an active personal interest in the business of your employer; and be as much concerned to have his affairs prosper as if they were your own. Your salary depends upon the profits of his business. Remember, that only by your untiring diligence and faithfulness to his business you can induce him to repose that confidence and trust in you that is worth more to you than money. It will be a kind of surplus payable with interest some time in the future. Never forget that "a good name is rather to be chosen than great riches, and loving favour rather than silver and gold." Prov. 22: 1.

5. Be content with a small salary in the beginning. It will help you to appreciate every little advance that will be allowed you.

6. Avoid making debts. Always live under your income, no matter how small it may be. This will secure you a drill that is fundamental to success, the very foundation stone of it. This will everywhere and under all circumstances be a credit and help to you.

7. Don't be eager to stroll away from the place where you have become acquainted to try your fortune among entire strangers, lest you be giving up a certainty for an uncertainty. A bird in the hand is worth two in the bush.

3. Choose any honorable profession or calling for which you have a talent or liking, and into which you can take God as a partner, and be sure to allow him a liberal share of the profits, faithfully distributed by you for benevolent purposes; then stick to it and concentrate the powers of your mind, will, energy and talent upon it until you have mastered the situation.

9. Aim high in the choice of your calling. If one starts out with the purpose of becoming only a rag-picker or a section boss on some railroad, he is likely to get no farther; but if he starts out with a determined purpose to become an expert in some honorable and remunerative profession or calling, then, with patient perseverance, trains himself in it until he will have himself well in hand, with intellect and moral powers well developed and the powers of the mind broadened and made subject to the will,—then and not until then will one be able to drive himself like a well-trained steed in any direction it may seem best or most necessary for him to go.

FROM THE FIELD

"Go, work in my vineyard."

Report of Ministerial Meeting.

A MINISTERIAL Meeting was held in the Southern District of Pennsylvania at Mechanicsburgh, Nov. 28 and 29.

The Meeting was opened by singing and prayer, and was organized for business by electing Bro. Jacob Hollinger, Chairman, and the writer, Secretary. The object of the meeting was briefly stated by Bro. C. L. Pfoutz and others, after which twenty brethren and one sister made efforts to answer and explain nine queries and five propositions relating to ministerial work. Sunday schools and mission work received a fair share of time and attention.

By order of the Meeting the Chairman appointed brethren J. F. Oller, Joseph Long and C. L. Pfoutz a committee to formulate a programme for the next meeting.

On account of the prevalence of small-pox in the town, the attendance was not as large as had been expected. Still the house was, during some sessions, well filled. Good order and excellent good feeling prevailed throughout the entire proceedings.

Our members and others in Mechanicsburgh deserve many thanks for their kindness shown to all who attended the Meeting. These ministerial institutes, when properly conducted, are certainly of invaluable benefit to the ministry, and consequently of much advantage to the churches. When important matter is carefully selected for the minister to study and speak of publicly to his co-laborers, and to hear them, and when there is a mental, retrospective reflection upon what all have said, which always occurs, more or less (at least it ought to in most cases), he [illegible] and insufficiency. Such reflections are always precious gifts from God to the minister. They edify the church. It is a good thing when "our best friends tell us our faults and teach us how to correct them," but each one seeing and correcting his own faults is a more excellent way. J. B. GARVER.

From Leask Dale, Ontario, Canada.

ANOTHER year has gone by. The GOSPEL MESSENGER has been a faithful visitor each week. We have received it regularly, and each number has been laden with profitable and interesting reading. It has been our only preacher during the year. There has not been any minister of the Brethren church in this country, so far as I know, for more than a year; neither have we noticed anything in the MESSENGER concerning this great field that is open for missionary work.

Why nothing has been done for the cause in this country during the year is something that we do not understand. There seems to be more interest taken at present in this great work of having the Gospel preached to all than in former years. It is well and good that the church is making some progress in this direction.

It is a matter for thankfulness that there is something being done to have the Gospel preached in heathen lands. I often have wondered why nothing was done for these countries that are in heathen darkness. Probably I thought more about this work because I was formerly connected with a church that did missionary work extensively in heathen countries. It seems that the members were all of one mind about missionary work, even if they were not in everything else. There was no trouble to get the means to support the cause, although the ministry at home [illegible] considerable. The minister in each congregation was paid a good salary every year. It is different in the Brethren church, where the minister does his work free, and, if I am not wrongly informed, does much towards paying expenses of the charge. There seems to be more looked for from preachers in the Brethren church. The Gospel way is for each one to do his part.

Much has been said about missionary work this year through the MESSENGER. There seems to be a good interest taken in the India Mission. Some think there are plenty of places nearer home. That is true. There is a large field here in Canada where the Brethren already have a beginning. There are few members here, but all, as far as I know, are anxious that the work should be carried on. If the church will only pattern after the Great Head of the church, as well as the apostles and the early Christians, there will soon be laborers for this and heathen lands. If we work to better others, the work will prosper at home. He that said it was more blessed to give than receive, will bless the work and many valuable souls will be brought into the fold.

Let us all remember that the preacher cannot be expected to do all! We earnestly hope that the church will send some laborers to this country, for souls are worth as much here as at other places. G. HOSSACK.

From the Mineral Creek Church, Mo.

DEC. 1 I went to Warrensburgh, Mo., where I was met by Bro. J. M. Mohler, who took me to the Mineral Creek church on Saturday, where a series of meetings was to have begun in the evening, but owing to the inclemency of the weather, meetings did not begin till Sunday, at 11 A. M.

We continued the meetings until Sunday evening, the 17th, preaching in all twenty-three sermons. We had a very interesting meeting, large crowds most of the time, and the best of order. *La Grippe* was raging through the country, and kept a great many from attending the meetings during the second week.

Bro. S. S. Mohler's funeral was preached on Tuesday, Dec. 5, at 2 P. M., at the Mineral Creek church, near which he lived and labored faithfully for several years. His labors, however, were not confined to the Middle District of Missouri, as he traveled much, and labored earnestly to advance the Master's cause. It was said by one, the day of the funeral, "A mighty man in Israel hath fallen."

Thus another veteran of the cross has gone to his reward. I trust some one will give a short sketch of his life.

During our meetings six were baptized, and two wanderers from the Father's house returned, and were restored to fellowship among the faithful, while many tears of joy flowed. Six more were to be baptized Monday, the 18th, making fourteen additions to the church.

CHAS. M. YEAROUT.

Dec. 21.

The Gospel Messenger

[illegible] recognized organ of the German Baptist or Brethren's church, [illegible] the form of doctrine taught in the New Testament and [illegible] return to apostolic and primitive Christianity.

[illegible] the New Testament as the only infallible rule of faith and [illegible] maintains that Faith toward God, Repentance from dead [illegible], Regeneration of the heart and mind, baptism by Trine Immersion [illegible] unto the reception of the Holy Ghost by the laying [illegible] hands, are the means of adoption into the household of God,—the [illegible] militant.

[illegible] maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

[illegible] the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in [illegible] with the Communion, should be taken in the evening or after [illegible] of the day.

[illegible] Salutation of the Holy Kiss, or Kiss of Charity, is binding [illegible] followers of Christ.

[illegible] War and Retaliation are contrary to the spirit and self-denying [illegible] of the religion of Jesus Christ.

[illegible] the principle of Plain Dressing and of Non-conformity to the [illegible] as taught in the New Testament, should be observed by the followers of Christ.

[illegible] the Scriptural duty of Anointing the Sick with Oil, in the Name [illegible] Lord, James 5: 14, is binding upon all Christians.

[illegible] advocates the church's duty to support Missionary and Tract [illegible] giving to the Lord for the spread of the Gospel and for the [illegible] of sinners.

[illegible] it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of [illegible] Christendom, to point out ground that all must concede to be infallibly safe.

☞ The [illegible] principles of our Fraternity are set forth on our "Brethren's Envelopes." Use them! Price 15 cents per package, [illegible] cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

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☞ Anonymous communications will not be published.

☞ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞ The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill., . . January 9, 1894

THE General Mission Board meets at Mt. Morris next Tuesday, Jan. 9th.

ONE young man was baptized at Mt. Morris since the mailing of our last issue.

MUCH correspondence intended for this issue is crowded out, and must lay over till next week.

WRITING from Palestine, Ark., Bro. A. I. Mow says two recently united with the church at that place.

BRO. DORSEY HODGDEN truthfully says, "The day is past for us to say that nothing can be done in cities and towns."

BRO. ISAAC CRIST has just closed an interesting meeting at Wade, Kans., with three additions by confession and baptism.

OVER two hundred letters were received at the MESSENGER office on New Year's Day,—a good beginning for the year 1894.

THERE are three applicants awaiting baptism in the church in Philadelphia. Bro. Isaac Frantz was expected to preach in the City Dec. 27.

BRO. T. T. MYERS, of Philadelphia, gave us a short call on his return from O'Brien County, Iowa, where he had gone to attend his mother's funeral.

IT has been arranged for Bro. J. S. Mohler, of Kansas, to spend the remainder of the winter in the mission field in California. He starts to the Pacific coast this week.

BRO. J. S. BAUMBAUGH writes that the people in the locality of Detroit, Kans., are favored with very fine weather, and some of the farmers are plowing for spring crops.

ON another page of this issue will be found a short article by Bro. Daniel Vaniman, that every young man should carefully study and make the principles therein his own.

SOME of the Clerks of District Meetings are very slow about sending us copies of their Minutes. We would like the Minutes as soon after printing as possible.

BRO J. R. LEATHERMAN, formerly of Conway Springs, Kans., now writes us from Manvel, Tex., where he expects to remain till March, 1894, and at which point he may be addressed.

BRO. GEO FINKENBINDER reports that Bro. G. W. Armentrout is engaged in a very interesting series of meetings at Friend, Kans. Three have been baptized and others seem deeply impressed.

LAST week the types made us say that *seven* had united with the church in Chicago. We should have said *nine*. The church held her love-feast Sunday evening, Dec. 31. Nearly fifty members communed.

BRO. J. M. MOHLER, of Pennsylvania, has been doing some very acceptable preaching of late, at Mexico, Ind. On account of sickness in his family he was compelled to return home sooner than he had expected.

BRO. E. S. YOUNG conducted a ten days' Bible Term at North Manchester, Ind., during the last two weeks in December. There were seventy-one students enrolled. He speaks very highly of the members he met during his brief stay.

BRO. I. N. H. BEAHM is engaged in a series of meetings at Lanark. When last heard from there were several applicants for membership. His congregations seem greatly interested in the preaching, which is both instructive and entertaining.

THE wife of Eld. Tobias Myers, of Sheldon, Iowa, died the day before Christmas. She is best known as the saintly mother of J. T. and T. T. Myers. We deeply sympathize with the bereft in this their loss. But such is the gain of those prepared to depart.

UNDER date of Dec. 25, Bro. Amsey H. Paterbaugh, writing from Manvel, Tex., says: "I am happy to say that I am gaining in health, and am in hope of recovery. The Lord is truly a Good Shepherd, and hearsth us when we pray. He has done much for me."

WE have five compositors at work on Bro. Teeter's "Commentary on the New Testament." It will probably make two volumes of about six hundred pages each. We hope to be able to announce the price before many weeks.

BRO. ISAAC FRANTZ, of Pleasant Hill, Ohio, has taken to himself a wife in the person of sister Emma Kulp. The marriage took place at the bride's home, at Grater's Ford, Pa., Dec 25. We extend to the happy couple our congratulations. They are expected to reach their home at Pleasant Hill, Ohio, this week.

THERE is a movement on foot to establish an Old People's Home in Iowa. The committees having the matter under consideration met in Cedar Rapids some time ago and perfected plans that may result in uniting all the congregations in the State in sustaining a Home for the worthy poor of that State.

BRO. K. LEONARD, of Iowa, writes us that he is now eighty-two years old, and has been reading the Brethren's papers for forty-two years. He commenced with the *Gospel Visitor*, the first paper published among us. He is yet reading the MESSENGER, and receives much comfort from it. He earnestly entreats us to keep the paper pure.

BRO. L. T. HOLSINGER closed his interesting series of meetings at Cerro Gordo, Ill., on the last evening of the old year, with thirty-two additions by confession and baptism, and five reclaimed, making thirty-seven in all.

UNDER date of Dec. 27 Bro. Silas Hoover writes: "I commenced a series of meetings in the Spring Run congregation, Mifflin Co., Pa., (presided over by Eld. Abraham Myers), Dec. 17, and continued till the evening of the 24th. The congregation and interest increased until the close. As an immediate result seven were baptized and one reclaimed."

THE special Bible Term in the Chapel opened last Tuesday, and will continue during the present month. A number of ministers are in attendance, and more are expected to come before the close of the week. We would like to see a better attendance from Northern Illinois. Our ministers,—especially young ministers,—ought to become more interested in these Bible Terms.

A TERRIBLE earthquake recently occurred on the northeastern frontier of Persia. The town of Kushan, containing a population of 20,000, was completely destroyed. Not one house remains standing. 12,000 persons are reported to have perished. Not less than 160 distinct shocks were counted during the six days that the earthquake lasted. This is probably the greatest calamity of the year.

WRITING from the Greenwood church, Mo., (Dec. 28) Bro. J. J. Troxel says: "We held a very pleasant council-meeting Dec. 16. A series of meetings is now in progress at the church, conducted by the home ministry. Bro. Early certainly said the right thing, in the right place, in his article headed, 'Children at Church,' in MESSENGER No. 50. I hope many may read it, consider, and the Lord help us all to do better!"

WRITING from McPherson, Kans., under date of Dec. 29, Bro. Jacob Witmore says: "I commenced a series of meetings Dec. 9th, in the Newton church, Kans., a place where there are a few members living away from the main body. We continued until the 25th, with good attendance and interest. Seven united with the church by confession and baptism, and two were restored to fellowship. The meetings closed with a full house."

BRO. B. F. MOOMAW, of Bonsacks, Va., writing concerning the closing of their late series of meetings on Christmas Day, says: "It was my lot to address the audience at our meeting on that day. At the close of the meeting three precious souls surrendered for Christ, and this was the closing of a meeting of nine days with twelve confessions. This was the fifth series of meetings held by our brethren, with encouraging success, and we have some more in contemplation in the future. Remember us when it goes well with thee."

SISTER KATE JOHNSON, of Somerset, Pa., writes that she always reads the MESSENGER with pencil in hand, and marks the number of additions to the church given in each issue. She says that during 1893, 5,277 additions by baptism were reported. This is much better than the report given for the year previous, and shows that our people are increasing in number as the years go by. We hope to report a still greater increase at the end of the present year. Of course there are hundreds of additions not reported in the MESSENGER, so that our actual increase is greater than these figures, given above, indicate.

Bro John Metzger, of Lordsburg, Cal, writes us a letter on the eighty-sixth anniversary of his birthday, saying that he is in quite good health, and may come East next spring, and possibly be able to attend the Annual Meeting at Meyersdale, Pa.

We are in receipt of a well-written article setting forth the natural advantages of Arkansas for those of our members seeking homes where land is cheap, the soil good and the climate mild. We have already published a good deal concerning this State, and think it hardly necessary to give much more. Suffice it to say, that there are probably more good openings for settlers in Arkansas than any other State in the Union, and we are glad that our Brethren are finding it out. We learn that there are yet five million acres of vacant land in the State. We receive many interesting letters concerning new countries, and would like to publish some of them, but we cannot possible give space to this class of matter, only where it is very brief, and we are assured that it is not in the interest of speculation. Those of our readers who feel deeply interested in Arkansas, may send several stamps to Bro. A I. Mow, Palestine, Ark., who would like to arrange for a colony of members in that section. He assures us that he has no personal interest in the project under contemplation, but is very anxious to have many of our people settle in that country where there are so many natural advantages.

THE CHICAGO CHURCH.

To those in the different parts of the Brotherhood, who gave so liberally to help secure a place of worship for the little band of members in Chicago, a brief sketch of the work there may not be uninteresting.

On Saturday evening, Jan. 31, 1885, Bro. J. G. Royer, accompanied by the writer, held the first meeting in the City under the auspices of the Mission Board of Northern Illinois. This was followed by meetings morning and evening on the following Lord's Day. The services were held near 3,500 State Street, and by actual count were attended by twelve persons including the minister. It was at that time ascertained by actual count, that there were fourteen members living in Chicago.

From this beginning the work grew, but in a short time the Chicago mission met with trials that seemed for a time to threaten its very existence. It was several years before it fully recovered, and it was not until Mar. 3, 1889 that the mission was organized into a church, and named the First Brethren's Church of Chicago. Brethren D. E. Price, Daniel Dierdorff, J. G. Royer, and others, were present at the organization. Brethren W. R. Miller and Nathan Spare were at that time called to the deacon's office. Twenty members were reported as being in full fellowship and took part in the organization.

Sometime after the organization Bro. W. R. Miller was called to the ministry, and brethren William Shively and Geo. K. Miller to the deacon's office. Efforts were now made to secure a permanent place of worship, and, in raising the money, Northern Illinois was very materially assisted by brethren and sisters in different parts of the Brotherhood, to whom she is duly grateful. An unpretentious meetinghouse was purchased from the "German Baptists" at 183 Hasting St. In the purchase of the house, the members in Chicago contributed to the full extent of their ability. The place, after being repaired, though small, was found quite suitable for the new organization

About two years ago, sister Alice Boone, under the auspices of the church, commenced her self-sacrificing work among the children in Chicago. Leaving a position as teacher in the public schools where she was receiving a good salary, she consecrated her life to the mission among the children, and her efforts, as with all consecrated work, have been blessed of God. Already a number have been added to the church through the instrumentality of the mission. Sister Bertha Ryan has also consecrated her life to the work, and is assisting sister Boone in looking after the little ones

At a recent series of meetings, continuing some two weeks, conducted by Bro. Miller, nine were added to the church by baptism, and three others are to be baptized in the future. Among the number baptized was a Jew and his daughter. This is the first instance known to us in modern times, where an Israelite has united with our church.

The Chicago church now numbers over fifty members, and the outlook for the future seems bright. The little house on Hasting Street is scarcely large enough to accommodate the congregations that assemble to hear the Word preached. Let those who have aided in this good work, rejoice in that their giving has been richly blessed in the conversion of souls. The work has been and is carried on amid discouragements, to which further reference need not be made, but amid all these God is prospering the work and all who love the cause will be glad.

D. L. M.

THE POOR.

Here is an extract taken from a letter written by a lady in the West, who is probably not a member of the church:

"I must tell you we cannot possibly subscribe for the Messenger, but indeed I do regret to give it up, for I took so much comfort in it. It has done me so much good. In the beginning a sister in-law in Ohio paid the subscription and had it sent to us. It has done my heart good, but we are too poor to take it. We work hard, but these failures come. We have no potatoes, etc., and no money. I bought thirty-seven cents worth of coal yesterday. I do not know where we will get more. If we only had $5.00 to get a ton of coal and some flour, then we would have a happy Christmas. I am sorry we cannot take the paper. I will miss it so much, but I never saw such hard times. We did not raise anything; have no way to earn money, and have three little children to care for. I do not write this for publication. I wish you a merry Christmas. There will be some happy people. I have my boy to speak the 'Babe of Bethlehem' in the schoolhouse tonight. The nearest preaching-place is in the city. We can not dress good enough to attend church in the city."

It is noble in this lady to endure her great disappointment and privations, and yet ask us not to publish her letter. We withhold her name and address, but have placed her name on the list for 1894, feeling certain that some of our readers will send one dollar to pay for the paper. The writer will pardon us for publishing this much of her excellent letter, when we assure her that it will do many hearts good to learn of her condition, that they may pray for her. This letter will doubtless be the means of opening the purse-strings of hundreds who are willing to give something that the poor may have the Gospel preached to them through the Messenger. We have on file the names of many poor who would like to receive and enjoy the paper during the present year. How many will help these poor to the paper? Let us hear from you.

THE LORD WILL CARE FOR THE FUTURE.

It is the tendency of men holding important positions to often think of themselves more highly than they ought to think. They place too great a value upon their abilities as compared with the forces around them. However important the position a man holds, or however well he may perform his part in any great work, he should never be so vain as to think that no one else is qualified to take his place. There is seldom a well-regulated department that cannot, in case of necessity or emergency, spare the man who stands at the head of it.

Some leaders make the serious mistake of centering all the controlling influences of an important enterprise in themselves, so that when they fail or go down the whole enterprise must go down with them. This is because they think more of themselves than they do of the cause for which they are laboring. The leaders of any important institution, enterprise or undertaking, should organize and conduct their departments with a view of the work continuing after they have taken their departure from the world.

During his short stay on the earth Jesus prepared twelve men to carry on the great movement he had set on foot. Satan succeeded in destroying one of these men, and also attempted to turn Peter and Thomas aside. When Moses fell asleep on Mt. Nebo, Joshua had been trained to take his place. In both of these instances the Lord's work moved on as he had intended it should. A wise man at the head of any important movement, will prepare others to continue the work already begun, as did Jesus and Moses.

Solomon, with all his wisdom, made the great mistake of not properly preparing one to take his place after his death. While he lived and held firmly the reins of government, his kingdom reached the height of its prosperity. After he died it was soon rent in twain. We have elders in the churches who are making the same sad mistake. They may govern well. The churches under their care may prosper, but they are making no provisions for trained shepherds after their departure. As they become old and feeble the churches seem to pass into the same condition. Then, when they are gone, grievous wolves enter and scatter the flock. Such elders are not wise, however sincere they may be. They should, however, bear in mind that they will be held responsible for this great neglect. Prudent elders will do as Jesus and Moses did, train others to carry on the Lord's work when they are gone.

Elijah was a man of like passions as we are, and though a great prophet, yet he made the great mistake of his life when he fled from Israel and hid himself in the cave at Mt. Horeb. When asked by the Lord, what he was doing there, he replied: "The children of Israel have forsaken thy covenant, thrown down their altars, and slain thy prophets with the sword; and I, even I only, am left." He supposed that he was the only faithful one left. But the Lord gave him to understand that there were yet seven thousand persons in Israel who had not forsaken his covenant. He then told Elijah to return and anoint Elisha to be the prophet in his stead, and to do other important work pointed out to him. The prophet did as he was told, and spent the remainder of his life in helping the faithful, and preparing other men to carry on the Lord's work.

It might be well if others, instead of complaining about the church, would take this lesson home to themselves, and spend the remainder of their lives comforting the Lord's people and preparing workers to carry on the Master's work. Whenever a preacher, or any one else, begins to think that the church is depending upon him for its strength and purity, that man is thinking of himself more highly than he ought to think, and will be inclined to neglect the very important duty of preparing others to do his work when he becomes too old to properly attend to it himself.

However valuable a man may be to the church, or any department of the church, school or literary work, if he will do his duty while living, there will be plenty of others ready to take his position when the time comes to lay his armor by. Then a man should not trouble himself so much about *who* is going to take his place when he is gone, as about doing his work well while here in his place. The man who fills his calling well while living, need never trouble himself about it for the future. The simple fact that he does his work well and wisely, *prepares* others to take his place.

Years ago the school at Huntingdon was made to tremble in the balances because its gifted founder was struck down by the hand of death just at a time when he was most needed. While living he had done his work well, and when the Lord called him there were others ready to take his place. Instead of the school going down it has steadily increased in proficiency and magnitude. Many of our readers are aware of the shock Satan caused at the Mt. Morris College a dozen years ago. After a few vibrations the institution again swung into line with competent men at the head, and now moves on as though nothing to the contrary had ever happened.

The present generation of members will never forget the sensation caused when the angel of death from on high came to the Annual Meeting stand at North Manchester, Ind., and summoned the pious and gifted editor of the GOSPEL MESSENGER to close his work in the midst of an unfinished prayer, and appear at the great *Sanctum Sanctorum* above. But the good brother had labored wisely, and the moment he laid his armor by, others were there to take his place, and the MESSENGER has continued to move steadily on in its great work.

Thus we might refer to circumstance after circumstance, showing that no important enterprise is depending solely on any one man. When the present managers of all our important institutions take their departure from the earth, the Lord will have others ready to take their places. That is the way we feel about our work in connection with the MESSENGER. When the present editors and managers of our publications are called away, or become too old for active duty, there will be plenty of men to fill their places. We feel the same way about our schools and all their departments, as well as our missionary and tract institutions. While we are deeply interested in the welfare of all these institutions, and greatly concerned about the church, we have no fear whatever for the future. Our only fears are about the present. We feel confident that if we do our duty the Lord will take care of the future with all of its consequences. He who has so well taken care of the church, and all her departments of work for more than eighteen hundred years, can be depended upon to take the best of care of it in the future. Personally, we desire to do our duty while we have life and strength, then, when the time comes for us to retire from this arduous and responsible department, we can feel happy in the thought that we have done what we could for the present generation, for we know there will be plenty of others to look after and care for the next generation. If we perform our part as faithful workers, we can well afford to let the Lord and the future take care of the church. J. H. M.

THE SOUTH CAROLINA LIQUOR LAW.

MENTION has heretofore been made of the new method of handling the liquor business in South Carolina. Saloons have been abolished and liquor is retailed by state commissioners, who are greatly restricted in their sales. The governor thinks it a great improvement over the license system, and may educate the people up to the prohibition sentiment in course of time. He gives the following reasons in its support:

1. The element of personal profit is destroyed, thereby removing the incentive to increase the sales.

2. A pure article is guaranteed, as it is subject to chemical analysis.

3. The consumer obtains honest measure of standard strength.

4. Treating is stopped, as the bottles are not opened on the premises.

5. It is sold only in the daytime; this under a regulation of the board, and not under the law.

6. The concomitants of ice, sugar, lemons, etc., being removed, there is not the same inclination to drink.

7. It is sold only for cash, and there is no longer "chalking up" for daily drinks against pay-day.

8 Gambling-dens, pool-rooms and lewd houses, separated from the sale of liquor, have had their patronage reduced to a minimum, and there must necessarily follow a decrease of crime.

9. The local whiskey rings, which have been the curse of every municipality in the State, and have always controlled municipal elections, have been torn up, root and branch, and the influence of the barkeeper as a political manipulator is absolutely destroyed. The police, removed from the control of these debauching elements, will enforce the law against evil-doing with more vigor, and a higher tone and greater purity in all governmental affairs must result.

These, it must be confessed, are weighty considerations in favor of the law, and should dispose temperance people to give it a fair trial, while educating the people for something better. The governor thinks beer might be exempted from the law,—a recommendation, it seems to us, out of harmony with the foregoing facts.

"ADDED."—TO WHOM? TO WHAT?

OUR readers can certainly find food for reflection in this excellent article. It is an editorial which appeared in a recent issue of the *Christian Evangelist:*

It is gratifying to read in our department of Church News, each week, of so many here and there "added." It is not an infrequent thing to read that during the progress of a meeting fifty or a hundred souls have been "added," and sometimes the "additions" reach a much larger number. In reading these reports, a thoughtful mind cannot help asking the question, "To *whom* and to *what* are they added?" In the oldest record of evangelistic meetings which we have, we read of men being "turned to the Lord," and of the Lord adding daily such as were being saved; and we wonder whether all the additions we read of now are added to the Lord To add the names of people to the list of church members, is not of itself an achievement of any value. But to turn them to the Lord, and add them to the number of the "saved," is a work of momentous importance. Angels rejoice in it, and God himself must be pleased with it.

It is now about the beginning of the season in which special evangelistic services are usually held for the conversion of sinners. We earnestly request all evangelists and pastors and Sunday-school teachers to consider carefully the question as to whom their converts are to be added. Will they be added to Christ, joined to him in living union? Will they be "added" to the working force of the church on which pastors can rely for assistance? Will they be "added" to the prayer-meeting attendants and participants? Will they be "added" to those who make weekly offerings for the Lord's cause? Will they be "added" to our missionary hosts? Will they be "added" to the ranks of Christian voters who use their ballots in the interest of purity and righteousness? Will they be "added" to the army which the Lord is recruiting, with which to storm the strongholds of Satan and bring in the kingdom of God in triumph? Will they be "added" to the ranks of religious reform, with faith and courage to stand by their principles everywhere and at all times? Will they swell the number of Bible-reading and praying Christians who have more concern for the advancement of the kingdom of God than for worldly pleasures and gain? If so, God bless the evangelists and multiply the number of those who shall be "added"!

But alas! additions are not all of the kind described. Many of them only serve to swell the number of the converts "added" during the meeting and the fame of the evangelist. They are either "added" to the preacher, or their *names* simply added to the church roll. The Sunday school, the prayer meeting and the Lord's Day service are not benefited by their baptism. The missionary contribution is often no larger after a great protracted meeting than it was before, nor is the Lord's business dispatched with any more zeal. A recent letter, not intended to be humorous or sarcastical, said: "Our congregation has had over one hundred additions this year, but the roof of our church still leaks, and the building is sadly in need of repairs." To whom were they added, and by whom? Surely if the Lord had added them, they would have had more care for his house. Sometimes we hear of a church that has been visited with a great revival, and hundreds of souls added, and we wait to hear of that church multiplying its activities and abounding in good works of various kinds—but we wait in vain.

And yet it is said "figures do not lie"! How miserably unreliable are our statistics! Suppose we do have over three quarters of a million of *names* on our church rolls? Do *names* send missionary contributions, endow colleges, build orphan homes and carry forward the interests of Christ's kingdom? Certainly not. What we would like to know, if it were possible, is, how many of those enrolled on our church books are in vital union with Jesus Christ, owning him as Lord and seeking faithfully to do his will. If we knew *that* we would know our real strength. All others are worse than useless; they are a positive hindrance. Mr. Spurgeon once prayed with great fervency, in effect, "Lord, send us some genuine, earnest Christian workers, for thou knowest we have enough drones in this church!" No doubt many other pastors have uttered similar prayers in their

hearts, if not audibly. At this beginning of the protracted meeting season let us all pray that the Lord will really add a large number of genuine converts to himself, who will walk in him, and reflect his light and life—converts who have been "born from above" and who are new creatures in Jesus Christ. The conditions for making such converts are (1) faithful, heart-searching preaching of the Word, and (2) a praying and working church, honestly seeking to do Christ's will on the earth. May the Lord add daily to our number such as are being saved!

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Antietam, Pa.—Yesterday, after regular preaching service, another dear soul was "buried with Christ by baptism, to walk in newness of life." This makes nineteen in all, during the last year. May they all prove valiant soldiers of the cross.—*Daniel Bock, Dec. 25.*

West Alexandria, Ohio.—Our home minister, Bro. H. M. Barwick, began a series of meetings at the Sugar Hill church Dec 5, and continued until the 20th. He preached in all nineteen sermons He held forth the Word in its simplicity and power. Two (husband and wife) were restored to the fold.—*Lucinda Foutz, Dec. 23.*

Greenland, W. Va.—Eld. Geo. S. Arnold commenced a series of meetings at this place Dec. 9, and continued until the evening of the 14th, preaching six sermons. As an immediate result four dear souls were added to the fold and others have promised to come in the near future. We feel much encouraged.—*Dennis Clark, Dec. 18.*

Ashland, Ill.—There is a series of meetings in progress at the Centerville schoolhouse. Around this mission point lives a small band of devoted members whose families are a light to those around. The attendance is moderately fair, and as the interest is good the meetings are expected to be continued through the week.—*James Wirt, Dec. 22.*

Morrill, Kans.—By request of the Mission Board of California I have consented to labor for them in the cause of our Redeemer. I expect to start Jan. 8, and (God willing) will arrive at Lordsburg the latter part of the same week. I expect to remain in the mission field till spring. Until then my correspondents will address me at Lordsburg, Cal.—*J. S. Mohler, Dec. 25.*

Loraine, Ill.—Bro. George W. Cripe, our elder, met with us in council Dec. 9, and began preaching for us in the evening. On Tuesday evening, Dec. 12, we held our love-feast. The meetings closed on account of Bro. Cripe's appointment in Galva, Iowa, for Dec. 15. Bro. Cripe is coming back in the spring to hold a series of meetings.—*H. E. Pittman, Loraine, Ill, Dec. 25.*

Roann, Ind.—Bro. J. M. Mohler, of Lewistown, Pa, came to us Dec. 10 and commenced a series of meetings which continued until the evening of the 25th. He preached, in all, twenty-two sermons. The meetings grew in interest and attendance until the close. The members were built up and sinners came flocking home to Jesus. Eleven dear souls were added to the church by baptism, and others were near the kingdom. On the morning of Dec. 24, Bro. Mohler gave to the little Sunday-school children, who occupied the front seats, a very pleasant drill in Scriptural questions, which was very much appreciated by all present. Bro. Mohler labored earnestly, and with great power and zeal for the cause of the Lord and the conversion of souls.—*Joseph John, Dec. 26.*

Hamilton, Wash.—Wife and I are at this place, spending the winter with our daughter. We may remain till spring. Our correspondents should address us here until further notice. Some one will confer a favor by sending me the address of Bro. Daniel B. Deeter. When last heard from he was in Colorado.—*Allen Ives.*

Loramies, Ohio.—Nov. 29 Bro. H. C. Longanecker came to our church and preached for us up to Dec. 9, when Bro. W. H. Bowser, from Dayton, Ohio, came to us and labored for the good of the church until the evening of the 17th. He labored with good interest but met with no accessions. We think the brethren did their part in preaching the Word. We hope that seed has been sown that will bear fruit to the honor of God.—*Jonathan Hoover, Oran, Shelby Co., Ohio, Dec. 25*

Howard, Ind.— Bro. Daniel M. Garver came to this church Dec. 9, and preached, in all, seventeen sermons and one funeral. The interest in the preaching increased until the close of the meeting. At that time Bro Garver received word from his wife that his daughter was afflicted, which obliged him to return home. Many expressed a desire for the meetings to continue. One old brother, sixty-three years old, was received into the church by baptism.—*Geo. Brubaker, Dec 22.*

Chapman Creek, Kans.—Dec. 3 our elder, Samuel Haugh, commenced a series of meetings in our congregation, at a new point, where the Brethren had never preached before. He preached seventeen soul-cheering sermons, and closed Dec. 17. Two dear young sisters were added to the church by baptism. There is yet one applicant to baptize. Thus the good work is moving on. Bro. Haugh labored earnestly, with power and great zeal, for the Master, and for the conversion of souls.—*J. S. Baumbaugh, Detroit, Kans, Dec. 22.*

Bango, Ind.—Bro. Daniel Wysong, of Nappanee, Ind., commenced a series of meetings Dec. 2, and closed Dec. 17. This was the second time that Bro. Wysong preached for us at the north end of our district, with good interest and soul-cheering results. Dec. 17 he preached on baptism. Some of the advocates of backward immersion were set to thinking, when they heard that their practice has been in use so short a time only. As a result three souls came out on the Lord's side, and one was reclaimed. The Lord be praised!—*H. M. Schwalm, Dec. 22.*

Eel River, Ind.—I commenced meetings here, at the East House, Dec. 21, and closed last night with good interest. I preached, in all, twenty-nine sermons. The last week of the meetings the roads were very icy, and the prevalence of *La Grippe* was such that the attendance was not quite as good as the first week, when it was very large. There were no accessions, and yet we feel that there were those who were impressed, and we trust they may yet get the consent of their minds and come soon. We expect to commence a meeting in the Ogan's Creek church, Ind., Dec. 30.—*Daniel Snell, Sidney, Ind., Dec. 20.*

Huntington, Ind.—Eld. J. H. Wright commenced a series of meetings in the Loon Creek house of the Salamonie church, Huntington County, on the evening of Dec. 9, and continued until the 19th, preaching in all fourteen sermons. The inclement weather and sickness in the neighborhood were against the meetings, hence our congregations were not large, especially was this the case during the first week. One young lady made the good confession and was baptized, and others, we think, were seriously impressed. The members were revived and strengthened, and we all feel that we had a profitable meeting.—*A. H. Snowberger, Dec. 21.*

Lone Star, Kans.—Our meetings, which have been in progress one week, closed to-day. Bro. Young, of Wichita, did the preaching. Saints were encouraged and sinners were warned to flee the wrath to come. Although no one united with the church, yet we think the minds of all were awakened and made to feel the need of their soul's salvation. It seems to be the earnest desire of all that Bro. Young should be with us often.—*Mrs. S. J. Thomas, Dec. 18.*

Salem, Oregon.—This church convened in regular quarterly council Dec. 2. Some very important business was disposed of. The Rogue River church, Oregon, will most likely add another elder to her official body. We are very anxiously waiting to hear from the General Mission Board about sending an evangelist into this valley. So far we have had only light frosts this winter. We often wonder why so many Brethren locate in sections where they cannot raise anything! Why not come to Oregon where crops never fail?—*J. B. Lehman, Dec. 17.*

Franklin Church, Iowa.—While waiting on my train at Des Moines, I will say I am on my way home from a two weeks' visit to the Franklin church, Decatur County, and South River church, Madison County. We had good attendance, considering roads, weather, etc. We baptized four in the South River church, and have one more applicant there. Bro. Jno. McClure, of Illinois, has a good singing class there. He was challenged to discuss Triune vs. Single Immersion. He accepted, but the challenging faction failed to bring up their man.—*J. D. Haughtelin, Dec. 22.*

Washington Church, Ind.—We began a series of meetings Dec. 4, and continued until the 17th. Bro. Peter Stuckman did the preaching. He gave no uncertain sound, in holding forth the Word. Eighteen have been baptized and one reclaimed. The clouds of adversity are beginning to scatter and our brother realized, with the brethren here, that the work should be to build up and strengthen, as well as gain accessions. The encouragement received by the earnest work of brethren D. Snell and J. G. Royer is still manifesting itself, and the thrusting in of the sickle by Bro. Peter has reaped for us a harvest indeed. We have long since learned that no cloud was ever so dark but that behind there was sunshine. So we feel it is for the Washington church.—*N. B. Heeter.*

Macoupin Creek, Ill.—I closed a very interesting series of meetings at Litchfield, Ill, last evening. The Litchfield church was disorganized last fall, and the remnant became a part of the Macoupin Creek church. The church, together with the Missionary Committee of Southern Illinois, thought proper to give them some meetings. Twenty-three sermons were preached by the writer, assisted by Bro. J. H. Brubaker. The members are much revived, and the community, in which the meeting was held, considerably interested. Two, who were standing unreconciled for some time, are now reconciled, and thereby give much life to the work. We held a very pleasant council Dec. 24, and held public services on Sunday at 10 A. M. We also revived the prayer meeting and Sunday school, which had both gone down. Officers for both were elected, and the Sunday school is to open with the new year. We closed with a large crowd, and some calls for the doctrine of the church, especially on baptism. May the good Lord overrule all in such a way that the future will bring bright days. My next engagement is at Girard, Ill., beginning Dec. 26. About Feb. 1 I expect to be at the White church, Ind. Pray for us all!—*Michael Flory, Girard, Ill., Dec. 25.*

Broad Run, Ind.—Our meetings at this place opened on the evening of Dec. 14, and continued until last evening. Twenty-one meetings were held, and seven accepted Jesus in baptism.—*Dec. 30.*

South Libertyville.—At our late meetings one was added to the fold and two came out at the following weekly prayer meeting and were baptized, for which we thank the Lord. Eld. Goughnour did the preaching.—*Lizzie Rodabaugh, Nov. 25.*

Mound City, Mo.—The Bethel church held her regular council Dec. 2. All business was transacted satisfactorily. We also had a Thanksgiving meeting. Thirty dollars was collected for the western sufferers.—*Frances Hildebrand, Dec. 17.*

Silver Creek Church, Kans.—The Brethren of the Silver Creek congregation, Cowley Co., Kans., have commenced a series of meetings, which is to continue over New Year's Day. As the interest is good, we hope and pray that the good Lord will bless the labors put forth to the ingathering of precious souls!—*Wm. B. Sell, Geuda Springs, Kans.*

Brother's Valley Church, Pa.—The members of the Brother's Valley congregation, Somerset Co., Pa., intend holding a series of meetings at the Pike church, four miles north of Berlin, commencing on Saturday evening, Jan. 13. We have the promise of D. F. Stouffer, of Benevola, Md., to conduct these meetings. We will report later.—*J. J. Blough.*

Lexington, Pa.—Bro. S. E. Yundt, of Mount Morris, Ill., came among us Dec. 9 and preached in our Lexington house one week, which resulted in four additions. Bro. Yundt went from here to Ephrata to labor a few weeks, then he returns to Lititz to hold forth the Word of God. Near Lexington is Bro. Yundt's birthplace which makes him somewhat at home here.—*Jos. R. Royer, Dec. 18.*

Ringgold, Md.—Dec. 10 was our first appointment at this place. The house was crowded. Bro. J. F. Oller preached the Word with power. Though he is nearly three score and ten years of age, he is very active in the Master's cause. The meetings will be continued every two weeks in the evening. Dec. 13 and 14 Bro. W. B. Stover came to us and preached two very able sermons to an attentive congregation.—*G. M. Newcomer, Dec. 18.*

Spring Run, Pa.—Our series of meetings commenced Saturday evening, Dec. 16, conducted by Eld. Silas Hoover, of Bills, Somerset Co, Pa. He preached eleven sermons, closing Sunday evening, the 24th. In the forenoon seven were baptized, and in the evening one was reclaimed. The attendance continually increased. Bro. Hoover held forth the Word in its primitive purity, and with power. Sickness in his family hurried him home, and thus the meeting was too short. —*Emma Bollinger, McVeytown, Mifflin Co., Pa., Dec. 25.*

Chippewa Church, Ohio.—Bro. John F. Kahler, of Louisville, Stark Co., Ohio, began meetings at the East house Dec. 9, and closed Dec. 24, having preached twenty-six sermons. Much appreciation has been felt among us for the earnest, consecrated, and successful efforts of our brother in strengthening us for the Master's work. Our hearts were gladdened to see seven young people respond and receive baptism. We trust they may prove faithful workers in the vineyard of the Lord. Others seemed to be near the kingdom and were not able to suppress their serious impressions. We think they would have yielded had the meetings not closed so soon. Let us pray for them!—*Mrs. T. C. Wieand, Madisonburgh, Ohio, Dec. 27.*

Hatfield Church, Pa.—We have just closed one of the most pleasant series of meetings we have had for a long time. Bro. Charles Garner, of Grundy Centre, Iowa, preached thirteen sermons. He preached the Word of God with such power that saints were much encouraged and sinners made to tremble. He preached his last sermon on Christmas eve.—*Noah S Ramsey, Dec. 24*

Lower Deer Creek, Ind.—Last night closed an interesting series of meetings, held by Bro. Isaac E. Branson, of Muncie, Ind., who preached fourteen soul-cheering sermons, commencing Dec. 9. The inclemency of the weather and bad roads militated somewhat against the meeting, but he preached the Word with power and closed with good interest. We think the meetings closed too soon. One dear sister united with the church and was baptized.—*S. H. Bechtelheimer.*

Hawthorn, Pla.—We had a very enjoyable Christmas here. We went out to sister Bowser's, five miles from Hawthorn, for the purpose of having a meeting in the sister's house. Sister Bowser is the widow of Bro. Benj. F. Bowser, who died a few years ago. We had quite a pleasant meeting. It seems that every family that came to the meeting brought a basket full of provisions. So, after preaching, a long table was arranged under a large weeping willow, and the entire congregation partook of the food, some of which was fresh from the gardens. It was a regular old-fashioned meeting.—*J. C. Lahman, Dec. 27.*

Burr Oak, Kans.—Bro. Albert Smith, from Adrian, Mo., came to the Burr Oak church to instruct a class in vocal music. He closed Dec. 21 with good interest, and started homeward the morning of the 22nd. He is a good instructor and a successful teacher. He also preached some while with us. Dec. 10 sister Charles, near Esben, Kans., was anointed. Bro. Albert will be with us again about Jan. 20, the Lord willing, to instruct another class in vocal music. Bro. Charley Hillery, from Webber, Kans, is now with us and will commence a series of meetings to-morrow, Dec. 24.—*Emma Hachenberg, Dec. 23.*

Santa Fe Church, Ind.—Bro. Jos. Holder, of Anderson, Ind., came to us Dec. 18, and began a series of meetings. He continued until Christmas night, preaching, in all, thirteen sermons. Though there were no additions, the members feel greatly encouraged and have been built up by the many things the brother said. Sinners were warned to flee the wrath to come. We wish our brother could have remained longer with us, but health and circumstances at his home would not permit. Our regular council-meeting occurred during these meetings. Not much business came before the meeting. Two were received by letter.—*G. D. Smafrank, McGrawsville, Ind., Dec 27.*

Walnut Valley Church, Kans.—Dec. 16 the church met in regular quarterly council. Elders present from other churches were Enoch Eby and Moses Brubaker. Brethren Edgar Williams and August Burgtorf were elected to the deacon's office. The Lord help them to be faithful in their calling. There being more business before the church than could be disposed of that day, the balance was deferred till Saturday, the 23rd, when the church met again to finish the work. All business before the meeting was disposed of in a Christian-like manner. At this meeting the writer was chosen correspondent to the MESSENGER. Dec. 25 our home ministers commenced a series of meetings at the churchhouse. Sister Lizzie Wimert, who was carried to the water and baptized, has since been anointed. Our Sunday school will close next Sunday for the winter.—*S. P. Weaver, Heizer, Kans., Dec. 26.*

Bear Creek, Ohio.—We are in the midst of a series of meetings, held in the Bear Creek church, conducted by Bro. E. B. Bagwell. As yet none have accepted the terms of salvation. The meetings are still being continued.—*William S. Gilbert, Dec. 25.*

Lone Tree, Iowa.—Bro. John Cakerice, of Conrad Grove, Iowa, has just closed a series of meetings at the Palestine schoolhouse, preaching in all eleven sermons. One dear soul came out on the Lord's side and was baptized on Christmas Day. We were made to believe that others are counting the cost. We are in much need of a minister at this place. We have good farming land and a good market. Any minister wishing to locate will do well to come and see for himself.—*Fred Cline.*

Bristolville, Ohio.—At the request of our esteemed elder, D. N. Workman, and the Home Mission Board, Bro. J. J. Hoover, of Barryville, came to our place Dec. 9, and commenced meetings the same evening. He preached ten very interesting and soul-cheering sermons. The meetings closed with good attendance and much interest. Though there were no accessions, yet we hope the good seed sown may find a place in the heart of some dear soul and bring us all nearer to Christ.—*M. Strom, Dec. 18.*

Decatur, Nebr.—The dedication of the Golden Spring church took place Dec. 10, our dear elder, G. W. Stambaugh, officiating. After reading the eighth chapter of First Kings, he gave us an excellent sermon. We had good attendance and excellent order. Bro. Stambaugh then gave us a series of meetings, lasting until the 22nd,—fourteen sermons in all,—resulting in three additions. We feel that there has been a powerful awakening at this place, as we had some of the best preaching we ever heard, with excellent order throughout. Bro. and sister Stambaugh then left for their home in York County, Nebr., some 140 miles from here.—*John Bare, Dec. 24.*

Kearney, Md.—Bro. Z. Annon, of Thornton, W. Va., met with us Dec. 9 for the purpose of conducting a series of meetings at the Glade Valley church, two miles south of Mt. Lake Park, Md. At this place the Brethren have preached for a number of years. The result has not been so favorable as in many places, from the fact that there is a strong element against us, and whilst it really appeared as if some took a stand against us during our meetings, there were a few who were willing to come and hear the Word of God so ably expounded. Bro. Annon preached in all nine sermons, and as an immediate result one dear sister was made willing to turn from nature's darkness and walk in the light as it is in Christ. We feel encouraged to put forth greater efforts to build up the kingdom of Christ. Pray for us!—*I. O. Thompson, Dec. 18.*

Loraine, Ill.—I have just returned from the Monroe church, Monroe Co., Mo. After preaching thirteen discourses to small but attentive congregations, we were obliged to close our meetings, because of the many sick ones in the neighborhood, many not being able to attend because of their care at home in their families. This is a new organization and is much in need of ministerial help. There certainly is a door open at that place for the reception of the truth as it is in Christ Jesus. We think seed was sown there that will bring forth fruit to the honor of God, if early and proper attention is given it. I expect to spend nearly all my time in the work of my Master. Those wishing to correspond with me will, for the present, address me at Loraine, Ill., and all matters of importance will be immediately forwarded to me.—*H. W. Strickler, Dec. 26.*

Salem Church, Ohio.—Our series of meetings, conducted by Bro Jacob Snell, of Indiana, closed on the evening of Dec. 25. During this time our brother preached twenty-one interesting sermons, commencing with faith, and ending with the text, "The harvest is past, the summer is ended, and we are not saved." Jer. 8: 20. The meetings were not as well attended as we desired, on account of *La Grippe* and other sickness in the vicinity, especially the day meetings, at which the attendants were principally members. The members were made to rejoice to see three precious souls come into the fold of Christ. We had excellent order during these meetings. May God's blessings go with our brother wherever he labors in his vineyard. We are having beautiful winter weather here at this writing.—*Jesse K. Brumbaugh, Union Ohio, Dec 27.*

Church Dedication. — The Brethren in Cedar County, Iowa, erected a new meetinghouse, near where Eld. John Zuck lives. The writer, accompanied by Bro. J. W. Trostle, of Woodbury County, met with this congregation Nov. 17, to assist in the dedicatory services. The new house was well filled with attentive listeners. We also had services in the evening. The membership of this congregation is scattered over a large territory. Bro. Zuck has patiently labored alone in the ministry for a number of years, but is now assisted by Bro. Jacob Keller. This is truly a Brethren's country. I know of none better in Iowa. Several farms near the new meetinghouse are for sale, and could be bought at a reasonable price. The members much desire that these farms be occupied by families of Brethren who will help build up the church. Any one desiring further information will address Eld. John Zuck, Clarence, Iowa.—*S. H. Miller.*

Martinsburgh, Berkeley Co., West Va.—In my last report in the GOSPEL MESSENGER, Oct. 10, No. 40, I said that we had received seventeen members by baptism. Since that time we have baptized twenty more. That makes thirty-seven for the year 1893. Some of them are the fruits of our prayer meetings. On the evening of Dec. 9 Bro. Jacob A. Bricker came, and preached every evening except two. We closed on the evening of the 18th. As a result of the meetings five were baptized. This meeting was held near our almshouse, where we had no members within several miles. Our prospects are very encouraging for the coming year. Our territory is large. Our members are scattered in three Counties—Jefferson, Berkeley and Morgan. We have now twenty-three members in our town. If we only had a meetinghouse of our own here in town! We began to build a house this fall at Johnsontown, which is nearly done.—*John Brindle, Dec. 30.*

Clear Creek Congregation, Ind.—The old ship Zion is moving pleasantly with us. Our work in Huntington is progressing nicely. We have organized a social meeting which is well attended and much interest is manifested. Social meetings in the country are something new for us here, but are resulting in good. At this writing we have a very interesting series of meetings in progress in Huntington. We are holding the meetings in the court-house, which is crowded. One has been baptized; others are counting the cost. The day is past for us to say nothing can be done in cities and towns. Let us give the people to understand we mean business, and by the help of the Lord success will crown our efforts. Bro. Noah Fisher is doing the principal part of the preaching, which is well received. I am booked for a series of meetings in the Beaver Dam congregation, commencing Jan. 6. May the Lord bless the work everywhere!—*Dorsey Hodgden, Huntington, Ind.*

Whitesville Church, Andrew Co., Mo.—We met in council Dec. 18, to transact some business. Our little band of members were nearly all present We had a good meeting. Our ministering brethren present were Bro. C. H. Brown, of Mound City, Mo., and Bro. Jesse Shamberger, of Honey Creek, Mo. Bro. C. H. Brown was chosen as our elder. Bro. Jesse preaches for us now once a month, every fourth Sunday. He is a good speaker and is liked by all who hear him. Sister Gebhart, who was very sick at the time of our council, is improving slowly. This should have been written sooner, but the writer was stricken down with *La Grippe* soon after our council.—*Mollie L. Taylor, Dec. 28.*

Carthage Church, Mo.—Eld. George Barnhart commenced a series of meetings Nov. 23, and preached each evening until the 29th, and on Sunday, the 26th. Then he left for Arkansas, according to previous arrangements, and Bro. Holderman and Bro. William Harvey continued the meetings one week longer. We had fair attention, but on account of other meetings going on in town the attendance was not large. The brethren preached us a series of very able sermons, but there were no accessions. We are glad to announce that Bro. George Barnhart, our elder, has bought property in Carthage and moved here and made his home with us. We are always glad to receive such worthy brethren. We received three members by letter at our quarterly council, Nov. 16.—*Noah Oren, Dec. 26.*

Portage Church, Ohio.—A very interesting meeting was held in this congregation at our main house, which commenced Dec. 6 and closed Dec. 17. Eighteen sermons were delivered by Eld. Henry Frantz, of Forgy, Clarke Co., Ohio. During these meetings we had fair roads and a fair attendance, with eager listeners to the Word of everlasting Truth. Bro. Frantz wielded the Sword of the Spirit with great power. Saints were built up in their holy faith, while sinners were made to tremble. Saints rejoiced to see two (man and wife) come out on the Lord's side. Two others decided to come in the near future; while others, we have good reason to believe, are counting the cost. Many said the meetings closed too soon. One old lady, who holds to the Disciple faith, remarked: "I am now nearer a Dunkard than ever before." If these meetings had continued longer, she said, a number more would have united with the church. We believe the seed sown will grow and soon ripen for the harvest. The prayers of the Portage church go with Bro. Frantz wherever he may go. Bro. Henry, come back.—*J. P. Krabill, Six Points, Ohio.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Our West Virginia Trip.

ON Nov. 29 I left home for a visit among the Father's children in Mercer and Raleigh Counties, W. Va. Next evening, in company with sister Ella Bowman, we arrived at Ada, and were conveyed to Bro. Lewis Hylton's, father of sister Bowman. At 7 P. M. we met with the Brethren in their new church for worship.

Dec. 1 Bro. John Argabright and I started on horseback through rain, snow and mud, to Raleigh County, a distance of about fifty-five miles. Here on the night of the second we met with the little band of members at the Crab Orchard church for the first time. We also had the pleasure of meeting with Bro. A. B. Duncan, of the Fayette church. He is one of the ministers in charge of the Crab Orchard church. We continued our meetings till the evening of the 10th, both night and day. As usual, we closed one week too early, on account of other engagements. We had the pleasure of baptizing five, and witnessing the restoration of one who had gone to the Old Order Brethren. Eld. Samuel Riner came to us on the 9th. He and Bro. Duncan continued the meetings one day after we left and baptized one young man.

This congregation has no resident minister, but is under the care of Eld. Riner. They have had many sore trials, but the Lord has brought them safely through the dark clouds. They very much desire a good, faithful, orderly minister to locate in their congregation. The Brethren here know how to look after the comfort and health of a minister. While here we never slept in a cold room, and most every night we enjoyed a "minister's bed." These "minister's beds" do not differ materially from other beds,—only in the addition of a woolen blanket to sleep on.

Dec. 11 we returned to Mercer, where we spent a few days with the Brethren. The weather being cold and the church not ceiled made it very uncomfortable, and we failed to get up much interest. We arrived home Dec. 18 and found all enjoying the blessings of God. C. D. HYLTON.

Hylton, Va., Dec. 26.

From the Clear Creek Church, Huntington, Ind.

ONE year ago Bro. Dorsey Hodgden, feeling an interest in the welfare of the scattered brethren and sisters here in the city, began looking them up, and paid each of us a pastoral visit. Would to God more elders were so interested in the weak and scattered members! Bro. Hodgden found between fifty and sixty members, and as our regular meeting-place is four miles from town and most of us have no conveyance he secured the privilege of holding services in the court-house every third Sunday. There has been a good attendance of the brethren and sisters, and a number of others have been present.

Last fall Bro. Hodgden and the church succeeded in getting Bro. Noah Fisher, of Mexico, Ind., to locate here in the city and preach for us. He is an able and energetic worker, and will spare no effort to make the cause a success. He began a series of meetings in the court-house on the evening of the 16th. The interest is good. Last Saturday night the house was filled.

On Sunday and Sunday evening the Presbyterians used the house, and Bro. Fisher preached at the County Infirmary, by request of the Superintendent. After the services,—by previous request,—one dear soul, an inmate of the infirmary, was added to the fold of Christ by baptism. The dear old brother is past his four score, but said he was not ready to die, and could not die without uniting with the church. On last (Sunday) night we had prayer meeting at Bro. Joseph Leedy's. The dear old elder is nearing his four score and is getting quite feeble physically, but is still growing in stature spiritually. We have a prayer meeting every Thursday night, with a large attendance and the best interest I ever saw manifested at any prayer meeting.

I feel that there has been a great work wrought here in so short a time. Our meetings will be resumed again this (Monday) evening. Hereafter there will be preaching every Sunday in the court-house until we get our house built, which we think of doing next summer.

D. H. SNOWBERGER.

Dec. 25.

Ministerial Meeting.

THE Second Ministerial Meeting of the Western District of Pennsylvania met Nov. 23 and 24 in the Shade Creek congregation, Somerset Co., Pa.

The Programme comprised eight topics. A sermon on Church Government had been assigned to Eld. C. G. Lint, but as he was absent, the Committee on Programme made it a topic for discussion.

1. "Faults of the Ministry and how to Overcome them."

THOUGHTS. — Oratory wins large crowds, but should be used sparingly. Preaching is man speaking to man; hence imperfect. Ministers do not teach enough by example. Home visits were recommended; religious subjects and not carnal matters should be the topic of conversation. The want of proper consecration and zeal was deplored, as was also the seeing of others' faults rather than our own. There is too much inclination to drift with the popular current.

2. "Compliance with the 'Go, teach.'"

THOUGHTS.—The imperativeness of the command. There is no limit, as the field is the world; no restrictions, as it is for all nations. We may suffer like Jonah, if we fail to obey. Our salvation depends upon its fulfillment. God requires us to teach all that we can reach. There is a class that have ears, but they hear not, etc. Much of the responsibility rests with the laity. We, too often, meet the erring ones with so much rigidness that it wounds rather than heals.

3. "Line of Demarcation between the Church and the World."

THOUGHTS — Love, not only for our friends, but for our enemies,—love which manifests itself by entire obedience. Absence of pride and full manifestation of humility. Want of charity, as manifested by the rich man and Lazarus. Friendship for the world tends to a loss of piety. "He that is a friend of the world is the enemy of God." Christian unity with apostolic practices should be upheld.

4. "Church Government."

THOUGHTS. — Elders should exercise forbearance as far as practicable. The same power that enacts laws has the power to repeal them. While civil law is intended for the punishment of evil doers, the Divine law is intended to save the soul, hence it is of much greater importance. Too much blame is attached to elders, because to them all reports are brought.

5. "How to Secure the Co-operation of the Laity."

THOUGHTS.—By good example. Responsibility should be placed upon them by using fewer "*I's* and more *we's*,"—by showing a deeper love and interest, especially for the weak ones.

6. "How to Improve Song Service."

THOUGHTS. — Its importance, as suggested by Col 3: 16; Jas. 5: 13; 1 Cor. 14: 15. Practice is all-important. Procure suitable books, containing the rudiments. Brethren's song books are recommended. While you may learn new pieces, do not lose respect for the old ones. Much depends upon our young members.

7. "Home Missions,—How to make Efficient."

THOUGHTS.—We must have missionaries, and also funds. There must be more unity of effort. Boards of missions should be of those whose heart and soul are in the work. Each State District should keep at least two evangelists in the field.

8. "How to Utilize the Suggestions Offered at Ministerial Meetings."

THOUGHTS.—We must live out the suggestions in our lives,—make them part of ourselves. Take notes and study them; set them before the congregations, so they may profit by them.

9. "Individual Responsibility."

THOUGHTS. — We are responsible for talents, time and opportunity. Our responsibility is in proportion to our capacity. Paul said he was free from the blood of all men, for he had not shunned to declare the whole counsel of God. Our responsibility is founded on the same principle. How great our responsibility!

G. W. LOWRY.

Scullton, Pa

From Hawthorn, Fla.

WE left our home in Mt. Morris the day before Thanksgiving. The ground was covered with ice and snow. After crossing the Ohio River at Cincinnati, we found the weather delightful, and the fields were still looking green. On the first day of December we were in Jacksonville, Fla. The weather had been quite warm all day, so much so that the car windows were kept open. This was a great contrast with what we had left at home. The next day we reached Hawthorn. As we passed through Keuka we noticed the little white church by the side of the beautiful lake. On Sunday I preached at what is known as the Orange Lane schoolhouse. Here we met Bro. E. J. Neher, of Keuka. How glad we were to see each other! Nearly one year has passed since he visited our home in the Mount. The next Sunday wife and I went to Keuka, where I preached in the little white church by the lake. It was pleasant to renew old acquaintances, and worship together in the house made dear to us by former associations and happy recollections, though nearly two years have intervened since we last met here to worship. One year ago at this time, I was in the Land of Egypt, where the climate is also mild, much like here in Florida.

Concerning the church here, and the prospects of extending her borders in the South, I am free to confess that it is not as good as we should desire. The native element does not so readily receive our doctrine. While we do not find the people unkind, or given to great wickedness, yet it is difficult to get them to see the necessity of self-denial and conformity to the plain teaching of the Scriptures. It is also difficult to arouse them to an active Christian life. Without more immigration from the North, the work will be slow, and will require extra efforts to establish and maintain the church in the extreme South.

J. C. LAHMAN

From Ottawa, Kans.

I HAVE been here one week, holding some meetings and working in the interest of a meeting-house for the Father's children. After a careful investigation of the needs of the little church and their financial ability, we concluded to purchase a meetinghouse instead of building a new one. Yesterday we bought a nice plain little house on the corner of Eighth and Oak Streets (No. 803), size 24x36, 14 feet high, well seated. Last evening we held our first meeting in a house of our own. We also dedicated the house anew, and, we trust, more fully to the service of the Lord.

I wish all the readers of the MESSENGER could realize the feeling of the members and others who have had their prayers answered for a suitable place of worship in the City of Ottawa. There is yet a debt on the house, but we trust the Lord will provide a way of paying it. Till last evening our meetings were in a hall built for the Salvation Army. The interest was not the best. One aged man, who had been a zealous worker in the Methodist church, has been baptized, and others are near. We hope they will come before our meetings will close. A young minister and his wife were also received by letter and yet there is room for more.

Any of the members, passing through Ottawa and desiring to stop, will call on Bro. Isaac Shoemaker, 510 Cherry Street, South Ottawa. From here I go to the Wade church, Miami County.

I. H. CRIST.

Gardner, Kans., Dec 22.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

STUTZMAN—MANNING.—Near Girard, Ill., Dec. 21, 1893, by the undersigned, Bro. A. D. Stutzman and sister Bettie A. Manning. MICHAEL FLORY.

SWITZER - LOCHRIDGE.—At the bride's parents, near Eakin, Ind, Dec. 24, 1893, by Eld. Elias Smeltzer, Bro. Willie T. Switzer, of Virginia, to Evaline Lochridge.

ETTER — HAUGHTELIN.—Near Panora, Iowa, Dec. 24, 1893, by the writer, Bro. W. E Etter to sister Mary E. Haughtelin, oldest daughter of Bro. J. D. Haughtelin, all of Coon River church. JOS. L. MYERS.

CUSTER — MOATS.—At the residence of the bride's parents, near Altoona, Iowa, Dec. 14, 1893, by the undersigned, Bro. Horace M. Custer and sister Mary M. Moats. S. M. GOUGHNOUR.

FOUSE—GILMORE —By the undersigned at his residence in York County, Nebr., Dec. 19, 1893, Mr. Probus W. Fouse to Miss Susan H. Gilmore. D. B. HEINY.

MITCHELL—ULRICH.—At the residence of the bride's parents, near Fredonia, Kans., Dec. 17, 1893, by the undersigned, Mr. Miles Mitchell, of Howard City, Elk County, Kans., and sister Roena Ulrich, of Wilson County, Kans. S. E. THOMPSON.

SHEETS—PATTERSON.—At the residence of the officiating minister, C. M. Brower, near South English, Keokuk, Iowa, Dec. 3, 1893, Mr. J. F. Sheets, of Keokuk County, and Miss Emma K. Patterson, of Iowa County, Iowa. S. F. NISWANDER.

GISH—PALMER.—At the bride's parents (O. R. Palmer's), Juniata, Adams County, Nebr., Dec. 21, 1893, Mr. Charles A. Gish to Miss Leney J. Palmer. J. J. KINDY.

KULP—BIXLER.—At the home of the bride's parents, Elkhart County, Ind., by the undersigned, David Kulp and Lucinda Bixler, both of Elkhart County, Ind. H. M. SCHWALM.

SHOLL—GOOD.—At the home of the bride's parents, in South Bend, Ind., Dec. 21, 1893, by I. D. Parker, Mr. Albert Sholl and Miss Hettie E. Good, both of South Bend, Ind.

NICCUM—WEAVER.—At the residence of the officiating minister, I. D. Parker, in Elkhart, Ind., Dec. 24, 1893, Mr. George C. Niccum and Miss Tosey J. Weaver, both of Elkhart County, Ind. I. D. PARKER.

CAMBURN—TAYLOR. — At 2029 North Thirteenth street, Philadelphia, by the undersigned, Dec. 16, 1893, Bro. Daniel H. Camburn and Miss Lotta T. Taylor, both of Philadelphia. T. T. MYERS.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

McDONALD.—At the home of her son, George McDonald, in Kellerton, Iowa, Dec. 12, 1893, sister Mariah McDonald, aged 85 years, 9 months and 20 days. In early youth she united with the M. E. church and, for the last twenty-five years, has been a faithful and consistent member of the Brethren church. Funeral by the writer, in the M. E. church in Kellerton. LEWIS M. KOB.

LILLY. — At Carlisle, Ark., Dec. 17, 1893, Dorothea Ellen, infant daughter of Bro. Henry and sister Miranda Lilly, aged 1 year, 7 months and 21 days. Services at the cemetery by the writer. CHARLES E. DELP.

GARST.—At his son's, Samuel S. Garst, near Girard, Ill., Dec. 17, 1893, Jacob Garst, aged 81 years, 3 months and 18 days. The subject of this notice was born in Virginia. He was twice married and leaves a sorrowing widow and twelve children. He came to Illinois from Tennessee, and died as he lived—in hope of eternal life. Funeral sermon from 2 Cor. 5: 1, 2, 3, by the undersigned, assisted by brethren S. F. and J. H. Brubaker. MICHAEL FLORY.

CLINGENPEEL.—In the Prairie Creek church, Wells County, Ind., Dec. 21, 1893, Bro. Jacob F. Clingenpeel, aged 68 years, 5 months and 19 days. He has been, for many years, afflicted with consumption. Funeral discourse by the writer, from Job 14: 14. L. HUFFMAN.

BARE.—In the Golden Spring church, at Decatur, Nebr., Nov. 11, 1893, Mahala Bare (*nee* Crow), aged 73 years, 7 months and 16 days. Funeral services conducted by Bro. L. J. Redding JOHN BARE.

MOHLER.—In Waynesborough, Pa., at Dr. Boteler's, Nov. 23, 1893, sister Susie Mohler, wife of Bro. J. S. Mohler and daughter of Eld. W. Howe, aged 44 years, 2 months and 4 days. She had been afflicted with a cancer almost two years. She bore her afflictions with patience. She was a devoted member of the church for a number of years. SARAH SPANOGLE.

KINSEL.—At Altoona, Pa, daughter of Bro. and sister Harry and Della Kinsel, aged about 5 months. While sister Kinsel was on a visit at her father's home, the child became ill and passed over to the other shore. Interment in Fairview cemetery. Funeral services by the writer. J. W. WILT.

CALLENDER.—In Greene, Butler Co., Iowa, Dec. 9, 1893, of dropsy and old age, Mr. Wm. D. Callender, aged 82 years, 3 months and 18 days. He leaves a widowed sister and three children. Services by the writer, assisted by Eld. Keller, from Psa. 90: 12, to a large congregation.
J. F. EIKENBERRY.

MISHLER.—In the Springfield congregation, Summit Co., Ohio, June 1, 1893, Eld. John B. Mishler, aged 72 years, 5 months and 18 days. He passed away after a lingering illness of several years, which finally developed into Bright's disease. Eld. Mishler was the oldest son of Eld. Joseph Mishler, an elder of this church many years since. He leaves a disconsolate widow (daughter of Bro. Joseph Eby). He bore his affliction with Christian fortitude and resignation. He was known as an exemplary and efficient elder in church work, highly esteemed in the church and community for his kindness and liberality towards the poor. He was buried in the cemetery, at our meetinghouse, in the Springfield church, followed by a large concourse of mourning friends and neighbors. Funeral occasion improved by Eld. David Young and Geo Carper.
JACOB MISHLER.

MOOR.—At Pioneer, Ohio, Dec. 12, 1893, Bro. Joey Moor, aged 29 years and 7 days. The funeral services were conducted by Bro. J. H. McMillen, in the M. E. church of Pioneer. Joey came to the church when quite young. He was a great sufferer. He died with a cancer in the face. He was interred in the Oak Hill cemetery.
A. A. THRONE.

IHRIG.—In the Spring Branch church, Benton Co, Mo., Dec. 9, 1893, sister Laura, youngest daughter of Bro. Joel (deceased) and sister Atsy Ihrig, aged 14 years and 13 days. She was baptized Oct. 1. Funeral services at her home, conducted by Bro. George W. Lentz. BURR E. BRESHEARS.

TUBBS.—Near Tilton, Iowa, Dec. 16, 1893, Mary F. Tubbs, aged 69 years, 1 month and 21 days. Deceased was born in the State of New York, Oct. 25, 1824. She was married to Walter Augustian Stowel April 5, 1841. She never united with any church, but said a short time before her death that if she lived until spring she was going to unite with the Brethren church. Funeral conducted by the writer, assisted by G. W. Hopwood and Isaac Barnhizer.
H. R. TAYLOR.

SHELLABARGER.—In the Salem church, Ohio, Dec. 14, 1893, sister Ella Shellabarger, aged 31 years, 3 months and 25 days. Her mother preceded her to her long home, leaving Ella and one brother quite young. She had been much afflicted for over four years. She was a faithful member of the Brethren church. She leaves a kind husband and five sons. Funeral services by brethren Honeyman, Kinsey and the writer, from 1 Thess. 4: 18.
JESSE K. BRUMBAUGH.

COFFMAN.—In the bounds of the English River church, Keokuk Co., Iowa, Dec. 24, 1893, Loyd Virgil, son of Bro. David and sister Cora Coffman, aged 2 months and 26 days. Funeral services by Bro. Peter Brower, from Isa. 40: 6-8.
S. F. NISWANDER.

WILLIAMS.—Near Clarkson, Okla, Dec. 22, 1893, Johnnie L., infant son of friend Monroe and Minnie Williams, aged 2 months. Funeral services by the writer.
N. S. GRIPE.

KNEPPER.—Near Dunkerdon, in the bounds of the Waterloo, Iowa, church, Dec. 23, 1893, sister Elizabeth, wife of Bro. David Knepper, aged 59 years, 10 months and 13 days. Sister Knepper was a faithful and consistent member of the church for about forty-two years. She leaves a sorrowing husband and four children, all members of the church. Funeral services by the writer, from John 14: 1-6. J. A. MURRAY.

STUDEBAKER.—In the Washington Creek congregation, Kans., Dec 14, 1893, Bro. Daniel Studebaker, aged 73 years, 3 months and 3 days. Bro. Studebaker was a minister, but on account of affliction has not preached for many years. He was anointed a few days before he died. No funeral has been held yet on account of sickness in the family. J. L. HOOVER.

GEARHART.—At North Liberty, Ind., Dec. 8, 1893, Earl B. Gearhart, son of Mr. and Mrs. Henry Gearhart, aged 3 years, 3 months and 18 days. Services by J. Hilderbrand.

GEARHART.—At the same place, Dec. 11, 1893, Blanche Gearhart, daughter of the above parents, aged 5 years, 4 months and 14 days. Services by J. Hilderbrand.

GEARHART.—At the same place, Dec. 16, 1893, Melvin Gearhart, son of the above parents, aged 10 years, 2 months and 4 days. He leaves a father, mother and one sister. Services by J. Hilderbrand.
CLARA SUMMERS.

SNYDER.—In the North Cimarron church, near Progress, Colo., Dec. 12, 1893, of pneumonia, Bro. William Snyder, aged 56 years, 9 months and 25 days. Bro Snyder was born in Fairfield County, Ohio, Feb. 17, 1837. He leaves a wife and five children. Funeral services by Bro. Z. Henricks, from the words, "There is but a step between me and death." MINA WALKER.

PENCE.—In the Rock Run congregation, Ind, Dec. 8, 1893, Goldie May Pence, daughter of Mr. H. and sister Amanda Pence, aged 2 months and 9 days. Services conducted by B. F. Stutsman. R. W. DAVENPORT.

CRIPE.—In the same church, Dec. 10, 1893, Barbara A. Cripe, wife of Bro. Jacob R. Cripe, aged 37 years, 3 months and 1 day. She was a member of the Mennonite faith. She leaves a husband and three daughters, two of whom are members of the Brethren. Services by J. F. Berky and A. Garver.

ADAMS.—In the Solomon's Creek church, Elkhart County, Ind, Nov. 27, 1893, sister Elizabeth (Wehrly) Adams, aged 84 years and 13 days. Sister Adams was born in Rockingham County, Va, Nov. 14, 1809, and in 1814 her parents moved to Preble County, Ohio. She was joined in marriage to John Adams, March 19, 1833, to which union were born four children, all of whom survive her. In 1864 they moved from Preble County, Ohio, to a farm in Elkhart County, Ind., where her husband departed this life in 1869. She was a member of the German Baptist church for more than fifty years. She leaves one son and three daughters. Funeral services by the undersigned, from 1 Thess. 4: 13-17. J. H. WARSTLER.

OVERHOLTZER.—In the Covina church, Cal., Nov. 2, 1893, Charley A., son of Bro. Isaac and sister Jennie Overholtzer, aged 3 years, 2 months and 10 days.

OVERHOLTZER.—Also, Nov. 21, 1893, Ethel, daughter of the same parents, aged 4 years, 5 months and 21 days. Disease, diphtheria. Funeral services by Bro. John W. Metzger. E. G. ZUG.

WORREL.—In the Covina church, Cal., Dec 12, 1893, of membranous croup, Clifford, son of Ed. and Belle Worrel, aged 2 years, 6 months and 8 days. Funeral services conducted by Bro. B. F. Masterson.
E. G. ZUG.

REPLOGLE.—In the Yellow Creek church, Bedford Co, Pa, Sept. 20 1893, of typhoid fever, Bro. Andrew Z. Replogle, aged 37 years. The subject of this notice lived an exemplary Christian life. He served in the office of deacon several years, and was faithful in the discharge of his duties. He leaves a wife and six children to mourn their loss. Funeral services by Bro. D. T. Detwiler and the writer, from 1 Thess. 4: 14.
C. L. BUCK.

Programs.

Third Ministerial Meeting of the Southern District of Illinois.

This meeting will be held at Cerro Gordo, Ill, Feb. 13 and 14, 1894.

QUERIES.

1. "What is the Best Plan for Conducting Series of Meetings?"—D. B. Gibson, Michael Flory.

2. "How to Enlist the Sympathy of the Young Members of the Church."—John Barnhart, H. W. Strickler.

3. "How to Improve and Encourage Singing in the Congregations."—A. J. Bowers, J. H. Brubaker.

4. "What are the Qualifications Necessary to a Successful Evangelical Ministry?"—Solomon Bucklew, A. J. Nickey.

5. "Sermons: How to Make them Impressive and Effectual."—Menno Stouffer, I. M. Gibson.

6. "How to Encourage the Introduction of Gospel Preaching in new Territory."—G. W. Cripe, Granville Nevinger.

7. "The Advantage of Family Worship and the Best Way to Introduce It into every Family."—John Harshbarger, Cyrus Bucher.

8. "Church Government: How Best Maintained."—M. J. McClure, Henry Lilligh.

CONRAD FITZ,
JOHN ARNOLD, Committee.
JAMES WIRT,

The Ministerial Meeting is to be followed by a Bible school, beginning Feb. 15, to last ten days, and to be conducted by Bro. E. S. Young, of Mt. Morris, Ill.
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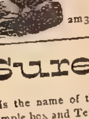

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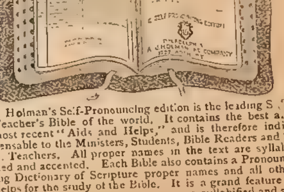

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"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., JANUARY 16, 1894. No. 3.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box [illegible]
Huntingdon, Pa.

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WE have been informed that Eld. D. L. Miller will conduct a series of meetings or lectures in the New Enterprise church, immediately after the close of the Huntingdon "Bible Term." As this is a large and wide-awake church, good meetings, with the best of results can be expected.

ON Thursday, Jan. 2, the Committee on the Old Folks' Home for Middle Pennsylvania, met at Eld. James R. Lane's, Shirleysburg, the place where the Home is located. The full Committee was there, and the business of the meeting was attended to very satisfactory. The more we see of the place, the buildings and the surroundings, the better we are pleased with the choice made. The house is substantially built of brick, is commodious, and well adapted for the purpose intended. The canvassers for the necessary purchase funds are doing well, considering the financial depression, and if nothing unforeseen happens, the Committee hopes to be able to have it paid for and in running order soon after April 1. The object of the District is to make it not only a place for our aged members to stay,—but a home where they can enjoy all the advantages and privileges of a well-conducted Christian family. The house is surrounded by a beautiful lawn, and the adjoining lots well supplied with all kinds of fruit trees,—two peach orchards, one in bearing condition, and the other one of two years' standing. These things add greatly to the possibilities for making the Home, at once, a pleasant and desirable place to live.

A LADY in one of the Western cities was recently baptized with her ball-room slippers on. She said she would never need them for that purpose any more. She desired to bury the old body of sin, ball-room slippers and all. If that is the way to get rid of foolish fashions, we would like to see some of the nonsense that is finding its way among the saints buried too, never to rise again.

THROUGH the kindness of Eld. D. L. Miller we had a copy of his late book, "Wanderings in Bible Lands" laid upon our table. The book is excellently printed, neatly and substantially bound, and profusely illustrated, making it the handsomest and most attractive volume yet published by the church. We bespeak for it a large sale, and feel sure that those who buy it will be more than pleased. It will greatly add to the interest of Bible study and to the proper interpretation of the Sacred Volume, as it takes the reader back to Bible times and customs, and places them on Bible Lands where are yet to be seen the imprint of the foot-steps of the patriarchs and prophets, and of him who spoke as never man spake.

ON the last evening of the year that is [illegible] had a very interesting meeting in the College, and the thoughts presented, both retrospective and prospective, were unusually entertaining and instructive. Our members too readily resolve themselves into a swarm of parasites, whose only purpose in life is to be fed from the ministry. They seem to be losing the idea that the Lord has made us to be producers as well as consumers. They are accepting enlarged interpretations of the shepherd and the sheep. The shepherd's duty is not so much to feed, as to direct to the place where the food may be found, and to protect from surrounding dangers. Then the feeding is to give possibilities for producing. We must get our people away from this idea and help them more fully to feel that they, as individuals, have a work to do that can be done by no one else.

THE "Bible Term,' of the Huntingdon, Pa., College, will open on Jan. 28 and continue four weeks. Programs, setting forth the course of study to be pursued, and other items of interest concerning the "Term," are printed. Those interested can have them free of charge by sending their name and address. Ample provisions will be made for all who may come, and everybody is invited to come. Growing experience and enlarged preparations, encourage the management to offer inducements in advance of any ever before offered, both as to the class exercises and the evening services. During the sessions, Eld. D. L. Miller will give a number of his illustrated lectures on Bible Lands, and other able brethren will also give discourses. Our purpose is to give such religious entertainments as will be edifying and profitable to all ministers, Sunday school workers and Bible students. Excellent accommodations, including tuition, board, room, etc., only $3 00 per week. All persons coming are requested to so inform us, that the necessary accommodations may be provided. For "course of study," etc., address H. B. Brumbaugh, Huntingdon, Pa.

AT the opening of the Winter Term of the Huntingdon College, Bro. M G. Brumbaugh, the newly-elected President, took charge. The influx of new students was beyond all expectations, and the school was never in a more promising condition. Surely the management has been greatly encouraged.

WRITING from the South Poplar Ridge church, Ohio, sister Ella Noffsinger says: "Bro. George Mohler came to this place Dec. 23 and remained until Jan. 7. He preached in all twenty sermons, full of love and instruction. Jan. 7 he preached a missionary sermon, after which we took up a collection for home missions. The amount raised was $2.25. He visited all the members, encouraged them on their pilgrimage, and made many warm friends while here. He also helped us to organize a Bible class, and admonished us to our duty, to make it a success. Although there were no accessions, we feel that good impressions were made, and we trust that, from the seed sown, we may yet behold greater harvests in the future. We are greatly in need of help in the ministry."

THE ending of [illegible] NO SUBJECT [illegible] of the new year are now past [illegible] well as [illegible] with their [illegible] [illegible] and we have again settled down to the solids of life. As we do so, we cannot fail to see the great responsibilities that are confronting us. To all of us, life is a tremendous reality, and each one of us has a personality that can not be assumed or accepted by another. There is a tendency, on the part of us all, to merge ourselves into a whole and thus lose our identity and responsibility. This can not be done, no matter how acceptable it might be to us. We come into the world as individuals. As such we live, as such we die, and as such we must go to judgment. As days months and years come and go, it will be well for us to feel this and the consequent responsibilities that are centering upon us, and to labor the more determinedly to do *well* the part that has been given us to do.

WE clip the following from the *Independent*: There is a healthy talk by Father Edward McSweeney in *The Catholic Citizen*. He was visiting Maine, and studying there the prohibition question. He finds that the prohibition law works well, except in a few cities where public opinion does not fully sustain it; but he is especially troubled at the Irish names of the saloon keepers. In a city of 18,000 population, with perhaps 3,000 Irish, of the forty-seven saloon keepers thirty-one have Irish names. He found another New England town, not in Maine, of 2,500 population, in which were twelve saloons, nine of them run by Catholics. In a New Jersey town, where the Catholics were not more than one-fifth of the population, the excellent priest had to reprove his flock because nine-tenths of the applications for license were signed by members of his flock. Father McSweeney is one of those who have found out that if their church wishes to recommend itself to the American people, it must not provide the saloons, the drunkards and the criminals of the country.

ESSAYS

"Study to show thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the Word of Truth."

ONLY REMEMBERED BY WHAT I HAVE DONE.

Up and away like the dew of the morning,
That soars from the earth to its home in the sun.
So let me steal away, gently and lovingly,
Only remembered by what I have done.

My name and my place and my tomb all forgotten,
The brief race of time well and patiently run,
So let me pass away, peacefully, silently,
Only remembered by what I have done.

Yes, like the fragrance that wanders in darkness,
When the flowers that it came from are closed up and gone,
So would I be to this world's weary dwellers,
Only remembered by what I have done.

Needs there the praise of the love-written record,
The name and the epitaph graved on the stone?
The things we have lived for, let them be our story;
We ourselves but remembered by what we have done.

I need not be missed, if my life has been bearing
(As its summer and autumn move silently on)
The bloom and the fruit and the seeds of its season;
I shall still be remembered by what I have done.

I need not be missed, if another succeed me,
To reap down those fields which in spring I have sown;
He who plowed and who sowed is not missed by the reaper,
He is only remembered by what he has done.

Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,
Shall pass on to ages, all about me forgotten,
Save the truth I have spoken, the things I have done.

So let my living be, so be my dying,
So let my name be, unblazoned, unknown;
Unpraised and unmissed, I shall still be remembered,
Yes, still remembered by what I have done.

PROBLEM FOR CONSIDERATION.

BY I. BENNETT TROUT.

In Gospel Messenger No. 49, Vol. 31, our dear, aged brother, B. F. Moomaw, expresses a desire "to hear the sentiment of wise and cautious brethren" as to the advisability of receiving children into the church. Now, I do not lay claim to the qualifications of wisdom and cautiousness, but if those who are in the humbler walks of life may speak, I shall be glad to offer a few "Thoughts."

Receiving youthful converts into the church is a question of great importance, since there is nothing outside of the church of more value than children. "Of such is the kingdom of heaven," says Jesus. Upon the possibility of their development rests the future of home, church and nation. To get God's estimate of the child's life read Deut. 6: 7; Neh. 4: 14; Eph. 6: 4, and Mark 10: 13–16.

It is remarkable how many persons say, "If only I had turned to my God when in my youthful days he called me! but now I am devoid of sensibility in my soul!" Solomon well said, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12: 1.

As to the case that caused our brother to propose his query, it occurs to my mind that the sister drew an erroneous conclusion from her experience. Certainly, "the higher development of her faculties" was no argument whatever to justify her in "doubting the genuineness of her faith, and that her repentance was effectual, and questioning the validity of her baptism." Increase of faith and growth in grace are but development of the Christian faculty, which no rational person would accept as evidence against the validity of his faith, repentance or baptism.

I therefore conclude that these "unfavorable associations" in the "West," and not the invalidity of her conversion, were the cause of her drifting "into worldliness." Yes, herein is the cause of her fall: "Unfavorable associations;" probably isolation, worldly associates, "cares of this life," "deceitfulness of riches," etc. How many have shipwrecked upon the same rocks and sunk beneath the same breakers!

Do not experience and observation demonstrate that at least as great a proportion of adult as of youthful converts prove unfaithful? I do not believe in exciting, or at all in coaxing children into the church. But I do believe in preaching the Gospel to them, and then, when, like little Samuel, God calls them, and they desire to unite with the church, giving them a warm welcome.

To my mind it is quite clear that it was a lack of proper surroundings that injured the sister to whom Bro. Moomaw refers, and that it was not due to youthful conversion. In the East she remained with the church, but when she moved to the "West," amidst "unfavorable associations," she began to drift worldward.

I fail to perceive how that can be admitted as lawful argument against receiving the youth into the church. Would any one presume to invalidate adult conversion because some one of age moved away from his home in the East, into the midst of "unfavorable associations" in the "West," and there proved unfaithful? If we admit such cases as argument in the former, we must in the latter. Then, since scores of adult converts prove unfaithful, adult conversion is proved impracticable. Whom, then, shall we consider as proper subjects for baptism, seeing that such reasoning shuts out both youthful and adult conversion? WHOM? Age is not necessarily a [illegible] prerequisite for admittance into the church. Let us investigate. Jesus says, "He that believeth and is baptized shall be saved." Mark 16: 16. John says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4: 17. John says, "Sin is the transgression of the law." 1 John 3: 4. Peter says, "Repent ye therefore and be converted, that your sins may be blotted out," etc. Acts 3: 19. Alpha and Omega says, "Blessed are they that do his commandments." Rev. 22: 14. From these and kindred Scriptures we deduce the following plain facts:

1. We must have a knowledge of duty.
2. This duty, neglected, becomes sin.
3. We must have faith, *i. e.*, believe in God.
4. We must repent.
5. We must be baptized.
6. We must be converted.
7. Without the above we have no promise of pardon or happiness.

Whenever the children show evidence that they realize these truths to a reasonable extent (which should be decided by the brethren in charge), then the church is safe in receiving them into fellowship. Then the church, and especially the elder, and his co-laborers, should give all diligence to feed and to care for them.

The parents, if they be members, should deal with them as children, yet as fellow Christians. It is of too frequent occurrence that parents who themselves are members do not give their converted children the encouragement they so much need. These children should learn to serve at the family altar in offering to God the sweet incense of prayer and praise. A well-regulated prayer meeting and Sunday school will greatly help the young as well as the older converts.

Our dear brother is RIGHT when he says, "I regard this a very serious matter,—one that needs great care in our practice." Another one that really impresses me is, that if we, as a church, would have more for our young members to do, it would take less time at council meetings to administer the rod of discipline. May the Lord speed the day when every Brethren home will be a house of prayer, and every congregation have a good social or prayer meeting.

New Carlisle, Ohio.

OUR FUTURE.

BY S. L. MYERS.

Under the head of burning questions the New York *Independent* saw proper to severely criticise the action of our last Annual Meeting in regard to our sisters' prayer covering. While we know that there are, and no doubt always have been, things in the church that deserve criticism and we should always feel grateful to our friends for calling our attention to them, because, in this way, they can aid us in reaching a higher state of Christian perfection, we also have reason to congratulate ourselves that our church, both in its numbers and the peculiar doctrines which distinguish it from other denominations, is rapidly acquiring a position of prominence in the Christian world, which will enable it to extend its influence over a wider field than we have ever yet been able to reach.

While it should be far from us to resent friendly criticism and while it is necessary for us to remember that, unless our peculiarities have Gospel characteristics, we cannot claim the promise of 1 Pet. 2: 9, still it is equally necessary, as we now seem to be entering on a more active period of church work, that we do not allow the criticism and ridicule of the world to lead us away from that rigid obedience to the plain, simple requirements of the Gospel, which our fathers have so stardily contended for.

The editor of the *Independent* tells us that elders certainly ought to find more important work than to admonish sisters to wear the prayer covering. Judged by this standard Paul, when weighed in the balances, would be found wanting and it would be necessary for us to look to some of our modern divines for our highest ideals of Christian manhood, but if we judge in harmony with that Word which will stand when heaven and earth shall pass away, we will find that where the past history of the Brethren is open to criticism, the error was not in following Paul's teachings to the Corinthians too closely, nor in our adhering to any other principle of Gospel plainness which shows our non-conformity to this world.

While we have been reasonably successful in following the straight and narrow way along this line, we have, to some extent, neglected Christ's parting commission, and allowed other denominations to surpass us in missionary zeal. But whatever may be the mistakes which our fathers have made, they have certainly laid a foundation which, if we build thereon, will both open the way and provide the means that will enable us to give the world the grandest and most convincing evidence of our missionary and evangelistic zeal, for if we once learn to give as liberally as others do, and in addition throw in what they waste in extravagant worship of the goddess of fashion, and what we save as compared with them in ministerial salaries, this would give an impulse to our missionary work that would be felt throughout the world, and inspire the church with a true sense of her duty, obligations and possibilities.

In this respect opens the grandest possible field for the expenditure of the pent-up energies of any would-be reformers among us and no doubt many of our past troubles owe their origin not to the fact that the church has been too diligent in curb-

ing the lusts of the eye and the pride of life, but because she did not properly direct, in legitimate channels, those restless and aspiring minds which, by their very nature, require to be employed in such active and aggressive work as is necessary in order to obey the Savior's command to go into all the world and preach his Gospel to every creature.

We predict that one of the immediate effects of our increased activity in missionary work will be that the church will have less trouble in carrying out the non-conformity principles of the Gospel, because the urgent needs of this work will be an additional incentive to our members to practice plainness of dress and personal economy, in order that they may be able to give the work more substantial support, and any question which has a direct or even a remote bearing on these Gospel principles is in deep reality a burning question of far more potent and far-reaching influence than anything connected with the Briggs trial, because it is only by closely observing all these Gospel principles that the church can ever fulfill her high destiny, and if the world only knew the things that belong to her peace and the time of her visitation, instead of ridiculing the simplicity of the Gospel, she would receive, with a joyous "God speed" the only power that can save her from the anarchistic, annihilistic influences which threaten to uproot and overturn our present civilization.

In the past, nation after nation has fallen simply because their prosperity has fostered pride until all social and political ties have been broken by the weight of their own enervating influences, but if the church can be constrained, through love, to practice the simple, self-denying principles of the Gospel for the glory of God and the good of others, a brighter era will dawn upon us and the light of the Gospel, shining through the church, will illuminate the pathway of nations and beckon them on to a higher regard for each other's rights, until they will beat their swords into plowshares and pruning hooks.

May God help us to prize more highly and regard more reverently that blessed Gospel through which alone we have hope, not only for this present life, but also for that which is to come.

Webber, Jewell Co, Kans.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

PRAYER.

BY J. G. ROYER.

"Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thess. 5: 17, 18.

In Four Parts.—Part Three.

PUBLIC PRAYER.

As a part of public worship some one has said "Prayer is the worship of the assembly presented audibly by its representative or leader." A congregation can engage in no act more solemn than in worshiping God in prayer. The leader becomes a leader to the people. How serious the error should he lead them elsewhere than to the throne of all grace! How happy the privilege, if he lead them to the wells of salvation! Does he succeed in voicing the devotions of the people, his utterances are a means to stimulate their thoughts and desires, and carry them heavenward by his prayer. It is here that the leader of an assembly rises to man's highest representative capacity. It is in this capacity that his heart touches most directly the hearts of the people, inspiring and directing them in their approaches to God.

Since success in this service is so essential to the interests of public worship, how important that he who prays in public, especially the minister, carefully guard against everything which might weaken the influence of his utterances! How diligently he should cultivate every excellence that would aid in his own near approaches to God, and contribute to the education of the people.

"POWER IN PUBLIC PRAYER,"

says an eminent divine, "depends more upon the soul imbued with divine influences and ability to sympathize with the people in their temptations and trials, than upon any set of rules."

Another has appropriately said that "Power in public prayer is not in the polish of style, the fervor of manner, the order and arrangement of sentences, but in a living connection with God, and in a capacity to act as a connecting link between God and the human soul."

An inspired apostle puts this same thought thus: "In like manner the (Holy) Spirit also helpeth our infirmities: for we know not how to pray as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8: 26 27, R. V.

Notice, it is the Spirit in the heart, searching. To a hypocrite nothing is more dreadful than that God searches the heart, and sees through all his disguises To a sincere Christian nothing is more comforting than to know and feel that God, by his Spirit, searches the heart and teaches him how to pray "according to the will of God."

It is *God in the soul*, therefore, which is the secret of power in prayer. A man may possess much culture, and hold in mind a broad range of truth, and, from failure of heart appropriation of it, be a dwarf in vital, spiritual development. The Christian's life and growth come not from mere knowledge possessed, but from truth believed and assimilated; and his prayers are simply the bursting out of life which has first burst in. They are the bubbling up from where God is among the lower recesses of the soul. More than any other religious exercise, public prayer is the outflow of the inner life.

FORM OF PRAYER

It is well known that as a church we do not approve of written forms of public prayer. The prayer should be extemporaneous in form, but it need not, on that account, be unpremeditated. Paul would say to every minister, "Study to show thyself approved unto God" in the performance of this duty also. The minister's mind should be lifted into the sphere of prayer by previous meditation. He should be well acquainted with the Holy Scriptures, and, by meditation and Communion with God in secret, labor to acquire both the spirit and the gift of prayer. When it becomes his duty to enter upon any special occasion of worship, he should endeavor so to compose his mind and thoughts that his prayer may be appropriate to the occasion, and edifying to those who join in the service.

THE BEST MATERIAL

for prayer is derived from the devotional parts of the Holy Scriptures. They show what the saints of old, "who lived by faith," prayed for. They place an infinite variety of choice petitions upon our lips,—petitions which are most sacredly linked with the experiences of all faithful Christians. They also describe the backsliding believer with his consequent troubles, as well as the insufficiency and helplessness of the impenitent They moreover reveal the methods of divine grace by which "many sons" may be brought "to glory." The Holy Scriptures are, therefore, *the great storehouse* of matter suitable for prayer.

Again, personal Christian experience is a special and most instructive teacher in prayer. The minister who carefully observes the weakness of his own arm, the poverty of his own resources, and his entire dependence upon grace divine, will know better what to pray for. Such self-knowing will open his eyes to the workings of sin in his own members; and since the experiences and needs of all hearts are essentially the same, it aids him in knowing the wants of his flock, and what they are solicitous to have him pray for in their behalf. This, in turn, will lead the faithful minister to his closet to have his "spiritual strength renewed" for acceptable service in the public congregation.

ORDER

in prayer should be a matter of careful and prayerful meditation, (*a*) that there may be variety in the general plan of the prayer; (*b*) that there may be no omission of necessary objects of thought, and (*c*) that no one order, or arrangement of thought becomes the invariable order. Invariableness in arrangement leads to sameness both in thought and language. Such sameness leads to narrowness in prayer, because the same expressions are made to perform the service of all sorts of feelings. It also, necessarily, diminishes the profit of prayer.

Order in topics has many advantages. It concentrates the attention of both leader and led to one thing. It aids the memory, thus preventing the omission of [illegible] the introduction of inappropriate [illegible], as well as the disproportionate use of some to the exclusion of others. It also aids in presenting thoughts of the same kind in connected order, and avoids the repetition of the same petitions. He who leads in public prayer should therefore acquire an understanding of the general nature and several parts of prayer, as invocation, adoration, thanksgiving, supplication, etc. Each of these topics furnishes a wide range of thought, and the minister whose soul is in living sympathy with his people may by prayerful meditation give to this part of public worship much variety, and make it a great power for good.

MANNER OF PRAYER.

Several things should receive attention under this head:

1. *The Attitude or Position of the Body.*—The posture of the body in prayer should be one that expresses both humility and reverence. The *sitting* posture, so largely practiced to-day, lacks in both of these elements. *Standing* is a posture assumed by many. It is an attitude not without Scripture authority; for the Savior himself says, "And whensoever ye stand, praying, forgive, if ye have aught against any one, that your Father which is in heaven may forgive you your trespasses." Mark 11: 25, R. V.

It should be remembered, however, that here as elsewhere in the Scriptures, where *standing* in prayer is spoken of, the *condition* of the worshiper is referred to, rather than the *posture* of the body in time of worship. *Kneeling* is beyond a doubt the most appropriate posture in prayer, because it is expressive of humility, submission and dependence, as well as of homage, adoration and reverence. He who prays to God should endeavor to feel the utmost measure of all of these.

Again, kneeling is the posture most commonly mentioned both in the Old and in the New Testament. The Psalmist says: "O come let us wor-

ship and bow down; let us kneel before the Lord our Maker." Ps. 95: 6 Solomon "kneeled down upon his knees before all the congregation of Israel and spread forth his hands toward heaven." 2 Chron. 6: 13 Paul "kneeled down and prayed with them all" (Acts 20: 36); and again, "They all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore and prayed." Acts 21: 5. "It is most evident from these circumstances," says Dr. Scott, "that kneeling was the general posture for public and social worship in the primitive church; otherwise this company would scarcely have used it in so inconvenient a situation."

When praying the eyes should be closed, and the countenance natural and serious. The leader should remember that all eyes may not be closed, and that unnaturalness, however innocent on his part, may provoke comment. The hands may indicate supplication, but they should never hide the face of him who leads in prayer. The minister who fails, by suitable instruction and example, to induce his congregation to adopt reverent habits of worship, commits a serious fault. Nothing short of actual disorder is more unseemly than the practice of gazing about while God is addressed, yet hundreds of people have acquired the habit, through the simple lack of proper instruction as to the nature of worship, and appropriate modes of engaging in it.

2. He who prays should express humble supplication, both by his words and by the tone of his voice. He should avoid that indistinctness in utterance often resulting from too great rapidity in speech. There are ministers who, as it were, rush into prayer, and, by their rapidity of speech, leave the congregation to guess at what they are saying. The voice should be neither too *low* nor too high in pitch, and the tone should be [illegible] combines fervency with humility. The leader should guard against a manner which would seem to indicate that he was dictating to the Lord. He should feel that he is in the presence of I AM, and that he is "not worthy of the least of all the mercies which the Lord has showed" (Gen. 32: 10.) unto him and all for whom he is praying; and then will the tone of his voice be that of an humble supplicant finding favor with God.

His language should be simple, plain and pathetic. He is leading the devotions of persons of various mental powers. Some of them are not only poor, but illiterate. His words should, therefore, be such as may be easily understood, and so arranged as to take hold of the heart, and express its desires. He may not, in the use of such language, be admired by all, but he will be felt by all who have the spirit of prayer.

Among the serious faults of public prayer may be classed the accumulation of divine names in the same expression, the repetition of the phrases "O," "O Lord," "Heavenly Father," "We bless thee," etc. Also too great length and inappropriateness to the occasion.

Other suggestions might be added, but suffice it to say that whatever tends to renew man "in knowledge after the image of Him who created him, Col. 3: 10; whatever brings him into closer spiritual relations with the "Author and Finisher of our faith (Heb. 12: 2), will qualify a minister better to lead the devotions of Christian worshipers.

Mt. Morris, Ill

CHRISTMAS THOUGHTS.

BY JOHN J. HOOVER.

GOSPEL MESSENGER, No. 50, Vol. 31, has reached us at last. Monday is the day it always reaches us, when on time, and notwithstanding the notice in the previous number that the last number would be a few days late, we were at the office at the usual time, but turned away without it, and so every day of the week, until Saturday. Then we were made happy when it was handed to us.

"Random Thoughts" was the first article I noticed and the first "thought" (although dropped at random) struck me very forcibly, and I thought, how true it is, that we grow selfish, and don't seem to fully realize that "I am the one," until Nathan the prophet speaks, and even then we try to "sandwich" in a few others, and if we can't do that, we "read between the lines," as a modern improvement, and that strikes me as bordering on danger, too, for fear we get too much "between the lines," to the neglect and disregard of the lines themselves. Of the many egotists that have been, and are living, the editor mentions but one, and that gives us the privilege of "reading (who?)" "between the lines." "Are all prophets?" "Do we commend ourselves?" What should be my greatest concern in this great life work? "Take heed unto THYSELF, and unto the doctrine; continue thou in them: for in doing this thou shalt both save *thyself* and them that hear thee." 1 Tim. 4: 16

I should certainly be greatly concerned about *my* salvation, so much so, that I should look earnestly after the things that will lead me into life eternal, and while doing this, I find no time to stop and thrust a dart at David, because the people cry that he has slain his tens of thousands. I certainly should praise the Lord that tens of thousands of my enemies were slain. Whether I did it, or some other one of the Lord's mighty hosts, it is good for me to learn to "know how to behave *myself* in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3: 15. "Without selfishness" I should "teach others," "being an ensample," "worthy of imitation," "till *we all* come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4: 13. Then, "when the mist is cleared away," there will be no doubt as to our identity there, for, if we have "turned many to righteousness, we shall shine as the stars forever," and if we have been weak, and stumbling all the way along, and our good brother or sister will lend a gentle, loving, helping hand, how we will all rejoice together there! O, then "let us study to show ourselves workmen approved of God." Let us humble ourselves under the mighty hand of God.

To-day is the day set apart for us to remember, and to celebrate the birth of Christ. May God, the Father, help us to fully appreciate that good gift. While our minds may run back in tender love and sympathy to Mary and Joseph, seemingly in their poverty taking lodging in the cattle stable, where Christ was born and laid in a manger, let us not forget that the significance of the whole occurrence is of vast importance to you and me, that, though it is only a babe in a manger, after the sense of nature, yet it stirs the hosts of heaven and the mighty words ring out from the heavens, "Glory to God in the highest, on earth peace, good will to men." Think of it, and while the heavens resound with the announcement of this great proclamation, the song of the heavenly hosts catches the ear of the shepherds that are watching their flocks by night. "To you this day is born a Prince and Savior; Oh come and let us worship," etc.

Thus the good news starts out from heaven. In the mean time the wise men of the East have their attention attracted to a very brilliant star in the East, and they go to Jerusalem to inquire where Christ should be born. Receiving their instructions, the star guided them to where the babe was There, in that humble place, the wise men worship him, and present unto him gifts,—gold, and frankincense, and myrrh.

Now let our minds come down, my brother, my sister, to the time when you and I found that we were sinners, when we saw that we were lost, and without God and without hope in the world,—when we greatly travailed in pain and suffering, feeling that there was no eye to pity, and no arm to save, and when Jesus came and spake peace to our souls. The heavens are stirred, and angels rejoice to know "that a precious soul is born again," but, oh, my brother, where is Jesus now? "If thou hast borne him hence, tell me where thou hast laid him." Is he still in the manger, covered with rubbish of the world, hidden from sight, by the lusts of the flesh, the lusts of the eye, and the pride of life? Does the mark of the beast cover his signature, or has Herod destroyed the young child's life? If so, my brother, let us sing together,

> "Return, Oh holy Dove, return,
> Sweet Messenger of rest,
> I hate the sins which made thee mourn,
> And drove thee from my breast."

Let us open our hearts, and let the heavenly Messenger in, to cleanse our vile hearts. Let us all pray now, on this, the anniversary of his birth, that he be born anew in our hearts, or, rather, that he is risen from the dead, and let the acts of our lives show that he is exalted high over all, and that his name is above every name, and that at the name of Jesus every knee shall bow. Then the big "I's" will grow smaller, and the little "you's" will grow taller, and we will be purged with hyssop. We will *all* be clean, and we will walk in the "highway of holiness." "No lion shall be there, the unclean shall not pass over it, but it shall be for those, the wayfaring men, though fools, shall not err therein. Let us praise God for his loving-kindness, for the birth of our Savior in the world, and in us may he reign till the last enemy is put under his feet, for the last enemy to be destroyed is DEATH.

Rocky Ford, Colo., Dec. 25.

OUR SINGING.

BY ISAIAH C. JOHNSON.

OUR song service should and could be improved. But we have not yet hit upon the "how." Now and then a good singing teacher comes around and has singing classes nearly everywhere, singing out of some new book. He goes away, and when you go to church you find the songs and singing about as you did before. Why? Because the class was composed mainly of young people, and the tunes were new and perhaps not suitable for church. In the church we use the Brethren's hymns, and tunes ought to be learned that are suited to our hymns, or at least to our church service.

Some things are spoiled sometimes because somebody wants to go to extremes. They want a good and great singing teacher or none, and the consequence often is, none after all.

To greatly improve our song service we should first get a sufficient number of books for use in the church. I would say first Hymnals or Hymn Books or even the "Selections." (I don't object to using some good book like "Gospel Chimes" and some others in connection, but don't be too varied in books.) Hymnals would be the best, because with them we could have our singing school. Every member ought to have his own book, then a dozen or so to hand outsiders.

Having books, we must practice singing. There generally can be found one or more persons who can lead. I believe if we would have them take their turn in leading, it would be better. It would, therefore, become a social singing. Let them study, of course, time, pitch and chord. We have a great many good singers who know very little about the rudiments. Not that rudiments are not necessary, but so many will not learn them, and we want everybody to sing. We had poor singing at one of our churches, and they got a dozen "Selections," and it was surprising how much difference it made.

All children ought to learn to sing by note and keep good time. We should sing tunes and hymns in our Sunday schools that we can sing in the church, so our young people can help in our song service. Let us have a stirring up all along the line and see what singing we can have. Let some one at every place of meeting go to work and get the books. The books do not cost much. Now is the time, as it has been concluded not to change our Hymn Books, and the Brethren's Publishing Co., have put their price very low for church purposes. A little money spent in this way will be a present and lasting good.

Somerset, Pa.

[Churches desiring the Hymnals in quantities can get them at $5 00 per dozen by express, purchaser paying express charges. At this rate hundreds of churches might do well to purchase a few dozen books for general use.—Ed.

SOME OF THE EFFECTS OF SECRET SOCIETIES.

BY I. J. ROSENBERGER

For some years there has been felt a growing need for more effort in cities in church work. For this there are good reasons. But our efforts in towns and cities have not been as successful as is desired. Various reasons have been assigned as hindering causes. Some say it is a want of a ministry whose time is wholly set apart to church work, others assign pride, fashion, amusements, etc. These, no doubt, all have, in a measure, been hindrances, but I name secret societies as a hindering cause of giant stature, which, like the sons of Anak, dwell in walled cities. The number that infect society with their headquarters in our towns and cities is simply astonishing. They are of every caste and grade, to catch the unwary.

For the information of the reader, we pen an item of the experience of the United Brethren church, as given by the *Telescope*, the organ of the liberal branch of that church. "At Harrisburg, Pa., three attempts were made to build up a church, but all resulted in failures." Bishop Erb then said, "I am going to Harrisburg to try once more to establish our church. I will preach Christ, hold meetings, and whomsoever God will convert I will receive into the church, asking no questions about secret societies." It is needless to say that this new plan met with success at the hands of the bishop; for the United Brethren have now three organized churches in that city. But how void of principle! What a compromise with the works of darkness! Our effort should be a constant aggressive one against this stalwart foe whose "*name is legion.*" Ministers, parents and guardians are too silent on this Satanic snare.

I again recommend the *Christian Cynosure*, 231 W. Madison St., Chicago, as a family journal. It faithfully warns its readers of all new developments in secret orders.

Some years ago reports became current that a certain brother held membership with the Freemasons. When visited on the report, he would stoutly affirm that he had left the lodge. That, for the time being, would end the matter. At length the brother died, and a Mason stated that the church could not catch their Masonic brother, their system was too complete, for whenever any suspicion would arise as to his being a Mason, he would withdraw from the lodge by taking out his demit, and when the cloud of suspicion would subside, he would hand back his demit, and renew his associations with the lodge. This brother did deceive the church, as he doubtless aimed to do, but his language, "leaving the lodge," was well understood by his lodge brethren, hence he did not deceive them; and he ought to have known—if he did not—that he did not deceive the Lord. But what woful deception—a low grade of hypocrisy. When you hear persons say, including brethren, that they have left the lodge, the facts almost universally are that they simply do not attend the lodge. They respect their obligations to the lodge, hold their lodge principles; in fact, are lodge members.

Persons uniting with secret orders, take upon them the obligation to "ever conceal and not reveal" the inside workings of their order. As a sample of their effort to evade the truth, and conceal facts, I relate the following: While on the mission to Kentucky, we met a minister, a Mason, with whom we fell into conversation on secrecy. I made reference to the sad occurrence, related in my tract on secrecy, of the death of T. W. Johnson, of Huntington, W. Va., of the M. E. church, who, in taking the Royal Arch Degree on the night of Jan. 10, 1890, fell while being lowered in a shaft, and from the injury died in a few hours. This reverend Mason denied the whole affair. I told him that I copied it from the Cincinnati papers, and that the matter was certified to by the officers of the Huntington lodge. The courts compelled the lodge to make a statement. He said the whole was false, that there never was a Rev. Mr. Johnson killed at Huntington, that to receive the Royal Arch Degree the candidate was not lowered into a shaft or vault.

Since that a Mason who was present in the Huntington lodge at the time of the death of Rev. Johnson related the occurrence to a Masonic friend of mine, now in business in our town. He related the sad occurrence just as I quoted it. I have only to say that the reverend gentleman I met in Kentucky was only true to his Masonic obligations in denying everything just as he did. He was a loyal, true Mason, and I knew it. Hence the contradiction to me was no mystery. How shocking the foregoing, when we remember that "all liars shall have their part in the lake that burneth with fire and brimstone." Rev. 21: 8

FRAGMENTARY GATHERINGS.

BY J. E. YOUNG.

Number 1.—Jesus' Lesson on Economy.

"Gather up the fragments that remain, that nothing be lost.'—John 6: 12.

Here Jesus teaches the lesson that, in the midst of plenty and the Divine presence, we should take care of little things.

Some one might have said, "Don't be cumbered with the fragments; here is Jesus. When we get hungry again he can miraculously feed us." Jesus gives a lesson of economy which many are slow to learn.

Let us take a look at fragmentary collections. The material universe is composed of fragments of matter. The earth, our present abiding place, is composed of "little drops of water, little grains of sand." The children are the fragments of society. They must be gathered into schools and Sunday schools, or much will be lost for their welfare and that of society.

In many city Sunday schools large companies of children are seen, but in the preaching services the children are absent. Children thus trained will not want much preaching when they get older. Here is one of the reasons why so many young men and ladies are not helpers in the Lord's work.

Two reasons may be assigned for the absence of children during preaching services.

1. Good fathers and mothers say the session is too long for them. They forget the long sessions of school five days out of the week. A wise superintendent can so conduct his school that no one need get tired in one position.

2 We hear it said that the preaching is not such as the children can comprehend in the main. This may be true. But both of these objections can be easily removed. A wise teacher will not forget the most needy of his pupils.

Fragments of time can be made quite valuable to everybody. It is said of Mr. Gladstone that he never wastes a moment of time. He always carries a little book of value in his pocket. When leisure moments come, he improves them for the mind. How many moments are lost each day in idleness, in evil meditations, in jesting, in joking, God only knows.

Beatrice, Nebr.

WOMAN'S TEMPER.

No trait of character is more valuable in a female than the possession of a sweet temper. Some can never be happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn by the toils of the day, and now soothing is a word dictated by a good disposition. It is sunshine falling upon his heart. He is happy and the cares of life are forgotten. A sweet temper has a soothing influence over the minds of a whole family. Where it is found in the wife and mother, you observe kindness and love predominating over the natural feelings of the heart. Smiles, kind words, and looks characterize the children, and peace and love have their dwellings there. Study, then, to acquire and retain a sweet temper. It is more valuable than gold; it captivates more than beauty, and to the close of life it retains its freshness and power.

THE GOOD SAMARITAN.

"And it came to pass as a certain man journeyed from the cradle to the grave, he fell among saloon-keepers, who robbed him of his money, ruined his good name, destroyed his reason, and then kicked him out worse than dead. A moderate drinker came that way, and when he saw him, he said: 'He is but a dog,—they served him right. Let him die; he is but a curse to his family.' And also a license voter came that way, and when he saw him he said: 'The brute! Put a ball and chain on his leg, and work him on the street.' And a teetotaler came that way, and when he saw him he took compassion on him, and raised him up, assisted him to his home, and ministered to his wants and to the wants of his family; and started him on his journey in comfort and happiness. Whom, think you, was the greater friend to humanity,—the saloon-keepers, the moderate drinker, the license voter, or the teetotaler?"

"Envy like the worm, never runs but to the fairest fruit: like a cunning bloodhound, it singles out the fattest deer in the flock."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kans.
D. L. MILLER, Treasurer, Mt. Morris, Ill.
GALEN B. ROYER, Secretary, Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio.
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

BIBLE NORMAL AT THE SOUTH BEATRICE CHURCH, NEBR.

It had been arranged during the summer to hold a short Bible term in the South Beatrice church during the last of December under the supervision of Bro. S. Z. Sharp and Bro. Gilbert, of McPherson.

At the appointed time a considerable number [illegible] gathered in to engage in the work, and enjoy the services. The regular attendance in the Normal work reached a hundred and upwards.

The forenoon of each day was devoted to studies in the Old and New Testament world, conducted by Bro. Sharp.

The afternoon was devoted to studies in the four Gospels, and to Sunday school work. Each evening from six to seven was given to ministerial meetings, which were much enjoyed and will doubtless prove helpful to those who felt the need of them. There was also preaching each evening by brethren Sharp and Gilbert alternately.

There was a deep interest manifested in the work from the beginning, and the interest and attendance also continued to increase until the close.

Although the time was short,—a little over a week,—it was well used, and so utilized as to open before ministers and teachers the great possibilities within their reach, and the great responsibilities that must attach.

The lessons learned were much enjoyed, but, better still, they will be long remembered, and the work, so far as accomplished, was not only of greater scope, but much more thorough than anything of the kind that has yet been attempted in our County. In these respects it measurably met the great present need of Bible students and teachers. All who were present enjoyed the work and the meetings, which were largely attended in the evenings.

The very kind reception of all from abroad, and the cordial hospitality of the Brethren of the South Beatrice church will make the occasion a pleasing one in the memories of all who were present.

Bro. S. Z. Sharp is widely known through Kansas and Nebraska as one of our leading educational men, and, if possible, we hope to receive his valuable services to conduct a Bible Term of two weeks or more in the city of Beatrice, possibly in the month of December, 1894. This idea of carrying the Bible Normal work right out among the churches certainly has the advantage of reaching a larger number than could possibly be reached in *any other way*.

J. B. MOORE.

SOUTHERN CALIFORNIA.

Our trip to this land of fruits and flowers, including our return to native soil, was safely accomplished. We bless God for his goodness and care. Our visit among the Lord's children and many kind friends there, was of a very pleasant and enjoyable character all the way through. Everywhere we were welcomed and hospitably entertained. While at Lordsburg we made our principal home with our dear aged and faithful veterans of the cross, Father and Mother Metzger. Their great love and zeal in the cause of the Master whom they have so long and devotedly served, have not abated with age. "They shall still bring forth fruit in old age; they shall be fat and flourishing." Ps. 92: 14 By faith the golden shore is in sight—the crown almost won.

We held a short series of meetings in the Covina and Lordsburg congregations. Good attention was given to the Word preached. There is a surplus of ministers located at Lordsburg. However, all seem to be zealous in the work, moving out into new territory with regular preaching at several mission points.

The District has an active Mission Board, composed of strong young minds alive to the needs of the work Brethren P. S. Myers and S. G. Lehmer, of Los Angeles, are doing much for the cause in that city. Arrangements were in progress by these brethren and the Mission Board for a [illegible] and more concentrated effort at that point in the near future. The campaign will, for the most part, be conducted on the system adopted by the Tract Work several years ago with very satisfactory results. First, a liberal distribution of tracts, and house to house visits, followed by preaching. At present the meetings are held in a hired hall. Later on the Board purpose providing a canvas tent in which daily public services will be conducted.

The Lordsburg College is a fine piece of property. Its present use marks an imp rtant step in educational enterprise by the Brethren in Southern California. The management deserve credit for their untiring efforts and much personal sacrifice to make the school a success. The educational department is being ably conducted by Prof. E. A Miller, and his co-workers at the head of the several departments of the institution. The culinary department is in all respects first-class. A bountiful supply of substantial food, in considerable variety and of the best quality, including fruit, is served upon the tables.

The grounds are beautifully ornamented with evergreen hedges and a variety of shrubs and flowers. Immediately in front of the college building, facing southward, is located a beautiful concrete basin or fount, with an abundant supply of fresh, running water. In this the Brethren baptize believers.

The mission farm is situated near Covina, about eight miles west of Lordsburg and four or more south of the towns of Azusa and Glendora, stations on the Santa Fe railroad, from where shipments are made. It contains eighty acres; upwards of sixty acres of it are in fruit, principally oranges. It has on it a commodious dwelling and other buildings, all in good condition. Bro. E G. Zug is in charge of the place, assisted by Bro. Samuel Overholtzer as counsellor, who also looks after shipments and receives collections on consignments. I consider the property and management to be in good hands.

The principal industry of Southern California is fruit growing, about equally divided between the citrus and the canning and drying varieties; the smaller part to nuts, cereals, vegetables and alfalfa. The latt r is mown from five to seven times annually for hay. Orange shipments begin in December and continue until July. The major portion of the crop ripens in February, March and April. The Washington navel is now being more extensively planted than any other variety. It has proved to be the best for market, a great bearer, of large size and excellent quality when fully ripe. Lemons are plucked, cured and marketed every month in the year. Raisins and dried fruits form a considerable item in the commerce of this country. Further to the north there is less fruit, but more cereals are grown, the largest portion being wheat.

In the Covina district the orange crop is later maturing than those grown on more elevated lands, next the foot hills along the northern boundary of the valley. Here, the middle of November already, the trees, their branches pendant with golden fruit, present to the beholder a beautiful and interesting sight.

Water is king in California. Honors, however, are not of royal blood, but descend to the subject by purchase and conveyance. The problem of supply sufficient to meet all needs is gradually being developed into a science. Irrigated, the land becomes immensely productive for fruits, vegetables and alfalfa. Wheat and barley produce large yields without other moisture than that supplied by the winter rains. Water is brought from the mountain regions and conveyed to reservoirs, cisterns, farms and dwellings, principally in iron pipes and cement ditches; in a smaller way, about the farms through wooden flumes or troughs. The supply is principally controlled by stock companies who sell and supply it to consumers.

California is a princely country in many ways. However, all is not garnished with gold and sapphire, nor is its prosperity all spontaneous. Brains, muscle and industry,—the basis of wealth,—need not go begging for honors. Taking all in all, comparing the advantages with the disadvantages, a beautiful summer land contrasted with the ever-changing conditions of the East, I conclude that Southern California is a very desirable place in which to make one's home.

S. W. HOOVER.

Dayton, Ohio.

FROM THE FIELD

"Go, work in my vineyard."

Death of Elder Nathaniel Merrill.

ELD. NATHANIEL MERRILL was born April 3, 1844, in Garrett County, Maryland, and died Nov. 25, 1893, at his late residence in Greensburgh, Pa., after a lingering illness, from a complication of diseases contracted in the late war. When quite a vigorous young man he enlisted and served three years in the army, enduring many hardships, and thereby laying the foundation of his sixteen years of suffering.

The war having closed he returned to his home, and in 1866 was united in marriage to Miss Louisa J. Blocher, of his native County. They were blessed in this union with eight children. Three preceded him into the mysterious future. His devoted wife, three sons and two daughters survive him and mourn their loss.

Within a month of his marriage, he, with his wife, was converted and united with the Breth-

ren's church, in the Cherry Grove congregation Garrett County, Maryland. At once he was made deacon, and a week later he was elected minister, in which capacity he labored for twenty-three years. He preached for his home church nine years, and for the Elk Lick congregation a number of years. His last charge was in Uniontown, Pa., where he served one year. His health having failed, he was compelled to give up all business and at last succumb to the grim monster death.

His ministry proved a blessing to the world, and he was the means, in the hands of God, of building up a church and congregation in West Virginia. He was a man who commanded the respect and admiration of all whom he met. He was kind and courteous, and of strong will, and heartily entered into his work. Although unable to speak above a whisper for nearly two years, he was fond of holding religious conversations with his friends, and showed marked familiarity with the Word of God.

His last days were spent in much suffering, yet he never murmured or complained. His family were faithful in their devotion to him, and all that could be done was done for his comfort. Amidst his suffering, and even to the end of life, his mind was clear and he freely conversed about his death. He said that he knew heaven is a better place than earth, and he desired to depart and be with his Lord. His faith was unwavering and he calmly and peacefully closed his earthly career.

The funeral services were held at his late residence, on Maple Avenue, at 10 A. M, Nov. 27. 1893. The services were conducted by Wm. F. Murry, of Stauffer, assisted by A. J. Meek, of Greensburgh, Pa., after which his remains were laid to rest in the St. Clair Cemetery.

J. F. MERRILL.

Greensburgh, Pa.

From Round Mountain Church, Ark.

Nov. 22, in company with Bro. Krouse, one of our deacons, we left for the Boston Mountain church. The same evening we had preaching at Brentwood. The next morning Bro. Watts, another of our deacons, accompanied us, and that afternoon we arrived at Bro. Mongold's, where we had two meetings. I have charge of this church. They have no officers here, so I had our deacons visit the members and on Saturday we had a church council, at which all were reported to be in love and union. The same evening we had a Communion. The order was good. Twelve members communed. On Sunday after the forenoon meeting one made the good confession. Several others were near the kingdom. I have heard since that another one is ready to be baptized when I go there next time.

That evening we had meeting again and on Monday we wended our way home, a distance of at least forty miles, on horseback. Wife had been sick while we were gone, but was better at the time of my return. I remained at home two days. Then, on Nov. 30, I left for Indian Territory. According to previous arrangement Eld. Geo. Barnhart, of Carthage, Mo., accompanied me. The same evening we arrived at Genson, where we were met by Bro. M. M. Dawson, who, with his family, moved from our church this fall to that place. He conveyed us about four miles west in the territory to the place of meeting. We had meetings the same evening and held forth every evening for one week. As our purpose in going there was, to organize a church, a council to that effect was held Dec 2 Fifteen members were ready for organization. All agreed to maintain the rules of the Brethren church, and live to that end. Bro M. M Dawson was advanced to the second degree of the ministry. Bro. Allen Brickey was chosen to the first degree of the ministry, and Bro James Kairns to the office of deacon. These were all duly installed into their offices. The church was named Cameron. As it properly belongs to the Texas and Indian Territory District there was an understanding between that District and the Southern Missouri and Arkansas District, that they might be attached to the latter for convenience.

On Tuesday we baptized three, and held a Communion in the evening. The order was good, but the weather was rather cool. Eighteen members, in all, were present. There were some who seemed to be almost persuaded, but put it off for a more convenient season. Eld. Barnhart did most of the preaching. The people conducted themselves as well as anywhere else. The cry is for more preaching everywhere. We left there Dec. 7 for home.

Upon arrival, we learned that sister Ida (Chidister) Murphy had passed into eternity that morning and was to be buried the next day, Dec. 8 Eld. Barnhart was requested to preach the funeral. He then continued meetings with us for one week On account of some sickness and bad, threatening weather we closed our meetings at that time. During that time we baptized two, and the members were much built up. Dec 15 Bro. Barnhart left for his home. In a short time I go again the Lord willing, to Madison County, to proclaim the glad tidings. When it goes well with you, remember one who is the only minister of the Brethren in Northwestern Arkansas. Oh, is there no one to come over into Macedonia?

SAMUEL WEIMER.

Wyman, Ark, Dec 15

Some of the Happenings of Northern Indiana

THE love feasts are all over for this fall, the last being held in the Bethel and Rock Run churches Nov. 16. These meetings have all been well attended. At a number of them the room was not sufficient to accommodate all the members, although the houses are quite large. This is an encouraging feature, showing that the members are alive to their spiritual interests.

In observing the ordinances of the house of God, and especially those connected with the Communion service, it seems to me we can make some improvement I can see no reason why ministers should not talk on the suffering of Christ while the bread is being broken from member to member, and thus proclaim the suffering by preaching as well as by breaking bread. I also believe it would be more appropriate to confine our prayers to the subject before us; if thanking the Lord for the supper, let us confine our thanksgiving to that; and so of the prayer for God's blessing upon the supper; and so of the bread and cup.

I remember being present at a love-feast where a very worthy brother administered, and in his zeal, in his prayer he forgot to ask God's blessing upon the cup, but he remembered many other things. This brother was not to be censured. It was an oversight that we are all liable to fall into, if not upon our guard. But if we would confine our prayers more to the work we are engaged in we would not be so likely to fall into these mistakes.

Many say in reference to the supper, "We will eat this supper in memory of the great supper in the evening of the world." It would be better to say, "In anticipation of the great supper," etc. But we are getting [illegible]

On the evening of Nov. 15 Bro. Geo. L. Studebaker began a series of meetings in the Bethel church, Kosciusko County, Ind., and continued until Dec. 10, when he closed with a full house and a very good interest. Eleven were baptized and the church was much encouraged.

We had a very pleasant love-feast Nov. 16. It was a feast to the soul.

Sister Catharine Amsler departed this life Nov. 13. She left good evidence of her acceptance with God. Funeral by Bro. H. Forney. Sister Amsler was a member of the Bethel church.

The writer left home on the night of Nov. 22 for Kansas, where he arrived on the 23d and began a series of meetings in the Olathe church, near Gardner. *La Grippe* and stormy weather interfered with the meetings, but we had a pleasant meeting. God's children seemed to be much encouraged; sinners were awakened and some decided for the Lord.

W. R. DEETER.

From the Ephrata Church, Pa.

BRO. HIRAM GIBBLE, of White Oak, Pa., recently held a series of meetings at the Springville house, closing with one applicant for baptism.

Dec. 16 Bro. S. E. Yundt, from Mt. Morris, Ill., came to our church and held a series of meetings at the Brick meeting-house, continuing one week.

Dec. 24 Bro. S. E. Yundt commenced a series of meetings in the Ephrata house. At the end of one week the meetings closed with three applicants for baptism.

To-day, Jan. 1, Bro. Yundt left us and went to Lititz, Lancaster Co., Pa. To-night he commences meetings in the Lititz house. While he was with us he preached in all eighteen sermons.

Our dear old elder, Samuel Harley, is very sick and is hardly expected to live. Soon he will leave us to go to the kingdom of heaven. We feel sad to part, but God's will be done on earth as it is in heaven.

Our church is in fair working order, under the eldership of Bro. C. Bucher. At present we have a good Sunday school and Bible class, and have also started a singing class under the leadership of Bro. S. W. Kulp. We also expect Bro. H. C. Early to give us a series of meetings in February.

J. R. ROYER.

Ephrata, Pa, Jan 1.

THE man who keeps his feet in the tracks of Jesus will never get his heart and head in the halls of sin.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

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Mount Morris, Ill., . . January 16, 1894

LAST week we stated that there were three applicants for baptism at Philadelphia. We should have said six.

BRO. ISAIAH RAIRIGH, we learn, commenced a series of meetings at the Rock Run church, Ind., the evening of Jan. 6.

THE Cottonwood church, Kans., is rejoicing over ten additions to their number, as a result of a meeting recently held by the home ministers.

SISTER SARAH E. KEPNER, who left us in quite poor health some weeks ago, now writes from Spadra, Cal., that her condition is greatly improving in that genial clime.

BRO. S. P. MILLER, of Roanoke, Va, recently closed a meeting in the Germantown congregation, that State, with twenty-one additions by confession and baptism, and two reclaimed.

BRO. NOAH FISHER, formerly of Perrysburg, Ind., may now be addressed at Huntington, same State. He writes that the Brethren are in the midst of a very interesting meeting at Huntington.

WRITING from Manvel, Texas, Bro. S. Correll says: "Bro. Amsey Puterbaugh is again able to take his turn in preaching. Bro. J. R. Leatherman has improved in health since he came here. We now have six ministers living within three-fourths of a mile of the church, including, of course, those who are here for their health."

BRO. JOHN WOLFE, of Liberty, Ill., is in the habit of writing us one letter each year. We are just in receipt of his letter for 1894. He is the only living child of Eld. Geo. Wolfe, who was the first brother baptized in Illinois. Bro. John is now quite old—not far from 84—yet his health is good, and he enjoys reading the MESSENGER. A short letter from his pen will be found in this issue. We hope he will live long enough to write us many letters as the years go by.

BRO. H. C. EARLY closed his meetings at Covington, Ohio, Dec. 27 with three additions. His preaching is said to have been able, fearless and practical, and did much in the way of moulding sentiment favorable to the Brotherhood.

THE Brethren of Johnstown, Pa, dedicated another meetinghouse Jan. 7. The house is at Maple Grove, near Salix. This is the second house built in that congregation. We are promised a report of the meetings at both houses later.

BRO. DANIEL ROTHENBERGER writes that a series of meetings at the Tippecanoe church, Ind., which commenced Dec 16 and closed Jan. 5, resulted in thirteen additions by confession and baptism, and four applicants yet to be baptized.

ON his way home from Lanark, Bro. I. N. H. Beahm stopped over one day with us. We greatly regret that he could not remain longer. His preaching at Lanark is very highly spoken of. He certainly did a good work there, as well as at Mt. Carroll.

OUR meetings at the Chapel are progressing encouragingly. Some nights the large audience-room, with the two adjoining rooms, is crowded to its utmost capacity. The sermons are of a doctrinal nature, and will be continued upon that line during the month.

WE have this from Bro. S. A. Blessing, of Kewanna, Ind.: "Dec. 26 Bro. D. P. Shively was called to the Kewanna church to baptize six candidates. Two of them made the good confession at the evening prayer meeting. The members feel very much encouraged."

WRITING from Germantown, Pa, Jan. 4, Bro. G. N. Falkenstein says: "Two were baptized at the close of our meetings. There are those who seem to be 'almost persuaded.' It requires constant effort to hold the ground already gained. Pray for the consecration of the workers and the success of the work."

LAST Monday evening a collection was taken up in the College Chapel and $20 00 raised for the the poor in Chicago. This makes $28.00 raised in this congregation for that purpose, within the last few weeks. Thousands of people in that city are depending upon public charity for their daily food.

BRO. S. W. HOOVER has been with us a few days. He was appointed last fall, to look after the interests of the California Mission Farm. He made a very full report of the condition and prospects of the property before the Missionary Committee last Tuesday. Bro. Hoover is the man to send on that kind of business. His long experience in that line enables him to look into and transact business understandingly.

SPEAKING of Bro. Geo. E. Studebaker's work among the western sufferers, the *Educator and Companion*, McPherson, Kans., says: "Mr. Studebaker has delivered several car-loads of seed wheat himself, and he did the fair thing. He will leave home again on Friday of this week, with a large amount of clothing, which has been donated. He will ship from this place 42,500 pounds of flour and 9,500 pounds of corn meal, which he purchased from the mill at this place. He will go into the needy districts and remain to see that a fair distribution is made. The Mission Board of this church has arranged with him to spend a few months in the suffering districts, to preach for them, and see that they are provided with food and raiment."

ON his way from his home at McPherson, Kans., to attend the meeting of the Mission Board, Bro. Daniel Vaniman stopped over last Sunday in Chicago and preached for the Brethren. He returned home by the way of Topeka, Kans. He is kept exceedingly busy preaching and looking after the interest of the Western sufferers.

BRO. D. L. MILLER leaves us this week, expecting to be absent, traveling and preaching among the churches until the middle of April. His programme is all arranged. He will visit points in Kansas, Indiana, Ohio, Pennsylvania and Maryland. He goes from here to McPherson, Kans., where he will remain till Jan. 30, then to Nappanee, Ind., till Feb. 11, thence to Huntingdon, Pa. He remains in that State till the first of April. His wife will accompany him.

THE GENERAL MISSION BOARD.

THE General Mission Board met in Mt. Morris last Tuesday morning at 8 o'clock, and remained in session during the entire day. All the old members were present, with Bro. S. W. Hoover, of the Book and Tract Work, acting with the number. Bro. Daniel Vaniman, the Foreman of the Board, presided as usual. It is quite noticeable that the business of the Committee is steadily increasing. Other mission points, in addition to those now on hand, are coming up for consideration, and demand attention.

At a former meeting it was decided to publish a missionary quarterly, to be known as the *Missionary Visitor*. The publication is to be the same size as the *Brethren's Sunday-school Quarterly*, and devoted wholly to the interest of the Missionary and Tract Work of the Brotherhood. Price, 25 cents per annum. The Mission Board is ready to receive subscriptions at any time. The list has already been started, and we hope to see it grow quite large.

The report from the various mission posts shows that encouraging work is being done. Bro. A. I. Mow, of Arkansas, reports a good interest in his field, with seven additions by baptism since his last quarterly report. Bro. S. A. Honberger, of Louisiana, is, for the present, at Swearengin, Ala, where he has stirred up no little opposition, which causes the people to search the Scriptures with diligence. Reports were presented from other localities, showing that the work is moving forward. It also shows the necessity of placing in the field other workers who will consecrate themselves fully to the work.

Nothing more can be done in the India mission under contemplation, until the missionaries recommended, shall have been approved by the coming Annual Meeting.

A minister, in good standing, well known to some of the members of the Committee, has offered to spend five years in Australia as a missionary, at a cost of $300.00 to the Brotherhood. His proposition was accepted, and the Board decided to recommend him to the next Annual Meeting. We may, therefore, expect to soon have a missionary in far-away Australia. It should, however, be borne in mind that the English language is spoken in that country, and the missionary sent will be prepared to enter upon his work without any more preparation than is required in this country.

A proposition was also laid before the Committee, having for its object the doing of more missionary work in the South. One brother has

offered to pay $25 00 for each family of members permanently located in the South. The brother knows what the South is, and seems determined to build up churches in that favored region. The Committee will hold the project under advisement till their next meeting.

A proposition was also made to send the MESSENGER free to all those in the West who are receiving aid from the Western Sufferers Fund. It is deemed wise to follow up the temporal aid, given to these poor people, with spiritual food, and it is thought that by placing the MESSENGER in each family for one year many of them may be properly enlightened and brought into the church. One brother has already placed $25 00 in the hands of the secretary of the Missionary Board for this purpose, and we are now ready to receive donations, great and small, from others, that the paper may be placed in these suffering families. There are hundreds of them, and there is no telling how much good may be accomplished. For this purpose the paper will cost but $1 00 per year. The brother who offered the $25 00 has given the fund a good start, and we hope to receive donations from hundreds of others.

As a whole the meeting was full of interest and business, and shows that our work is growing, and that greater responsibilities are falling upon the shoulders of our missionary workers.

J. H. M.

CALLS FOR HELP.

SEVERAL months ago we stated that no call for money could be published in the MESSENGER, without first having the endorsement of the State Mission Board in the territory from which the call comes. In harmony with this announcement we have published a few calls, for the purpose of procuring aid to build meetinghouses. The matter came before the General Mission Board last Tuesday, and it was the sense of that Board that we had made a mistake in publishing these calls. The Board maintains that the Annual Meeting has adopted a plan, by which the Board is enabled to render proper assistance to poor congregations that may need assistance for the purpose of building plain meetinghouses.

The Board has already assisted in the building of about seventy houses, and will assist others as they are favored with the means, and think that when churches need aid in this respect they should call for it in the regular way, and not make calls through the paper. We accept the judgment of the Board on this point, and it will now be understood that no more calls of this nature can appear in the MESSENGER. This calling for help through the MESSENGER has at times perplexed us a good deal, for we receive many that are not published, knowing that if all were published very few would respond to any of them.

When the poor need aid let them make their wants known to their home congregation. If their home congregation is not able to render the needed assistance let it call upon the adjoining congregations, and if necessary on the churches of the State District, but let no public appeals for help be offered for publication, only by the authority of the District itself.

HELPING THE PREACHERS

I attended church five miles northwest of town in a union house. Here the ministers are farmers and must give strict attention to their work, and as the result, church work is not so prosperous. I think that if the ministers were financially aided, the church would get along better. The minister could then study more, and this would mean better sermons and meetings, and a more active membership. Our ministers are too modest to say anything about a matter of this kind, and it seems to me that ministers visiting other congregations should make it a point to talk of such things. Some of our school teachers have adopted the plan of exchanging rooms for a half-hour talk on rules You know a man can tell away from home what he would not dare say at home. You are in a position to encourage members to assist ministers, and ministers to help each other in this way. N. E. MILLER.

IT is our earnest desire to write and preach in a manner that will render all the assistance in this line possible. At different times we have expressed ourselves on this subject quite freely. While some other denominations may have gone to one extreme in paying large salaries to their ministers, not a few of our congregations have drifted into another extreme, and render no assistance whatever to their ministers, however poor and deserving they may be. We believe in dividing up the burden, and this can be done if there is only a willingness upon the part of the members to do so.

In the first place, every minister should, by his general conduct, and by his preaching in particular, show himself worthy of receiving assistance. It is good for a minister to read much and study hard, but he should not stop here. His life, conversation, dealings and general deportment should be that which becometh a truly consecrated minister. Then he should not neglect his family. He ought to be neither ashamed nor afraid to work. We have no sympathy for a lazy preacher. Any preacher who is in fair health can and ought to work. He can both work and study if he puts the will into it It is not work that kills preachers, but it is worry. Let them work hard, study hard, and give no uncertain sound in their preaching. They should undertake no more preaching than they can do right, then be sure to practice what they preach.

Preachers of this class need assistance, and the members should make an effort to aid them to the full extent of their needs. We do not mean that the preachers, who are in well-to-do circumstances, should receive special aid, but those who are dependent upon their labor for support; those who are poor, and have families to provide for, most assuredly deserve assistance. It never did look right to us to see a poor minister work hard all week, then labor equally hard on Sunday, preaching to rich brethren who will not even so much as give him a sack of flour once a year, when they know that his family is greatly in need of assistance. Let those who are able. render assistance to those who need and deserve it, and then our people will have better sermons, more of them, more cheerful preachers, and a far more active membership. Divide up the burden a little and let the poor, hard-working and deserving preacher have a chance. In our church we have hundreds of preachers who need no assistance. They are abundantly able to take care of themselves and preach the Gospel besides. But on the other hand, we have scores who need aid, and some of them need it badly. Encouraging words are good in their place, but a preacher and his family cannot live on encouragement alone; they need something more substantial, and we hope to see our people come to their assistance. They can if they will. The Lord has blessed the laity with abundance, and it is no more than justice that they should give of their temporal things to those who labor earnestly to feed them upon spiritual food.

J. H. M.

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EDITORIAL WANDERINGS IN THE OLD WORLD.

Number 63.

IN our last letter we gave an account of our interview with the Patriarch of the Greek church at Jerusalem. In this we give a brief historical sketch of the church with something of its teachings.

As to numbers, wealth and influence, the Greek church is much the strongest in Jerusalem, and in the last ten years there has been much activity in the old church. New churches have been built, notably those on the Mount of Olives, and land about the city purchased; and this has been so wisely done that to-day the Greeks have a very strong hold in and about Jerusalem. The Russian Government, the nominal head of the church in Russia, is back of the Greeks in Jerusalem, and this gives them power and influence that they would not otherwise possess. The native members are mostly Arabs who speak the Arabic, and are but little in advance of the native Mohammedans in intelligence. The ministers speak modern Greek, and come from the Greek islands. Many of them are well educated.

The Greek, or more properly speaking the Eastern church, is the source of the Latin or Western church, now known as the Roman Catholic. Christianity was established in the East, and the Scriptures were written in the Greek language. The first church services were also conducted in that language. After Christianity was introduced into Rome and other parts of Europe, differences of opinion obtained between the East and the West. The East, always conservative and slow to change, clung to apostolic Christianity long after it had been entirely abandoned by the Latins in the West. At first there were five Patriarchs: the bishops of Jerusalem, Antioch, Alexandria, Constantinople, and Rome. After the division the Patriarch of Rome become the pope, and was held by the Roman church to have supreme power over all the churches as the representative of Christ.

To the eastern mind the idea of a pope with full ecclesiastical and plenary power was repugnant. In the Greek church the power was vested in the patriarchs and bishops, and the claim of the Bishop of Rome to the supreme control of all the churches was stoutly denied and repelled. In the East the pope was held as a heretic. The division widened, and after the fifth century was strongly manifest in the councils. Then came efforts to reconcile the conflicting elements, but without success. At length, in 1054, Pope Leo IX excommunicated the whole Eastern church. The division had been complete before this, and the action of the Roman prelate may be regarded as a useless display of power. He excommunicated those who for centuries did not hold to the Roman church. After the action of Leo IX efforts were again made to unite the Roman and Greek churches, but failed. Among other points of differences was that of the procession of the Holy Ghost, the Greek church holding that it proceeds from the Father only, while the Romans taught that the Holy Spirit "proceeds from the Father and the Son."

The Patriarch of Jerusalem has control over Syria, the country east of the Jordan known as Petra, and the Sinaitic Peninsula. Within his jurisdiction there are seven arch-bishops located

as follows: Cesarea, Scythopolis, Petra, Ptolemais, Sinai, Shechem and Samaria.

The orthodox Greek church teaches that Christianity is a divine revelation given to the world by Christ; the Bible contains its saving truth, having been written through the influence of the Holy Ghost. The church interprets the Scriptures, but every believer should read them. Tradition is also held to be binding on the church.

God is a trinity, the Divine essence existing in three persons equal in nature and dignity, the Father, the Son and the Holy Ghost; the Holy Ghost proceeds from the Father only.

Man was created with immortality, perfect wisdom, and a will regulated by reason. Through the first sin Adam and his posterity lost immortality and his will received a bias toward evil. In this natural state man, who even before he actually sins is a sinner before God by original or inherited sin, commits many transgressions; but is not entirely without power of will toward good, and is not always doing evil.

Christ, the Son of God, became man in two natures, which, inseparably united, make One Person, and, according to the eternal purpose of God, has obtained reconciliation with God, and eternal life. Christ by his vicarious suffering has made satisfaction to God for the world's sins, and this satisfaction was perfectly commensurate with the sins of the world. Man is made a partaker of the reconciliation in the spiritual regeneration which he attains to, being led and kept by the Holy Ghost. This divine help is offered to all men without distinction, and may be rejected. In order to attain to salvation, man is justified, and when so justified, can do no more than the commands of God. He may fall from a state of grace through mortal sin.

Regeneration is offered by the Word of God and in the sacraments, which under visible signs communicate God's invisible grace to Christians. Baptism entirely destroys original sin. In the bread and wine of the Communion the body and blood of Christ are substantially present, and all Christians should receive them. The new birth, when lost, may be restored through repentance.

The Church of Christ is the fellowship of all those who accept and profess all the articles of faith transmitted by the apostles and approved by the General Synods. Without this visible church there is no salvation. It is under the abiding influence of the Holy Ghost, and therefore cannot err in matters of faith. Specially appointed persons are necessary in the church, and they form a threefold order, distinct from other Christians, of bishops, priests and deacons. The four patriarchs, of equal dignity, have the highest rank among the bishops, and the bishops united in a General Council, represent the church, and infallibly decide, under the guidance of the Holy Ghost, all matters of faith and ecclesiastical life. All ministers of Christ must be regularly called and appointed to their office, and are consecrated by the sacrament of orders. Bishops must be unmarried, and ministers and deacons must not marry the second time. To all ministers in common belongs, besides the preaching of the Word, the administration of the six Sacraments,—Baptism, Confirmation, Penance, Eucharist, Matrimony, Anointing the Sick with Oil. The bishops alone can administer the Sacrament of Orders, *i. e.*, laying on of hands and ordaining ministers. Monks are alone eligible for election as bishops, and from the bishops the patriarchs are selected.*

*"Encyclopedia Britannica," under "Greek Church," p. 159.

The number of adherents to the Greek church can be given only approximately. This is due to the fact that a correct census is never taken among eastern peoples. The following figures will be found not far from correct:

Russia, including Poland, Siberia and the Caucasus,	58,000,000
Turkey,	10,000,000
Austria,	3,000,000
Roumania,	4,529,000
Servia, Montenegro, Greece,	2,785,000
All other countries,	10,492,000
Total,	88,806,000

In round numbers it may be stated that there are now ninety million adherents to the Greek church, more than half of whom are to be found in Russia. While there is much formalism about these people, and while they have permitted many innovations to creep into their church, they still cling with considerable tenacity to many of the apostolic practices. D. L. M.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

English Prairie, Ind.—We held our quarterly council on Saturday, Dec. 30. The attendance of the members was fair, and the business which came before the meeting was disposed of in harmony. Several certificates were granted to members who have gone to other arms of the Brotherhood. We expect to have a protracted meeting, perhaps in February next, if the Lord will.—*John Long, Jan. 1.*

Garden Grove, Ia.—Dec. 9 Bro. J. D. Haughtelin, of Guthrie County, Iowa, commenced a series of meetings, which he continued each night except one, till the night of Dec. 17. On account of rough roads the attendance was not large most of the time, but we had a good series of sermons. There were no accessions, yet we hope that the good seed sown will not be lost.—*Jemima Kob, Dec. 18.*

Palestine Church, Ohio.—Bro. A. G. Crosswhite, of Preble County, Ohio, came to our place Dec. 14 and began a series of meetings at Jefferson, in the southeastern part of our district. He preached nineteen sermons. We had a good meeting and the best of order. Four precious souls made the good confession and were baptized. Many were the good impressions made.—*Daniel Bausman, Baker, Ohio, Dec. 28.*

Abilene, Kans.—This church has just closed a two weeks' series of meetings. On Christmas Day, at Navarre, we had good meetings and good attendance. The most of the time the meetings were conducted by the home ministers. We had some help from the Chapman church. Daniel Deardorff, from Reno County, Kans., was with us on Christmas Day. We had no additions, but we think there were lasting impressions made. Some are counting the cost. We are holding meetings in the west part of our district at present.—*T. W. Davis.*

Des Moines Valley Church, Iowa.—Dec. 22 we closed a short series of meetings at the Nicodemus schoolhouse, one of our outposts, conducted by the home preachers. The best of interest prevailed during the meetings, but, owing to circumstances over which we had no control, we thought best to close. Two precious souls came out on the Lord's side, and on Sunday, the 24th, were buried with Christ in baptism. So again we are reminded that we need not sit down and wait for a strange preacher to preach for us. If we go to work in earnest, the Lord will bless our labors.—*A. W. Haubaker, Elkhart, Iowa, Dec. 27.*

New Baltimore, Ohio.—Dec. 16 Bro. Edward Loomis commenced a series of meetings at the Lake house and closed last evening. He labored very hard while here, and towards the last of the week a good interest was worked up; but on account of arrangements previously made by us these meetings had to close last evening. Yesterday we were made to rejoice to see one added to the children of God.—*A. Brumbaugh, Dec. 25.*

North Manchester, Ind.—The Bible term of ten days which closed here on Saturday, Dec. 30, proved a grand success. The class numbered sixty-five attendants or over, and the best of interest was manifested. The night meetings, conducted by brethren Young, Eby and Hollinger, were quite interesting and instructive. The attendance and attention were good. Four precious souls united with the church by baptism.—*D. C. Cripe, Jan. 1.*

Beech Grove Church, Ind.—On Dec. 9 Bro. Jacob W. Rarick, of Royerton, Delaware Co., Ind., came to us and commenced meetings the same evening, preaching each evening and holding some day meetings. Four dear souls came forward and gave themselves to Christ, two of them the children of the writer, one a hired servant, and one the daughter of our elder. Bro. Rarick preached fifteen soul-stirring sermons. — *Luther Bedel, Dec. 24.*

English River Church, Keokuk Co., Iowa.—Bro. M. T. Baer came to us Nov. 2. He preached in our church in North English until Nov. 23, when he came to our house near South English. He preached there until Dec. 19. Three dear young souls resolved to forsake sin and were baptized in the name of the Lord. Although there were only a few accessions, eternity only will tell how much good was done.—*S. F. Niswander, South English, Iowa.*

Circleville, Ill.—On Saturday evening, Dec. 16, Bro. James Wirt, of Virden, Ill., came to us at our regular meeting. After filling his appointment he continued the meetings up to Thursday night with unusual interest. The last evening was *very* impressive. Several in the community are very seriously impressed. We wish that he could have remained about a week longer. Much good might have been done had he continued longer.—*R. C. Wright, Tallula, Ill., Dec. 22.*

Eglon, W. Va.—Our home preachers began a series of meetings at Maple Spring, Dec. 23, and closed on the 31st. The brethren preached ten sermons and baptized one,—a middle-aged man who had been raised a Catholic. His companion has been a member of the Brethren church for some time. We had a very good meeting. Some of the brethren and sisters considered it one of the best meetings they ever attended. Many were almost persuaded to become Christians.—*Rachel Weimer.*

Ollie, Iowa.—Eld. George D. Zollers, of Mt. Carroll, Ill., came to us to hold a series of meetings. The meetings commenced Dec. 9, and continued until Jan. 1. On Saturday, Dec. 16, was the regular time for our quarterly council. All business was pleasantly disposed of. Three were received into the church by letter. At our previous council two were received by letter. Our brother, who was chosen to the deacon's office at our love-feast in October, accepted the position, and was duly installed into the office. We also re-organized our Sunday school. Bro. F. H. Heilman was elected Superintendent. We have an evergreen school, and find the winter months the best time for study. We would say concerning our meetings that we never enjoyed better meetings, and both saint and sinner received their due portion. One precious soul accepted Christ and was buried with him in baptism.—*Mary Heilman, Jan. 2.*

Rock Run, Ind.—Bro. Hiram Forney came to us Dec. 9, and held a three weeks' series of meetings at Forest Grove. He does not shun to declare the Truth. We had five accessions to the church,—all young.—*Ben. Hazell, Jan. 2.*

Codorus, Pa.—In the list of donations to western sufferers, instead of Codorus say "Upper Codorus." Codorus is the name of our neighbor church, and Bro. Vaniman gave her the credit for the $13, instead of giving it as stated above.—*Aaron Baugher, Jan. 1.*

Antietam, Pa.—Bro. Heiple, of Liganore, came to the Welty meetinghouse Dec. 25, and preached eight soul-cheering sermons. The congregations were not so large, owing to sickness prevailing. There were no additions. The members were much encouraged and built up in the holy cause.—*G. M. Newcomer, Ringgold, Md., Jan. 1.*

Martin Creek, Ill.—Bro. John H. Baker, from the Woodland church, Ill, came to us Nov. 11, and commenced a series of meetings Nov. 12, and labored earnestly for the cause of the Master. Our love-feast was held Nov. 17. Two sisters were baptized on the day of the feast; others were almost persuaded. Bro. Baker continued the meetings until Nov. 21, when they closed. Five were added to the church during the past year.—*Sarah A. Eichenberg, Jeffersonville, Ill., Jan. 1.*

Cottonwood, Kans.—The members of this church feel very much encouraged and greatly built up. We had a short series of meetings during the Holidays, commencing on Sunday night, Dec. 24, and closing Sunday night, Dec. 31. The meetings were conducted by our home ministers,—brethren George Weddle and Lewis Flack,—assisted by Bro. Benjamin Hylton, of Missouri. Ten dear souls united with the church by baptism, and others are almost persuaded.—*Hilah R. Clark, Dunlap, Kans., Jan. 1.*

Trotwood, Ohio.—In No. 1, 1894, the Lower Stillwater church is credited with a donation of $110 to western sufferers. It should be "members and friends," etc. In collecting we sent a brother who selected a friend to assist. They solicited from all they met, telling them it was to assist all needy of whatever faith. Credit to whom credit is due. The way it appeared in the report some might think the church to be getting credit for the whole sum, while part of it was contributed by those *not* members.—*L. A. Bookwalter, Jan. 1.*

New Freedom, Pa.—Bro. Orville V. Long, from Abbottstown, Pa., came to the New Freedom church Dec. 13, and staid till Dec. 24. He preached fourteen instructive sermons, including one funeral. He made many warm friends while with us. The attendance was not so large at the beginning, owing to the bad weather, but later on we had large congregations. The best of order prevailed, and the best of attention was paid to the Word preached. Four were admitted to the church by baptism.—*W. B. Sweitzer, Jan. 1.*

Lower Stillwater, Ohio.—Saturday evening, Dec. 16, Bro. I. B. Trout, of New Carlisle, Ohio, came to our Upper house and began meetings. They continued with increasing interest for one week, when sickness suddenly attacked our dear brother. The meetings were continued by the home ministry, the burden of the work mostly falling on Bro. Wm. Bowser. Yesterday one was baptized and others we know are seriously considering. The meetings closed last night, Jan. 7. We expect Bro. Samuel Horning, of New Lebanon, Ohio, to begin meetings in Lower house. "Pray ye the Lord of the harvest that more laborers be sent into the field."—*L. A. Bookwalter, Trotwood, Ohio, Jan. 1.*

Lower Miami, Ohio.—We met in council Dec. 26 for the election of officers. Our esteemed young brother, Jesse Garst, was elected to the office of deacon. He and his companion were duly installed. In a former communication I should have said Bro. Daniel Bock officiated at our love-feast, instead of Bro. A. G. Crosswhite. Both of these brethren were present.—*Barbara A. Geiger, Jan. 1.*

West Manchester, Ohio.—We commenced a series of meetings at the Price's Creek church Dec. 9 and continued until the evening of Dec. 25. Bro Silas Gilbert did his part well, and gave us twenty-nine good lessons. The members were encouraged and sinners were made to see their condition. Two made the good confession and were baptized. Others seem near the kingdom.—*Joseph Longanecker.*

Yellow River, Ind.—We have just closed an interesting series of meetings. Bro. Alex Miller, of Nappanee, Ind, came to us Dec. 10, and remained until the 28th. Two young sisters came out on the Lord's side and were received by baptism. How pleasant to see the people come to the Fountain of Life in their youth! The members were much encouraged by Bro. Miller's talks. Bro. Miller has gone to other fields of labor.—*John E Joseph, Bourbon, Ind. Jan. 1.*

North Morrill, Kans.—Bro. J. S. Mohler, our elder, assisted by the rest of the home ministers, commenced a series of meetings in a River Brethren church, near here, Dec. 15, continuing two weeks. The meetings resulted in much encouragement to the church. Seven precious souls were persuaded to put on Christ in baptism. Surely it was a feast for the soul. We should not feel that home efforts are without their rewards.—*T. A. Eisenbise, Brown County, Kans., Jan. 1.*

Hills Siding, Iowa.—Bro. John Cakerice, of Marshall County, came to us Dec. 17, and preached eleven sermons. One was baptized and others were almost ready to enter. Our field is large and our membership scattered. We greatly need more ministerial help. Will not some one come to our assistance? Many calls must go unheeded. We have a variety of land,—timber, pine and prairie. Any one wishing to correspond, can do so by addressing the undersigned, or D. J. Berkey, Sharon Centre, Johnson Co., Iowa.—*J. C. Seibert, Dec 30.*

Cerro Gordo, Ill.—Our series of meetings, conducted by Bro. L. T. Holsinger, closed with the last evening of the old year. Thirty-two, in all, were baptized and five restored. Our quarterly council on New Year's Day was quite well attended and everything that came before the meeting was disposed of satisfactorily. Five members were received by letter. We will have a Sunday school meeting on the evenings of Feb. 12 and 13. Feb. 13 and 14 will be the time of our Ministerial Meeting. Feb. 15 to 25 our Bible school will convene.—*Wm. Landis, Jan. 2.*

Lingleville, Texas.—After a silence of several years I will write again. We are still trying to contend for the faith once delivered to the saints, but, like Paul, we sometimes feel weak. There are still only six members here. We were much pleased to have Bro. Molsbee with us ten days during the past summer. His preaching did much good, and I have reasons to believe that some were not far from the church at the close of the meetings. Oh that we had some able minister to locate with us, for when a brother preaches for us and gets up a good interest, it is so long before we have meetings again that the interest seems to die out. We hope our Mission Board will think of this.—*Mamie Hall.*

Rockingham, Mo.—Bro. Allen A. Oberlin preached for us at the Rockingham church during the Holidays until Sunday, Dec. 31, when he left for Glen Carbon, Ill., where he is teaching school. Bro. Oberlin is an earnest worker. We were sorry he could not stay longer.—*J. H. Shirky, Jan. 1.*

Maxwell, Iowa.—Our elder, S M Gonghnour, gave us an agreeable surprise last Sunday by dropping in unexpectedly and preaching for us. We are glad our elder is arranging matters so that he can be with us oftener. His health also seems to be improving. For all of this we thank God and take courage.—*G. W. Gibson.*

Sterling, Ohio.—The Chippewa congregation held a two weeks' series of meetings (assisted by Bro. J. F. Caylor) closing on the evening of the 24th, at the East house. The members were much built up, and seven dear souls were made willing to forsake sin. Many more felt the need of a Savior, but put it off until another time.—*James Murray, Dec. 26.*

Boone, Ohio.—On the evening of Dec. 1 Bro. W. L. D senberg and wife came to labor with us in a series of meetings We continued these meetings until the evening of the 19th. There was good interest and attendance. Our dear young brother faithfully expounded the Gospel. The good seed was sown and we trust the Lord for the harvest.—*Maggie A. Dickey, Alvada, O*

Lick Creek, Ohio—The Brethren of the Lick Creek church, Williams County, Ohio, held their quarterly council to-day. Everything passed off pleasantly. The church is in peace and union. We will begin a series of meetings on the evening of Jan. 11. We expect Bro. E. Loomis to be with us on the 15th and continue for several weeks or longer. I will report the success of the meeting later on. We also decided to have some new hymnals in the church, in order to improve our singing.—*M. J. Bosserman, Williams Centre, Ohio, Dec 30*

Beaver Creek, Va.—Bro. S. A. Sauger came to the Beaver Creek congregation at the Sangersville church house the night of Dec 15 and continued meetings until the 29th, preaching in all nineteen sermons, much to the edification of all. One young sister made the good confession by baptism. Three others made application, but having been vaccinated on account of the small-pox excitement, they did not trust to go into the water with sore arms. Others, we think, are counting the cost.—*A. A. Miller, Sangersville, Va, Dec. 29.*

Eagle Creek, Ohio.—Bro. J. H. Miller, of Goshen, Ind., came to us Dec. 9, and remained until the 27th, preaching, in all, twenty-five sermons. He also held one children's meeting. As an immediate result of the meetings five were received by baptism, two reclaimed, and the church much strengthened. May the Lord bless our dear brother in his labors of love among the churches, and may our Good Father also bless his sorely-afflicted companion, who is willing, for Jesus' sake, to stay at home and let her husband go and preach.—*J. R. Spacht, Dec. 31.*

Mansfield, Ohio.—I am this far on my to Ashland, Ohio, to attend the funeral of father Moherman, who departed this life Monday night. I was obliged to temporarily close quite an interesting meeting in our home church, four miles from Elkhart, Ind. Five had been baptized and others will be on our return. We hope that 1894 may be crowned with many souls for heaven all over our beloved Brotherhood. I feel that I am losing much by not being at your Bible Term, as I had wished to do. May the divine blessings rest upon it and all in attendance, is my prayer!—*I. D. Parker, Jan. 3.*

A Correction.—In MESSENGER No. 1, page 6, under heading of "Western Sufferers," the $5 credited to my name should be credited to Yellow River church, Ind.—*John Joseph, Bourbon, Ind.*

Lone Star, Kans.—Bro. Geo. Strycker, of Peabody, preached three interesting sermons to the people of this community Saturday and Sunday, Dec. 29 and 30. We had a large attendance and the best of attention. We hope he may be with us often.—*Laura Thomas, Jan. 4.*

Walnut Church, Ind.—We met in quarterly council Dec. 16. All business was disposed of in harmony. On the evening of Dec. 16, Bro. Daniel P. Shively, of Peru, Ind., commenced a series of meetings at this place and continued until the evening of Jan. 2, preaching in all twenty-one sermons. Five dear souls were received into the church by baptism. Others were made to feel the need of a Savior.—*D. W. Wolf, Argos, Ind., Jan. 5.*

Prairie View, Kans.—Brethren G. W. Armentrout and Homer Ullom began a series of meetings Dec. 16, continuing until Dec. 27. It was much appreciated by us all. Three dear souls made the good choice and were received by baptism. We believe there are others that are deeply concerned. May they not put it off too long, is our prayer! Our meetings were well attended. We had the best of order, and very fine weather. The interest was good. Our quarterly council was held Dec. 30.—*Ida M. Hudson, Jan. 2.*

Beaver Run, W. Va.—The home brethren began a series of meetings at the Page school-house Dec. 17, and continued till the night of the 26th. That night five applicants were baptized, and there are others to be baptized before long. This point is about three miles from the church, and is not conveniently accessible to it. A deep interest was manifested in the meeting, and we trust the results will be far-reaching. Next Sunday night we will begin a series of meetings at another school-house, about the same distance from the church.—*Geo. S. Arnold, Burlington, W. Va., Jan. 2.*

King William, C. H., Va.—We, a little band of thirteen, engaged in a love-feast Dec. 21, at the home of Bro. C. Royer. Our feast was conducted by Bro. B. F. Garber, our resident minister. We had indeed great cause to thank God for the privileges he permitted us to enjoy. Some surrounded the Lord's table who had never done so before. The occasion was witnessed by some who, perhaps, had never even heard of it before. Our brother talked earnestly to us and admonished us all to live a holy life. We feel spiritually benefited by his discourse, and realize the fact that God's Holy Spirit surely was with our little band.—*C. Tempie Sauble.*

Moscow Church, Idaho.—Our regular preaching day here is the third Sunday of the month, but yesterday being the fifth Sunday, Bro. Gwinn was with us, and preached a good sermon. One dear soul came out on the Lord's side. In the afternoon we went to Bro. King's, about one and one-half miles from town, where the applicant was buried with Christ in baptism. We would be pleased to see her husband choose that good part also. How good it is to start in on the New Year for Christ! I wonder how many there are who will make this New Year the commencement of a new chapter in life's history? We elected officers and teachers,—a week ago yesterday,—for our Sunday school for the first six months of 1894. Our rule is to elect officers every six months. Next Saturday will be our regular quarterly council-meeting.—*J. U. G. Stiverson, Moscow, Idaho, Jan. 1.*

Purchase Line, Pa.—Bro. J. H. Beer, of the Rockton church, commenced preaching in the Purchase Line churchhouse. He preached, in all, twenty-three plain, comprehensive sermons to appreciative audiences. Three came out on the Lord's side and were baptized. Sickness and bad roads kept some away.—*Lizzie Fyock.*

Mogadore, Ohio.—Last night we closed a series of meetings in the Springfield church. Eld. F. B. Weimer, of Sterling, Ohio, delivered twenty able discourses. The members were very much built up and encouraged in their Christian life. One worthy brother, who had wandered away about twenty years ago, was reinstated into the fold. During the meetings we had large and attentive congregations. Our elder, David Young, was indisposed with *La Grippe*, so that he could only attend two of the meetings. On Christmas evening, as sister Lutz was on her way home from meeting, she fell from their buggy and broke both arms. She is doing as well as can be expected.—*Jacob Mishler, Jan. 2.*

Conestoga, Pa.—We met in quarterly council Dec. 26. The many subjects that were brought forward were nicely adjusted. At different times the caring for the aged poor and feeble was brought into question, and we felt like suggesting the need of an Old Folks' Home in the Eastern District of Pennsylvania. If this were done, the time that is consumed in consulting and debating over the proper course to pursue in caring for these dependent ones, might be otherwise employed. We note with pleasure the application of a dear young soul for church membership. The meetings, held in the Earlville church, closed Dec. 17. Although we were unable to attend regularly, we learned that Bro. Frank Cassel, of the Hatfield church, Montgomery Co., Pa, in a week's meetings there, expounded much solid Truth, and that a good interest prevailed.—*Lizzie Myer, Bareville, Pa.*

Galva, Iowa.—Elder Geo. Cripe, from Cerro Gordo, Ill., commenced a series of meetings at this place Dec. 15, and continued until the evening of Dec. 25. He preached fourteen soul-cheering sermons. Though there were no accessions to the church, yet the brethren and sisters were much revived, and received much spiritual strength. A very good impression was left, and we expect our brother back in the near future, when we hope to have some increase. We have the Methodist Episcopal and the Christian church to contend with here, but we find that some of their members are almost persuaded to obey the whole Truth. We are an isolated little band here with only a deacon in charge. Our elder, who had the oversight, lives about thirty-five miles away, and we are often left without preaching, but hope the time will soon come when we can have regular preaching.—*E. Miller, Jan. 5.*

Liberty, Ill.—Nov. 11 Bro. G. W. Cripe, of Cerro Gordo, came to us and commenced meetings that evening and continued the meetings until the 18th, when we held our love-feast, which was a feast indeed. The house was filled to its utmost and scarcely a whisper was uttered during the service. Our brother preached the next day, Sunday, and Sunday night, to full houses. Bro. David Troxel, also of Cerro Gordo, came to us on Friday before the feast. He and Bro. Cripe went home with Bro. H. W. Strickler on Monday, to set in order some things that were lacking. On Wednesday, Dec. 22, they went home. On Thursday, Dec. 30, Bro. Cripe came back and held a Thanksgiving service. After meeting, the members and friends brought in their baskets and spread the tables, and about one hundred and fifty persons partook of a sumptuous dinner. I believe everybody was glad to be there. On Saturday we held our quarterly council. What little business was before the meeting was disposed of in order. We then had an election for an elder, and Bro. Cripe was unanimously chosen as our elder for the time being. We expect him here again in March.—*John Wolf.*

Wirtz, Va.—Bro. P. S. Miller, of Roanoke, Va., began a series of meetings at the Old Brick church in the Germantown congregation on the evening of Dec. 24. He preached two sermons a day until the evening of Jan. 2, making in all nineteen sermons. At this time twenty-three souls have been made willing to follow Christ. Twenty-one were baptized and two reclaimed. One aged man, eighty-two years old was made willing to accept the terms of salvation. The church here is greatly encouraged and strengthened. Let us not forget to nourish the tender lambs that we now have in our midst. Bro. Miller is now laboring in the Maggodee congregation.—*J. W. Ikenberry, Jan. 4.*

Sam's Creek, Md.—We have just closed one of the most pleasant series of meetings that ever took place in the Sam's Creek congregation. Bro. Wilbur B. Stover, of Waynesborough, Pa., came to us the evening of Dec. 16 and began preaching in the Sam's Creek meetinghouse. He continued with us until Sunday night, when he preached his last sermon in our meetinghouse in New Windsor. Jan. 1 he left us for other fields of labor. He preached for us, in all, twenty-one orthodox, Gospel sermons, which were very much appreciated by all that heard them. As an evidence of the fact, six precious souls came out on the Lord's side and united with the church by baptism. One of these, a brother who belonged to the Methodist church, said he now desired to unite with the church where he could practice all the ordinances of the New Testament. Others have also become very much concerned about the right way. The congregations increased much from the beginning, until they became quite large. We sincerely believe that if the meetings could have been continued longer, much more good would have been the result. Come again, Bro. Stover, you will be very welcome to your many friends.—*Wm. H. Franklin, Jan. 4.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notice.

ALL those who wish to secure lodging for Annual Meeting for 1894 will please correspond with the undersigned committee, who will answer all questions pertaining to lodging.

W. G. LINT, Foreman;
M. E. HORNER, Secretary;
C. A. JUST,
D. F. SHUMAKER.

Meyersdale, Somerset Co., Pa, Jan. 2.

Echoes from the Highway.

DURING December I held a series of meetings at East Riverside. Four souls expressed a willingness to cast their lot with the humble followers of the Lowly Nazarene. Thus, after patient labors and patient waiting, the good seed that has been sown at this mission point is beginning to produce fruit ready for harvesting.

At West Rialto, where we have an appointment once a month, a good interest seems to be

on the verge of producing good results. Our Communion services at Lordsburg on Christmas were an enjoyable season. Owing to the very rainy weather the day previous, not so large a number of members from other congregations attended as would otherwise have been the case. However, the large dining-room at the College building was well-filled Something like one hundred and twenty members were present. Eld. Gibble, of the San Jacinto Valley officiated. Bro. S. G. Lehmer, of Los Angeles, and Bro. D. N. Norcross, of Glendora, did us good service in administering the Word. Favorable comment was expressed by many concerning the good order of all present, and the universal decision on the part of the dear members of the body of Christ, was, that we had a feast of good things indeed.

Quite a goodly number of members from the East have moved into Southern California of late; others are here to spend the winter. Of late we have had some heavy rains. All nature in the valleys is putting on the beautiful garb of green, interspersed with millions of flowers, while the mountains look hoary with the mantle of snow. The daily picking of berries, shipping of tomatoes and other fruits still goes on as though the winter season had not come. Everywhere,—east or west,—God's blessings are manifold, yet how restless is man,—always murmuring, never satisfied. Oh, may we all learn to be content, and in everything give thanks, and whatever we do, in work or play, eating or drinking, dressing or talking, do all to the glory of God for Jesus' sake!

J. S. FLORY.

Lordsburg, Cal.

How I was Brought to the Truth.

[Our Jewish brother in Chicago, who lately embraced the faith, writes us an interesting letter, from which we take the following extract]

As I am but a lamb of the fold, I will give you a short account of the way in which I was brought to the Truth. By birth, wife and I are Israelites, and in that faith our family had been raised. Nevertheless, two of my children have been in attendance at the Mission, and also the Sunday school, of the Brethren, conducted by sisters Boone, Ryan and Baker. By and by I also became interested in the services, and as "faith cometh by hearing, and hearing by the Word of God," I am now born again to a new life. A new heart, I trust, is created within me, so that I have full faith in our Blessed Savior.

Two weeks ago, I with eight others, among them my little daughter of but eleven summers, was baptized by Bro. Miller, in presence of the assembled congregation. Yesterday evening I participated for the first time, with fifty others, in the blessed Communion services. One thing only I regret, that I did not sooner embrace the privilege of living a true Christian life and taking part in these holy ordinances. As soon as my wife is restored to health, she desires to be received into Christian fellowship also.

Many others, as well as myself, certainly have great reason to thank Bro. Wm. R. Miller for his earnest labors in behalf of the lost ones, for through his efforts the Truth revealed itself to our hearts.

J. LEWIS.

Chicago, 194 Hastings Street.

Chicago Notes.

OUR Thanksgiving service was largely attended by children. About sixty took part in the song service. A sermon was delivered from Matt. 11: 25, and nearly four dollars was contributed for the cause of Christ. We said in our last that we expected to hold a series of meetings before Christmas, expecting then to call some brother to conduct a two weeks' series of meetings for us. In this we failed, as all those we corresponded with had their time fully taken up. However meetings began Dec. 3, continuing two weeks. Mostly small audiences were in attendance, and we closed Dec. 18 To our great surprise and gratification seven applicants presented themselves for baptism. Five of them were received the same evening; the remaining two, with two others, were baptized the following Thursday evening. Of the nine who were baptized, six were members of the mission school. We feel to thank God that the work of our sister missionaries is attended with such substantial results. It may readily be seen that the work done in the mission is done for the church. We have among our number now a born Jew, perhaps the first ever received in the Brethren's church. His little daughter, Josie, was among the number baptized on Sunday evening, and soon we hope to receive his wife. We especially praise God that our only child, Ralph, was received into the church. Our Christmas exercises, or children's meeting it might more properly be called, was well adapted to the comprehension and edification of the little folks. They enjoyed it very much. The little church was well filled.

Our field of work is a wide one. Chicago is about twenty-five miles by seven miles in extent. This makes one hundred and seventy-five square miles, or over one hundred thousand acres. Imagine, if you can, a grain field of this extent and just one single harvesting machine at work. Allowing fifteen acres per day, it must take over six thousand days to reap such a field. A logical conclusion would be that the greater portion of the grain must be lost. Look at this more than one hundred thousand acres of houses and people,—fifteen hundred thousand souls,—and one little mission, the only work of our church in so great a field. Must there not be a great loss in the harvest? Brethren, think! Are we doing all we can?

There seems no better time to reach people with moral training, than at the present. Business stagnated, manufactories closed, thousand out of employment, money and food.

Our heart was touched some weeks ago by this little incident,—what seems a direct answer to prayer. A sister in Mt. Morris, whose name was not given, sent her Christmas present of three dollars for some needy family. My attention had just been called to a family of seven, who had lived on bread alone for more than a week, and were without fuel, with the mercury at zero. There, dear sister, is where your money went. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Our Communion was held last evening, with Bro. Amick to officiate. Between forty and fifty communed. Many tears came unbidden when our young converts, seven of whom are between eight and thirteen years of age, surrounded the table and engaged in the ordinances of God's house for the first time. Many spectators were present, and gave very close attention. The best of order prevailed.

Our little church decided the last thing in the old year, to begin the new year with a week of prayer. Pray with us that all may prove faithful, and God's blessing be upon all.

W. R. MILLER.

Chicago, Ill, Jan. 1.

Some One's Birthday.

"THIS is a beautiful day," said a veteran of the cross when in conversation with me on this 20th day of December, standing bareheaded in his beautiful garden, planted to oranges, lemons, figs, prunes, peaches, etc. Roses and lilies bordering on the blue-grass lawn and walks were in full bloom; water, clear as crystal, was rising from the fountain and falling in sprays beneath, where the goldfish were playing. The mercury stood at 68 degrees; the ocean breeze was gently waving the evergreen leaves of the eucalyptus and peppers.

Pointing to his orange trees, loaded with golden fruit peeping out from under its green foliage, he said: "Bro. Masterson, I was eighty-three years old when I planted these trees, and now I am eighty-six years old to-day, and I am eating of the fruit of my hand's labor. Is it not remarkable?"

Yes, it is remarkable, when we think that he, with the assistance of his good helpmate, has beautified this home with his own hands, starting in a barley field. Surely, they made the desert bloom as the rose. But he has not only beautified his home. His dealings with his fellows, his gentle disposition, his smiles and pleasant words to all, great and small, beautifies the moral and spiritual surroundings of all with whom he comes in contact.

When I have revealed the name of this old soldier of the cross, some will be reminded of the time when they were brought under conviction by his earnest preaching of the Gospel. Many who will read this have been baptized by him, and others were joined together as man and wife by him. Others, when heart-broken and overwhelmed with grief, and weeping for their dead, were comforted by the funeral sermons that he preached. But many of his associates have fallen asleep, waiting to meet him with all the saints in the home which Jesus has beautified.

It is Bro. John Metzger who is eighty-six years old to-day. He is hale and hearty, and his mind is extremely bright for a man of his age. When his turn comes around to preach in the chapel, he is generally found at his place. In him Ps. 128 is verified. Read it.

B. F. MASTERSON.

Lordsburg, Cal.

From Fort Scott, Kans.

THE church here has rented a small store building to hold meetings in, until we can raise enough money to build a house of worship. The place is on the corner of Sixth and Broadway streets, on a street car line. Bro. Samuel Edgecomb, of McCune, Kans, is sent here by the District Mission Board on the third Sunday of each month, and holds three meetings each time—Saturday evening, Sunday at 11 A M., and Sunday evening.

He came here Dec 14 and commenced a series of meetings, continuing until the evening of the 26th. During that time he preached fourteen sermons, Eld. S. Click, of Nevada, Mo., one, and Bro. J. H. Neher, of McCune, Kans., one. As an immediate result, two (husband and wife) came out on the Lord's side and were baptized. Both formerly belonged to the Disciple or Christian church. Others are seriously counting the cost.

On Sunday, Dec. 17, we organized a Sunday school. Yesterday there were forty-nine in attendance. Dec. 26 we held our regular quarterly council. All business that came up was satisfactorily adjusted. Our former elder, J. H. Neher, requested to be relieved, by reason of not having the time to spare to be with us as frequently as he should. Bro. Samuel Edgecomb, of McCune, Kans., was unanimously chosen to succeed him. As usual the meetings closed too soon.

Any ministering brethren that can stop when passing through here, are earnestly requested to preach some for us. We also need an active minister to locate here.

A. B. FISHER.

Fort Scott, Kans., Jan. 1.

Western Sufferers Fund

Previously reported, $2,066 45; E. Renner, New Midway, Md., $2; Fairview Sunday school, Carbondale, Kans., $2.26; Joseph M. Keeny, Allegheny, Pa, $1; Camerer Bros., Chicago, Ill., $6; Upper Stillwater church, Ohio, $3; W. W. Folger and wife, Osceola, Iowa, $2; a sister, Pomona, Va., $1; N. P. Cober and others, Hespeler, Canada, $21.65; J. L. Moss and wife, Brutus, Mich, $1; H. E. Bosserman, Gettysburg, Pa., $1; Lanark church, Ill., barrel clothing and $18.35; Sisters' Aid Society, Lanark, Ill., $2; Honey Creek church, Mo., $27; Ridgely church, Md., $13; German Baptist Sunday school, Mechanicsburg, Pa, $14; Waddam's Grove church, Ill., $10 35; Maria Putterbaugh and others, Clarence, Iowa, $2; Valley church, Iowa, $1; Nimishillen church, Ohio, $4 08; Bear Creek church, Ind., $2; Shoal Creek church, Mo, $5 60; L D. Minear, Rhodes, Iowa, $5; Franklin Grove, Ill., one box clothing; Pleasant Valley church, Ind., $8 50; Woodstock church, Va., $9; Middle Fork church, Ind., $13; Oakley church, Ill, $17.50; Sugar Creek church, Ohio, additional, $2.50; Barren Ridge church, Va, $3 25; Mrs. C. Poister and others, Abilene, Kans, $1.30; Oakland church and friends, Ohio, $25 50; L. M. Witmer, Houston, Ohio, $1; St. Joseph, Mo., one box clothing by J. M. Lutz; J. C. Fahnestock, Montrose, Mo, $2 50; Lamotte Prairie church, Ill., $8 20; Howard church, Ind., $5.60; Round Hill church, Va, $10 30; two sisters, Hagerstown, Md., $1; Somerset church, Ind., $6 45; Amanda Easdale, Olathe, Kans, $2; a sister, Montpelier, Ohio, $1; Kingman church, Kans, $3; Dallas Center church, Iowa, $28 50; friends of the needy, Keota, Iowa, $1 50; W. & Maria Roberts, Myrtle Point, Oregon, $2; Rome church, Ohio, $21.05; widow's mite, Estelly, La, 25 cents; box clothing, Eaton Ohio, by Sally Deardorff; Bear Creek church and friends, Ohio, $120 36; David Kimmel and others, McLouth, Kans, $8.15; Nancy D. Underhill, Canon City, Colo, $2 09; Anna Lyttle and others, Townwood, Ohio, $8 50; a brother and sister, Saline City, Ind, $2; Tulpehocken church, Pa., $25.50; a sister, Pyrmont, Ind., $1; Jacob S Guyer, Loysburg, Pa, $2 50; a sister, Strawberry Point, Iowa, 25 cents; Walnut Valley church, Kans., $4.45; Charlotte J. Koontz, North River, Va., 25 cents; Bear Fork church, W. Va, $3; Susan B. Lahman, Hawthorn, Fla, $5; Portage church Bible school, Ohio, $5; a brother and sister, Sam's Creek, Md., $2.

DANIEL VANIMAN.

From Washington, D. C.

MANY have written and expressed a desire to learn more about our mission in this city, its present condition, prospects; etc., and as I cannot answer all individually, I will respond through this much appreciated medium I am glad to say that, notwithstanding we have met with many things that seemed to be against us, yet, all things considered, we feel that the work is telling for good, and that the development, though gradual, is encouraging. Perhaps the greatest drawback is that we have no church building. I feel confident that we could soon greatly increase our congregations, if we could but own a church home here. Until this is the case, we will labor to a great disadvantage. This has been the experience of others, and, no doubt, we are no exception to the rule. The "United Brethren," for instance, commenced mission work in this city about six years ago with fewer members than we have, and I have learned that they did not do more than "hold their own" until they erected their own church building, which has not been till within the last year, during which time, according to facts and figures, they have made more material, solid progress than during the whole five years preceding, and have more than doubled their church-membership. I find, also, that it is an exceedingly difficult work to get city people to attend services held in a private residence, neither, as a rule, do they incline so favorably toward attending meetings held in public halls, though the latter, I think, has many advantages over the former.

My mind still is, as expressed a few months ago in this journal, that, in order to true success in city work, *we must have our own church building*, and the sooner, the better. Already some have voluntarily forwarded their subscriptions to me for this purpose, and I trust that soon the whole Brotherhood will join together in this most worthy enterprise of erecting a building in the representative city of the nation. What an easy matter this would be if all would just feel a *little* interested in that way. I still feel more confident than ever that wherever we do the proper work in the proper way,—which means, of course, the Gospel work in the Gospel way,—the results must prove a success. How could it be otherwise? God's work done in God's way never *has* proved a failure, and it never will. We desire the prayers of all who "love our Lord Jesus Christ *in sincerity*." Eph 6 : 24

W. M. LYON.

315 Ninth St, S. E., Dec. 26.

From Eagle Creek Church, Ohio.

DEC. 10 I met with the Eagle Creek church in a protracted effort. Our meeting continued eighteen days. Five were baptized, one reclaimed, and one man, who had wandered away, made application to come home again. Our congregations were small, yet the meetings grew in interest. Two colored men (Baptists) were present on Christmas. They seemed to enjoy the services.

The Eagle Creek church, like some others, in the last few years has had a cloud hanging over it that was a hindrance to her prosperity, but now I feel as though the sunlight of spiritual life was shining more and more. Paul tells us to "mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." Such characters "serve not our Lord Jesus Christ," but use "good words and fair speeches," and often the simple are captivated.

Under such circumstances the church suffers, and the work is much retarded. Who will be responsible for this in the great judgment day?

By careful work of all the members the church may come up to her usual standard. A supported ministry is in place, and the Gospel will bear that idea, but an "hireling fleeth, because he is an hireling, and careth not for the sheep."

This seems to be the trouble in some places. More care is taken for the fleece than for the sheep.

J. H. MILLER.

Goshen, Ind., Dec. 29.

Death of Eld. Christian Wine.

OUR much beloved brother and elder, Christian Wine, passed peacefully and quietly away on the morning of Dec. 24, 1893, in the eighty-third year of his age. He was attacked with *La Grippe* about one week prior to his death, but seemed to be conscious to the last. He wished to be anointed. This was attended to by the elders. Dec. 25 his body was interred in the Linville Creek cemetery, by the side of his wife, who preceded him to the spirit world thirteen years. The large house was filled to overflowing during the funeral services, which were conducted by the Brethren from 1 Cor. 15.

"Uncle Christley," as he was called, by those who knew him best, was possessed of an abundance of this world's goods, and he never forgot the poor. He often went over to West Virginia, and across the mountains in his old age, looking after the church there. He started to go not long since, but thinking the trip too tiresome, and winter being close at hand, he returned, stating at the time that he did not know whether he would ever be permitted to go any more.

D. S. RHODES.

Broadway, Va., Dec. 28.

CORRESPONDENTS will please not mix up death and marriage notices with church news. We have special departments for each of them.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

COYN—JONES. — At the residence of the groom's parents, by the undersigned, Bro. Wilbur Coyn and sister Josie Jones, both of Poinsett County, Ark.

SLONIKER—CRAIG.—At the residence of the groom's parents, Bro. Jacob Sloniker and sister Josie Craig, both of St. Francis County, Ark.

AARON I. MOW.

KINZIE—BOND.—At the residence of the bride's grandparents, Bro. J. C. Metsker, Dec. 20, 1893, by the undersigned, Bro. William A. Kinzie, of Centropolis, Kans., and Christina M. Bond, of Alfred, Kans.

I. L. HOOVER.

GINGRICH—PRANGEY.– At the home of the bride, Dec. 14, 1893, Mr. S. P., son of Bro. and sister Chris. Gingrich, of Monroe County, and Miss Annie Prangey, daughter of Bro. and sister Prangey, of Shelby County, Mo.

OZIAS—ROYER.—At the home of the bride's parents, near Holiday, Mound Co., Mo, Dec. 19, 1893, by the writer, Mr. Edwin Ozias, son of sister Elizabeth and friend Wesley Ozias, of Twin, Preble Co., Ohio, and Miss Leona, daughter of Bro. Jesse E. and sister Kate B. Royer.

H. W. STRICKLER.

FUYER—BURGER.—At the residence of the bride's parents, Dec. 24, 1893, by the undersigned, Bro. Albert S. Fuyer and sister Delilah C. Burger, both of Bedford County, Pa.

L. F. HOLSINGER.

SPOHN—HISINGTON.—At the residence of the groom's parents, by the undersigned, Dec. 24, 1893, Mr. Wm. H. Spohn and Miss Arena Hisington, both of Caldwell, Sumner Co., Kans.

WM. B. SELL.

HUDSON—APPLEMAN. — At the residence of the bride's parents, Dec. 24, 1893, John F. Hudson and Ida M. Appleman, both of Payne County, Okla.

JACOB APPLEMAN.

LINT—HERSHBERGER. — At the residence of the bride's parents, in the Maple Glen congregation, at Savage, Somerset Co, Pa., Dec. 25, 1893, by the undersigned, Bro. Simon Sylvester Lint, of the Meyersdale congregation, and sister Fannie Hershberger.

J. N. DAVIS.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

JOHNSON. — In Kansas, while on a visit to his son, William Johnson, of the Clear Creek congregation, Huntington County, Ind., aged 74 years, 1 month and 18 days. He was a member of the church thirty-three years. Funeral services by the writer.

DORSEY HODGDEN.

McCUTCHEON.—In the Clear Creek congregation, Huntington County, Ind., Dec. 23, 1893, Maywood McCutcheon, aged 28 years, 4 months and 6 days. He was married to Aldora Landis, May 6, 1888. He leaves a wife and two children. Funeral services by the writer from Ps. 90: 12.

DORSEY HODGDEN.

STEWART.—In the Maumee church, Defiance Co., Ohio, Bro. Thomas W. Stewart, aged 74 years and 10 months. He leaves a wife and six children. Funeral services by the writer, assisted by others. Subject: "Death."

JACOB KINTNER.

CRIPE.—At Cerro Gordo, Ill, Dec. 17, 1893, Susanna Cripe, aged 80 years, 9 months and 26 days. She lived with her husband sixty-one years and six months. He died Feb. 8, 1893. Seven children preceded her to the better land. She leaves five children. She united with the church, with her husband, in 1833, and lived a Christian life until death.

E. A. SHIVELY.

PALMER.—Near Boone, Iowa, Dec. 23, 1893, William O. Palmer, aged 27 years, 10 months and 27 days. He was employed as brakesman and switchman on the coal road four miles west of Boone, Iowa. While standing on the bridge over the Des Moines River, where there were three cars heavily loaded with coal, the bridge broke down, almost instantly crushing the life out of him. His funeral occurred the 26th, at Kirkman, Shelby Co., Iowa, where his parents live. They are members of the Brethren church. He was to have been married on Christmas Day. Instead of the day being devoted to the enjoyment of life, it was devoted to deep mourning. The funeral took place from the M. E. church, a large concourse of people being present, who were addressed by the undersigned from Rom. 6: 23. J. B. DIEHL.

MUSSER.—At Wawaka, Ind, Dec. 24, 1893, Ottie, daughter of John and Martha Musser. She was born June 11, 1892. The sudden event was a shock to our community. By some means the child fell into a pan of hot water, causing death in a few hours. Funeral services in the M. E. church from John 17.
J. H. CRUME.

LOHR.—In the Johnstown congregation, Cambria Co., Pa., Nov. 20, 1893, Elmer E. Lohr, aged 26 years, 11 months and 23 days. Bro. Lohr united with the Brethren church a few years ago and was a consistent member. We have great reasons to believe that he passed over the "Jorden of death" in peace. Funeral services by Bro. Geo. S. Rairigh, assisted by the writer.
J. F. DIETZ.

FARVER.—In the Shipshewana church, Ind, Dec. 26, 1893, of capillary bronchits, Abraham Farver, aged 65 years, 9 months and 14 days. Funeral occasion improved Dec. 28 by the writer and Jacob Weaver (Mennonite) from Ps. 73: 24. While on a bed of sickness he was received as an applicant for baptism. BENJAMIN LEER.

COOPER. — At her home in Marion, Linn Co, Iowa, Dec. 25, 1893, of consumption, Mary C. Cooper, daughter of Bro. Samuel G. and sister Nancy E. Snyder, aged 42 years, 10 months and 15 days. She was born in Cambria County, Pa, Feb 10, 1851. She was sick about two years and six months, most of the time confined to her bed. She leaves a husband and one daughter. Fune al services in the Congregational church by Rev. Giger, from John 14: 2. Her remains were interred in the Marion cemetery.
J. H. SNYDER.

SHEAFFER.—In the Panther Creek church, Dallas County, Iowa, Dec. 23, 1893, Rudy Quinter Sheaffer, son of Samuel and Sarah Ellen Sheaffer, aged 6 months and 26 days. J. S. SHEAFFER.

PFOUTZ.—In the Marsh Creek church, Adams Co, Pa., of apoplexy, Bro. Isaac Pfoutz, aged 66 years and 2 months. Bro. Pfoutz joined the Brethren early in life, and long served the church as deacon. He had great love for the church. He was married twice. His first wife was Sophia Diehl, daughter of Bro. Jacob Diehl, deceased, who died in 1867. He married Sarah J. Jacobs, of Frederick County, Md, in May, 1881, who, with three daughters, survives him. His remains found their last resting place in the Marsh Creek burying grounds. He was a brother of Eld. C. L. Pfoutz, and a brother-in-law of Eld. J. D. Trostle, of Hope, Kans. On the occasion Bro. T. J. Kolb, of Double Pipe Creek, Md, preached an impressive sermon from Eccl. 8: 8, assisted by the writer.
J. D. W. DEARDORFF.

PECK.—At her home near Falls City, Nebr., Dec. 26, 1893, sister Mary Ellen Peck, wife of Bro Noah Peck, aged 34 years, 7 months and 27 days. Her death was caused by *La Grippe* and inflammation of the bowels. The deceased was born in Preston County, W. Va. She was a daughter of brother Elijah and sister Sarah Patten. She leaves a husband and six small children. Funeral services by brethren J. S. Mohler and P. E. Whitmer. GEO. W. PECK.

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We have published an Almanac prepared by Dr. P. D. Fahrney, which should be in every family. It sets forth the treatment of Consumption, Chronic Diarrhoea, the influence the liver has upon other organs, Hints in regard to the Care of the Sick and Sick Rooms, Rules for Bathers, Table of Wages by the week and day, Pounds to the Bushel, Poultry Raising, and much valuable reading, in connection with an old and experienced Astronomer setting forth a plain Calendar with all its Astronomical Signs, Eclipses, &c., for 1894, and instructions how to read and understand them. This being a valuable pamphlet of 32 pages, it will be sent on receipt of 3 cents in postage stamps, or 25 cents per dozen by mail.
A sample of Victor Liver Syrup or Compound, Victor Infants' Relief will be sent free where there is no Agent.

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Men and women wanted in unoccupied territory to sell Victor Remedies, being in all eight preparations. Good wages made. No money until medicine is sold; all we ask for is an honest recommendation. Brother, if it does not suit you, look around and get the most suitable person you can, who is trying to make a living, and he can convey one of God's choicest blessings to the afflicted by restoring them to health. Thousands of testimonials stand thus recorded.
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Read these Two Columns.

I hereby publish my Eighth Annual Seed List to the Brethren, and all that wish good Vegetable Seeds. I send out nothing but the very best, and all of the leading varieties. Every season many new varieties are sold by seed-men at a high price, and often prove worthless. I will, this season, give two special premiums to the persons sending the two largest seed orders. Nothing but fairness shall decide as to who gets the premiums. Seeds sent by mail or express prepaid.

A Good Single Top-Buggy
Will be given to the person sending the largest seed order this season.

A Good Road Wagon
Will be given to the person sending the second largest seed order this season.

LIGONIER CARRIAGE COMPANY,
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We do hereby certify that Abraham E. Weaver has made arrangements with this company for a Single Top-Buggy and a Road Wagon. We will put them in solid crates, and ship them safely to the persons to whom they justly belong, as soon as it is known who gets them.

All customers sending one dollar for seeds, will receive free the beautiful picture chart, entitled "The Lord's Prayer and the Ten Commandments," in bright, beautiful colors, size 17x22 inches. In this beautiful chart are ten separate and distinct pictures, — each representing one of the Ten Commandments. In the center is a beautiful landscape scene with the word "heaven" painted in the sky. The word "earth" is formed of branches of trees, standing upon moss covered rocks. The word "glory" is made of wreaths of lovely flowers. This beautiful chart is suitable for framing, or hanging on the wall without a frame.

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LIST OF SEEDS.

Early Valentine Improved Bush Bean.—There is nothing superior to this variety amongst the green podded sort. Large size package, 10 cents; pint, 25 cents; quart, 50 cents.

Golden Wax Bush Bean.—Pods long, nearly straight; broad, flat, golden, yellow. Large size package, 10 cents; pint, 25 cents; quart, 50 cents.

Lazy Wife's Pole Bean.—Green pods, wonderful broad, thick and fleshy, and very productive. Large size package, 10 cents; pint, 30 cents.

Golden Champion Pole Bean.—The best yellow-podded pole bean grown. Large size package, 10 cents; pint, 25 cents; quart, 50 cents.

Early Egyptian Blood Turnip Beet.—By most gardeners considered the best variety grown. Large size package, 10 cents; ounce, 15 cents; pound, 60 cents.

Early Etampes Cabbage.—Very early, with medium size heads and of good quality. Package, 5 cents; ounce, 20 cents; pound, $2.00.

Early Jersey Wakefield Cabbage.—Heads very compact; of medium size; early and sure to head. Package, 5 cents; ounce, 25 cents; pound, $2.25.

Sure Head Cabbage.—This is one of the best late cabbages grown; sure to head; try it. Package, 5 cents; ounce, 20 cents; pound, $2.00.

Late Flat Dutch Cabbage.—A low-growing variety; large, round and solid heads. The leading winter cabbage. Package, 5 cents; ounce, 20 cents; pound, $1.85.

White Plume Celery.—One of the earliest varieties and easy to blanch. Grows to a good size. Package, 5 cents; ounce, 25 cents; pound, $2.25.

Mammoth Sweet Corn.—This corn produces larger ears than any other. Not very early, but very sweet. Large size package, 10 cents; pint, 20 cents.

Early White Spine Cucumber.—One of the best sorts for table use; vigorous grower and early. Package, 5 cents; ounce, 10 cents; pound, 65 cents.

Chicago Pickling Cucumbers.—A leading sort for market gardeners. Fruit medium in length. Package, 5 cents; ounce, 10 cents; pound, 65 cents.

Black-seeded Simpson Lettuce.—This old variety is equal to any of the new sorts that are sold at 10 to 15 cents per package. Package, 5 cents; ounce, 15 cents; pound, 85 cents.

Hackensack Musk Melon.—Grows very large; flesh green, thick and of the finest flavor. Package, 5 cents; ounce, 10 cents; pound, 75 cents.

Kolb's Gem Watermelon.—One of the most profitable kinds grown. Large size; flesh red and sweet. Package, 5 cents; ounce, 10 cents; pound, 70 cents.

Large, Red Weatherfield Onion.—This is the standard onion for main crop. Very productive. Package, 5 cents; ounce, 20 cents; pound, $1.80.

Yellow Danvers Onion.—A fine variety of medium size; mild flavor. Package, 5 cents; ounce, 20 cents; pound, $1.80.

Hollow Crown Parsnip.—Roots smooth and tender. Package, 5 cents; ounce, 10 cents; pound, 55 cents.

Pride of the Market Peas.—Vines of medium height, very productive and of good flavor. Large size package, 10 cents; pint, 20 cents; quart, 35 cents.

Ruby King Pepper.—Grows to a large size; bright, red color and mild flavored. Package, 5 cents; ounce 35 cents.

Improved Chartier Radish.—This is one of the best radishes grown. Flesh white, crisp and mild. Package, 5 cents; ounce, 10 cents; pound, 75 cents.

Hubbard Squash.—Best fall and winter squash known; flesh bright orange yellow; fine grained and sweet. Package, 5 cents; ounce, 10 cents; pound, 80 cents.

Perfection Tomato.—This is one of the handsomest tomatoes grown. Very smooth, of medium size. Package, 5 cents; ounce, 25 cents; pound, $1.25.

Early Purple Top Strap Leaf Turnip.—This is an early turnip and one of the best for table use. Package, 5 cents; ounce 10 cents; pound, 75 cents.

This Offer only good for Thirty Days from this Date, Jan. 16, 1894.

All orders of 50 cents for seeds will receive free a dictionary of 320 pages containing over thirty thousand words. All orders of one dollar for seeds will receive free both dictionary and the beautiful picture chart of the Lord's Prayer and Ten Commandments. Seeds and premiums will be sent by mail, postage paid.

I have now named the leading varieties of choice vegetable seeds, which should be planted in every garden. Save this advertisement, for it is not likely to appear in this paper again. I will keep a correct record of all orders received, and will send a copy of the same to my customers. By so doing every customer can learn who gets the Single Top-Buggy and the Road Wagon. The Single Top-Buggy and Road Wagon are made of good material. The Buggy is worth $80, the Road Wagon $45. Do not imagine that it will require a large order to entitle you to one of the two vehicles, but make an effort. It may be to your interest. As stated before, nothing but fairness shall decide as to who is entitled to the same. Do not wait till spring, but forward your orders to

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Fahrney's Blood Cleanser or PANACEA is now made, as it has been, for thirty years, without change of formula, or change of name. If people have become confused in their minds concerning our business it is no fault of ours

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The price of Fahrney's PANACEA was reduced more than one year ago, in anticipation of the Panic, which we then plainly foresaw. The price will remain down—and before you order other medicines, give us a trial.

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Gebharts, Pa., Jan. 1, 1894.

Camerer & Bro.,

Gentlemen.—My order for medicine arrived safely. I am glad for the same. I have already sold four bottles since it arrived. The people are much pleased with it, saying it is the best preparation they have ever used for all kinds of disease. Yours very truly,

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Silas Johnson, Castile, Pa., writes under date of Dec. 22, 1893, "We thought when we used the PANACEA we had on hand, that we would then quit, but since it is all used, we feel at a loss for a family medicine. I will say right here, that I know of no remedy that equals the PANACEA.

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Wm. A. Pilgrim, Rock Island, Ill., under date of Dec. 9, 1893, says, "The PANACEA gives splendid satisfaction."

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Mr. John Graff, of Wellman, Iowa, writes under the date of Oct. 16, '93. "My boys were bothered with boils, but your Fahrney's PANACEA cured them. I can recommend it to everybody. Mr. Miller, to whom I sold a bottle of PANACEA, says it is the best medicine he ever used for his headache. Miss McCarthy says the PANACEA does her more good than anything else. Miss Haggman got her third bottle of PANACEA from me the other day, and said that it is the best medicine for boils, sores and scrofula to be found!

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If there is no agent for Fahrney's PANACEA in your neighborhood, write for terms and further particulars.

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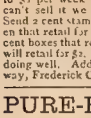

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The retail price of

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1 dozen boxes Carbolic Ointment at 25 cents per box is - - - - - - - - - $3.00.
Total - - - - - - - - - $7.00.

On receipt of $3.85 I will send this quantity of medicine and the Bible.

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S. E. DUBBEL, *Dear Sir:*—I can recommend your remedies as being what you represent them to be. As soon as I need a supply for my family, you can look for my order. I am fully satisfied with you in our business and can recommend you to the public very highly.

Yours respectfully,
(Signed) ELD. WM. J. THOMAS.

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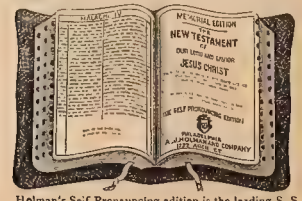

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Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., JANUARY 23, 1894. No. 4.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50.
Huntingdon, Pa.

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OUR RELATION TO THE GOVERNMENT.

BECAUSE of our position as editor we have a great many questions proposed to us, many of which are purely personal, others are so local that they interest only the few who are directly connected with the circumstances about which information is asked. All such questions are answered by personal letter, if the importance of them seems to demand it. Then there are some questions asked that we fear are more to gratify an idle curiosity than to receive a real benefit.

Then, again, there are questions asked of general importance, and, we believe, with the best of intentions. These we try to give our attention as time and circumstances admit. Before us we have the following:

"What relation is there between a Christian and the Government?"

This is a question of grave importance and rather difficult to answer without entering into a rather lengthy discussion. That there is a relation between the Christian and the Government under which he lives, is very evident from the letter and spirit of the Gospel. But this relation is a very peculiar one and requires much discrimination on the part of the child of God.

If we go back to the time that Christ and his disciples lived in the world and under a government of the world, we can get some light on the question. Christ came into the world to establish a government within a government,—a kingdom within a kingdom,—or a wheel within a wheel. The latter may seem a little strong and yet, when we look at the power invested in Christ's Kingdom, the relation expressed is not too strong, nor the power necessarily conflicting. All governments are of God, that is, they are permitted by Him and their power is limited within certain bounds, beyond which they cannot go. Though a hidden Kingdom, yet it is the master wheel around which all others must rotate. Under the Old Dispensation these kingdoms were held in reserve to regulate his own Kingdom on the earth. When Israel sinned, the Lord pressed the power of the heathen kingdoms upon them until their waywardness was subdued and they were brought to repentance. And we are not sure but what, in a sense, He deals thus with his spiritual Israel yet.

But the relation between the people of God and the kingdoms of the world has been changed, and the church is now represented as being without an earthly kingdom,—as pilgrims and sojourners, seeking and travelling towards the land or kingdom that is promised and lies beyond the Jordan. And yet we, as sojourners, while sojourning, form a kingdom, distinct and separate from the world, controlled by a power that rules the destinies of the nation.

Christ, while here, formed the nucleus of this kingdom, and in doing so organized certain relations between this kingdom of his and the then assumed earthly kingdom, that was to be respected and observed. The inscription of Cesar on the tribute money was significant and showed where it belonged. And the rendering to Cesar what to him belonged, by the express command of Christ, not only certified the right of rule but, further, a relation to that rule.

When God was represented by a kingdom on earth, that kingdom asserted its power in physical force and met the enemy in common warfare. If passage was refused, then they forced their passage by chariot and by sword, and as long as they were in the way of right, they were sustained by Divine Power and the victory fell on their side. But in the kingdom of Christ, as represented on earth, there is no carnal sword. Ours is a kingdom of peace, and we make our passage by way of permission and subjection, and when the condition of the permits or the subjection conflicts with the rules of our kingdom, we patiently accept the penalty. So taught Christ and his disciples. In no case are we to invite or court opposition and penalties, but we are to be wise as serpents and harmless as doves. This refers to our exercising in the relation that exists between us and the government under which we live.

But the question is, What is this relation? We don't know of any relation with which to compare it that is exactly similar. Perhaps that of the landlord and tenant comes as near to it as any we might give. The landlord owns certain houses or lands. The tenant, by giving a certain part of the productions, or paying a stipulated sum of money, gets a temporary possession of the premises and has delegated to him certain privileges. These may continue as long as the contract is faithfully observed. Now, the enjoyments and success of the tenant depends largely on how faithfully he complies with the requirements and uses the privileges. If he exercises wisdom in his deportment towards his landlord and is harmless in the care of the property entrusted to him, additional privileges may be granted, and, if misfortunes come, by the asking, he may be relieved from such requirements as he cannot fulfill.

Somewhat similar to this is the relation between the Christian and the government. The government may represent the landlord, and we, as the Lord's people, the tenant. The government grants us certain privileges,—we are allowed to have homes, possessions. Its arm of protection is thrown around us in these homes and wherever we be, in our own country and even in foreign lands. In addition to this we are allowed the elective franchise, and in this way, can have a voice in saying what the laws shall be, and who shall execute them. Better still, we are permitted, unmolested, to worship God according to our understanding of his will, as well as to carry out the regulations of his kingdom on earth, and all attendant privileges.

The requirements are that we shall pay, to this government, tribute or taxes, to be loyal to the best interests of the government, and to help protect in times of danger. Now the question arises: Can we,—as subjects of the kingdom of Christ,—accept all the privileges and comply with all the requirements. As to the owning of houses, lands, property, we believe there is no question. We accept this with all it means, and, perhaps a little more sometimes. We are prone to emulate the example of father Jacob in driving sharp bargains, and then ask our landlord to swerve [illegible] a little from his ruling to protect us in t[illegible]. But the relation, we believe, allows us just [illegible] enjoy this privilege if we do it in harmony w[illegible] the laws of our own kingdom.

As to the privilege of voting or having a voice in who shall make and execute the la[illegible] government under which we live, th[illegible] does not seem to be so clear. What [illegible] service [illegible] quiet and peaceable life during our sojourn [illegible] and as much as the law will allow. For this we are to pray, the first part we mean,—or, rather, pray for our rulers that we may enjoy such a life. And as we loudly preach that we are to work as we pray, or, as we sometimes preach that the Lord, in many cases, enables us to answer our own prayers, it would seem that in some instances

(Concluded on page 53.)

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

POEMS UNWRITTEN.

Selected by Lulie M. Harshbarger.

There are poems unwritten and songs unsung,
  Sweeter than any that were ever heard—
Poems that wait for an angel tongue,
  Songs that but long for a paradise bird.

Poems that ripple through holiest lives—
  Poems unnoted and hidden away
Down in the soul where the beautiful thrives
  Sweetly as flowers in the airs of the May.

Poems that only the angels above us,
  Looking down deep in our hearts may behold—
Felt, though unseen, by the beings who love us,
  Written on lives as in letters of gold.

Ladoga, Ind.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

PRAYER.

BY J. G. ROYER.

"Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thess. 5: 17, 18

In Four Parts—Part Four.

PRIVATE OR SECRET PRAYER.

It has been said that sec[illegible] prayer is, "the offering up of an individual heart alone to God." Secret prayer has also been denominated "The spring of *all* true devotion," since none but those who pray in secret can pray acceptably to God in public. All true prayer in public is a kind of secret prayer. It is true that the one who prays in public kneels among his fellowmen, but he is as much alone with God as if he were in his closet. He may think of those who kneel round about him; he may seek to put himself in their places so far as their needs and wants are concerned; he may labor earnestly to give expression to their confessions; but "the moment he begins to think of what they are thinking about his prayer," says Dr. Simmons, "that moment he ceases to pray, because he is no longer alone with God."

Secret prayer may or may not be manifested by those outward signs which usually distinguish public worship. When the Lord said, "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall [illegible]ward thee openly" (Matt. 6: 6), he meant that [illegible] worshiper should enter within himself, and [illegible]mind and thought pray to the Father. The [illegible] of a literal closet is not excluded, indeed to [illegible]ve some place or spot to which one may and [illegible]oes resort for private prayer is one of the most successful means of promoting the spirit of secret [illegible] but it is not an absolute necessity. [illegible] in company or seated in the congrega[illegible] child of God may separate himself in [illegible]eling from those around him, clos[illegible]e his eyes and ears to all that is going [illegible] his soul in secret devotion to God. [illegible] secret prayer or devotion, and it is in this [illegible]at all public prayer is secret prayer. [illegible]hen the worshipper resorts to a literal closet or place of retirement, then may he in his secret devotion employ those outward means, as Scripture reading, kneeling, and audible words, by which public worship is distinguished.

The numerous Bible exam[illegible] every Christian,—especially the[illegible] to have some spot to which he m[illegible] mune with God. It is said of yo[illegible] "he went out to meditate (pray) i[illegible] eventide." Gen. 24: 63. Of young [illegible] said "he went into his chamber . . . [illegible] on his knees three times a day and prayed[illegible]" Deut. 6: 10. Nathaniel was found under the fig tree; and "Peter went up on the housetop to pray;" (Acts 10: 9), and while there, in secret devotion, the Lord showed him that Christ was to be preached to the Gentiles. It is not an unusual thing for God to manifest himself to his children when they are at their secret devotions. Of the Master himself it is said that "when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come he was there alone."

Although he had so much work to do with others, he chose sometimes to be alone. He did this, no doubt, to be an example for us, and we should learn by this example that those are not his followers who cannot enjoy themselves when they have no one else to converse with but God and their own hearts.

Secret devotion has many advantages. It is the channel through which God pours spiritual life into the soul; and the streams of good which pour forth from a Christian life have their source in springs opened in the closet.

The Christian always has access to secret devotion; hence he who cultivates the spirit of prayer is not entirely dependent upon the public means of grace for spiritual enjoyment. Does distance, inclement weather or affliction prevent his meeting with the saints in the public assembly? He may have the song, the Scripture, the prayer, [illegible] communion with God in his home and be edifi[illegible]. There are professing Christians who do not enjoy the services of the sanctuary unless the singing, the prayer and the sermon come up to their expectations. Not so with one who habitually goes to God in secret prayer. Is the song, the prayer, the sermon excellent? He enjoys it as much as any. Does the sermon or the song not come up to his expectations, he makes up what may be wanting by communing with God in secret, and goes away, having proved in his own experience the promise that "they that wait upon the Lord shall renew their strength. Isa 40: 31.

FAMILY PRAYER.—ITS PURPOSE.

God has very wisely endowed the parent with a love for his child, which makes the welfare of the child a pleasure to the parent. It is this that prompts the parent, by every possible means, to give his child the benefit of his own experience. On the other hand, there is in the child a disposition to submit to the wishes of the parent, and to yield (unless it has been mismanaged) to his authority.

This disposition receives constant training and culture on the part of the child through that principle in the marriage relation which makes submission to the husband the duty of the wife. In this way the child is daily reminded by the example of the one, whom he most loves and respects, that submission on his part is both graceful and dignified. It is evident, too, that if this disposition to submit were wanting, our entire social system would be disarranged, and untold misery entailed upon the race.

It is equally apparent that because of these relations existing between the parent and the child, the eternal destiny of the child is very largely placed into the hands of the parent. This, in turn, brings great and weighty responsibilities upon the parent,—responsibilities which, however, if properly met and discharged, prove to be a [illegible] and peculiar blessings to both [illegible]. [illegible] relations existing between parents [illegible]en, and children of the same family, [illegible]as to render the acknowledgment of [illegible]dness and mercy, and man's dependence [illegible] eminently fitting. These relations also [illegible] the united supplication of parents and children for divine favor and protection a natural as well as a very appropriate duty. To do this in the capacity of a household is a most appropriate and edifying engagement, more especially because of its salutary influence upon the children.

It is through Scripture reading and prayer at the family altar, properly conducted, that the principles of the religion of Jesus are most successfully incorporated into the advice and instruction of the parent to his child, and since God has given the child a disposition to accept the counsel of the parent, family prayer is a most successful means to lead the child to Christ, and promote religious growth and development during the youthful period of his life. Family prayer also associates all the fond recollections of childhood and the hallowed associations of home,—the primary church,—with the child's religion, or permanent home in the church.

Children, therefore, can enjoy no greater earthly blessing than that of being daily led by pious parents to the throne of grace at the family altar,—a blessing which, through all the checkered scenes of life's journey, will go with them as "a pillar of cloud by day, and a pillar of fire by night." Ex. 13: 21. Long after the parents have gone to their reward will those children remember with gratitude and joy those sacred seasons of devotion at the family altar. What incentives [illegible] parents to have a permanen[illegible] [illegible]tablished [illegible]ayer in the family! He[illegible] account of that parent who neglects the help of the family altar in bringing up his children!

"GO," "TEACH," "PREACH."

BY N. D. UNDERHILL.

In Three Chapters—Chapter One.—Who?

The above commission, or command, is supposed to be the last command given, the last request made and probably almost the last words uttered by Christ to his disciples, while he was with them on the earth. We are always anxious to know what were the *last* words of our loved ones before they passed from earth to the next world. The last words seem to have a peculiar significance. The last will or testament of a person is the one that is obeyed by the law. A person who would not obey the last request of one who was about to pass into eternity, would be considered very hard-hearted. But how few of us take heed to the last request of our Blessed Redeemer, our Glorified Savior, our dear Elder Brother, our Lord, our Master, our Friend, our King! There is much reason why we should pay strict heed to his words and obey them.

1. He has suffered and borne so much for us that it would be base ingratitude, not to do all we possibly can, in return.

2. All power and authority in heaven and in earth are his. Should not his subjects obey the command of their King? What would be the awful consequence? It would be the grossest ignorance, the most foolish frivolity, to disobey the absolute command of the Lord and King of heaven and earth. Then let us take heed to his last words and see to whom they were spoken, and for whom delivered. Jesus says, "*Go ye.*" Now we know that this commission was delivered directly to the apostles, who were chosen to be his wit-

nesses in *all the earth*. But that it was not meant for the apostles alone, is evident from many passages, only a few of which we will notice.

When he commanded them to preach the Gospel to all nations,—to every creature,—he said, "Teaching them to observe *all* things, whatsoever I have commanded you." One of those things to be observed, was the last and very important command to "preach the Gospel," and it is binding on every one who hears the Gospel preached, for there is no respect of persons with God, neither is there male or female, Jew or Gentile, bond or free in Christ. All are *one*, or, in other words, all are equal. Every man and every woman stands responsible for their own soul before God, so we are commanded to preach the Gospel to EVERY CREATURE.

Why? In order that EVERY SOUL MAY OBEY. A part of the commission is, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." We are so careful to obey this to the letter, that we insist on a trinne baptism, performed into the three separate names of the Godhead. A partial obedience will not suffice. Even so we require each separate individual to obey all of that command. It would not do at all for Mr. B. to accept baptism in the name of the Father, and Mr. C. in the name of the Son, and Mr. D. in the name of the Holy Ghost. It will not do for Mrs. A., B., C. and D. to rely upon the obedience of their husbands or fathers or friends or brothers for the salvation of the whole family or race. No; we insist that *every creature* must obey the whole command, for Jesus says, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

We know that every creature must obey that part of the commission; but, dear reader, JESUS SAID, "*Teaching them to observe* ALL *things, whatsoever I have commanded you.*" It is just as much a command for every creature to "preach the Gospel" as it is to "be baptized." And Jesus said, "If ye love me, keep my commandments." John 14: 15. He also said, "If a man love me he *will* keep my words." Verse 23. When he prayed just before his cruel death, that beautiful, loving prayer, it was not for his apostles alone, but for *all* that should believe on him through their word. We are all willing to claim the benefit of this prayer,—all willing to accept the blessed promise which goes with the commission, Matt. 28: 20, all willing to be baptized and be saved, but how loth are we to obey that other part of the dear Lord's command, commission, will or request!

How prone we are to say, "That was meant for you; not for me." "*You* go; but as for ME,—I can't preach!" This is very much the way Moses talked to God when called to lead the children of Israel out of bondage,—"Oh, I'm not a fluent speaker. I can't lead, I can't teach."

Such are the excuses of those who do not wish to obey. It is not modesty. We tell our little ones that "can't" is a lazy word. God promised to be a mouth and wisdom to Moses, even so Christ promised wisdom and talent and his own divine presence and help to those who should obey him. He promised to endue them with power, authority from on high,—with the Holy Spirit of God. What more can we ask? What need have we of power or authority, of wisdom, or talent, if we are never going to use them? Ah, sister or brother, they were promised and given only to the obedient. Acts 5: 32.

The apostles were endued with power or authority from on high, when the Holy Spirit came upon them, and they ALL spake. But the apostles were not the only ones who were endued with power or authority by the gift of the Holy Ghost, as we shall see by reading Joel 2: 28, 29, 32, and Acts 2: 14–21, and many other passages. Here we see that both the sons and daughters—servants and handmaidens,—received the Holy Spirit of God which gave them power or authority to witness for Christ,—to preach the Gospel to every creature of all nations, even as he had commanded them.

Furthermore they did "preach," or witness for him,—both men and women,—and were not condemned, but commended for it. Acts 21: 9 and Rom. 16: 1–16 show that the daughters of God did labor in the high office of the ministry, which Paul commends, *i. e.*, "prophesy."

Had women not been allowed to prophesy, Paul would not instruct them to wear a covering when they do so, but in that he instructs them to cover their heads during prayer and while prophesying, it is evident that he allows them to do so. The only reason that Christian women have been kept from obeying the Savior's command, which was given for all his disciples to obey, *i. e.*, "Go," "preach," is, that Paul said, "Let your women keep silence," etc.

Now let us examine this and see whether it really means what we have so long imagined. In the first place,—a semiheathen class who had but recently begun to be civilized by the influence of the Gospel. If any doubt this, let them read 1 Cor. 1: 11–13; 3: 3, 4; also chapters 5 and 6.

Paul was writing to the brethren,—men, Christian men, Christian husbands,—and, we believe, to the husbands of untaught (unconverted) wives or women, for he says, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." Now we know that the redeemed of Christ are no longer under the law, or under the curse, having been redeemed therefrom by the blood of Christ; hence it could not have been redeemed women that Paul referred to. That his restrictions no doubt referred to the asking of questions (exposing their ignorance) is evident from the following verse (1 Cor. 14: 35), "Let them ask their husbands at home." Now that could not possibly refer to the unmarried, nor could it consistently refer to the wife of an unbeliever, for Paul would not advise a Christian woman to learn how to serve Christ by taking the advice of an infidel husband; hence these two classes, at least, are excluded from the list of women whom Paul commands to keep silence, "for it is a shame for women to speak in the church."

Now compare this with 1 Cor. 11: 5, 6,—Paul's own words,—and we shall see where the shame or disgrace comes in. It is when an unconverted, unredeemed, ignorant woman, uncovered by a symbol of the Lord's redemption (which covering signifies that our sins are covered, by the sacrifice of our Divine Head) presumes to speak or ask questions in church. We have known the unconverted wife of a believer to put herself forward in church affairs upon the presumption that her husband's interests were her own. It led to disgrace and shame. But to the daughters of God Christ and the angel said, "Go, tell my brethren," "Go, tell his disciples," Matt. 28: 7–10.

The commission to speak the blessed words of life and of salvation was delivered *first* to the faithful women who sought the Lord, by the mouth of the Lord and of the angel. Who, then, shall say that any redeemed child of God, whether it be a sister or brother, may *not* preach the glad tidings of salvation? When the men received the words of those faithful, obedient women as idle tales, Christ himself reproved them for their unbelief and hardness of heart. Mark 16: 14.

Paul himself says, "There is neither JEW nor Greek, there is neither bond nor free, *there is neither male nor female*: FOR YE ARE ALL ONE IN CHRIST JESUS" Gal. 3: 28, 29. Now let me ask, dear brethren, if we are all *one*, ought we not *all to speak the same* thing? (1 Cor. 1: 10) to obey the same commandments? and to try in every right way to present the Gospel to every creature? Some say, when they can find no other excuse, that the "word 'prophesy' does not mean preaching the Gospel," but it does mean, "speaking God's Word to human beings." Webster defines it as follows: "To utter predictions," "foretell events," "act of foretelling or preaching," "to preach, instruct in religious doctrines," etc. Now it means just this: To prophesy is to convey God's Word to man; it is both the foretelling of the future and the witnessing of the past. In an early time it consisted mostly of the foretelling of future events, pointing to Christ, but now it points backward to Christ on earth, and forward to Christ in heaven; back to Christ on the cross, and forward to Christ on the throne.

Some will say, "But not *all* have the gift of prophecy." This is true, but Paul says, "Covet earnestly the best gifts;" and again, "Ye may *all* prophesy" and "follow after spiritual gifts, but rather that ye may prophesy." 1 Cor. 12: 31; 14: 1 and 31. Now, if we love Christ, we will keep his commandments, for if we have the spirit of God (spirit of love) we will love him with all the heart, all the mind, all the strength, and all the soul, and we will love our neighbor as ourself. We love our own souls enough to try to have them saved Then, as soon as we have obeyed the Gospel,—had our own sins pardoned, and received the witness of the Spirit, the Comforter,—we will have an intense longing to save some one else. We will desire to see that precious brother, or sister, or child, or friend, or neighbor, or companion, walking in the way that leads to eternal life. "For whosoever shall call upon the name of the Lord shall be saved," but "how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

MOTHER AND DAUGHTER.

BY C. H. BALSBAUGH.

Beloved in Christ:—

THIS morning I went to the post-office with my mail unstamped, in the hope and with the prayer that the All-Proprietor would supply my wants, and lo! your letter was waiting, and my necessities anticipated. Warm thanks for your opportune self-sacrifice. Incarnate Deity has chosen for the symbol of His own deepest joy and highest glory, *the* CROSS. We are not truly His until we yearn for, and "*know* the power of His *resurrection* and the *fellowship* of His *sufferings*, being made conformable unto His death." Philpp. 3: 10. A stamp, or a cup of cold water, is only a very little thing in itself, but it involves the mighty, fundamental, eternal principle that gave us a Crucified Savior. The divine resources are infinite, and His sacrifice is correspondent. He did so *much*, because He *could*. Our service is measured by the same rule. See 2 Cor. 8: 12.

The *purpose* of the *heart* must be the *sweet constraint* of the CROSS, and then all sensed *necessity* is lost in the blessed impulse of love. See 2 Cor. 9: 7. The pangs and heart-rendings of Holy Love are sweeter than the most thrilling transports of selfishness. God is ready to suffer the utmost cost in the outgoing of His good-will for the redemption of sinners. When this wonderful love is shed abroad in our hearts by the Holy

Ghost, we are just like God in our readiness to spend time and money and strength and life in leading sinners to the saving knowledge of Jesus Christ.

The one object that God has in view in all His dispensations, is to make us partakers of His Nature, and give us a share in His work, in His sacrifice, in His joy, and in "the far more exceeding and eternal weight of glory," which He has in reserve for His faithful elect. We do not understand the blessedness of Matt. 11: 29, 30, until we experience the reality of Col. 3: 3. The joy set before Christ is also set before *you* and *me*, and all who see the great issue through the agony and gloom of the cross. See Heb. 12: 2. The burden that lay on Christ taxed even Omnipotence: the whole world's sin was crushing His body and soul. But the promise of His Father, and the great and eternal outcome of His incarnation sustained Him. The same promise, the same hope, the same glory are ours. Rom. 8: 17, 18.

"All the fullness of the Godhead dwelleth bodily in Jesus;" and He is "God's unspeakable gift" to us poor sinners. Col. 2: 9. 2 Cor. 9: 15. You are co-workers with God, and you have all the resources of Deity to depend upon. Write Heb. 13: 5, 6, upon your snowy banner, and go forth on your noble mission, in the confidence and joy of Ps. 71: 16. Let Ps. 62: 5 always ring in your heart and sing in your life; and never lose sight of Acts 9: 16, and 20: 24. Let everybody read the name of Jesus on your foreheads, and see the glory of Heaven in all your ways. This is the true Christian life.

I have seen great sinners, murderers, fornicators, thieves, drunkards, blasphemers, infidels, but I have not yet met one that was so utterly dead, that prayer for his salvation was out of place. God has a large heart, and it is all pulsating in Christ, and every drop of blood shed on Golgotha has infinite efficacy, and can cleanse from *all* sin, but one, and this one sin does not exhaust the provision of the atonement, but it kills the soul itself in all its Godward aspiration and capacity. God alone knows when that petrified stage is reached. Our comprehension of the soul's possibility of salvation is too shallow to pronounce infallibly in such an awful case. Treat everybody, even the vilest and most Satanic, as if there was still a spark left, that may be kindled into life eternal.

I was once speechless, but not now, "Bless the Lord, O my soul; and all that is within me, bless His holy name." Ps. 103: 1. I am not near so good as you suppose, "I am less than the least of all saints." Eph. 3: 8 Grace! Grace! Superabounding grace! This is all my glory and all my hope. Be holy. *Live for Jesus.* Bury yourself in Mark 11: 23, 24, and Eph. 6: 18, 19.

Union Deposit, Pa.

HOME AGAIN.

BY O. S. YOUNT.

"What man of you, having a hundred sheep, if he lose one of them, doth he not leave the ninety and nine in the wilderness and go after that which was lost, until he find it?" Luke 15: 4.

A SHEEP has left the fold; it has gone astray, and is lost in the wilderness. The shepherd goes after it; he hunts over the mountains and in the ravines. When almost discouraged and ready to abandon his search, he finds it. Then he rejoices over it; brings it home and calls his friends and neighbors in. He tells them to rejoice with him, "for I have found that which was lost." He rejoices more over the lost sheep than he does over the ninety and nine safe in the fold. So will our Heavenly Father rejoice more over one sinner's return than all the ninety and nine just persons. It is not the will of the Lord that one of us should perish. He is not like the elder brother, who got angry because his father made a feast for his lost son. He said, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment. . . . But as soon as this thy son was come . . . thou hast killed for him the fatted calf."

How many of us show our great displeasure when a wandering prodigal comes home! We ought to rejoice, as there is joy in heaven in presence of the Lord and among the angels. We ought to go out and help search for such persons and bring them to Christ. Christ did not remain far off in heaven, but came down here to save us, and search for those that were lost. I was lost but, thank the Lord, I have been found, and am now ready to help other prodigals to return home.

We must seek after the lost ones *diligently*, till we find them, and tell them where they are, out in this dark and sinful world. We must show them the way, and how they may find Christ.

WHAT THINK YE OF CHRIST?

BY A. HUTCHISON.

1. WE will look at him as the shepherds did. The angel said unto them: "And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." Luke 2: 12. Looking at him from this standpoint, everybody views him with admiration, and, of course, thinks well of him. Yes, we all love to gaze upon him thus, and admire him as the infant redeemer of the world, and feel like giving him homage as our Deliverer and Savior.

2. We behold him as he approaches a city called Nain. As we thus view him, our anxieties are wrought up to a very high tension. We observe him as he meets a funeral procession near the gate of the city. This procession is carrying to the cemetery "a young man who is the only son of his mother, and she was a widow. And much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still." It would seem to us by this time that this stranger is acting very strangely indeed, to step in and intercept the advance of a procession like this. And we would be about ready to pass a criticism upon his conduct. But behold, he says unto the dead man, "I say unto thee, Arise. And he that was dead sat up and began to speak. And he delivered him to his mother." If we were to witness all this, we would be impressed as those were who were really eye-witnesses. The record says, "And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us, and that God hath visited the people." And surely, by this time all are ready to think and speak well of him, for we further read, "And this rumor of him went forth throughout all Judæa, and throughout all the regions round about." And doubtless all are ready to extol him to the highest point possible. Read Luke 7.

3. We now behold him in the Garden of Gethsemane. When he went out to the garden, his disciples followed him. "And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Luke 22: 40–44. And when we realize that all this suffering was for us, we cannot do otherwise than think well of and adore him for the great sacrifice which he has made for us.

4. We behold him next with a scarlet robe placed on his body, and a crown of thorns upon his head. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head." Matt. 27: 27–30. After beholding all these sufferings, and feeling that it was all endured for you, "what think ye of Christ?"

5. We here behold him on the cross: "And he bearing his cross went forth into a place called the place of a skull," etc., where they crucified him, and gave him vinegar to drink. "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." See John 19.

6. We lastly behold him washing his disciples' feet. And what do you think of him now as a leader? The Lord says, "Behold, I have given him for a witness to the people, a leader and commander to the people." Isa. 55: 4. Now it is here stated that he is both a leader and commander. And we cannot deny that he did lead the way in washing the feet of his disciples. He plainly stated to the disciples at that time that he had "given them an example." He also stated that he had given it that they should do to one another as he had done to them. And he gave them a glorious promise at the time that he instituted and celebrated the feet-washing, the supper and the Communion. He said to them, "If ye know these things, happy are ye if ye do them." John 13: 17. What think ye of him now, since he promises happiness to those who will obey? Can we expect the blessing if we fail to comply with the conditions upon which it is promised?

A TRIPLE TRIO, OR SALVATION OUTLINED.

BY C. E. ARNOLD.

I. PARTIES.
1. A just and merciful God.
2. A sinless Redeemer.
3. Sinful man.

II. PARTS PERFORMED.

1. The *atonement* on the part of the Redeemer. God must require a penalty for sin in order to satisfy the eternal principle of justice and retain his character as a *just* God. This penalty Jesus paid in his death. "So Christ was once offered to bear the sins of many." Heb. 9: 28. "And he is the propitiation for our sins." 1 John 2: 2.

2. *Grace* on the part of God. This favor is shown by God in his accepting the penalty by *substitution*, instead of requiring every man to suffer the just consequences of his own sins. This kindness was prompted by God's love, and amounts in itself to a gift. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2: 8.

3. *Faith* on the part of man. (*a*) Necessary in order to please God: "Without faith it is impossible to please him." Heb. 11: 6. (*b*) Necessary to secure the grace of God: "For by grace are ye saved through faith." Eph. 2: 8. (*c*) Must be in the name of Jesus: "For there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. (*d*)

Must be accompanied by works: "For as the body without the spirit is dead, so faith without works is dead also." James 2: 26.

III. RESULTS.

1. God's *justice* is satisfied.
2. God's *mercy* is exercised.
3. Man is saved.

How to harmonize God's mercy with his justice in the treatment of fallen man was a problem in divine economy. God's plan of grace and redemption was arranged with reference to this twofold end: "That he might be just and the justifier of him which believeth in Jesus" Rom. 3: 26. This is beautifully and grandly accomplished. What a grand conception is this great redemptive plan, grounded in the love and favor of God, legally accomplished through the shed blood of his Son, and made available to man through a living faith! Let us contemplate it more.

McPherson, Kans.

FRAGMENTARY GATHERINGS.

BY J. E. YOUNG.

Jesus' Lesson on Economy.—Number Two.

"Gather up the fragments that remain, that nothing be lost."—John 6: 12.

FRAGMENTS are the small parts or little things which, when combined, make up the whole of life or anything else.

Little opportunities are frequently lost. (I carry in my heart to-day a little message which I should have delivered in one of the prayer meetings at Mt. Morris twelve years ago.) An opportunity neglected never returns. A similar one may come, but the first is gone forever. Many people wait for a great opportunity, while the little ones improved may accomplish the greater good Paul at Athens on Mars' Hill had a great opportunity; he improved it, too; but we do not learn time church established there. While at Philippi he had several little opportunities; he did not lose them, and a powerful church was begun.

Then there are fragments of influence. The influence of each of us, detached from all around us, would scarcely be felt. But when it is combined it is a power for good or for ill. The little snowflake might say it has no influence, and it has but little when alone, but, combined with all the rest, it covers the earth with a mantle of white and stops the ponderous train. The raindrop might speak in a similar way.

Is it not true that the reason many congregations do not prosper is because the members have detached their influence instead of combining it? Christendom at large is wonderfully detached, and the world is taking advantage of it.

Fragmentary giving should not be forgotten. The Master's praise to the widow and his reproof to the rich show that the motive forms a large element in giving. Large institutions in this world are very prosperous because of their fragmentary support. Our postal system is one; street railways, another; and if we would have a fragment for the church each time we visit her, as we have for our postal system, etc., she would never go begging. The one penny a week would do wonders. Some say they will wait until they can give creditably. To whom did the Master give the credit, the one who gave much, or the one who gave little?

Then there are fragmentary deeds, or little deeds. Some say they will wait until they can do something worth notice; they will not try to pray until they can make a pretty prayer; or talk until they can talk nearly like some other brother or sister; or teach in Sunday school until they can do nearly like some other one. Oh, take care of the fragments of society, of opportunity, of influence, of giving, of good deeds, of time, etc., that nothing be lost.

Beatrice, Nebr.

A WARNING TO PARENTS.

BY J. H. MILLER.

HOW MANY parents can at the close of life say, We have fully discharged our duty towards our children? Paul would have us understand, that we should not provoke our children to wrath, but bring them up in the nurture and admonition of the Lord. And again, "Fathers, provoke not your children to anger, lest they be discouraged."

The bringing up of children properly, is one of the great duties resting upon parents at the present time, much more so than in former years. There are so many inducements held out to draw them away. God spake kindly concerning Abraham, "Shall I hide from Abraham that thing which I do—for I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment."

The Lord was anxious that Abraham should "command his children and his household." By so doing he would induce them to keep the way of the Lord. Gen. 18: 17–19. Let us hear God's warning voice to his ancient Israel, "Hear, O Israel, The Lord our God is one God, and thou shalt love the Lord thy God, with all thine heart, and with all thy soul and with thy might; and these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." Deut 6: 4–7.

Under the law, God was very careful to teach the Israelitish parents how to raise their children. They were to speak to them in the house concerning the law, and how they should love God with all their heart. "In thine house" is a good place to speak to the little ones, by reading a portion of Scripture, singing a spiritual song, then bowing around the family altar, and invoking God's choicest blessing upon the children.

I was forcibly impressed with the need of more training for the young mind some years ago, as I was away from home, holding a series of meetings. One evening, as I was about ready to go to church, a brother came in great haste with a message like this: "Brother ——— wants you to come at once and see his dying daughter."

I could not go just then, as I had no other minister to fill the appointment, but said I would come over the next day. So, the next morning, I hastened away to see the young lady. When I arrived, I asked the father what was desired. He could not tell, but said the daughter wanted to see me. I came to the bedside and said to her (she had consumption), "What do you wish me to do for you, Etta?" She could only speak a few words in a whisper. Her eyes were filled with tears, but she could not then speak. I asked if she wanted me to sing for her. She assented by a nod. I then asked her, "Do you want me to pray for you?" Another nod of the head. I then asked her if she desired to unite with the church? With an anxious look she whispered, "Yes."

I then had a season of prayer, and arranged to baptize her the next day. There was no water closer than ten miles. I asked her father if he knew that his daughter wished to join the church? "No, but I knew something was pressing upon her mind for days," said he. "Why did you not speak to her before she came down so low?" I asked. "Oh, I was too timid. I would not do so again; I did wrong," said he.

How careless some parents are in not speaking to their children, while in good health, about doing something for their soul, and especially before they get so low. I am satisfied those children were not taught their duty to their God.

After I held a conversation with the parents about baptizing their daughter, they at first thought it could not be done, saying that she was too low. I told them, "With God all things are possible." The daughter said she could stand it, and I told them I would baptize her if they would allow me to do so. They consented.

The next day, at twelve o'clock, was the appointed time. A water tank, two miles away, was to be brought. I went home, twelve miles away, and returned the next day. When I came nothing was prepared, but some neighbors were there. I inquired, "How is Etta this morning?" "O just alive; this morning at seven o'clock we gave the alarm; the neighbors came, expecting her to die and so we made no arrangements." By ten o'clock she had rallied so that she gained consciousness. I spoke to her; I asked her if she still felt as though she were able to be immersed?" "Oh yes," came the reply in a faint whisper. I ordered the tank brought. By three P. M. we had enough water to baptize her. This was in March, and the well water was nearly as cold as ice. We carried her out more like a corpse than a living being. I went in the tank with her, so we had "much water." She was baptized with only a slight struggle.

This was done in a neighborhood where people did not believe in immersion,—only in sprinkling and pouring. Some of the spectators said I would kill her; others that she would stand it, as her faith was so strong. One-half hour after baptism she spoke loud enough to be heard over the room. I shall never forget that angelic form and expression upon her countenance. She lived twenty-six hours, and while sitting upon a rocking chair, her spirit quietly took its flight to the Elysian fields of glory.

Oh, let me address you, my dear fathers and mothers; teach your children the need of a Savior, and do not wait until they come to a dying bed, then act as unwisely as some have done. Do not be so unmindful of your duty as to never say one word to them about getting ready to cross the chilly waters of death. Do not let them die outside of the church and enter the "great beyond" without a promise to live eternally happy.

Goshen, Ind.

OUR RELATION TO THE GOVERNMENT.

(*Concluded from first page.*)

at least we should use the power that is thus delegated to us in the election of such men to office as would be most favorable to interpreting and executing the laws in such a way as would give us the religious freedom and quietness and peace that we desire. These are privileges that have been set before us and in the using of them we must use the wisdom of the serpent and the harmlessness of the dove.

As to the exactions made upon us by the government, there are none that we cannot comply with if the law is fairly interpreted. We can and should be loyal to our government in laboring for its promotion and best interest, and as to going to war, we are exempted because of our avowed conscientious principles. There is much more that could be said on our relation to the government, but we have not the time or space to do so now.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kans.
D. L. MILLER, Treasurer, Mt. Morris, Ill.
GALEN B. ROYER, Secretary, Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio
S. BOOK, Secretary and Treasurer, Dayton, Ohio

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOOK, Dayton, Ohio

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

No man can do right until he ceases to do evil.

DON'T sing hymns in minor when you want feelings in major.

THE church has its sleepers and its pillars. Which do you prefer to be?

IT is one thing to tell people how to walk, but far better to *show* them how.

SEE to it that the one sitting near you in church has a book to sing out of.

A WELL-LIGHTED, well-ventilated room counts much in making evening services good.

WHEN you nod assent to something the preacher is saying, always do it with your eyes open.

THE road to heaven is plain enough for any man who is in real earnest about finding the way.

IF the soul could eat corn and wheat, we would be more justified in keeping our cribs and garners full.

DON'T pray too long prayers in public and too short prayers at home in private, if you want to help the series of meetings.

IF you will send the MESSENGER into an unconverted family for one year, that means fifty sermons during the year, rain or shine.

MANY do not join the church because, they say, they might not hold out. The fact is they've never done anything else than hold out. They need to begin holding in.

IN the missionary line there is yet a great work in our own country to be done. In the United States there are said to be 32,000,000 of people who do not attend church.

THERE is in the United States one preacher to each 800 persons. If everybody attended meeting, and the people fairly divided, each minister would have a large congregation to address.

THE *Ram's Horn* says, "The devil fights hard to keep a good man from getting on his knees." Yes, and he succeeds in most of the churches, for he has them to sit still while the preacher does the praying.

THE LAST COMMAND.

BY N. R. BAKER.

"GO"

THEN why so idly stand,
In the face of this command,
The last he ever gave
Downfallen man to save?

"YE"

He speaks to every one;
Oh, may his will be done,
And each be willing quite
To help dispel the night,
And bring the world to light!

"INTO ALL THE WORLD,"

O'er Afric's arid sands,
O'er Asia's fertile lands,
O'er Red Men's native wilds,
And o'er the countless isles
That dot the rolling sea
He calleth you and me.

"AND PREACH"

Not merely place within the reach,
But read, explain, expound to each.

"THE GOSPEL."

For that alone dispels the gloom,
And for enlightenment makes room,
And marks out paths of usefulness,
And leads through meads of truthfulness,
And comfort gives, and grace renews,
And soul with hope of life imbues,
And helps the fallen one to rise,
And drives the dark from heathen skies,
Inspires all hearts with faith and love
For him who lives and reigns above.

Oh, grant us wisdom, Lord, each day
To preach the Word without delay
To all the world, to every race,
In every tongue, in every place,
And double every effort true
To carry all thy precepts through,
And then we'll praise, from every land
And bless thee for thy *Last Command*.

Chesterfield C. H., S. C.

MISSION RECEIPTS FOR DECEMBER, 1893

☞ Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary *immediately*, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

HOME AND EUROPEAN FUND.

Pennsylvania — Summit church, $6 73; unknown, $1; Myersdale church, $14 81; Yellow Creek church, $9.25; Huntsdale Sunday school, $7.47; John S. Hershberger, Everett, $2; H. E. B., Gettysburg, $1; Mrs M D. Barndollar, Everett, $5; Mrs. Margret Calhoun, Everett, $10; Samuel Hoffman, Scalp Level, $10; John Bennett, Artemas, $3.25; Fairview Sunday school, $3.15; Jacob Guyer, Loysburg, $2 50; sister Miller, Greencastle, 50 cents; total, $76.66.

Indiana —David Wance, Hagerstown, 50 cents; Thanksgiving, Idaville, 24 cents; Lydia Shuman, Bath, $5; Nettle Creek church, $12 80; Thanksgiving Social, near South Bend, $4 40; a brother and sister, Salem City, $5; White Head church, $6.78; Stony Creek church, $1.50; Bethany church, $18 52; Elkhart Valley, $6 25; Noah and Eunice Early, South Bend, $5; Jacob Michel and wife, Salem City, $3; Mattie Mathue, Sulphur Springs, 50 cents; total, $69.49.

Illinois.—S. J. Thompson, Mt. Morris, 25 cents; Michael Neher, Virden, $5; Cerro Gordo church, $2.75; Amanda Harris, Mt. Morris, 25 cents; Panther Creek church, $4; Joe Price, Mt. Morris, $3; a sister, Mt. Morris, $25; total, 40.25.

Iowa.—English River church, $11 25; English River Sunday school, 97 cents; E. Henry, Derby, $2 65; Cedar Rapids church, $2 50; M. Snyder, Hawarden, $2.15; Panther Creek church, $5; Mrs. D. M. Baughman, Pulaski, 50 cents; Mrs. Mary Wilson, Belle Plain, $5; M. A. Young, Prairie City, $1; a brother, Yale, $5; Eliza A. Seabrook, Wellman, 50 cents; total, $36 52

Ohio—Mrs. J. S. Lawrence, Columbus, 25 cents; Eliza Horne, Roseville, $1; Elijah Horne, Roseville, $1; Q E. Horne, Roseville, $1; Upper Stillwater church, $7.60; Geo. Funderburg, North Hampton, $1; Anna Gaver, Ragersville, $1; Edward Shepfer, Ragersville, $1; Lick Creek church, $5; Peter Neff, of Sugar Creek church, $2; Lower Miami church, $5 50; total, $26 35

West Virginia.—German Settlement church, $11.77; Greenland church, $3 75; Pugh & Wolford, Augusta, $2.50; May M. Williams, Frankford, $1.75; F. C. Cunningham, Bunker Hill, $3; total, $22.77.

Nebraska.—Weeping Water church, $12; Susan Rothrock, Carlisle, 65 cents; South Beatrice church, 48 cents; Susan Rothrock, Carlisle, $7.55; total, $20 68.

Maryland.—J. E. Gnagey, Accident, $10; a sister, $5; two sisters, Hagerstown, $2; a sister, Baltimore, $1; total, $18.

Missouri.—A brother, Centerview, $5; Smith Fork church, $6 49; Mineral Creek church, $2; total, $13 49.

Kansas.—From brother and sister, G. M., $10; Wade's Branch church, 50 cents; Mary R Mohler, Clyde, 50 cents; Mrs. A. Wright, Kiowa, $1.50; total, $12 50.

Minnesota —A brother, Winona, $10; total, $10.

Virginia.—Mrs. Sarah Muse, $2; Beaver Creek church, $7.10; total, $9.10.

Arizona.—Franklin and Fannie Davison, Prescott, $3; J. M. Vanhorn and family, Glen Dell, $5; total, $8.

Louisiana.—J. S. Peebler and wife, Jennings, $5; total, $5.

Florida.—Kenka church, $5; total, $5.

Oregon.—Coquille Valley church, $5; total, $5.

Total	$378.81
Interest from Endowment Notes	38.75
Interest from loans of Endowment Fund	184 75
Total for this Fund	$602.31

INDIA MISSION DEPARTMENT.

Missouri.—A brother, $7; total, $7.

Ohio.—Unknown, 50 cents; Maumee church, $6.05; total, $6.55.

Maryland.—A sister, of Sam's Creek church, $5; total, $5.

Pennsylvania.—Ephrata Sunday school $1.75; total, $1 75

Washington, D. C.—Some members, $1.45; Washington City Gospel Mission school, 26 cents; total, $1.71.

Indiana.—Nettle Creek church, $1.50; total, $1.50.

Illinois. — Children's Mission, Chicago, $1; total, $1.

Virginia.—A brother, Maurertown, $1; total, $1.

SUMMARY.

Home and European Fund	$602 31
India Mission	25.51
Total receipts for December, 1893	627.82
Total receipts for December, 1892	689.27
Decrease	$ 41.45

GALEN B. ROYER, Sec.

FOR a time the territory west of the Mississippi was under Roman Catholic rule, and not till about ninety years ago was a Protestant permitted to own one foot of land in any part of the country named. This shows what the Catholics would do if they could. At the present time much the greater portion of the land is owned by those opposed to Catholic rule, and the change has proven a blessing to the nation.

FROM THE FIELD

"Go, work in my vineyard."

Report of the Boys and Girls' Bible School, Fourth Quarter, 1893.

RECEIPTS

Balance for last quarter, $5.48; little folks of Eel River church, West House, Ind, through Emanuel Leckrone, $2 28; Mary E. Leedy, Larwill, Ind., $1; South Waterloo Sunday school, through Maggie O. Miller, $10; Purchase Line church, Pa, through Amanda C. Phillips, 30 cents; Lick Creek Sunday school, Bryan, Ohio, through Jacob Brown, $3.27; John E. Gnagey, Accident, Md., $2; Mrs. J. B. Bluebaugh, Robins, Iowa, $1; Melrose Center Sunday school, Grundy Co., Iowa, through G. A. Moore, superintendent, $10 58; sister Annie R Roop, Linwood, Md., $3; Eliza A. Freet, Altoona, Pa., $1; Josiah Bueghly, Accident, Md., $1; George W. Kaetzel, Gapland, Md., $1; Antietam church, Pa, through J. F. Oller, $10; James R Gish and wife, Stuttgart, Ark., to purchase Testaments for school, $10; interest, $2 62; from scholars, $9 32; total, $73.85

EXPENDITURES.

Advertising and printing (meetings, removal notices, etc.), $8 68; furniture and fixtures for school, $11.17; clothing and shoes, $6 50; rent, $21; medicine and doctor, $5; taking scholars to love-feast at Woodberry, $1; Bibles, $1.25; fuel and light, $7; labor, $1; Testaments (donated by James R Gish), $10; treating scholars to oranges, $1 25, total, $73 85 JAMES T. QUINLAN, Supt,

Baltimore, Md, 12 West Camden Street.

From McPherson, Kans.

ONE year has passed since husband and I traveled in Ohio, visiting churches and friends. During that time husband preached at various places. Many changes have taken place in that short time. I think of the many with whom we became acquainted. Some are in the church, working as valiant soldiers. Some are very young, but to all I say, "Work on; your prize is at the end and your reward is in heaven" Others were influenced by the convicting power of the Holy Spirit, to come into the fold of Christ. I will ask all such, What have you done for the Master? We are taught "to grow in grace and in the knowledge of our Lord and Savior." What advancement have you made in that direction? Have you been improving the talent God has given you, that, when he comes to reckon with you, he may find you have gained other talents? Others we found, who became deeply convicted of sin and were almost persuaded to follow Christ, yet they would not yield to the gentle wooings of the Spirit We pity such and plead with them not to turn away from that gentle pleading voice, which says, "Come unto me all ye that labor and are heavy laden and I will give you rest"

Others we saw, who were careless and unconcerned. The preached Word had no effect, but they would only scoff at the Word and at God's children. For such we have great concern, and can only pray that God will send deep conviction to their hearts, that they, too, may be saved.

A few we met who were once with us, but have turned away to the pleasures of this world. Oh! I would say, What are your hopes beyond this life? You are advancing in years and have but a short journey to make. Then consider your way and retrace your steps, as the wages of sin is death. Come back to a pleading Savior who is ever ready, with outstretched arms, to receive you if you will but come.

We remember the afflicted ones. Our heart yearns for them. We paid them special visits, and now learn that they are still enduring affliction. The tear starts as we think of them in their afflicted condition. We pray for them that they may have the comforting Spirit with them in their sick-room as well as elsewhere. Do not be discouraged, "For our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory."

We have now moved from Centre View, Mo., to McPherson, Kans, where we received a hearty welcome. The reason for changing our location is, that husband wishes to devote his whole time to the ministry, which leaves me alone, as the children are all from home. Two are married, and one is attending school at this place. Here I can have better church privileges when husband is away.

This year I have not yet been permitted to travel with him. He is at present in the Newton church, at an out-post near Walton, Kans, preaching.

A sad occurrence took place here on College Place One of the students rooming at Prof. Harnly's, took sick with pneumonia and died on the morning of Dec. 21. His parents, who live eight miles in the country, were summoned. They with the help of a physician, could not save him. I helped to care for him during the last few days and found him to be a patient sufferer and one who had embraced religion in his early youth. He was one of the brightest students, one of unsurpassed moral character and unusual intellectual promise. The funeral services took place in the College Chapel, and burial in the cemetery near by. AMANDA WITMORE

McPherson, Kans, Dec 28

To the Churches of Sweden and Denmark.

CONSCIOUS of having neglected to write you, I can only say that I have been very busy since I came to this country.

Our churches, here in America, are very prosperous. Many souls are turning from the way of darkness to the way of righteousness It sometimes may cost self-denial and even some of the goods of this world, yet it is for the best In death we have no use for this world, neither for the things which are in it. Let us, therefore, be happy in our condition and calling in which God has placed us, being patient in our trials and tribulations, for there is a great recompense.

As this is Christmas, I shall have a few words to say with reference to it. Our way of celebrating Christmas here is not just like it is at home. Of course, it is just according to the condition, as well as the different classes of people.

Much distress is found everywhere, and in America thousands of people are suffering, owing to their financial difficulty, and also on account of their spiritual condition. So we find that, as long as we abide in the home of our physical body, we are and shall be surrounded by all these earthly things, for they belong to the earth, and will pass away. But you, whose desire is to live for God, have something better to live for, though we sometimes may find ourselves weak and poor in our Christian life. This does not mean that we should give up our faith and trust, which we have in God, but that we should gradually improve by getting nearer and nearer unto him, for we can not live too much for Christ, or get too much like him. While we are preparing ourselves for the eternal home, let us remember that our work is all in vain, unless we persevere faithfully and steadfastly until the end.

While you are few in number, it would be good for you to do all the good you can, in pushing forward the work of the church and building up the cause of Christ.

You are all young, compared with the church in America. It would be well for you to have some of our old and experienced brethren amongst you. As some of you probably know, it was decided in our Annual Meeting two years ago that one of our brethren should visit you once every three years. The Lord willing, one of the brethren will come over to you next year, to stay some time with you, help along with the work, and to build up the cause of the Master, which will be very much appreciated.

Our American members are taking much interest in our Scandinavian Mission Work as well as the welfare of the church; so we ourselves must try to do as good as we know how. Of course, we can not all be preachers or missionaries, but we can all testify not only with our words, but also with our lives, to the truth of God's Word, and be thoroughly acquainted with it, that we may know how to answer every man and be able to defend our own faith and doctrine, which is from God.

Now then, my dear brethren and sisters, I have been trying to point you to some of the important principles of our Christian life. Let us all try to reach forward for something better and higher, in order that we may obtain more of the nature of Christ. J. W. JOHNSON.

Mt. Morris, Ill.

A Sad Accident.

ON New Year's Day Bro. A. W. Cosner, in company with a neighbor boy and his son, started to his brother's. He was accidentally shot by his son, and died from the effects of the wound, inside of fifteen minutes. Bro. Cosner leaves a widow, (a sister) and eight children to mourn his sudden and untimely death. His remains were to-day interred in the burying ground near the Alleghany church, surrounded by a large concourse of relatives and friends from far and near. The sad affair caused a shock over the entire community. The bereft family have the sympathy of the neighborhood. May God's blessing be upon them! We heard yesterday that sister Leatherman, of Keyser, W. Va., met with a like fate; all by the careless handling of firearms.

RAPHAEL BAKER.

Mount Storm, Grant Co., W. Va, Jan. 3.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ "The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

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L. W. Tester, Enoch Eby, Daniel Hays.

☞Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

☞Always remit to the office from which you order your goods, no matter from where you receive them.

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Mount Morris, Ill., . . January 23, 1894

BRO. WM. B. SELL, formerly of Geuda Springs, Kans., may now be addressed at Grenola, Elk Co., same State.

BRO. W. R. MILLER is now in the midst of another series of meetings in Chicago, with one application for baptism, and a good interest in the services.

BRO. SAMUEL MURRAY was able to attend services in the Chapel last Sunday, both morning and evening, for the first time in nearly three months. He is slowly improving in health.

ONE of our readers desires to know, when the division between the Greek and Latin churches took place. He will find that question answered in Bro. Miller's letter in the last issue of the MESSENGER.

SIXTEEN members attended the recent love-feast in Ar'zona There were four ministers present. The number is small, but the start is a good one, and we hope to see the cause prosper in that lonely part of the great West.

BRO. P. S. MILLER, of Roanoke, Va., writes us that about fifty united with the church during the two series of meetings recently held by him in Franklin County, that State. His letter will be published next week.

BRO. J. H. LARKINS and wife are spending the winter at Beebe, Ark. Sister Larkins' health is much improved. They are anxious to receive tracts and copies of the MESSENGER for free distribution. When you have read your papers send them to Bro. Larkins.

WE cannot tell what a day or two may bring forth, but at the time of this writing, Wednesday, Jan. 17, we are favored with weather as pleasant as that usually enjoyed in April. For the last six weeks we have experienced the most delightful winter weather we have ever seen in Northern Illinois. And while it may not be the best for health, it certainly is a favor to the millions of poor that may be found in all parts of the land.

BRO. D. E. Price was in Rockford, Ill., over last Sunday, where he held three meetings. At present there are eight members in the city. Arrangements have been made to have preaching there every second Sunday in each month.

SOME of our readers wish to know whether the first day of the week, or Sunday, was kept sacred as a day of worship before any of the Popes decreed that the Sabbath should be changed from Saturday to Sunday. They will find that question answered in one of the editorials in this issue.

IN reply to those who are making inquiry about the Sunday-school song book that the Annual Meeting authorized to be published, we wish to say, that the work is now in the hands of the Compiling Committee, and we hope to have the book ready for delivery sometime during the coming spring.

ANY person who will think for but one minute, cannot help seeing the necessity of the reports from the churches being very short. In the last issue we gave 49 of these reports on two and a half pages. This shows the great advantage of communications being short and to the point, otherwise not half of the amount of news could be given in the paper.

THE Brethren's Tract Work at Dayton, Ohio, sent some tracts on Trine Immersion to a Baptist minister in North Carolina. We received a letter from him a short time ago, stating that the reading of the tracts had convinced him that trine immersion was the apostolic mode, and that he had given up his single immersion and adopted the original mode.

THE *Signs of the Times*, Oakland, Cal., recently published that "the Trustees of the Dunkard Church" in Prattsville, Mich., had united with the Seventh Day Adventists, and had also turned the meetinghouse over to their use." This is a mistake Our Brethren did nothing of the kind. Proof to the contrary will be published among the correspondence next week.

ONE of our brethren wishes to know whether some congregations have a right to send four and five delegates to a District Meeting. We answer, that they have not. There can be but two at most from any one congregation. See Revised Minutes, page 52, Minutes for 1866, where it says: "These (District Meetings) shall be formed by one or two representatives from each organized church."

BRO. JOSIAH BEEGHLY, of Engle's Mills, Md., writes that for the last fifteen years he has been handing his MESSENGER to the poor to read. That is good. But he does another good thing; he sends one dollar as a donation, for the purpose of having the paper sent to a poor sister during the entire year. We wish a few thousand of our brethren would in this manner help preach the Gospel to the poor.

WRITING from Huntington, Ind., Bro. D. H. Snowberger says: "Our meetings in the Courthouse, conducted by Bro. Noah Fisher, have just closed with ten additions by baptism, one reclaimed, and two more to be baptized. Several others are expected. Better order and attention I never saw. After the first week the people could not all be seated. This is the first protracted effort by the Brethren in this place, and the work has progressed far beyond our expectations. In every city the harvest is certainly ready. God speed the day when a church shall be established in each city!"

How is this for a boy twelve years old? A boy who will do without skates in order to help the poor has a good heart. We hope to hear of this boy later in life, for this is a good start. Here is his letter:

Enclosed please find twenty-five cents (25) to be used either for the Western sufferers or to help send the MESSENGER. I am a boy twelve years old. This money I had saved to buy a pair of skates. But papa and mamma get the MESSENGER and I read about so many people who cannot get it, that I thought I would rather give it to them, than to spend it for skates. JOHN F. LANDIS.

AT a council-meeting in one of the churches in this State, our agent was not present to solicit and receive subscriptions for the MESSENGER. The elder of the church said that would not do; so he appointed an active young brother to call on all the members present and have them subscribe. That elder is anxious for every family in his congregation to read the paper. As a result he has under his care one of the most interesting churches in the West. The church is alive to every good work. We commend his example to others.

A SISTER, who does not give her name, sends the money to pay for the MESSENGER to a poor lady in the West. She had thought that she could spare no more to help the poor, but after reading No. 2 of the MESSENGER, she decided that she would make another effort to help the unfortunate. We glean the following from her letter: "If 'sinners' think they ought to give one-tenth, how much do saints think they ought to give?" Reference is here made to what was said in No. 2 about "sinner" giving ten dollars to help along the mission cause.

A BROTHER writes us that the members of the church where he lives, took it into their heads to raise money and purchase for their minister a much-needed overcoat. He thinks that is much better than finding fault with the preacher. He is right. Our members should not be afraid to help and encourage their ministers. They are mortals like the rest of humanity, and need that others help bear their burdens and cheer them in their work. No one gets a blessing for fault-finding, but for helping the deserving there is a blessing in store for all.

ONE of our readers asks: "Is it right for a minister to be in partnership, in business, with an unbeliever, who, when the minister is away preaching, will keep the place of business open on Sunday, and do business on that day? Some of the outsiders are complaining about it." Certainly it is not right for a minister to be in partnership with an unbeliever who has no respect for the Lord's Day. The minister should demand that the place of business be kept closed on Sunday, and if it is not, he should take steps to immediately dissolve the unfortunate relation.

A SISTER whose husband has left the church writes a long letter concerning her sad condition. Being deprived of her former spiritual companionship in her own family she now looks elsewhere for religious encouragement. It is sad when a wife cannot look to her husband for the companionship that the Christian woman stands so much in need of. She now finds the MESSENGER her great consolation, and prizes it more highly than ever before. Her unfortunate situation demands the exercise of all the religious grace and forbearance that she may be able to command. Trials of this kind call for superior Christian qualities. She should never cease to pray for the return of her husband to the flock, and, by kind treatment and a godly life, may be the means of winning him back to the Master.

One brother sends in $15.00 for the purpose of having the Messenger donated to that many families. This is his way of doing missionary work. In these 15 families are probably 70 persons—quite a fair congregation. To this congregation he proposes to have the Gospel preached during the entire year. That brother is doing a good work. One thousand like him would mean the preaching of the Gospel, rain or shine, every Sunday to over 70,000 persons. Can we not have more of this kind of preaching?

It is to be exceedingly regretted that some of our agents must suffer because the subscribers, who have them order the Messenger, will not pay their subscription. We have before us a letter from one of our old agents, saying, that it becomes necessary for him to decline acting as agent longer for this reason. He cannot afford to send in names for members who desire the paper, and then in the end to pay for these papers out of his own pocket. It is not honorable for any Christian to act in this manner. A debt for a paper is just as honest as any other, and should be duly respected. We hope none of those, who are now reading the Messenger, will permit any of our agents to suffer in the manner stated above. Our agents expect to pay for all the papers they order, and it is the duty of the subscriber to settle with them promptly.

"Is it right," says one of our sisters in a recent letter of inquiry, "to turn from your door a tramp, and give him nothing to eat, when he asks for it, and especially so when one is poor herself in this world's goods?" These are times that try the hearts of the children of men. More than a million of people are out of employment, and in places many are destitute of clothing and food. Those who have, must help those who have not. And yet it is a time when great discretion, as well as charity, must be exercised. While we ought not to turn any one hungry from the door, it would be far better if those who are annoyed with tramps could manage to give them a little work to do, so they can in part earn their food. The Lord never intended that strong men should eat their bread in idleness. He who feeds the hungry, and then gives them work to do is in line with God's plan.

There probably has never been a period, in the history of our country, when there were more idle men than during the present year of grace. There are said to be three million persons out of employment, and a large per cent of these must be fed by the charitably disposed, as they can get no work by which to support themselves and their families. All this means suffering, crime and death. Men who are idle and hungry often become desperate, and not a few will be led into crimes which, under other circumstances, would be avoided. What the end will be we cannot predict, but it certainly becomes those who have plenty and to spare, to give of their substance to help feed the poor. It would be far better to give them both food and work. The Creator designed that every able-bodied man should work as well as eat. Then these distressing times should teach our readers contentment. If most of them are able to make just a reasonable living, they ought not to complain. They should think of the millions who have not bread to eat, only as it is given to them, and then have not even a shelter in which to sleep. Thousands in our large cities sleep on the streets, and in not a few places unoccupied buildings or rooms are thrown open that the homeless men, women and children may have an opportunity of finding a sleeping place on the floor. Surely but few of *our* readers have reason to complain at their lot in life.

WHERE THE EUNUCH WAS BAPTIZED.

Speaking of the place where the eunuch was baptized, Prof. McGarvey, who visited Palestine, some years ago, says:

"The first natural water to which they came,—unless it was a spring on the wayside,—was the brook which flows through the Valley of Elah, the brook which David crossed in going forth to meet Goliath. It is a mountain stream, which goes dry in the summer, but flows with a strong current through the winter and the spring. Such streams always wear out pools here and there, very suitable for baptizing. If the chariot had already crossed this stream when the eunuch requested baptism, there was another in the Philistine plain, now called *Wady el Hasy*, which Robinson, the first to institute any intelligent inquiries on this subject, fixed upon as the place of baptism. It is a perennial stream, and suitable for baptizing at any season of the year.

"It is not at all improbable, however, that the real place of this baptism was one of the many artificial pools with which the country abounded at that time, and the ruins of which are found in every section. The rainless season of seven months, which is experienced there every year, made it necessary, when the country was filled with people and flocks and herds, to make extraordinary provisions of water for stock, and for irrigating the summer crops; and no country was ever so well supplied in this way as Judea."

SUNDAY SCHOOL REPORT.

It seems to us that the Northeastern District of Ohio has done a very wise thing in appointing a secretary to gather statistics of the Sunday school work in the District and make a report of the same at each District Meeting. Sister Lena Wieand was appointed for this purpose. The following, clipped from the minutes of the District Meeting, is her report. It will prove interesting reading:

Report of the Sabbath schools in the Northeastern District of Ohio.

Number of schools in District 28. Eight churches have each two schools; twelve churches have each one school; two churches have no school. Number of schools reported, 21; number of scholars in attendance, 1,490; number of teachers, 146; total average attendance, 1,256; amount collected for general expenses, $239.64; amount expended, $224.25; amount donated for missionary purposes, $80.57. One school was fully organized at council. In three schools the superintendent was chosen by the church and he, with a committee, appointed the other officers and teachers. All other schools were organized at special meetings, and all present taking part in the election.

Officers generally elected: Superintendent, Assistant, Secretary, Treasurer, Choristers and Librarians.

Brethren's *Quarterlies* were used by sixteen schools, two used the Bible, and the remaining four various other publications.

Twelve schools used the *Young Disciple*. "Gospel Hymns" and "Gospel Chimes" were mostly used. Two-thirds of the schools made no effort to commit verses. One school reports 6,588 verses committed. A pocket Bible for 200 verses was the inducement.

No teachers' meetings, but as one superintendent said, "We ought to have." Most schools met expenses by penny collection. We are sorry to report that there are still three schools that teach the infant classes the alphabet and reading instead of Bible lessons. The Zion Hill Sunday school has a better way. The infant class has a separate room. The teacher reads Bible stories to them from a book entitled, "First Steps for Little Feet in Gospel Paths," asks questions on what she has read, and on the previous lesson, has them repeat Bible verses, and teaches them to sing. Add to this the lesson story well told, and you have an ideal recitation for the infant classes.

There are three "evergreen" schools, three are in session nine months, a few only five months, but most of them six months.

Thirty additions were reported, of which twenty-six were Sunday school scholars.

Comments.—An effort should be made to organize Sunday schools in every church, and something should be done to stimulate our ministers to take a more definite and active interest in this work, as most of our accessions are Sunday school scholars. The church should control the organization of our schools as much as possible.

Penny collection recommended, as it teaches the children to contribute to a good cause. Every superintendent should devise some inducement for committing verses.

The infant classes are too much neglected; more "evergreen" schools wanted. We see no reason why we cannot have reports of all our schools. Respectfully submitted by

Lena Wieand,
Corresponding Secretary.

POOR FUND.

Since our last report the following amounts have been received at the Messenger office for the purpose of sending the paper to the poor. We are already sending the paper regularly to about three times as many poor people as this money will pay for. Donations to this fund will be thankfully received and reported.

Louisa Kratz, Iowa,	$ 25
D. G. Hendricks, Pennsylvania,	1 00
Hiram Musselman, Pennsylvania,	40
Wm. Hiner, Virginia,	25
Beaver Creek church, Va.,	50
A sister, Virginia,	50
Mary Shestis, Virginia,	1 00
Joseph Price, Illinois,	1 00
John H. Stager, New Jersey,	40
Barbara Fisher, Ohio,	40
Fanny Fogle, Indiana,	40
Elizabeth Koons, Pennsylvania,	2 00
Franklin Grove church, Ill.,	25 95
Sally Sanger, Iowa,	25
Levi Hoffert, Nebraska,	50
A. H. Syler, Ohio,	1 00
A sister, Maryland,	1 00
Ida Emmert, Illinois,	1 00
Mary Wilson, Iowa,	1 00
W. H. Gitt, Illinois,	80
Levi Harley, Michigan,	15
Daniel Richenbach, Kansas,	1 00
J. H. Stager, New Jersey,	2 00
J. F. Ross, West Virginia,	40
P. Hopwood and wife, Iowa,	1 00
J. W. Bowman, Virginia,	40
Sister O. H. Elliott, Ohio,	1 00
Isaac and May Hart, Ohio,	1 00
Ernest Long, Illinois,	1 50
Isaac Shively, Kansas,	1 00
Sarah M. Langden, Pennsylvania,	1 00
I. W. Martin, Pennsylvania,	1 00
M. J. Ball, Pennsylvania,	1 00
A. D. Stutsman and wife, Illinois,	2 00
G. W. Holloway, Ohio,	50
J. W. Mosier, Kansas,	50
Pine Creek church, Ill.,	4 76
Isaac H. Henricks, Illinois,	1 00
Ellen Studebaker, Wisconsin,	90
J. L. Custer, Iowa,	40
J. F. Oller, Pennsylvania,	2 00
E. P. Trostle, Illinois,	1 60
Mary J. Buckwalter, Indiana,	1 00
A reader of the Messenger,	2 00
Ella Syler, Ohio,	1 00
Jacob Arnold, Illinois,	1 00
Henry Bollinger, Pennsylvania,	50
Sarah E. Kepner, California,	1 00
Samuel Horning, Kansas,	4 75
Mary Windle, Illinois,	2 00
P. A. Moore, California,	3 50
Barbara Kindig, California,	1 00
South Waterloo church, Iowa,	9 00
Mrs. S. C. Keim, Pennsylvania,	1 70
Nannie Roby, Wisconsin,	40
Mrs. Kiziah Pyson, Pennsylvania,	50
David Fultz, Ohio,	1 40
Greene church, Iowa,	10 00
D. W. Miller, Iowa,	50
Mrs. Andrew Emmert, Illinois,	1 00
Ed. M. Cobb, Indiana,	1 00
Rachel Rensberger, Indiana,	10
Allen Ives, Washington,	1 00
David Hevner, West Virginia,	40
A. M. Bayer, Ohio,	1 00
Leah Replogle, Pennsylvania,	1 00
Mariah Runkle, Ohio,	1 00
S. F. Netzley, Illinois,	1 00
A sister, Pennsylvania,	1 00
Mary Reitz and C. Blough, Pennsylvania,	75
W. W. Culp, Pennsylvania,	1 00
Geo. Marchand and wife, Kansas,	5 00
Sol. Kaonel, Indiana,	50
A sister, Missouri,	1 00
James P. Price, Pennsylvania,	40
Mattie Thomas, Iowa,	1 00
C. A. Studebaker, Kansas,	1 00
S. E. Dubbel, Pennsylvania,	1 00
Mrs. A. J. Shrader, Iowa,	50
A brother and sister, Pennsylvania,	50
Josiah Beeghly, Maryland,	1 00
H. S. Sneller, Iowa,	1 00
J. S. Lan, Maryland,	1 00
A. J. Swigart, Pennsylvania,	1 00
Ella Williams, Maryland,	1 00
John F. Landes, Pennsylvania,	25
S. M. Eby, Missouri,	3 00
H. C. N. Coffman, Iowa,	2 00
May A. Lewis, Illinois,	2 00
John Rowland and wife, Maryland,	5 00
Alice Vaniman, Ohio,	1 00
Tina Senseman, Ohio,	1 00
Geo. W. Trone, Illinois,	50
David Clark, West Virginia,	5 00
Nancy Hughes,	25
Emma C. Reitz,	25

WHO CHANGED THE SABBATH?

We are frequently asked, whether it is a fact that the Roman Catholic Church did change the Sabbath from the seventh to the first day of the week? And if so, why do we accept the change, since we repudiate the authority of the Catholic hierarchy?

In reply, we beg to state that the Sabbath in fact has never been changed. The Catholics claim that they made the change, but they did not. There has been a change in the priesthood and that made a change in their law necessary. (Heb. 7: 12) Under the former law (of Moses) the seventh day of the week was set apart as the Sabbath. This was effected by both precept and example. When Christ came and established his church on the earth, this old law, that enjoined the Sabbath as a special day of rest and worship, was taken out of the way. With it went the Sabbath and all the rites and ceremonies of the Law. In its place came a new law, the Gospel. This change brought about a new order of things, and a new and better order of worship. This change of law, and order of worship, gave rise to the first day of the week, or Sunday, as the day of worship, in memory of Christ's resurrection from the dead. It was established by example instead of precept, and has been so observed from the first century to the present time.

The first day of the week, as a special day of worship in the Christian church, was in use centuries before the Roman Catholic hierarchy had an existence. During these centuries, however, some Christians did hold the Jewish Sabbath sacred, and on that day worshiped and rested from all their labors. But in the year A. D. 364, at the council of Laodicea, those representing the Catholics, decided or decreed to make the keeping of Sunday *compulsory*. But as above stated, the keeping of the first day of the week as the special day of Christian worship, was in common use in all parts of Christendom long before this time.

Historically this fact seems to be well established. The *Christian Standard* has collected a number of quotations from D. M. Canright's book, "Seventh Day Adventism Renounced,"* that may be of special interest to our readers. The quotations begin with the year A. D. 400.

"Stepping back once more to about A. D. 400, we reach the great theologian of the early church, St. Augustine. He says: 'The day now known as the Lord's Day, the eighth day, namely, which is also the first day of the week' ('Letters of St. Augustine,' Letter 55, Chapter 13). He says the first day of the week was known as the Lord's Day in his time.

"Fourth century: In A. D. 386, the emperor of Rome decreed as follows: 'On the day of the sun, properly called the Lord's Day by our ancestors, let there be a cessation of lawsuits, business and indictments' (Critical History of Sunday Legislation," page 36). Even the civil law at that early date recognized Sunday as the Lord's Day.

"Going back to the era of Constantine the Great, the first Christian emperor, we reach Eusebius, the father of church history, A. D. 324 He constantly and familiarly uses the term 'Lord's Day' for the first day of the week. One passage: 'They [the Jewish Christians] also observe the Sabbath, and other disciples of the Jews just like them; but, on the other hand, they also celebrate the Lord's Day very much like us, in commemoration of his resurrection' ('Eccl. History,' Book III, chapter 28). Here the Lord's Day is distinguished from the Jewish Sabbath, and is said to be kept on account of the resurrection. This brings us to the era of the early Christian fathers. I quote them as translated in the 'Ante-Nicene Christian Library.'

"A. D. 306, Peter, Bishop of Alexandria in Egypt: 'But the Lord's Day we celebrate as a day of joy, because on it he rose again" (Canon 15).

"Third century, A. D. 270, Anatolius, Bishop of Laodicea, in Asia Minor: "Our regard for the Lord's resurrection, which took place on the Lord's Day, will lead us to celebrate it' (Chapter 10).

"About A. D. 250, the apostolic constitutions: 'On the day of our Lord's resurrection, which is the Lord's Day, meet more diligently" (Book II., section 7).

"A. D. 250, Cyprian, Bishop of Carthage, in Africa: 'The eighth day; that is, the first day after the Sabbath, and the Lord's Day' (Epistle 58, section 4)

"A. D 200, Tertullian, in Africa: 'We solemnize the day after Saturday in contradiction to those who call this day their Sabbath' (Apology, chapter 16).

"'We however, just as we have received, only on the day of the Lord's resurrection, ought to guard not only against kneeling, but every posture and office of solicitude, deferring even our business' (On Prayer, chapter 23).

"Second century, A. D. 194, Clement, of Alexandria, Egypt: 'He, in the fulfillment of the precept, according to the Gospel, keeps the Lord's Day when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord's resurrection in himself' (Book 7, chapter 12).

"A D. 180, Bardesanes, Edessa, Asia: 'On one day, the first of the week, we assemble ourselves together' (Book of the Laws of the Countries).

"A. D. 140, Justin Martyr: 'But Sunday is the day on which we all hold our common assembly, because Jesus Christ, our Savior, on the same day rose from the dead' (Apology, chapter 47).

"A. D. 120, Barnabas: 'We keep the eighth day with joyfulness, the day, also, on which Jesus rose again from the dead' (Chapter 17).

"A. D. 96, St. John on Patmos: 'I was in the Spirit on the Lord's Day.'" (Rev. 1: 10)

To this we may add, that the first day of the week was of special importance in the time of Paul, for he says: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 1 Cor. 16: 1, 2

J. H. M.

* This valuable work is published by Fleming H. Revell Company, 148 & 150 Madison St., Chicago, but it may be ordered from the Messenger office. Price, $1 00

THE WORK OF THE HOLY SPIRIT.

[We have been requested to publish in the Messenger, the short address we delivered on the Work of the Spirit, during the Annual Meeting at Warrensburgh, Mo., in 1890. We copy from the *Daily Educator and Companion*, of May 30, making only a few changes in the diction.—J. H. M.]

It is important that we have a clear understanding of the work of the Holy Spirit.

There are three orders in the universe:

1. The order of Deity, to which belong the Father, Son, and Holy Ghost. This is an order of absolute perfection, and unlimited in power and knowledge.

2. The angelic order, composed of angels working under the direction of the Divine order.

3. Human order, to which belong all human beings.

From the first order we select the Holy Ghost as the subject for our consideration.

There are three dispensations:

1. The dispensation of the Father, extending from the creation to the baptism of Christ.

2. The dispensation of the Son, reaching from the baptism of Christ to the Day of Pentecost.

3 The dispensation of the Holy Spirit, extending from the day of Pentecost to the present.

During all these dispensations the three persons of the Trinity worked together, yet one was set more prominently before the world than the others.

When Christ left the Disciples he told them that he would send the Holy Spirit for the purpose of bringing to their memory all he had taught them. Not one word of the Gospel was written during the life of Christ on earth, but after the Holy Spirit came it inspired and prompted men to write out the record, and had it closed up with the Book of Revelation, and set a seal thereon that no one may add thereto or take therefrom. When completed the New Testament was under the protection of the Divine Power, and has withstood every effort to destroy it. Years ago, in England, the Bibles on every hand were gathered into great piles and burned. As the flames rolled up the skeptics declared that that would wind up the Christian religion and prove the end of the Bible. But on that very spot is to-day a great Bible house that is rolling out a Bible every minute Voltaire, many years ago, prophesied that in one hundred years the Christian religion would be unknown, but I am told that his old publishing house is now turned into a Bible House, and his old residence is crammed full of Bibles from bottom to top. So we see that God takes care of the Book.

The Holy Ghost uses this Word as the means by which to convert the people. In the Word is a divine seed, that contains in it a divine germ, capable of producing a new creature in the image of God. This seed is planted in the heart and grows until a new creature is brought forth. This new creature is begotten by the divine seed thus deposited, and in the change made, from the time this seed begins to grow until the new creature is produced, he passes through the process known as regeneration. Christ, in order to set us a proper example, passed through the same process, though he needed no regeneration. The same process is sometimes called conversion. There is no other way of producing genuine conversion than by a proper use of the Word working in the heart. The Spirit does not only have the Word enter the heart, but warms it up after it is there. Without the use of the Word there can be no genuine conversion, for it takes divine seed to produce a genuine creature The conversion of the Eunuch and Cornelius was perfected in the same manner.

Evangelists should keep this principle carefully in view when they engage in evangelistic work, for it is just as easy to warm up bad seed as that which is good. People sometimes happen to have the wrong kind of seed in their hearts. This seed, when warmed up by the work of the evangelist, may produce the very kind of people

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that we do not want in the church. Hence the importance of getting the pure seed in the heart before warming it up. This Word is the very thing that the Holy Ghost wants placed in the hearts of the people in all parts of the world. In fact the Holy Ghost is behind the Word, pushing it out in all directions.

The first book ever printed on a printing press was the Bible. The same Book is printed in more than two hundred languages, and is more widely circulated than any other book in the world. The Holy Ghost is the unseen power that is behind this grand work. He wants this Word worked into the hearts of the entire world, in order that through its instrumentality the conversion of the world may be effected.

The Spirit also helps you after your conversion, in proportion and to the extent that it can get you to imbibe the Word in your heart and follow it. Our souls should feast on this Word in order that they may be properly influenced by it. In this work the Spirit is earnestly aiding.

All that we know of either the mind of God, Christ, or the Holy Ghost, is in the Bible, hence we should strictly confine ourselves to that record for our knowledge of divine things, and never depend upon an invisible influence or power that would teach us other things.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Pleasant Dale, Ind.—Bro. Tobias Kreider, of Painter Creek, Ohio, gave us a very pleasant visit. He gave us some very impressive thoughts, delivering in all, four sermons.—*H. J. Dilling, Dec. 30.*

Burr Oak, Kans.—This church met in regular quarterly council Dec. 30. All business passed off pleasantly. Bro. Hilary, at a late series of meetings, preached thirteen soul-cheering sermons. He is an able and zealous worker. One sinner was made willing to forsake sin and come to Jesus.—*Emma Hachenberg, Jan. 8.*

Dayton, Ohio.—On Dec. 28 the members of the West Dayton church met in council. The business of the day was disposed of in a brotherly way. Bro. O. P. Hoover was advanced to the second degree of the ministry. May God give him more zeal and more power to do his will and fulfill his important calling!—*Elmer Wombold, Jan. 9.*

Wolf Creek, Ohio.—Bro. D. D. Wine, of Covington, Ohio, came to us on Christmas morning and preached twenty-two sermons full of Gospel truth. The interest grew, the church was encouraged, and sinners were troubled. We hope they will find peace and joy in believing and accepting the truth, so logically and courteously presented. —*Jno. Calvin Bright, New Lebanon, Ohio, Jan. 9.*

Union Church, Ind.—Last night closed a three weeks' series of meetings at this place. Bro. J. C. Murray came to us Dec. 18, and began praching the same evening, continuing until the 28th, when ill health compelled him to return home. On the following day Bro. Alex. Miller came and continued the meetings until Jan. 7. Two precious souls were added to our number, one by baptism and one restored to church fellowship. There was much rejoicing to see mothers, who are to lead innocent children, come to the Savior to learn of him. Bro. Miller was called to anoint an aged brother and a young sister, while with us. The GOSPEL MESSENGER is filled with good and interesting reports from all over the Brotherhood. God bless the good work!—*Laura Appleman, Plymouth, Ind., Jan. 8.*

Tyrone, Pa.—Bro J. B. Brumbaugh commenced a series of meetings Dec 17, and continued until the 24th. Then the writer and others continued until the 31st, when the meetings closed with one applicant for baptism. The writer commenced holding services in a private house at this place in July, it being the first service held there by the Brethren for many years. The few Brethren there now have a good hall rented to hold services in and expect to have preaching every Lord's Day.—*S. S. Gray, Warrior's Mark, Pa., Jan. 9.*

Temple, Ariz.—I left home for Glendale, Dec. 28, for the purpose of attending the council-meeting which took place the next day. All the members had been visited, and found to be in love and union with one another, for which we thank the Lord. The council passed off very pleasantly. In the evening we had services. I addressed a small but attentive audience. On Saturday evening, Dec. 30, we had our love feast. Sixteen of God's dear children communed There were four ministers present.—*P. J. Eisenbise.*

Fishersburgh, Ind.—Eld. Isaac Branson, of the Kilbuck church, commenced a series of meetings at Fishersburgh, Dec. 22, and continued until Dec. 31. Bro. Branson preached each evening while here; also held three day meetings. This was the first series of meetings ever held at this place by the Brethren. The attendance was fair and the interest very good One dear soul came out on the Lord's side and was baptized. Bro. Branson preached earnestly and to the point.—*Kate Smeltzer, Noblesville, Ind, Jan. 7.*

Bethel, Nebr.—Our quarterly council was held Jan. 6 All business was disposed of in brotherly love. Our mission solicitor reported about sixty dollars pledged for the district for the ensuing year. One old brother aged eighty-four years, who had been out of the church for over ten years, was reclaimed some time ago, and is now rejoicing in the better way. We are keeping the Sunday school moving right along through the winter and have just found out that in the winter is really the best time to study the lessons.—*Levi Hoffert, Carleton, Nebr., Jan. 8.*

Salem Church, Pa.—Bro. D. F. Stouffer commenced a series of meetings at the Salem church in the Ridge congregation Dec. 16, continuing until the 26th, preaching thirteen soul-cheering sermons. He would have stayed longer, had he not been called home on account of sickness in his family. As an immediate result two persons were made to walk in newness of life. Others were counting the cost. We had good attendance and attention. Bro. Stouffer labored earnestly and faithfully, and left many good impressions. We all feel sorry that the meetings closed so soon. —*D. W. Hess, Jan. 4.*

Snake Spring, Pa.—Buck Valley, Fulton Co., Pa, may be considered a mission point of the Snake Spring congregation. There were no members living in the Valley until a few years ago, when the Brethren began preaching there. In a short time they baptized about fifteen or sixteen. These Brethren have not had as faithful teaching and as careful oversight, as they should have had, but I think a brighter day is before them. Although few (six in number), they seem to love the church and her doctrine. Some of their neighbors seem to be not far from the kingdom. They talk of building a church-house, which they very much need, and this is a favorable time to build. The lumber can be cut near by, and principally would be furnished by those brethren. I think they should have the encouragement and assistance of all the members in their work.—*John Bennett, Artemas, Pa., Jan. 4.*

Greene, Iowa.—This church met in quarterly council Jan. 6. We decided to hold a series of meetings commencing Jan. 14. The home ministers are to do the preaching. We reorganized our Sunday school last Sunday. The average attendance for last year was about fifty. One has united with the church since last report.—*Etta Flora, Jan. 8.*

Bunker Hill, Ohio.—We began a series of meetings on the evening of Dec. 17, and continued till the evening of the 24th. No one was added to the fold, but good impressions were made. We had preaching on Christmas Day, and also on Thanksgiving Day. We have regular meetings every two weeks on Sunday morning, and every four weeks in the evening. Bro. Josiah Hochstetler is our minister. There is a great deal of sickness at this place, and many have died of black erysipelas. —*Sarah Middaugh, Berlin, Ohio, Jan. 7.*

Odell, Nebr.—The brethren and sisters at this place are few and scattered. They have had no regular preaching for many years. Last spring we baptized a young man who, with the help of others, started a Sunday school in a community where they never had any before. The work has grown and has been appreciated. The house is crowded with earnest hearers. Bro. Shaffer preceded me yesterday. To-day I go to that point, where by the help of the Lord, we will hold forth his Word and claims. Oh for earnest workers!—*J. E. Young.*

Libertyville, Iowa.—Nov. 11 Eld. S. M. Goughenour came to our place and commenced a series of meetings the same evening. He continued till the 20th. He preached some strong sermons, comforting the saints and warning the sinner. One dear young sister came out on the Lord's side and was baptized. We think that if our brother could have continued, there might have been more good done. On the evening of Nov. 24, at our prayer meeting, our dear son and wife made application for membership, and were baptized the following day.—*Abraham Wolf, Jan 7.*

Lyons, Kans.—Here, in Central Kansas, we have also been trying to do some work for the Master. We had a series of meetings at our churchhouse in November, with one addition. The meetings were conducted by our home brethren during the month of December. We had a two weeks' meeting at a schoolhouse, eight miles from our church, with two additions. These meetings were also conducted by our home ministers. We hope there has been seed sown that will germinate and grow in the future. These meetings surely ought to be a source of great benefit to us all.—*Sadie J. Dresher, Jan. 6.*

Esterly, La.—According to arrangements our feast was held in the Esterly church, Dec. 29 and 30. Forty-five members surrounded the tables in commemoration of the ordinance of feet-washing, Lord's Supper and Communion. We had indeed a feast as the one in the upper chamber, as nearly all present were partakers. While we did not have the privilege of enjoying the presence of our dear elder, Bro. Houberger, who is in Alabama in the mission field, we remembered him and wished for his presence. Brethren, the South needs many earnest workers for the Master. Precious souls are famishing for the Bread of Life, and we would assent to the idea, expressed by Bro. Gish, in having a certain fund for the work in the south. Brethren, remember the Esterly church, that is located on the ocean shore of Louisiana, and if you wish to pass the winter, come and spend a pleasant time in the association of the Brethren. Remember us in your prayers! —*S. A. Sutter, Jan. 6.*

Palestine, Ark.—To-day our little band laid away the remains of our dear brother, Jefferson Sloniker. His generous heart and self-sacrificing spirit made him useful here, and hard to give up. Soon some members will move here, which will strengthen our work and our courage.—*A. I. Mow, Jan. 9.*

Safe at Home.—After a joyful visit to Mt. Carroll and Lanark, Ill., I am again amid the pleasures and labors of home. I shall ever cherish happy recollections of those dear people. Brethren and sisters, I can think of you one by one. I thank the Lord for your kindness to me, and for your deep interest in his work. Press onward!—*I. N. H. Beahm, Daleville, Va., Jan. 11*

Oakland, Ohio.—Bro. Geo. L. Studebaker, of Shidler, Ind., commenced a series of meetings at this place on the evening of Dec. 26, which continued to Jan. 8, 1894. The meetings grew in interest and attendance to the close; so much so that it was regretted by all to see the meetings close. Bro. Studebaker preached twenty-two soul-stirring sermons. Eight precious souls made the good confession.—*I. B. Miller, Webster, Ohio.*

Sandy, Ohio.—Bro. Aaron Heestand and wife, of Wooster, Ohio, came recently to visit relatives in this vicinity. Services had been announced at the Reading house for Dec. 30. Bro. Heestand labored very acceptably to the church. He clearly demonstrated to us that he was not ashamed to declare the Gospel of Christ. Though not in good health, yet he labored for us each evening till Jan. 7, when he was called to other fields of labor. A good interest was manifested throughout the meetings.—*Ella Weaver, North Georgetown, Ohio, Jan. 8.*

Mt. Pleasant, Ohio.—By request of the members of the Canton church I began a series of meetings at the Mt. Pleasant meetinghouse on the evening of Dec. 26 and continued until the evening of Jan. 4, 1894. The meetings were quite well attended, and the interest commendable, considering the bad condition of the roads and dark nights. We cannot report any additions to the church, but we were permitted to see some almost ready to start out in the service of their Master. The meetings closed much too soon, but as we were called home to preach a funeral discourse, we could not do otherwise.—*Reuben Shroyer, Pierce, Ohio, Jan. 8.*

Notice to Northeastern Kansas.—The programs for our next Ministerial Meeting are now ready. Any church that has not received any will be supplied on application to the undersigned. The twelfth topic should read, "Best Method," instead of "The Latest." At the close of the program read "Evening Service,—Public Preaching, subject, 'Missionary Work,—Scripture for, Importance of and Who Shall go?' Matt. 28:19." The opening address of fifteen minutes, by J. S. Mohler, is to be followed with four speeches of not more than ten minutes each.—*I. H. Crist, Gardner, Kans.*

Farnhamville, Iowa.—Bro. Moses Dierdorff, of Yale, Iowa, accompanied by Bro. Jacob Fitz, came to the above-named church Jan. 6. Sunday being our regular appointment, Bro. Dierdorff preached for us, and also in the evening. We had expected him to be with us to hold a few meetings, but other business prevented for the present. Bro. J. W. Trostle and our elder were with us at the same time. On Monday we held a council-meeting, to adjust some difficulties in the church. We had an excellent meeting. Everything was settled in a brotherly spirit and, we hope, to the honor and glory of God.—*A. M. White, Jan. 10.*

Middletown Valley, Md.—On the evening of Dec. 9 Bro. W. A. Anthony came to our place and began a series of meetings, preaching, in all, eleven soul-stirring sermons. Though laboring under much disadvantage, the weather being inclement and our elder not able to attend on account of sickness, yet Bro. Anthony had the best of attention, and fairly good attendance. Bro. Anthony tells much in a very short way, and makes friends wherever he goes.—*M. Grossnickle, Ellerton, Md.*

Honey Creek, Ind.—Our series of meetings, at Middletown, is being conducted by Bro. D. F. Hoover. We were expecting Bro. Silas Hoover, from Pennsylvania. One of our ministers, Geo. Painter, is very low with *La Grippe*. He was anointed last Tuesday evening, and had somewhat improved on last evening. We trust the Lord will raise him up. After he was anointed he said he was ready to go, or do whatever the Lord saw best for him.—*Florida J. Etter Green.*

Ridge, Pa.—Bro. D. F. Stouffer, of Benevola, Md., began a series of meetings in the Etter meetinghouse Dec. 19. He preached, in all, thirteen very interesting sermons. The attendance and attention were good. On Christmas it was our happy privilege to see two dear souls accept Jesus in baptism,—husband and wife. Many more were very deeply impressed. Could Bro. Stouffer have remained with us longer, we think there would have been much good accomplished here. Bro. Jacob Snyder, of Waynesborough, preached for us on the evening of Dec. 27. We tried to get some of the adjoining brethren to continue the meetings, but failed in this. Our home members continued the meetings a few evenings, then closed.—*W. M. Foglesonger, Jan. 8.*

Long Hope, N. C.—Since I wrote last we had thirteen additions to the church at Long Hope. Twelve were added by baptism and one reclaimed. On the third Sunday in August brethren A. J. Reed and J. C. Woody came to our place and held meetings one week. As a result four came out on the Lord's side and were baptized. On the fourth Saturday in September I went to Beaver Creek, where I held meetings for two days and nights. Bro. Joseph Tilley and wife live at that point. They live at a distance of about forty miles from Long Hope, but still hold their membership at that place. Eight dear souls came out on the Lord's side and were received as applicants for baptism. On the fifth Sunday in October I went back and baptized them. We have thirty-five members now in the Long Hope church.—*Marion Prather, Creston, N. C., Jan. 7.*

Progress, Colo.—Bro. Z. Henricks has been with us for several weeks, having been called here to preach the funeral of Bro. Snyder. He closed a two weeks' series of meetings last night. The interest and attendance during the meetings was very good, considering the fact that the Methodists were carrying on a revival a few miles distant. One young brother was received by baptism during the meetings, which makes five additions since my last report. We all feel to take courage and strive harder than ever for the upbuilding of the church at this place. Three months ago we had only seven members; now we number sixteen. The opposition once so strong, seems to be slowly giving way before plain Gospel preaching. The first members at this place were baptized five years ago by Bro. J. Witmore, now of McPherson, Kans. Since that time we have seen some dark days. We hope to have Bro. Henricks locate among us ere long. We are in the drouth-stricken region. As the Lord has withheld our temporal blessings, may it be for our spiritual benefit.—*Mina Walker, Jan. 2.*

Virden, Ill.—The series of meetings, conducted in Girard, by Bro. Michael Flory, closed with an excellent sentiment in favor of our doctrine and practice. This is the first series of meetings held there by the Brethren. A series of meetings was conducted at Pleasant Hill, by Bro. C. S. Holsinger. We began some meetings at West Otter Creek on Thanksgiving Day. There was a good interest, and one applicant was received by baptism. The labors of the Brethren are appreciated. —*James Wirt, Jan. 9.*

Beebe, Ark.—I could use many GOSPEL MESSENGERS in spreading the Gospel in the South. After our brethren and sisters are done reading the papers they should send them to me. Let some one in each neighborhood, every few weeks, gather up the papers, after the folks are done reading them, and put them in a package and forward them to my address. If they report the amount of postage, I will willingly pay it, in order to get MESSENGERS for free distribution. The South needs the Gospel.—*J. A. Larkins.*

Wallace, Nebr.—Many times, in our isolated condition, are we made to think how many are enjoying all the religious privileges of the church of their choice, and again we think of the number who only enjoy these blessed seasons from one to half a dozen times a year. We are of the latter, and desire to ask assistance from some able minister or elder. We know there are plenty of churches in the East that could spare two or three of their ministers and still have a sufficient number to preach unto them the Gospel of peace. Our souls are starving for want of some one to help push the work along. Will you not come, or can you not be the means of helping some one else for us? Some of you are able to come and live here, in a peaceful country home, and help us. Here is a great field to accomplish good. We need some brethren who have had experience in church work. We are few in number and much scattered. About twenty-five members are living in this vicinity, and some of them fifty miles apart. Come, oh, come to Nebraska and help us!—*Ingabee S. Jones, Jan. 8.*

Mt. Morris, Ill.—I would like to say a few things through the GOSPEL MESSENGER to my many friends, brethren and sisters, in a number of different States. I have recovered from a very severe spell of sickness. I was able to walk to the Chapel twice yesterday to preaching; distance nearly two blocks. The walk did not tire me much. I enjoyed the preaching very much. Several weeks ago not many, if any, thought that I would ever go to meeting any more; but I thank the good Lord that he has all my life been so good to me. The brethren and sisters, neighbors and friends were so good and kind to us; came by night and day, and administered to our wants both spiritual and temporal. It seems to me that those sweet songs and fervent prayers, and many good blessings pronounced on me, surely had something to do with my recovery. Now I can again meet with them in those heavenly places, where we can worship together. I know I would enjoy meeting with God's children in public worship if I had to be carried to the place of worship. We thank the Lord that the kind acts did not stop when we got better, but people continue coming. I have lived in four different States, and eight different localities, and always found good and kind brethren and sisters, neighbors and friends, but have found no place to excel Mt. Morris in this respect. We, with our heart filled with love and gratitude, thank our brethren and sisters, neighbors and friends for their kindness shown toward us in our affliction. We know that the Lord will bless them for all the good they have done.—*Samuel Murray, Jan. 15.*

Boon River Church, Iowa.—Wm. Albright, of Grundy County, Iowa, came to us Dec. 1, for the purpose of holding a series of meetings, which he continued until the 21st. These meetings were very enjoyable. We feel much built up in the Spirit through his labors. Good seed was sown here though there has not been any visible ingathering. Our quarterly council occurred Dec. 9, at which time we reorganized our Sunday school for the following year. The writer was chosen as Superintendent. Other business came up at this council, which passed off pleasantly.—*Daniel Aschenbrenner, Stilson, Iowa, Jan. 10.*

Six Roads, Pa.:—Saturday, Dec. 9, the Dunning's Creek church met in regular quarterly council. All seemed to manifest a love for the cause. We have meetings here every two weeks. Bro. G. S. Rairigh began a series of meetings Dec. 9, which continued for two weeks. He expounded the Gospel with great earnestness. Two were baptized and others, we think, are counting the cost. Bro. Charles B. Smith, formerly of Kansas, was with us during the meetings. While we were made to rejoice to see sinners return to God, we were made sad by the death of our dear old grandmother, Mary Ann Rogers, who dropped from her chair, dead, Dec. 23. On the morning of her death she got up, dressed herself as usual, and seemingly felt better. In less than an hour her youngest granddaughter found her lying on the floor, dead. Her age was sixty-eight years and ten days.—*Mary E. Rogers, Jan. 7.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Yellow Creek Church, Ill.

We have just closed a very profitable series of meetings at this place. As before announced, Bro. Wm. Eisenbise was booked for a series of meetings to begin Dec. 10, but on account of sickness in his family he could not begin until Dec. 17. He continued until Sunday, Dec. 31. The meetings were well attended by the brethren and sisters and friends, although at times the weather and roads were very unfavorable.

Bro. Eisenbise proved himself to be a very able minister of Christ, and we have all been made to feel that we have been richly fed of the good things for our spiritual life. Although there were no accessions to the church we believe many good impressions were made, and we trust good seed has been sown. Although our brother could not realize the fruits of his labor, we, in days to come, may gather in a bountiful harvest from the results of his labors. The church here is much built up and encouraged, and we trust all are better prepared for the duties of life.

A few weeks before these meetings three more were added to the church by baptism. May they continue faithful until the end!

LEWIS E. KELTNER.

Pearl City, Ill., Jan. 1, 1894.

Some Mission Work.

According to arrangements of the Mission Board I left home Dec. 12, for Lacona, Iowa, where I commenced preaching on the evening of the 13th, in the Christian church. At first the congregations were not large, but the second week the congregations and interest increased.

Here we preached ten sermons, then, by request, preached two sermons three miles northwest of the town. At present there are only four members living here. About thirty-three years ago there was a church organized here, with Bro. B. Byrely as their resident minister and elder.

Next Bro. Eli Rule labored for a while. In 1880 Bro. Nathan Miller was elected to the ministry. He was a faithful worker, but died in 1881, thus leaving the church without a resident minister. Soon afterwards Bro. J. Beard, deceased, of Pleasantville, was elected to the ministry, and preached some for them. In the fall of 1886 he moved to Lacona and labored faithfully in the ministry, but in the fall of 1888 he died, leaving them without a minister.

Thus the members have become discouraged, and some have grown cold or united with other churches. Some have died and others moved away. Thus there is a field open for preaching to establish the faith of the Brethren.

On the evening of December 25, I left for Bro. Buzzan's in Lucas County. This is a place where the Brethren are not much known. We commenced meetings on the evening of the 26th, with good interest. At this place we stayed one week, and at the close a strong desire was manifested to continue the meetings longer, or come back some other time. This is a place at which there might be some good done. The people are anxious to have preaching. If any of our ministers are traveling through on the C., B. and Q. R. R., and can make it suit to stop a few days to preach for them, they should notify Bro. L. E. Buzzan, Ola, Iowa, and he will meet them at Russel, about ten miles from his residence.

We started home on the morning of Jan. 2, and arrived that evening. C. M. BROWER.

South English, Iowa, Jan. 8.

District Meeting.

The District Meeting of the State District of Michigan will be held in the Thornapple church, Ionia Co., on Saturday, Feb. 17, 1894, commencing at 10 A. M. Arrangements have been made to hold a Ministerial Meeting the day previous. Those desiring a copy of the program can get it by addressing the writer. Those coming by railroad from the West or North, will come to Grand Rapids; there take the D. L. & N. R. R. to Clarksville. Trains arrive at Clarksville at 7:42 A. M., and 6:27 P. M. Those from the East should go to Lansing, there take the D. L. & N., arriving at Clarksville at 11:52 A. M., where they will be met by informing the writer as to the time of their arrival. S. M. SMITH, Sec.

Campbell, Mich.

A Sister Shot Dead.

The saddest accident that ever occurred in our neighborhood happened at the home of Bro. John M. Leatherman, on the night of Dec. 29, 1893, about ten o'clock.

They were just preparing for family worship, and were all in the room except Michael Miller and Charles Leatherman, their son. The former is their son-in-law, and at the time referred to was drawing the load out of a Winchester rifle (for fear the little children would get hold of it next morning), when the gun went off. He had pointed it toward the room the family were in, without noticing what he was doing. The ball went through three thicknesses of inch plank into the room, and pierced Amanda J. Leatherman (the mother of the family), right in the heart, killing her almost instantly.

She leaves a husband and five children. The youngest is five years old. She was a consistent member of the Dunkard church, always in her place in the church, in the family, and always ready to help in time of need. She was forty-six years, four months and twenty-five days old. Funeral was preached by Bro. Geo. S. Arnold, assisted by Bro. D. B. Arnold, Dec. 31, from the text, "I bowed down in grief heavily as one who mourneth for his mother;" to a very large crowd of relatives and sympathizing friends.

SARAH C. LEATHERMAN.

Purgitsville, W. Va., Jan. 10.

Amount Received for Western Sufferers.

I. B. BEECHLY, New Virginia, Iowa, $2; Sabetha church, Kans., 16.75; Sunfield church, Mich., $4; White church, Ind., $6.50; James R. Gish and wife, Stuttgart, Ark., $5; additional for Macoupin Creek church, Ill., $6; a brother and family, Nocona, Tex., $1.75; C. E. Gebhart, Hagerstown, Ind., $1; Bishop and daughters, of Maple Grove, church, Kans., 50 cents; Mt. Zion church, Ohio, $3; Elizabeth Harnly, Auburn, Ill., $1; Bethel church, Va., $4; Brownsville church, Md., $12; S. S. Miller, La Place, Ill., $1.50; Elizabeth and David Miller, Cambria City, Ind., $2; Ramona church, Kans., $3.51; Jonathan Creek church, Ohio, $7.20; Shade Creek church, Pa., $16; Henry Brubaker, McPherson, Kans., $1.50; a brother, Booth, Kans., $5; Lincoln school, Reno County, Kans., $1.25; Milledgeville, Ill., $11.64; Amos Leedy, Charley Dick and others, Hammond, Ill., $14.50; Panther Creek church, Iowa., $9.28; additional from Astoria church, Ill., $4.60.

DANIEL VANIMAN.

Bible Session at Nappanee, Ind.

The Bible School in the Northern District of Indiana will be held at Nappanee. The school will open on Friday evening, Feb. 2, at 7 P. M. The enrollment of students will take place Feb 3, at 9 A. M., after devotional exercises.

The following work will be given each day during the session:

I. Study of Life of Christ. In this study we follow the Savior from his birth in Bethlehem to his ascension on Mt Olivet. It is the purpose to name and locate all the important events about which there can be any certainty.

II. Outline Normal Lessons.

(*a*) World of Bible.
(*b*) History in Bible.
(*c*) Canon of Scriptures.
(*d*) History of English Bible.

III. Old Testament History.

(*a*) Deluge and Dispersion.
(*b*) Patriarchs and Wanderings in Wilderness.
(*c*) Conquest and Judges of Israel.
(*d*) Kingdom of Israel.

IV. Study of Book of Romans. An outline will be given, to be followed in the study of this book.

There will be four recitations each day,—two in the forenoon and two in the afternoon. In the evening sermons will be delivered on the following subjects:

"Wanderings in Bible Lands." By D. L. Miller.

"Church Government." By I. D. Parker.

"Sentiment of Church Officers Previous to Election." By Lemuel Hillery.

"Distinction between Jewish Passover and Lord's Supper." By W. R Deeter.

Since the school is to continue but ten days, we urge all to be present to begin work at the opening.

For full particulars address the Committee of Arrangements, brethren J. C. Murray, Nappanee, Ind., Hiram Forney, Henry Neff, or,

E. S YOUNG,

Mt. Morris, Ill.

Our Trip to the South.

By request I will give a brief account of our trip to the South.

Early in the fall my family and I were making arrangements to go South. We were requested by the Missionary Board of Texas, Oklahoma and Indian Territory to settle in the Clay County church, known as the Pleasant Valley church, and agreed to do so. We were delayed, however, by sickness, which resulted in the death of our companion. She had not been well since June, when our infant daughter, Ica, was drowned in the well. She being the joy of a mother's heart, the shock was more than she could stand. She became worse, and grew weaker and weaker until Oct. 27, when she passed away.

Nov. 31, with three little girls and my father, who went along to help care for the little ones, we started on our long and tedious journey. We arrived Dec. 1, feeling somewhat wearied, but, all things considered, we fared well. We stopped off at Nocona, Texas. We have an uncle living near there. We also visited the Brethren at that place. Most of them have excellent homes, and we were surprised to see Bro. Henry Brubaker leave his home in Texas for a home in the North.

On Christmas Day we started on another long and wearisome journey of about forty-five miles. We were brought to this place by brethren Redmon and Eby. We are, at this writing, at Bro. Cornelius Bowman's, and our address is Post Oak, Jack Co, Texas. Bro. Bowman's health is very poor. *La Grippe* seems to be raging here now.

The soil here is very sandy, but quite rich and productive. One advantage here is, the people can raise a variety of crops, and if the season does not suit one, it may suit the others. They have very good crops here, considering the dry season. The country around Nocona is beautiful and very productive. The only objection is that, where there is too much slope, it washes out in ditches. I admire the sociability of the people in Texas.

I would suggest that ministers come and take the opportunity offered here; for the cause is suffering. The harvest, truly, is great and in many places there are no laborers. Brethren, who will be responsible for the many who are dying in their sins, and have never heard the pure Gospel preached? May God help us to sacrifice pleasant homes, and friends, and carry the Gospel to those who have never heard it. We expect, by the grace of God, to take up about five or six points for preaching, just as the Brethren see fit, and the Lord may direct. The cause here has not had the encouragement it needs, and, therefore, is not in a healthy condition. JAMES A. STOUDER.

Post Oak, Texas, Jan. 2.

From Bradford, Ohio.

At present I am with the Brethren in the Oakland church, Ohio. I arrived Dec. 26 and will remain another week. The interest is good and we hope for good results. Bro. J. H. Miller, of Goshen, Ind., is to conduct a series of meetings for us this month, beginning the 6th. I want to be at home to attend the meetings.

There was a good deal of sickness in our neighborhood and church (Mississinewa) when I left home. On the morning of Dec. 18 I was called to the home of one of our neighbors whose wife had once been a member of the church, but was not now in fellowship. She was quite sick and desired to be received back in fellowship. A few of the members were called in and she was received. Dec 22 we were called to the same home to anoint this sister and her mother. In company with Eld. Samuel Younce we went, and the anointing was performed with a great degree of solemnity, and the service was enjoyed very much by the sisters.

In the afternoon of the same day we were sent for to come to the home of one of our sisters (Katie Younce) whose son was under the hand of affliction, and desired to be received into the church. In company with Eld. J. U. Studebaker we went to his home. A few of the neighbors and brethren came in, and he was baptized and arose, we trust, a new man in Christ Jesus. The ordinance was performed with a great degree of solemnity.

On the morning of Dec. 26 we were again called upon to perform the anointing service. Eld. J. U. Studebaker and the writer went to the home of one of our brethren, whose son was quite sick and desired to be anointed.

These members all seemed to enjoy these ordained means of grace. May the Lord bless them all and may they trust in him who doeth all things well. This earth is not our home. Here we have no "abiding city." Why not prepare and live for that great city, "whose Maker and Builder is God?"

At a meeting held a few weeks ago, in Kosciusko County, Ind, a little boy, twelve years old, attended the services. He said to his father one day, "Father, mother said when she died we should meet her in heaven. How can I do that unless I join the church?" He joined and, we trust, will prove faithful and meet that mother in heaven.

How many fathers and mothers have gone on before and requested children and friends to meet them in heaven? May all such remember the promises made and may they at once unite with the Lord's people!

A good many series of meetings are being held throughout the beloved Brotherhood. May they result in much good! Brethren, don't expect the minister to do all the work. Introduce him to your children and neighbors. It is very important for him to get acquainted at an early stage of the meeting. May the Lord bless Zion everywhere! GEO. L. STUDEBAKER.

Shideler, Ind., Jan. 7.

Notes by the Way.

The series of meetings at the Thornapple church, Mich., closed last night. We had a very pleasant and, we hope, profitable meeting. The interest was good, and the attendance very good, considering the condition of the roads. The snow left soon after our arrival, and the roads were either rough or muddy during the entire meeting. Two precious souls were baptized; others seemed to be considering the importance of making the good choice. I shall ever remember this, our first series of meetings in Michigan, as one where much love seemed to prevail among God's children.

I am now wending my way homeward, after having been absent about ten weeks. I preached every night during this time, but six, and held a number of day meetings. I am glad I can say my health is better than when I started out. God is always ready to help those that are willing to assist and try to help themselves. Some of us are too soon discouraged. Even if we don't feel as well as we should like to feel, we should still press onward.

We expect to be home during a part of the series of meetings at the Donnel's Creek church. The meetings are held at a mission point of Southern Ohio. Bro. J. C. Murray is expected to preach to us at our series of meetings, which is to commence to-morrow night. HENRY FRANTZ.

Forgy, Ohio, Jan. 4.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

JACOBS—DIEHL. — At the residence of the bride's parents, near Carnforth, Iowa, Dec. 25, 1893, Mr. Michael Jacobs and Miss Nora E. Diehl, of Carnforth, Iowa. G. W. HOPWOOD.

GOEBLE—DOTY.—By the undersigned at his residence, Deep River, Iowa, Dec. 29, Mr. Charles Goeble and Miss Dora Doty, both of Deep River, Iowa. H. R. TAYLOR.

WISE—WEAST.—By the undersigned, Dec. 28, 1893, Bro. George E. Wise and Miss Sadie W. Weast, both of Olathe, Kans. P. H. HERTZOG.

IKENBERRY — BINGAMAN. — At the home of the bride's parents, Oct. 27, 1893, Mr. Daniel D. Ikenberry to Miss Katie C. Bingaman.

BINGAMAN—IKENBERRY.—At the same time and place, by Bro. Levi Meck, Martin K. Bingaman to sister Lydia Ikenberry, all of the Blue River Valley church, Butler Co., Nebr. JOHN G. KILHEFNER.

SMITH—LAHMAN.—At Great Bend, Kans., Jessie E. Smith, of Great Bend, Kans., and Vinnie Lahman, of Quinter, Kans. J. B. WERTZ.

KOOKEN — WALES. — At the home of the bride's parents, Bro. Thomas and sister Mahala Wales, Dec. 25, 1893, by the undersigned, Mr. Charles F. Kooken and Miss Carrie A. Wales, both of Vernon, Arapahoe Co., Colo. JOHN I. SMITH.

MILLER—MOOMAW.—By the writer, at the home of the bride's parents, in the Mississinewa church, Ind., Dec. 23, 1893, Bro. J. W. Miller, of Grant County, Ind, and sister Alice E. Moomaw, of Delaware County, Ind. GEO. L. STUDEBAKER.

MARKLE—STEPHENS.—At the residence of the bride's parents, near Jeffersonville, Ill., by Bro. John Harshbarger, Mr. George Markle and Miss Mary C. Stephens. SARAH A. EICHENBERG.

FLOHR—KOLB.—Dec. 27, 1893, by the undersigned, at the residence of the bride's parents (Eld. T. J. Kolb and wife, Double Pipe Creek, Carroll Co, Md.), Bro. Martin C. Flohr, of Fountain Dale, Adams Co., Pa, to sister Sadie M. Kolb. WM. A. ANTHONY.

CROSS — CLARK. — At the residence of the bride's parents, near Nickerson, Reno Co., Kans., Oct. 22, 1893, Mr. Milton E. Cross and Miss Maud M. Clark, both of Reno Co., Kans. ENOCH EBY.

CROSS—FOSSY.— At the residence of the officiating brother, Jan. 1, 1894, Mr. Robert H. Cross and Miss Mary Fossy, both of Nickerson, Reno Co., Kans. ENOCH EBY.

CORRELL — YODER. — At the home of the bride's parents, Holmesville, Nebr., Nov. 30, 1893, by the undersigned, friend J. F. Correll and sister Emma Yoder. J. J. YODER.

BEAHM—WRIGHT.—At the residence of the bride's parents, Jan. 3, 1894, by Rev. J. T. Rhodes, Bro. Benj. C. Beahm, of Bedford Co., Va, to Miss Florence Wright, of Amherst Co., Va. LUCY R. BEAHM.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

CRIPE.—In the Upper Deer Creek church, Cass Co., Ind., Dec. 15, 1893, William Cripe, aged 71 years, 10 months and 13 days. He united with the German Baptist Brethren church early in life, and lived an exemplary life until his death. He was married three times and was the father of fifteen children. A wife and eleven children survive him. Funeral services by Eld. David Bechtelheimer and the writer. W. S. TONEY.

SNYDER.—In the Upper Deer Creek church, Cass Co., Ind., Nov. 18, 1893, sister Margaret E. Snyder, aged 38 years, 9 months and 16 days. She was the daughter of Henry Shanks. She was married to William Snyder, June 5, 1875, and united with the German Baptist Brethren church in January, 1887. She leaves a family of children; also a husband and parents. Funeral services by Eld. Jacob Cripe, assisted by the writer. W. S. TONEY.

EARLY.—Near Pleasant Valley Station, in the same congregation, Dec. 28, 1893, sister Barbara, wife of Bro. Samuel Early, aged 49 years, 7 months and 28 days. Funeral services by the brethren. S. F. SANGER.

BURGOONE. — In the bounds of the Ottawa church, Franklin Co., Kans., Dec. 9, 1893, sister Martha Burgoone, aged 46 years and 9 months. Funeral sermon by Jos. M. Morlow from John 14: 6. FANNY MORROW.

ENTLEN. — In the Berkeley church, est Virginia, Dec. 12, 1893, sister Sarah A. tlen, aged 74 years, 7 months and 17 days. e was confined to her bed five years. neral services conducted by Bro. Joseph Utz and the writer. JOHN BRINDLE.

SMITH.—About sixteen miles from Man-l, Texas, Oct. 29, 1893, Bro. James C. mith, aged 74 years, 9 months and 2 days. e was buried in the Manvel cemetery, Oct. , 1893. Funeral services in the Brethren's hurch by Bro. W. H. Leaman, assisted by Bro. Puterbaugh from Indiana. Bro. James . Smith was born in Berks County, Pa, an. 27, 1819. His parents moved to Stark County, Ohio, when James was ten years old. He was married to Susannah T. Schupp in Manchester, Stark Co., Ohio, July 9, 1837. He united with the Brethren church in St. Joseph County, Ind., in 1857, and continued a faithful member till his death, which occurred very suddenly. S. CORRELL.

MEYERS.—In the Shelby church, Iowa, Dec. 25, 1893, Eliza, wife of Eld. Tobias Meyers, aged 66 years, 2 months and 26 days. Sister Meyers was born in Somerset County, Pa., Sept. 29, 1827, and was the daughter of Eld. John Berkley, well known in the Brotherhood in earlier days. She was married to Tobias Meyers Feb. 15, 1845, to whom were born nine children. Seven yet survive, among whom are J. T. and T. T. Meyers, now of Eastern Pennsylvania. She was a consistent member of the church, a kind companion, a devoted mother. She died in the triumphs of a living faith. The funeral services were held Dec. 28, in the Congregational church in Sheldon, and were conducted by the writer from Ps. 17: 15.
S. H. MILLER.

PLANGER.—At the home of Bro. Wm. Hinkle, Jan. 2, 1894, of heart disease, Bro. Samuel Planger, aged about 65 years. He left his home and family near Conway Springs, Kans., in October, 1893, in rather poor health, to visit relatives and friends in his native State, Virginia While there, his health improved. Dec 29, in company with his brother-in-law, Wm. Hinkle, he went to the home of the latter. Here he was overcome and fell, and said he believed he was dying. He was conveyed to the house, medical aid was summoned, but he became a great sufferer until death relieved him. He leaves a wife and three children. Funeral services at Green Mount, Jan 4. Services were conducted by I. C. Myers and the writer from Philpp. 1: 21. His remains were laid to rest in the Green Mount cemetery, in the absence of any of his family. May the comforting influence of the Holy Spirit be with them in their sad loss. JACOB A. GARBER.

DEETER. — At his home near Eaton, Delaware Co., Ind, Dec. 21, 1893, Bro. John Deeter, aged 85 years, 5 months and 13 days. He was a member of the Brethren church for sixty-two years. His first wife preceded him to the spirit land about forty-five years. He was then married to sister Katie (Shoemaker) Landis. She still survives. He was the father of thirteen children, of whom seven still survive. A few weeks before his death he was anointed. Funeral services conducted by the writer from Job 16: 22.
GEO. L. STUDEBAKER.

SCHROCK. — In the bounds of the Brothers' Valley church, Somerset Co., Pa, Dec. 23, 1893, Catharine S. Schrock, aged 81 years and 22 days. She was the widow of Joseph Schrock, who preceded her to the spirit world about fifteen years. She leaves six sons, two daughters, a number of grandchildren and a host of friends to mourn their loss. Funeral services by the home ministers.
S. F. RIEMAN.

ARNOLD.—At Burlington, W. Va., in the Beaver Run congregation, Dec. 28, 1893, Elizabeth Arnold, aged 81 years, 3 months and 25 days. She died of *La Grippe*, after an illness of nearly two weeks. She served well, many years in the office of deaconess. Christian piety was a bright jewel of her life.
GEO. S. ARNOLD.

CULLER.—In the Sandy church, near Freeburgh, Stark Co., Ohio, Dec. 19, 1893, sister Elizabeth Culler, aged 87 years, 2 months and 7 days. She was the daughter of brother John and sister Culler, who have long since gone to their reward. She was born in Huntingdon County, Pa, but moved with her parents to Columbiana County, Ohio, when a little child Funeral services by Bro Jacob Welrich, assisted by Bro S. B. Stuckey. JOHN CULLER.

UPDEGRAFF.—At the residence of her son, near Carey, Ohio, in the bounds of the Rome church, Jan. 2, 1894, sister Anna Eliza Updegraff, aged 86 years, 1 month and 3 days. She died in the triumphs of faith, being a member of the Brethren's church upwards of thirty years. She was the mother of ten daughters and four sons. Funeral services by the writer from Rev. 14: 12, 13
ELEAZAR BOSSERMAN.

WISER.— At her home near Bourbon, Ind., Oct. 31, 1893, Christina Wiser. In 1855 she was married to William Wiser. She united with the German Baptist Brethren in 1883. Funeral services were improved by Eld. J. H. Sellers, to a large audience.
JOHN E. JOSEPH.

HORNADAY.— Near Unionville, Iowa, Dec. 21, 1893, Mrs. Irena Hornaday, aged 23 years and 4 days. She was the daughter of Wm. Caylor and granddaughter of Henry Whisler. Deceased was born Dec. 17, 1870. The last few years of her life were indeed clouded by sadness. For some months previous to her death she was confined to an asylum, her friends hoping that her mind might be restored. Funeral by Rev. Smith of the Christian church. H. A. WHISLER.

BAKER.—In the Saginaw church, Mich., Dec. 22, 1893, of pneumonia, sister Harriet Baker, wife of Bro. David Baker, of Shepardsville, Mich., aged 52 years, 9 months and 13 days. Sister Baker united with the church about twenty-four years ago. She was the mother of ten children and the step mother of seven children. Funeral sermon by Bro. J. V. Felthouse from 1 Thess. 4: 14.
JOHN E. ALBAUGH.

SWIHART. — In the Walnut church, Marshall Co., Ind., Dec. 13, 1893, sister Mary (Thomas) Swihart, aged 75 years, 1 month and 8 days. Funeral services by Eld J. H. Sellers. Text, Rev. 13: 14, 15.
D. W. WOLF.

ESHELMAN.—In the Cole Creek church, Fulton Co., Ill., Dec. 28, 1893, Abraham Eshelman, aged 67 years, 9 months and 27 days. His suffering was great, but he bore it with Christian fortitude, and waited patiently for the Master's call. He was anointed a few evenings before he died. Bro. Eshelman leaves a dear companion, four sons and one daughter. He has been a consistent member of the Brethren church for several years. Funeral by the writer from Heb. 9: 27; to a very large and sympathizing audience.
SOLOMON BUCKLEW.

HARSHBARGER.—In Mattawana, Mifflin Co., Pa, Dec. 6, 1893, Bro. Henry Harshbarger, aged 39 years, 7 months and 15 days.

WALLS.—At the same place, Dec. 24, 1893, Esther Walls, aged 73 years, 4 months and 9 days. Funeral services by Eld. Abram Myers. BARBARA M. HANAWALT.

EARLY.—Near Pleasant Valley, in the Cook's Creek congregation, Rockingham Co, Va., Dec. 29, 1893, sister Barbara A. Early, wife of Bro. Samuel S. Early, aged 49 years, 7 months and 28 days. Sister Early was a consistent member of the Brethren church. She suffered for some time with consumption. She called for the elders of the church and was anointed Funeral services conducted by Bro. Jos. M. Kagey from 1 Cor. 15: 55, 56, 57. A. B. MILLER.

FRIEDLY. — Near Mt. Morris, Dec. 8, 1893, sister Catherine (Emmert) Friedly, wife of Bro. Benjamin Friedly, aged 49 years, 6 months and 25 days. She was a faithful Christian and a devoted mother. She leaves a husband and four children. A SISTER.

SPICHER.—At Eglon, W Va., Jan. 1, 1894, friend Henry Spicher. He was born Jan. 20, 1824. He leaves a wife, one son and one daughter. His death came very unexpected. *La Grippe* and heart-dropsy is supposed to have been the cause of his death. Sermon by Bro. J. Lider at the Maple Spring church. RACHEL WEIMER.

ROSS—In the Danville church, Ohio Dec. 27, 1893. Elisha Ross, aged 78 years, 9 months and 20 days He was married to Dorcas Workman, April 1, 1838 This union was blessed with fourteen children, seven of whom survive with the mother. She was a member for fifty one years. Funeral services by the writer, assisted by Eld. Henry Keller.
QUINCY LECKRONE.

STOVER.—In the Mt Vernon congregation, Va., Dec. 13, 1893, sister Mary Magdalene Stover, aged 84 years and 6 months. She was a consistent sister, and her health was apparently good until a few years ago. Eternal sleep overcame her while sitting in her chair. Funeral by the writer, assisted by the brethren from Philpp. 1: 21.
S. W. GARBER.

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Announcements.

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Feb. 17, Michigan, Thornapple church, Ionia County.

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1780

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Yours very truly,
H. A. STAHL.

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1894

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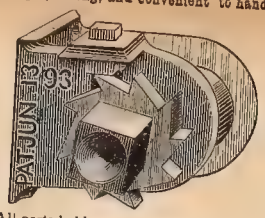

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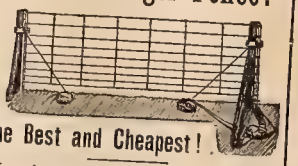

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Total	$6.75

On receipt of $3.95 I will send this quantity of medicine and the Bible.

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S. E. DUBBEL, *Dear Sir:*—I can recommend your remedies as being what you represent them to be. As soon as I need a supply for my family, you can look for order. I am fully satisfied with your medicine. I can recommend you to the public very highly.

Yours respectfully,
(Signed) ELD. WM. J. THOMAS.

TATRESVILLE, BEDFORD CO., PA., Dec. 16, 1893.

S. E. DUBBEL, *Dear Sir:*—Last summer I was poisoned and did everything possible for six weeks. I then tried a bottle of your "Discovery" and two boxes of your valuable Ointment, and was completely cured and have been ever since. Your medicine cures when doctors fail. For the benefit of others you are at liberty to publish this statement.

Very truly,
THEO. GREENAWALT.

MINBURN, IOWA, Dec. 18, 1893.

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Respectfully,
D. M. BUTENBAUGH.

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Address: ***S. E. DUBBEL,*** Proprietor,
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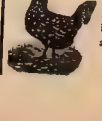

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"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., JANUARY 30, 1894. No. 5.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 54.
Huntingdon, Pa.

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"KEEP in good spirits. Don't let despondency of any kind ever settle about your plans. Hopefulness is half the battle. Discouragement is nine-tenths of defeat. Hope and a merry heart are more invigorating than the apothecary's tonic."

"IN days to come you will bless God for the clouds and darkness, since through them your tried faith grew into strong faith, and your strong faith ripened into full assurance. Doubtless faith will make our nights the fruitful mothers of brighter days."

THE bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." Such words are the poisoned arrows which cruel death shoots backward at us from the sepulchre.—*H. B. Stowe.*

THROUGH the courtesy of the Funk & Wagnalls Company, of New York, we have laid on our table Volume I of their great "Standard Dictionary of the English Language." It is one of the modern wonders in the art of bookmaking, excellent in plan and immense in scope, and bids fair to become the standard Dictionary of the country in use as well as in name. As a word-book and definer it is complete, leaving nothing more at this time to be desired. The book is well and plainly printed and strongly bound in full Russia Leather, making it an ornamental as well as a useful addition to every library.

SACRAMENTS OF THE CHURCH.

THE number of sacraments, so called, differs in the different churches. Most of the Protestant churches have but two, baptism and the Eucharist. The Greek and Catholic churches have, in addition to these, five more: Confirmation, penance, holy orders, matrimony and extreme unction. To some extent, our own church differs from all these. We have baptism, the anointing, feet-washing, the Lord's Supper and the Communion, making five in all. Strictly speaking, there is but one sacrament in the church, and that is the Communion, and the others might be called ordinances. But as the design in all is to one end, there can be no incongruity in calling them all sacraments.

In sacraments we have the idea of a covenant and a vow. And in a sense, we have both these in all of our sacraments, though as to their real designs a difference of opinion may be entertained. And as we have the thought before us, it may be well to look into the intentions of these things, the relation one bears to the other and the order in which they come.

Baptism we accept as the covenant seal. And therefore, until this seal is placed upon us, there can be no covenant that binds on our side. God may or may not carry out the intention of the covenant towards us, but we have no promise and therefore no claim. We also call it the initiatory rite which admits us into membership with his church. In other words, it brings us into a relationship through which all the graces and mercies of God can reach us. It is the sign of the change of our citizenship. "We are now no more foreigners and strangers, but fellow-citizens with the saints and of the household of God." It makes us new creatures in Christ Jesus. In our baptism the old man of sin is symbolized by burial, and the new man comes forth to live a life of righteousness.

The sacraments that follow have nothing whatever to do in the giving of this new life, but are intended as aids in the developing and growing into a perfect manhood in the new relation or kingdom. A question sometimes arises as to which sacrament next claims the priority, the anointing or the other sacraments named, or whether any one can be a fit subject for the anointing before having participated in the sacraments of feet-washing, the Lord's Supper and the Eucharist. The priority of these sacraments must be determined by their relative standing and the design intended. Taking the more superficial view of the anointing and its design, it would not have in it the elements of a sacrament, but in its wider definition, as we accept it, it does.

But its relation in order, is necessarily circumstantial. "If any among you are sick, call for the elders, etc." "Among you" determines the fitness of the subject for the anointing. And our definition of a child of God,—one added among us,—is, a "baptized believer." Baptism, with its prerequisites, brings the subject into full citizenship with the church, and extends to it all of its immunities and privileges. Hence, if a brother or sister, after becoming a member of the church, should get sick before enjoying the privilege of participating in the sacraments of feet-washing, the Lord's Supper and the Communion, there seems to us to be no law by which such person should be debarred from the anointing, should it be desired. There is a great difference between the sacrament that brings us into a relation, and those which are intended to help us enjoy, develop and perpetuate that relation.

The sacrament of the anointing is to be governed, as to time, by a specified condition,—if any among you *be sick*. The condition, as to time, is sickness. As to fitness, "among you." Then there appear to be two specific purposes or designs. The *first* is that of healing; the *second*, the forgiveness of sins. The second prepares the subject, first, to be healed, as a freedom from sin gives peace and a submissive spirit, which greatly aids in physical healing. And, second, it prepares the subject for a peaceful and happy death. In receiving the sacrament in faith, we virtually say: "Now Lord, we submit our case into thy hands,—heal us or receive us. To live will be well for thee,—to die will be gain. "And the Lord shall raise him up," "if he have committed sins they shall be forgiven him;"—both precious promises.

As will be seen, the priority of this sacrament depends altogether on the circumstances attending the subject. To some, it may come first after baptism. To others, it may come after the sacraments of feet-washing, the Lord's Supper and the Communion. To too many it does not come at all. But because it does not come is no evidence of a non-acceptance with God, as men are subject to death under circumstances when and where the anointing could not be attended to.

The three sacraments that follow, feet-washing, the Lord's Supper and the Communion, are preparatory one to the other. The Eucharist is the greatest of the three, because the other two come first in the order of preparation, and because the leading design is in the third,—"Do this in remembrance of me." By virtue of our citizenship and legality we are all privileged to the benefits of the Communion. And that we may enjoy these benefits in all their fullness, a directly prior preparation was thought necessary, and instituted. There has been much said as to the design of feet-washing; but after much thought on the subject, we enjoy great help in looking at it as being preparatory to the supper. In the performing of the work we get that preparation. It symbolizes to us our relation to one another, and we say to each other, we are all brethren,—one in Christ

(Concluded on page 69.)

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

COMPANIONSHIP.

BY SADIE BRALLIER NOFFSINGER.

ALONE I press the grating sand
Upon life's steep and barren track;
Anon I weep and call a name
But no fond murmur answers back
To the wild pleading of my tone,—
I walk the sands alone, alone.

Oh, darling one! long years have passed
Or months, or days, I know not which,
Since thou wast taken from my arms
Who made life's morn so glad and rich.
Ah me! I bowed my weary head
And sobbed: "My star of hope hath fled."

Aye, fled, methought, to shine no more.
I strained my eyes, yet could but see
The outline of a tiny barque
Swift gliding o'er a turbid sea
Into the fathomless unknown
Whence all my joy and peace had flown.

I raised my trembling voice and called:
"Oh, darling one, come back to me!"
Vain were my cries; unbroken still
The silence of that solemn sea.
No sound was wafted to the shore
Save the faint splashing of an oar.

Then that bright morn grew strangely dim,
And darkness compassed earth and sky.
I moved my lips, but could not speak,
I spread my wings, but could not fly.
Still sped the barque away, away,—
Since then my night hath known no day.

And yet, while musing here alone,
Upon life's barren, scorching sand
A rustling breaks the solitude,
A loving pressure nerves my hand
And murmurs of a gentle tone
So well remembered, greet my own.

Two loving arms my neck entwine.
Sweet is the kiss upon my lips!
And on my brow so softly falls
The fondling touch of finger-tips;
While all the love and bliss of yore
Rush back into my heart once more.

I rise, stretch forth my hands, and gaze.
No presence meets my vision. Lo,
He is not here! Upon the sand
I kneel alone; yet this I know:
A soul most radiant and divine
Hath whispered blessed words to mine.

Oh darling one! why should I weep
And send my wailings to the breeze,
Since death hath given me the joys
Of soul-communion, such as these?
Why should I wring my hands and cry
When my dear soul is ever nigh?

Or why lament the small distress
Of blindness to the outer sight,
If yearning for thy spirit-charms
But keeps the *inner* vision bright?
Is not thy life a perfect birth?
Thy glory passing that of earth?

Then, knowing this, to-day I cast
All fleshly longings out; and find
The deeper yearnings of the heart,
The higher longings of the mind,
And fit my soul, dear love, for thy
Companionship so pure and high.

Johnstown, Pa.

FAITH AND WORKS.

BY JAY G. FRANCIS.

THIS is a subject which has often been considered and discussed, and often misrepresented. Paul says Abraham was justified by faith; and James says he was justified by works. Do they contradict each other? Luther, because he could not reconcile the two teachings, declared that the Epistle of James was an epistle of straw. The truths of the Bible are not on the surface; and he who thinks to harmonize Scripture by superficial interpretation will be disappointed.

What is the relation of faith to works? Are we saved by faith, or by works, or by both? The true Christian knows that if he does not work, his growth in grace ceases, he feels uncomfortable and unsafe. From this fact he is likely to conclude that he is justified by works as well as by faith. This view is well illustrated by three men in separate boats, out on a stormy sea. Their lives are in danger, and they are pulling for the shore. Two of the boats are overturned and the occupants are drowned, the third reaches the beach in safety. On examining his oars, on the one we find faith; on the other, works. Afterward the sea casts up the other boats. On both oars of the one is faith; on both oars of the other, works. By this is intended to be shown that not by faith alone nor by works alone is a man saved, but by faith *and* works pulling together. This is a false view, and if adopted, will twist and make difficult one's Christian development. It will give man whereof to boast, and will rob God of part of his glory. This idea of faith and works is taught by neither Paul nor James. It is simply a compromise of those who, not understanding the relationship, would reconcile the two writers.

By considering four steps in Christian growth, this subject, we think, can be made plain.

I. Faith is the root of man's spiritual life, and by faith Christ is absorbed into the soul. The Christian is rooted in, and draws his nourishment from, Christ, as the tree draws its nourishment from the ground. Separate the tree from its root, or pull the root from the ground and you stop the flow of life, and the tree dies. So with the Christian. He must have faith, and that faith must be rooted in Christ, or he can draw into himself no spiritual life. A vital connection exists between Christ and the believer, "I am the vine, ye are the branches." John 15: 5. Faith is the power that appropriates Christ.

II. When in the soul, Christ becomes the life of the Christian. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 12. "When Christ, who is our life, shall appear," etc. Col. 3: 4 All the struggles of the Christian should be toward one end,—to have Christ formed within. "My little children, of whom I travail in birth again until Christ be formed in you." Gal. 4: 19. If Christ is not within, our Christianity is vain. "Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13: 5.

III. Christ, as the life, becomes the impelling power of the Christian. Works are the result of Christ's indwelling, as the fruit is the result of the sap's presence in the vine. It is not I that do the works, but Christ that dwelleth in me; he doeth the works. With the Psalmist we must say: "I delight to do thy will, Oh God!" for this was Christ's meat. John 4: 34. We dare not be rebellious, but we must act out the inward impulses which Christ gives us. As the hand obeys the will, so must we obey our Lord and Master. "The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15: 4, 5.

IV. Refusing to work suppresses the indwelling Christ. Disobedience grieves the Spirit; and, so far as he dwells within, crucifies the Son of God afresh. Righteousness, peace, and joy, fruits of the Spirit, depart. From this source comes the Christian's unrest when not doing the will of the Father. The poem is true, and we have no escape.

"There is no other way, but trust and obey;
There is no other way to be happy in Jesus."

Keep these four steps in Christian life in view when you compare Paul and James. Christ, eternal Life manifest in the flesh, is the centre of all apostolic teaching. James examines the tree, and says: If it has fruit, I will prove to you that it has a living root. "I will show thee my faith by my works." James 2: 18. His reasoning is deductive and conclusive. "Wherefore by their works ye shall know them." Matt. 7: 20. Paul looks at another part of the tree,—at the root. He says it is through the root that the tree receives its life, and it cannot receive it in any other way. "By whom (Christ) also we have access by *faith* into his grace wherein we stand." Rom. 5: 2. His reasoning is inductive and not conclusive. He himself says, "If ye have faith that will remove mountains, and have not charity (the combination of all fruits) ye are nothing. A barren fig tree will be rejected, even though it has roots and plenty of life. See John 15: 6. "Herein is your Father glorified that ye bear much fruit."

The life received through faith must have its expression in works. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 10. In works faith is made perfect, is completed, attains the end designed, bears its fruit, receives its crown. Abraham was justified through faith; and by works,—obedience,—his justification received its seal.

Have you faith in Christ? Well. Are you bearing the fruits of Christ? If not, remember the barren fig tree.

Mt. Morris, Ill.

A SYNOPTICAL REPORT OF THE MINISTERIAL MEETING OF EASTERN PENNSYLVANIA.

BY GEORGE BUCHER.

[This report, condensed at a few points, appeared in No. 1 of this volume. We are sorry that it failed to give satisfaction. We now publish it just as it came to us from the pen of the author.—ED.]

THE meeting was held in Chicques church, in the Elizabethtown meetinghouse, Nov. 21–23, 1893. Bro. S. R. Zug was elected Moderator, and Geo. Bucher, Clerk.

1. "The Object of Ministerial Meetings."

It improves the ministry, and through them the church. It unites the ministers more. It gives them unity of thought, of argument, and of practice.

2. "The Unity of the Churches a Necessity."

The work of the church is best accomplished when her ministers and local churches are united. A house divided against itself can not stand. The unity must be as God directs,—with God and his Word. Should congregationalism be allowed, then "familyism" must be, and if "familyism," then individualism.

3. What is the most Edifying Way of Opening and Closing Meetings of Public Worship, and how much Time should Necessarily be Used?"

The gist of this subject hinges on the word *edifying*. Be prompt! Commence at the appointed time. Do not wait on minister A. or deacon B., or members C. D. E. or F. Nothing humbles one so much as coming too late. Commence on time and that will cure the tardy. It should be understood beforehand who is to open the meeting. Do not keep on talking to constitute a short sermon; and then to say, "I did not intend to preach a sermon," will hardly restore edification. Sing-

ing, reading a psalm or exhortation, and prayer should not occupy more than fifteen minutes.

Be in earnest! Let it be a heart work! For a minister to get up at the close and say, "I fear I was not understood," and spend another five or ten minutes to explain, will scarcely make the mess any better.

Not edifying to make the benediction as is popularly done. It will do for a Reverend, but that is applied in the Bible to God alone. He alone can give blessings. Paul gave the benediction to believers only.

If we want to get people interested we must be interested ourselves. Do not pray so long that some fall asleep. But we may go to extremes. All rules have exceptions. We may train members to be sleepy. Do not quench the Spirit. Seemingly those who are here can easily grasp the points presented, and those who need it most are absent.

4. "What Is the Kingdom of God? How and When does It Appear?"

It is the church militant, and the church triumphant, and includes all the children of God, from the beginning of the world to the end of time. It is not of this world, and is distinguished from the kingdom of the world by the Savior's words, "Peace I leave with you; my peace I give unto you, *not as the world giveth*, give I unto you." The world giveth peace by compulsion, Christ, in the kingdom of God, to volunteers only.

5. "Church Government; How Successfully Administered."

Where there is a government, there must be one to govern. The governor must be a *man*. He must learn to govern himself, and then his own family. He must be capable to govern his wife; not that when he says one thing his wife goes and says another. To be successful he must govern alike everywhere. If he does not keep his own church in order, he can not be successful in other churches. The elder's co-laborers must be faithful to him. Each officer must be careful not to interfere with the work of any other officer's particular work. Every member must strive to govern himself. The church being the pillar and ground of the Truth, the responsibility necessarily rests to a greater extent on her than on her servant,—the bishop.

When the President of the civil government gets out of order it is the people's duty to set him in order; so in the church. If the bishop gets out of order, it is her duty to set him right. Although the greater responsibility rests on the church, yet it is the bishop's duty to instruct her as it is the judge's duty to instruct the jury.

6. "How the Savior Taught and Trained his Disciples to Preach the Gospel."

It is evident that this subject is differently understood from the fact that preaching is differently practiced. We have the Word of God in the Son of God. This the Savior impressed into the minds of his disciples. He taught them to *follow* him. This made them more and more like himself. He said to his disciples as no one else could, "Unto me is given *all* power in heaven and in earth," etc. Do not go in your own power; go up to Jerusalem and tarry until ye be "endued with power from on high." This power,—this Spirit,—reminded them of all he had taught them. They were taught to give God the honor and glory for the result of their preaching, and not take it to themselves. And to practice what they preach, and to preach by parables and illustrations.

He gave them a good lesson when he set a little child in their midst and said, "Except ye be converted and become as little children, etc." He taught them to be humble, to deny themselves, etc. Read Matt. 10, for how, Go, Jehovah Jireh. Do not fear them that kill the body. Be wise as serpents, and harmless as dover. I will make you to be fishers of men. Fishers do not scare the fish by throwing stones. Be friendly to everybody. Draw the people. A man in describing the way said, "You must go this way, and that way, etc.," then, bethinking himself, continued, "I do not know the way myself." A little boy being present, said, "I can tell you the way, I was *there*."

A man went fishing. Everything was polished,—the man and his tools. But he caught no fish. On his way home he met a ragged boy with a big bundle of fish. "How is it, my boy, that I can catch no fish," "You must hide yourself," said the boy. "You can't catch fish when they see you."

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." Acts 4: 13. Men who were with him from the baptism of John to his ascension.

7. "What Is the Duty of Elders towards Ministers and Deacons, and vice versa?"

The elder, in all important church work, should counsel with the other officials, and then they should assist him faithfully. The elder should not say, "*I* say so and so," but "*We*, after due deliberation."

It is the elder's duty to inform and admonish his associate officials in anything wherein they do wrong, in word, in gesture, in misquotations, etc. The elder should not act as if he wished to do all the work himself. He should not say to the young, "If you want to preach to-day, you may do so." Few are forward enough to say, "Yes, I want to preach."

Elders are positively charged to "observe these things *without preferring one before another*, doing nothing by partiality." 1 Tim. 5: 21. "In honor preferring one another." "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another: for God resisteth the proud, and giveth grace to the humble."

The elders should be respected for the office's sake, even if they are, or seem to be, "froward," 1 Peter 5: 15; or as in the case of Paul and Ananias, Acts 23: 3, where the high-priest was honored for the office's sake.

8. "Our Relations to the World."

In preaching do not throw obstacles in their way. If we are the friend of the world we are enemies of Christ. By "relations" are to be understood our duties and obligations,—what shall we do, and how much of it. We should let the world know that we seek their welfare.

Let your light shine in business, in raising buildings, etc. When the world says, "Come, let us take a drink," we must have moral courage enough to say "No." In our relations we must watch, lest the world does win us, instead of we the world.

Be a light as the church was in slavery, in temperance, in fashion, etc. Like the light before the engine, so we must be a light before the world. If the minister goes to a show, where can we expect the members will go?

We must be separate from the world in dress. Some say there is no religion in plain dress. That depends on who wears it. If the sinner does, there is not, but if the humble follower of Jesus does, there is.

9. "Reasons why Ministers of the Gospel should Attend the Bible Term."

As we know nothing about creed, we should attend the Bible Term. It is to avoid commentaries; to learn the mind of the Spirit. Reference was made to Gen. 14: 14; 2 Chron. 17: 7–9. Nehemiah 8: 1–3; Deut. 6: 6, 7; 2 Tim. 2: 15.

10. "Define a Consecrated Ministry."

Consecrate means to make, or declare to be sacred; to appropriate to sacred uses; to set apart, dedicate, or devote to the service and worship of God.

It is a work that God does through the church, and one which the individual must do himself. Aaron and his sons were consecrated, Ex. 30: 30, but the subsequent history shows that Nadab and Abihu, the sons, were not consecrated within themselves. They offered strange fire before the Lord. Also the sons of Eli, who were sons of Belial.

Consecration does not necessarily separate one from all the business affairs of life. In some cases Paul lived on the bounty of his converts, yet he choose not to do so at Ephesus, Acts 20: 34, nor at Corinth or other places, 1 Cor. 4: 12; 2 Cor. 9: 8, 9; 1 Thess. 3: 8. Bishop Pierce observes, "that it was a custom among the Jews, even of such as had a better education than ordinary, which was Paul's case, Acts 22: 3, to learn a trade, that wherever they were, they might provide for themselves in case of necessity." "It was evidently no reproach for a man at *that time* to unite public teaching with an honest, useful trade. And why should it be so *now*? May not a man who has acquired a thorough knowledge of the Gospel way of salvation, explain that way to his less informed neighbors, though he be a tent-maker or a shoemaker, or anything else?"

In the primitive church this was the case. Celsus, the first writer against Christianity, "jeers at the fact, that wool-workers, cobblers, leather-dressers, the most illiterate and vulgar of mankind were zealous preachers of the gospel." (Neander's "History of the Christian Religion and Church," Vol. 1, p. 71.)

On page 195 of same volume, the same author has this to say: "In the names by which at first those who administered church offices were distinguished from the rest of the community, no trace of this confusion might as yet be found. . . . Into the Greek words *kleros*, *klerikoi*, men had introduced, it is true, already in the time of Cyprian, the unevangelical sense of persons preeminently consecrated to God, like the Levites of the Old Testament,—men employed on the affairs of religion to the exclusion of all earthly concerns, and who did not gain their livelihood, like others, by worldly employment, but for the very reason that, for the good of others, they lived only in intercourse with God, were supported by the rest, just as the Levites, when the lands were apportioned, received no particular allotment, but were to have God alone for their inheritance, and to receive tithes from the rest for the administration of the public functions of religion. This notion of a peculiar people of God, applied distinctively to a particular order of men among the Christians, is now, we must admit, in this sense, something wholly foreign to the original Christian consciousness; for according to this, *all* Christians should be a people consecrated to God, and all the employments of their earthly calling should in like manner be sanctified by the temper in which they are discharged. Their whole living and doing, pointed with one reference to Christ, the great High Priest of humanity, striking root in the consciousness of redemption, and bearing witness of its effects,—should hence become a consecrated thank-offering, and a spiritual worship. This was the original, evangelical idea."

It is not wrong for a minister to be engaged in the affairs of this world, but it is wrong for him to make them his primary object, and the ministry of the Word a secondary matter.

11. "The Object of Sunday Schools, and how to Conduct them."

The salvation of the soul and the glory of God, to give the children a knowledge of the Bible. Parents shall instruct their children in the ways of the Lord, and Sunday schools are a means to that end. Many children have no such instruction at home. They get it in Sunday school. To counteract the evil influences that are in our land, —of drunkenness, of swearing, of infidelity, etc.

That our sons may grow up like plants, and our daughters like corner-stones. "My boy," said an aged minister (Bro. Peter Hollowbush), to a boy on his way fishing, "Do you fish on Sunday?" "No; then I go to Sunday school." "Then you learn something about Jesus?" "No, we did not come that far yet." They shall learn something about Jesus in Sunday school. "Sow thy seed in the morning, and in the evening withhold not thy hand." If *we* do not take our children to our Sunday school, either others will, or they will go to some worse place.

A little one was heard to say by a skeptic,

> *"Dort droben*
> *Wo sie all' Gott loben,*
> *Dort wird kein Leid mehr sein."*

When asked by him where he learned this he said in Sunday school, and it had a converting influence on the skeptic.

Another Sunday school boy,—a boot-black, was requested by several drinkers, "Come, and take a drink of wine." "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." "But it's a good creature of God, it maketh glad the heart of man." "At the last it biteth like a serpent, and stingeth like an adder." "Ah yes, but you must not go that far; it never hurt us." "If sinners entice thee, consent thou not." "He is chuck full of the Bible, we can do nothing with him."

Conduct them in a simple and plain manner, and as near the Word of God as possible. Like our meetings, the teachers must be members. The Superintendent a minister. The bishop were better. Do not empty the Sunday school into the highway, but into the church service.

Do not prize them too highly. Do not credit the Sunday school with all the good that is done. Do not consider them a "*cure all*" like a patent medicine. They are good enough so.

12. "How can Members be Induced to Practice the Order of the Brotherhood?"

The New Testament is the order of the Brotherhood. They must be converted,—be new creatures in Christ Jesus. The ministers, deacons and their wives must be in the order. They must be well enlightened before they are taken into the church. It is the teaching as much as anything. Two sisters out of one family, one plainly clad, and the other somewhat stylish, were asked by a minister, "Why is it, you two are out of one family, and both members in the church, that one is so plainly clad, and the other somewhat stylish?" "You see," said one, "I got converted in Montgomery." As a rule, members are in the order, in proportion to the teaching they get on the subject.

It is not a good way to hold those, who are out of order, up before the church as a gazing stock. Entreat them lovingly. Get them to understand that the carnal mind is not favorable to the order. But some can not be induced by coaxing. No amount of sweet words and fair speeches will bring about a reformation. Paul had a stronger medicine: "For if the woman be not covered, *let her also be shorn.*"

13. "The Duty of the Members of the Church to her Ministers and their Wives."

We ought to treat our ministers with fairness. Do not expect long sermons from the newly-elected. Give them your full confidence and sympathy, and do not take out the watch and discourage them in that way. If they make mistakes bear with them. If the wife can not go along, the members should go and see that her work is done, that her children have clothes, etc. Let the prayers for minister and wife be practical. On funeral occasions call the young minister to serve with the old. Be good listeners. Help him to books, and to time to study them.

14. "What Constitutes Formalism?"

A formalist is one who practices forms only. We must have a form of some kind. Some have a form of godliness but deny the power thereof, (2 Tim. 3: 5), which proves a form. The heart must be in harmony. Without that heart harmony our prayers are formalism. Brethren and sisters should be as near alike as possible. Like soldiers and members of secret societies they should be known by their form. Our aged brother, John Metzger, said at Annual Meeting, "My great-grandfather had a mold to cast bullets with. That mold has come down through my ancestors to me. Now I have it and the bullets were of the same size and form all along." There are three kinds of religion, head religion, heart religion, and head-and-heart religion. The latter is the right one. Anything short of it is formalism.

No matter what for a text some have, the sermon is the same. Some pray from formbooks. The formalist has a brotherly appearance when among the members, but not when among the world.

A sister had two head-dresses. She was ashamed with the plain one when in company, because of her foolish talk.

By putting a Newtown pippin apple on a sour apple tree will not change the tree, but by grafting a Newtown scion into the tree, will make a considerable change.

15. "How Should a Series of Meetings be Conducted to Reach the Best Results?"

In the fear of the Lord. Large additions are not necessarily required for good results. Members need reviving. The church should desire the meeting, and engage a minister who can devote his whole time to the work,—one who is in the order of the Brotherhood, who can and will preach the Word. The members must be prayerful. Be on time when meeting opens. Spend fifteen or more minutes in song service. Be eloquent hearers, not only hearers, but doers. Members must be a light. Visit those who can not attend meeting, and have a season of worship with them. Also visit those who should serve the Lord. It is not all in the preaching, but a great deal in the visiting. There must be peace and unity. Members must get their temporal matters in order, so they can attend. If parents attend, their children will, and these will draw others. The minister must get the attention. He must reach the heart through the head. Fast and pray. Be sociable to strangers. Ministers do not know all the people, therefore the members should assist. There is a good deal of religion in hand-shaking, if not done for popularity. After we have done all we can, God must give the increase.

16. "Give Scriptural Authority for Carrying on Missionary Work, and the Duty of the Elders Concerning the same."

Matt. 28: 19–20; Mark 16: 15, 16; Luke 24: 46, 47; Rom. 10: 15, "How shall they preach except they be sent?" Acts 13: 14, 15. History of Paul's travels and missionary work. After fasting, prayer, and laying on of hands they were sent.

"Am I not an apostle, etc.," 1 Cor. 9: 1–14. Support. "I have robbed other churches to do you service." 2 Cor. 8: 9. 2 Cor. 11: 7; Gal. 6: 6; Philpp. 4: 14–19; 1 Tim. 6: 17–19; Heb. 13: 16.

Paul, when in necessity, labored with his own hands. When Annual Meeting says what we shall do we should do it, and if it is not in harmony with our own view of the matter. It is the duty of elders to bring the mission cause before the church, and explain it to the members.

As Writing Clerk I was requested by the Brethren to write this report and send it to the MESSENGER for publication.

Kleinfeltersville, Pa.

MY SENTIMENT.

BY NOAH LONGANECKER.

IN No. 49, Vol. 31, "the sentiment of *wise and cautious brethren*" is solicited on the following "Problem:" "Is there not danger of receiving children into the church?

While I do not feel that my sentiment is solicited on the problem,—for I would consider it presumption to class myself among the "*wise and cautious*,"—yet, if true, I do hope that what I present will not be objectionable on that account. The truth should be received, even if children should present it.

I answer the problem with an emphatic *NO.* The danger lies on the side of *not* receiving them into the church. The great danger lies in not complying with Christ's last commission. Whether *children* or *adults*, all should be properly instructed *before* they are received into the church, as also *after* they are received. So the great commission of Matt. 28: 19, 20, commands. The editors and readers will pardon me for copying the following from the "Classified Minutes:"

INSTRUCTING CHILDREN.

"Inasmuch as many of our children and young people fall into a coarse life, and a great occasion of it seems to be that there is not sufficient diligence used in instructing the children according to the Word of the Lord given by Moses in Deut. 6: 7, where we read: 'And thou shalt teach them (these words which I command thee this day) diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up;' and also the apostle Paul says (Eph. 6: 4), that parents should 'bring them (their children) up in the nurture and admonition of the Lord;' it is the opinion (and advice) that there should be used more diligence to instruct our dear youth and children in the Word of Truth to their salvation; and that it is the special duty of the dear parents, as well as of pastors and teachers, to be engaged herein, inasmuch as the apostle teaches, 'Feed the flock of God which is among you, taking the oversight thereof,' 1 Pet. 5: 2. And, inasmuch as the children of the faithful belong to the flock of Christ, just as naturally as the lambs belong to the flock of sheep; and, inasmuch as the Word can be brought nearer to the hearts of children in a simple conversation or catechisation, or however it may be called, than otherwise in a long sermon, so that they apprehend the Word of Divine Truth, believe in Jesus, and accept his doctrine and commandments, and walk therein to their eternal salvation,—hence we admonish in heart-felt and humble love, all our, in God much beloved fellow-members, dear fathers and moth-

ers of families, as also pastors and teachers, our, in God, much loved fellow-laborers, in the dear and worthy name of our Lord Jesus Christ, who has given himself unto death for us, that we should die unto ourselves, and live to him forever, that they would use all possible diligence that our dear youth might be provoked to love God, and to appreciate his Word from their childhood. Do not spare any labor and toil to convince them, by our teaching and by our life, not after the manner which is almost too common nowadays, where the young are made to learn something by heart, and then to rehearse it in a light, thoughtless manner, and then are permitted to go on in life as thoughtless as before,—but that they may give themselves to God in an earnest life. The Great Rewarder of all good will undoubtedly remunerate you; for those who have done right shall live forever, and the Lord is their reward, and the Most High provides for them: they will receive a glorious kingdom and a beautiful crown from the hand of the Lord."

The above shows how the brethren labored one hundred and five years ago, "*that children might give themselves to God in an earnest life.*" James says, "To him that knoweth to do good, and doeth it not, to him it is sin." As soon as a child can discriminate between right and wrong, it becomes responsible. To say that it is dangerous to receive children into the church, that they might do all that God commands them, and thus do right, is, to say the least, absurd. Any church that baptizes a child before its reasoning faculties are developed makes a mistake; so also the church that baptizes one who is demented, or deprived of reason, does wrong. The Bible says, "If thou believest with *all thine* heart, thou mayest."

It is intimated that the decisions of Annual Meeting are not definite on the problem under consideration. The Annual Meeting *is* definite in her decisions. It does decide that those who repent and believe may be received into church fellowship.

The only case where the Annual Meeting allows the church to rebaptize any one who was baptized by her own body, is where the applicant COULD NOT exercise faith and repentance in the former baptism. I emphasize the words COULD NOT, for Annual Meeting used these words thoughtfully and wisely. (See "Classified Minutes," page 162, Art. 3 of 1881.) The answer reads as follows: "If his mind was affected to such an extent through sickness that he could not exercise faith and repentance, he might be rebaptized on his subsequent profession of faith and repentance."

The danger, then, does not lie in *receiving* children, or adults, into the church, but it lies in not *properly instructing* them, both *before* and *after* their reception into the church. When any one has the proper use of his reasoning faculties, and can decide between right and wrong, and professes repentance toward God and faith toward the Lord Jesus Christ, and then requests to be received into church-fellowship, the church can, in good faith, administer the rite of Christian Baptism. Such a baptism will be valid in all cases, when administered by the proper administrator, according to the Commission. In all such cases the administrator's work is legal and valid. Should there be a deficiency in the applicant's repentance and faith, let him supply that deficiency. Such are the decisions of Annual Meeting, and I firmly believe that the Word of God teaches in unison with said decisions. If ever any one had need to be rebaptized, it was "Simon the Sorcerer." Peter,—when beholding his after-life,—declared, "Thy heart is not right in the sight of God. I perceive that thou art in the gall of bitterness, and in the bond of iniquity." How awful! True, he had *believed;* yet who would dare say that he had repented? His baptism was performed in good faith by the administrator, but Simon's repentance was deficient. The baptism was valid and need not be repeated. As Peter said to Simon, so the church must ever say to all those who ask for rebaptism, whose baptism was performed in good faith, according to God's Word: "Repent therefore of this thy wickedness, and pray to God, if perhaps the thought of thine heart may be forgiven thee."

I admit that a person may feel gratified, and happy, in a certain sense, when he can have his *own way*, or when he can teach the church to hear *him*. We all promised to hear the church, and until we can show the church that her decisions are wrong we should abide by them. Let a church commence to rebaptize her own members then she will soon have enough to do. We will then soon have no need for the rule in Matt. 18. Then the Devil will soon have many to doubt the validity of their baptism. And should any of those who were rebaptized again fall from grace and afterwards receive new light, what then? I suppose rebaptize them the second time. We had better abide by the decisions of Annual Meeting, and live up to the Bible rule.

"Children who give evidence of loving and trusting Jesus should early be brought into church-fellowship and care."—*Peloubet.* If properly instructed and cared for, I am very favorably impressed in receiving the young into church-fellowship

I can give my experience and observation in no better way than to quote the language of the noted *Spurgeon:* "Of the many boys and girls whom we have received into church-fellowship, I can say of them all that they have gladdened my heart, and I have never received any with greater confidence than I have these. And this I have noticed about them, they have greater joy and rejoicing than any others. Among those I have had at any time to exclude from church-fellowship, out of a church of 2,700 members, I have never had to exclude a single one who was received while yet a child."

We may not all be gifted to instruct and care for the youth as Mr. Spurgeon was, yet his experience is in unison with the Bible. To those who have the care of the youth the Bible says, "Train up a child in the way he should go, and when he is old he will not depart from it." To the youth the Bible says, "Remember now thy Creator in the days of thy youth." While Christ *twice* said to Peter, "Feed my sheep," he *first* said to him, "Feed my lambs." Christ "was much displeased" at his disciples when they rebuked those who brought little children to him. To avoid his displeasure, let us all suffer little children to come unto him. Let us in no wise forbid them. Let us all welcome them to the fold.

SUNSHINE

[The following was written by Bro. Harper N. Slingluff just a few months before his death, which occurred a short time ago.—ED.]

How we enjoy the beauty in nature surrounding us, when the sun comes out from under the cloud after a shower! Everything is freshened up. The grass puts on a lustrous green, the air has become cool and invigorating, and all nature, in fact, seems to have begun anew.

Have we ever thought that our lives and those around us could be brightened and renewed the same way, if we but pattern after nature?

Every one might be compared to the center of a solar system. You may think that you have no influence, that a kind word or look from you would cause no heart to rejoice; but you are mistaken. However lowly your station in life, however small your circle of acquaintances, however few your friends, there are some that look to you, are influenced by you, and a kind word or act, a beam of sunshine from your countenance, may cause their hearts to leap with joy.

Our Blessed Lord and Master certainly never intended his children to go through this world with more clouds on the countenances than sunshine. Let us look to nature for our example!

We must have some clouds, or we would desire to live here always; and some must have more clouds than others, just as some places have more sunshine than others. But it is certainly the duty of all to cast around them as much sunshine as possible.

As a place, brightened up by the rays of the sun, is more attractive than a cold, damp, dark cellar, so a church from which radiates warmth and brightness, will attract more sinners to its folds, than the one where all is cold. Let us, then, trim our lights, and make the church attractive, and when we get the sinner to the door, give out both light and warmth, that he will be compelled to come in. Do not stop here; for sunshine is required for growth, and now, what this newborn babe wants, is to grow. Here we often make a fatal mistake. We let the clouds cover up all our sunshine, and then wonder why the little one dwindles and finally dies.

Let each and every one resolve to show more sunshine and fewer clouds during life. Then, when we come to enter that land of eternal sunshine, we will be better prepared for it.

SACRAMENTS OF THE CHURCH.

(*Concluded from first page.*)

Jesus. And this oneness in service, in heart and purpose, prepares us to enjoy the sacred meal or supper together. It humbles the high and exalts the low, makes the rich poor, and the poor rich, wipes away all caste or distinction, and expresses that oneness in Christ which makes us brethren.

Then, with this feeling, we, as a Christian family, are ready to enjoy the love-feast or Lord's Supper. And this sitting together and eating together prepares our hearts and minds for the partaking of the symbols of the blood and body of Christ, in such a way as will convey to us the greatest possible good. This good comes to us not through the material cup and loaf we receive, but through the feelings that are enkindled by the handling and tasting of them. We are benefited in the partaking of them in proportion to the devotional feelings awakened, and this proportion depends on our powers of discernment. The preparatory services are given us as helps to get away from the literal into a spiritual discernment, and unless we can see through these symbols, Christ, in his sacrificial and sin-atoning conditions, we have failed in obtaining the intended good; we have not discerned in them the Lord's body.

Our spiritual life depends in keeping within us the Christ-life, and this is done by keeping him and his life continually before us. To this end we have what are generally termed "means of grace" given us in the church, such as the public preaching, prayer meeting, Bible classes and the home altars. All these are, or should be to us, means of grace, supplemented by the sacraments, so that if we are not saved, it will be because we willingly and determinedly refuse the mercies so graciously offered.

Missionary and Tract Work Departments.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALEN B. ROYER, Secretary,	Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio
S. BOCK, Secretary and Treasurer,	Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

FAULTFINDING is throwing cold water on love.

THE population of the globe is said to be 1,500,000,000.

OF the inhabitants of the globe about 900,000,000 worship idols.

IT is the faith that leads to doing, that we stand most in need of.

ONE cannot conform to the world without becoming worldly.

No one can conform to the world and yet have the spirit of Christ.

HE who comes out from the world does not bring the world with him.

YOU cannot get what Jesus has promised by conforming to the world.

ANY one may find a man in trouble, but it takes a friend to help him out.

Is there a household among our readers where there is no family altar?

IF Christ were first in our hearts the world would have to take a back seat.

IF you conform to the world, you will get only what is in the world. That and no more.

IF you conform to Christ you will get what Jesus has promised. That and even more.

PEOPLE who have faith enough to take Jesus at his word will never quibble about any of the commands.

FORTUNATE is the tongue that can truthfully say, "I have never spoken ill of any man or woman."

THE faith that prompts preachers to go everywhere preaching the Gospel is the faith that turns the world upside down.

OF the 900,000,000 who worship idols about 750,000,000 never heard of Jesus, and never saw the face of a missionary.

THERE is not much religion in a man when you have to give him a dish of oysters to get 25 cents out of him for the Lord's cause.

WHY turn the church of God into a restaurant to raise money for the Lord? Eat your dinner at home; then give the Lord your quarter as a free will offering.

ENCOURAGE the young members to take an active part in prayer meetings. In this way they may be trained for the more responsible positions in the church.

THE man who *demands* that the dollar he gives to help the Lord's cause must be acknowledged in some newspaper, is not likely to get credit in heaven for that dollar.

ONE of the most encouraging thoughts to us is, that hundreds of young people are preparing to take our places in the church, when the time comes for the Lord to call us home.

WOULD you like to have the Gospel preached to some of your neighbors? You can do it by sending them the MESSENGER one year. It will preach to them whether they go to meeting or not.

LADY Somerset says: "All I know in regard to the mysteries of human life is in the Bible. I fall back on the teachings of Christ: Life is but a day's work; but it is a trust we take from God."

To destroy the Gospel in ancient times the enemies of Christianity sent the preachers to their graves and hurled their book after them. But here is the good Book yet with us, as it was with the preachers in days of yore.

A missionary text, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14: 6. J. R. S.

THE BETTER WAY.

BY GERTRUDE A. FLORY.

It would be better far
To live our life and perish like the brutes,
Than that, corroding sin
Should dwarf the soul within,
And evil deeds o'ergrown with bitter fruits
Should shame us at God's bar.

It would be better far
Ne'er to have entered on the human race,
Than thus to live and die,
With the dear God so nigh,
And mercy streaming out, in love and grace,
Through pearly gates ajar.

It would be better far
To take God at his word; his will to do:
If he *could ever fail*,
Life's dreamy, shadowy vale
Would still be sweeter for this matchless view
Of heaven's Morning Star.

KIND WORDS.

BY HARVEY E. NETZLEY.

How many hearts have been made sad by unkind words! On the other hand, too,—how much good has been done by kind words! The wise man says, "A soft answer turneth away wrath; but grievous words stir up anger." How very true this is! Even when parents admonish their children they can, by the use of kind words, make a better and more lasting impression than by the use of harsh expressions.

I also believe that if we would have more of that love, which our Savior taught his followers to have, we would have greater success in life and enjoy much more happiness. Whatever we may do for the Lord, and yet not have the charity recommended in 1 Cor. 13, it will profit us nothing. How pleasant it is when there is genuine love at home! With this kind of a home the Savior is well pleased.

Adams, Nebr.

"GO," "TEACH," "PREACH."

BY N. D. UNDERHILL.

In Three Chapters.—Chapter Second.—How and Where?

"How shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"

PAUL'S language here does not imply the impossibility of preaching without the ordination of man. It is evident that every child of God who has been baptized into Christ is authorized, in a measure, by the Lord of heaven and earth to preach the Gospel. His "Go," as spoken to His disciples, is sufficient authority for any one who loves him; for those who *love* Him will keep His words. Any soul that has been endued with power or authority from on high, by the gift of the Holy Spirit (and this precious gift, without which no one shall see God, is promised to all that obey Him), is qualified to tell the Gospel story. Although learning is a good thing to have, it is not absolutely necessary to have a worldly education. Christ has promised knowledge and wisdom to those that ask it. "Ask and ye shall receive." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" But while we have the divine authority, still it is expedient to have the help and support of the church,—the Brethren,—to encourage, uphold and sustain us in the work of the Master.

Although any soul who loves and obeys Christ, has a right to tell its neighbors of the great sacrifice that has been made for our salvation, it is not always convenient for such souls to shake off all home ties, and launch out into heathen lands, to preach the Gospel of peace to cannibals without some one to furnish at least a part of the means. Therefore the question arises, How?

As to preaching at home, there are several ways, some of which we will consider in another letter.

But how to go and preach the Gospel of peace to the heathen of both this and foreign nations, is the question now under consideration. Before we begin to condemn our ministering brethren for not going out into the world more than they do, let us look deeply into our own hearts and see if the "Go," cannot find a lodgment there.

If we are unwilling to give up home and friends, comforts and safety, for the salvation of a brother's soul, then let us be *very, very* slow to condemn another who, it may be, is daily trying to preach the Gospel of peace to precious souls in another locality. But why not *we*? Christ said, "Go ye." Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your *reasonable service*." Jesus said, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thou shalt love thy neighbor as thyself."

Again, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or houses, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life."

Blessed promise; there is nothing to be lost, but everything to gain in the service of the Heavenly Master. Moreover he says that he will be with us *always*, EVEN UNTO THE END OF THE WORLD. Is not this a lovely assurance,—to have the society, guidance and protection of the dear Lord, ALWAYS! But let us remember the connection. It was when he told them to "go teach all

nations," that he made the precious promise. He never promised to stay with the disobedient, but if we would have Jesus with us, *we must walk with him.* In John 14:23 he says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." Here we see the little word "if" comes in, to show that his presence with us is conditional. That he does not come unto us and make his abode with us until we prove our love to him by obedience, is also evident, because he uses the future tense, saying, "We *will* come."

The moment a child is born into the kingdom of God by baptism, it should become the servant of Christ, and all of its life thereafter should be devoted to his service, for we are bought with a price, and are not our own, but His. 1 Cor. 6:19, 20. Paul says, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your *reasonable service.*" Rom. 12:1. It is evident that since He redeemed us from death by giving His own life, *we owe our lives to Him.* He does not want a dead sacrifice, but a *living, working* one, and what could be more reasonable than that we give our bodies to Him (to his service) since he gave his body to be broken for us? His feet trod many a weary mile over stones and briars, for our sakes, and finally bore the torture of the cruel spikes.

Shall we refrain from preaching the Gospel of salvation, even though our feet must carry us step by step, to the barren fields? His loving hands were never too weary to heal the sick and bless the sorrowful, but, after years of humble toil and constant effort to bless, they, too, must bear the print of the nails. Are we ever too weary to go to the home of sickness, or sorrow, or trouble, and use our hands for the comfort of others? Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Ah, the ministry consists not in words alone, but in our daily actions. We must live Christ,—act Christ before the world every day if we would be His witnesses. When Christ was on the earth, he said, "I am the light of the world." When he called his disciples to him and began preaching that wonderful Sermon on the Mountain, he said, "Ye are the light of the world." So it is. We that bear Christ's name, represent Christ to the world. We are his witnesses. We *must* bear witness. "A city that is set on the hill, cannot be hid." Neither can we, who are set on the hill of Zion, hide our influence.

Then, let us be very careful that we bear not *false* witness, and thereby become a stumbling-block to some. Our influence will be exerted, whether it be for good or evil. If we faithfully represent Jesus Christ, by our words, actions and appearance, every day of our Christian lives, we shall exert an influence for good which will be to the glory of our Master, but if we are not careful to "abstain from all appearance of evil," to keep ourselves pure, and unspotted from the world, to take up the cross daily and follow Jesus, we will bear *false* witness. Our *lives* must tell for Christ, so that we shall be "known and read of *all* men."

When we have given ourselves *wholly* to Christ, he will furnish us with plenty of employment. "The harvest is plenteous, and the laborers are few." Jesus said, "Pray ye, therefore, the Lord of the harvest, that he would send forth *laborers* into his harvest." At the same time he said to them, "Go," Luke 10: 2, 3. If you are wholly consecrated to him he says, "Go." The church is pleading for more laborers. The world is crying for the Bread of Life. "GO." "Feed my sheep." "Feed my lambs." "How shall they go except they be sent?"

God is willing to send the Gospel to the heathen. Christ is anxious to send laborers into the harvest, the Spirit impels us to "go" The church is willing, waiting, ready, to send forth laborers to gather in the sheaves. Now, dear reader, are you willing to be sent? There are whole nations sitting in darkness. They need Christian men and Christian women to *teach* them the way of eternal life. There are whole Counties in many of our States, where the Gospel,—the pure Gospel of Christ,—has never been preached. There are *many thousands* of souls in our own Christian land that know not what to do to be saved, and have no one to tell them.

Many, who are willing and anxious to obey the Lord, have no one to guide them. There are *many* who, like the impotent man, are waiting,—waiting weary years,—for some one to put them into the water, and no one comes to help them. So they must carry their disease,—their load of sin,—year after year. Colorado, Arizona, Utah, Mexico, Wyoming, Idaho, North and South Dakota, and all the mountainous States, are barren fields. They have a few little oases in them in the shape of churches, but a poor, starved, hungry, crippled, impotent man cannot pick up his bed and walk several hundred miles to find relief.

"Go!" Carry them the Gospel of peace and salvation. "Oh, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

We believe that some are willing to "go." Show it by your daily life and conversation. You cannot help witnessing for Jesus, if you have his example continually in your mind, his law constantly in your heart, and his divine nature constantly in your soul You will be "known and read of *all* men." The church will find you out. Thousands of just such unselfish, consecrated, upright souls, are needed on the barren fields. Let them know, by word and act, that you are *willing* and *ready* to go, and *you will be sent.* But remember that hands and feet, as well as head and heart must be devoted to his service. You must even be willing for your side to be pierced in the region of the pocket-book.

What is the duty of the church? The church is composed of individuals, hence I will talk to the individuals. *Some* must stay at home to feed the sheep and lambs there, but do not let us imagine that it requires a half dozen feeders to supply a dozen sheep. One boy ought to be able to look after a small herd, and two boys a large one. Send the others out West, or across the sea, or some place where there are many hungry ones and none to feed them. It costs money, to be sure, but let the side be pierced, let the precious pocket-book be bled. "Take up the cross" daily, and deny thyself. Sister, why not discard the ribbons, if necessary, or at least wear them shorter and narrower on cap and bonnet, and never wear them at all as a neck or waist ornament? Brethren, why not deny ourselves of some of the trashy newspapers, or the luxury of daily rides on street cars, when unnecessary, or some other thing that it is pleasant but not necessary to have. At all events, curtail tobacco and neckties. Why not get along with less costly carpets, and sofas, and pictures, and musical instruments, and carriages, and fine horses? They are all pleasant to have; but indulgence is not denial.

I would rather get along poor, as did my Savior, while on the earth, and have a mansion in heaven, than to have my mansion for a few short years, here, and then, when the King should say, "Where is thy talent?" have to tell him that it is hidden in that worldly mansion, or those costly curtains, or under the piano cover, or in a fine frosted cake, or, perhaps, beneath a useless bow of ribbon or fashionable cravat, or in a pretty cigar holder, or even in an expensive book case.

Now do not understand me to discourage study,—far from it,—but ere we ever indulge in an unnecessary newspaper, magazine or novel (I hope none of us *ever* read the latter) let us see that our neighbors are supplied with the "Word of Life."

There are hundreds of souls in our own land, and millions in heathen nations that have not the "Word." It is not enough to give a quarter on mission day and then settle back in our easy-chair saying, "A testament only costs a nickle, let them read it for themselves." There are many who cannot read. They must have a teacher. Even those who *can* read, are mostly led astray on false theories, by reading the wrong thing, the wrong books and papers, and by following false witnesses. "He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

"LIFE."

BY FANNY MORROW.

PAUL, by the Holy Ghost, tells us, "The letter killeth, but the Spirit giveth Life." The convenient prayer-covering, worn by all faithful sisters in our church, should ever be a reminder of the language above quoted. If we wear it merely to comply with a long-established custom, and for the sake of uniformity, we fulfill the letter but not the spirit. We kill the power of God's glorious word which is given to enlighten the world. On the other hand, if every sister, when using the prayer covering will send up fervent petitions to a throne of mercy for an outpouring of the Holy Spirit and for a revival of primitive Christianity, our hearts would rejoice greatly at the results that might be witnessed. We surely may thus aid the grand cause we so dearly love. Let us all try it, dear sisters, especially when we go to the house of worship. If we desire a blessing upon the Word preached we must ask, for that is God's condition of giving. He plainly says, "Ask and ye *shall* receive." "Not by might, nor by power but by my Spirit, saith the Lord." O, let us be careful that, while we fulfill the letter, we also have the Spirit, which giveth life. Never yet has a sincere prayer ascended for a blessing upon friend or foe but that a life-giving blessing comes down.

Ottawa, Kans.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

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☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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Mount Morris, Ill., . . January 30, 1894

IN the next issue we expect to announce the price and terms of Bro. Teeter's Commentary.

BRO. WILLIAM BOGGS, of Covington, Ohio, gave us a short call a few days ago. He was on his way home from the West.

BRO. W. R. DEETER is engaged in a series of meetings at Lanier, Ohio. When last heard from two had been baptized and one more was awaiting the initiatory rite.

BRO. R. F. MCCUNE, of Iowa, has been spending some days in the vicinity of Lanark, Ill., visiting his aged father-in-law, Bro. John Rowland, and doing some acceptable preaching for the Brethren.

THE Conference of the M. E. Church, for Missouri, will be held at Pertle Springs next spring. This place will long be remembered by those of our people who attended the Annual Meeting there a few years ago.

THE *Christian Advocate* says that St. Louis, Mo., has a population of over half a million, and yet there is not a Bible society in the city. That is indeed unfortunate. Some of our very best exchanges are printed in that city.

MANY of those who send us obituaries for publication, request us to send extra copies of the paper containing said obituaries to certain addresses they give. These orders are never complied with. It is not practicable to do so. The better way is to wait until the obituary appears in print, then order the papers desired, being sure to remit three cents per copy.

BRO. H. R. TAYLOR, of Deep River, Iowa, wishes us to state that he had intended to labor some among the churches this winter, but owing to the long-continued sickness of his daughter, Lottie, he is not permitted to do so. He closes his card by saying, that Bro. William Ikenberry, of Waterloo, who is working in the interests of the Mission Board, was with them on the evening of the 18th.

BRO. I. D. PARKER'S meeting near Elkhart, Ind., closed the 21st, with nineteen accessions to the church.

BRO. P. W. STUCKMAN, of Nappanee, recently closed a series of meetings at Yellow Creek, Ind., with thirty-seven additions.

BRO. M. E. ESKIE writes that an elderly lady was received into the Locust Grove church, Maryland, by baptism, Jan. 7.

SINCE the closing of the series of meetings at Huntington, Ind., two weeks ago, four have united with the church, making sixteen in all.

BRO. THOMAS SNYDER, the elder of the Dry Creek church, Iowa, spent several days with us last week. It is within the bounds of his church that Cedar Rapids is located.

BRO. E. J. NEHER, of Florida, writes us that he has arranged to hold some meetings at Martin, a short distance from Ocala. The church at Kenka seems to be moving along in the even tenor of its way.

THE Brethren commenced a series of meetings at the Pleasant View church, near Clarence, Iowa, last week. Bro. George D. Zollers is probably with them by this time, as he was expected to arrive the 22nd, and continue the meetings.

WHEN last heard from Bro. Miller was being favored with large audiences during his Bible Talks at McPherson, Kans. He was booked for seven talks. He leaves there next week for Nappanee, Ind., where he may be addressed until Feb. 11th.

SISTER KATIE JOYCE writes us that the church at Chippewa, Wis., is now in the midst of an interesting series of meetings, conducted by the home ministers. Bro. VanBuren was expected to come to their assistance. One had made application for membership.

WHEN we went to press last week the weather was, and had been for weeks, almost as delightful as spring, but at this writing, Jan. 24, we are experiencing very severe winter weather. The snow is deep and drifted, and the atmosphere quite cold. True, most people in this northern latitude, where they are accustomed to long, severe winters, have warm houses and other necessary comforts of life, yet in our large cities are thousands without both food and raiment, and it is to them that such weather as we are now having, brings suffering which only the stronger can endure. The Lord only knows how much suffering there is in this fair land.

ON the great ocean are some brave men. Several days ago, far out at sea, fourteen men were seen tied to the rigging of their ship, and the waves were rolling over them. The storm was terrific. The doomed vessel was sinking. Seven strong men, on another vessel, volunteered to man a life-boat and go to the rescue of the fourteen perishing sailors. It was like going into the jaws of death. But on went the life-boat and the seven brave sailors. No boat could live in such a storm. It was capsized, and six of the men went to the bottom of the ocean. Six families were left without a husband and father. It required strong hearts to thus face death for the sake of others. Are we, as Christians, as willing to face death for the salvation of the millions perishing around us? Assuredly we are not. These brave sailors thought only of the present lives they were seeking to save, but it is our great privilege to help save others from an everlasting death, that they may enjoy a life that is eternal.

THE Brethren at Merced, Cal., we understand, are in a position to offer some valuable assistance to the right kind of a minister who will settle among them. For further information address Willet Williams, at the place named.

BRETHREN Joseph Amick and D. E. Price attended a very pleasant council-meeting at Lanark last Friday. Three members, from the Progressives, were restored to fellowship, among the number Bro. J. S. Snively, a brother of good reputation and wide influence in the community. The Brethren at Lanark have reason to feel greatly encouraged. They also speak very highly of Bro. Beahm's recent evangelistic work among them.

SISTER SADIE HAYS, of Fortuna, Humboldt Co., Cal., writes that she has now been living at that place over one year, and though she has called for ministers to come and preach, yet none came. She also says, there are now two applicants there for baptism and a few expelled members who desire to be restored to fellowship. We hope our Brethren in California will give this matter their immediate attention.

A MOVEMENT, starting from our government, is under headway to establish a system of arbitration for the purpose of settling all disputes between nations, and thus do away with war. Our Secretary of State, Mr. Gresham, is about to transmit to the governments of the world a memorial to this effect. Should it be adopted by the leading nations of Europe a million soldiers could be discharged and permitted to return to their homes.

A VERY pleasant meeting was held at the Old People's Home last Sunday afternoon, composed mainly of the visiting members, a number of whom happened to be with us at that time. The meeting was for the special benefit of the inmates, nearly all of whom are too old and feeble to attend services in the chapel. A short talk was given by Bro. L. W. Teeter, followed by several other talks that were both interesting and edifying. The inmates, as well as all present, enjoyed the exercises very much.

A BROTHER writes to learn, whether it is right for a man, who is not a member of the church, to act as one of the board of trustees for the church, where there are brethren that could fill the place. If possible, the trustees of a church should be competent members in good standing. When there is suitable material in the church we see no reason for selecting a trustee who is not a member. There may, however, be circumstances, in new localities, where the appointing of a trustee outside of the church could be allowed on the ground of necessity or expediency. But such occasions are very rare.

OUR Special Bible Term is now drawing to a close, and by the time this issue is in the homes of our readers, all those, who have been with us during the last four weeks, will have returned to their homes to engage in the active duties of life. While the class is not as large as some former classes, we feel that a good work has been done, and a number of ministers have received new inspiration that will prove an incentive to them in their labors for the church. The series of sermons this year was excellent, and well adapted to the wants of those in attendance. They were largely—or almost wholly—of a doctrinal character, and set forth a clear defense of our faith and practice. Much good seed was sown of which we hope to hear more as the years go by. The audiences that assembled, night after night, to listen to these discourses, were very large and attentive.

On account of other matter the usual article, under the head of "Primitive Christianity," is omitted in this issue. The articles will be resumed next week and continued for several months. They are intended to set forth a complete statement and defense of the Brethren's faith and practice. A card from a few hundred of our readers, giving their opinion of these articles, would be appreciated.

The *Mid-Continent* aptly says: "Some day an evangelist will appear who doesn't know a single funny story, who tells no personal experiences, who allows infidels to do all the sneering at churches, but who just preaches Christ crucified. Multitudes are looking for that man." The Brethren church is ready for a number of just such evangelists. Along with other useless things, they desire the death-bed stories left out. It is the pure, simple story of the Gospel we need.

We clip the following from the *Baltimore American* of Jan. 10. It tells its own story concerning the good work being done in Baltimore, Md.: "A baker's wagon load of bread disappeared in three-quarters of an hour when the poor were helped at the Dunkards' Mission, 12 West Camden Street, yesterdsy at noon. One woman who had ten children and no means of support, received ten loaves of bread. Other mothers described their cold, sparsely-furnished rooms in some side street, where the wage-earner lay on a cot with the *Grippe*. They received enough for the day. Children with holes in their shoes and fragments of shawls over their shoulders presented bits of paper, testifying that they were in need. James T. Quinlan, who has the mission in charge, had been out in the byways, climbing rickety stairways and visiting rooms where a gas stove and a cot had to suffice for the family furniture. When he found them worthy, he invited them, without regard to race or creed, to visit the mission. As a result, fifty families were helped yesterday. From now on bread will be given out every day at noon. Mr. Quinlan has received money from Dunkard churches all over the country. In his mission he is now caring for one hundred little ones, giving them clothing, instruction and other aid."

One of our earnest readers thinks that a strong admonition should be given against going into debt. He is right. There is not a congregation that does not need instruction on this subject. Perhaps more unhappiness results from the reckless habit of going into debt than from any other business course. The reader referred to says, their preacher went greatly into debt and broke up, that one of the deacons met with the same misfortune, and now the church has to suffer. It is indeed lamentable when incidents of this kind occur, and yet they are happening, more or less, in all parts of the Brotherhood. A few carefully-delivered sermons, in all of our congregations, from the text, "Owe no man anything, but love" (Rom. 13: 8) would serve a good purpose. This is one of the subjects on which we have never had a sermon preached. But our readers do not want to be too severe on our preachers who go into debt and then break up. We do not wish to screen them, but it must be borne in mind that many of them have to devote so much of their time and energies to preaching the Gospel, that it is not possible for them to conduct their business with the wisdom usually displayed by others. And for this reason some of them are compelled to go down, and the church must suffer. In many instances a little help would be far better than censure. But let us have the sermons. They will make people think, and in that way accomplish good.

Last week one of our ministers, who is in very moderate circumstances, and has to travel and preach much, in a locality where he gets not one cent to help pay expenses, sent us one dollar to have the paper sent to some poor person who is not able to pay for it. This is what we call genuine sacrifice. It is also encouraging to see how many of our members are making sacrifices in order that the poor may have the pleasure of reading the Messenger. God's blessing is sure to follow both the giver and the receiver.

A COMMENTARY ON THE NEW TESTAMENT.

After spending a number of weeks in making a careful examination of Bro. L W. Teeter's notes and comments on the New Testament, which is now being put in book form, I have no hesitation in saying that it is the most valuable contribution to our church literature yet made. The author will have, when the work is completed, put about four years of almost unceasing labor on his notes, and the work in its completed state will show the character of the labor performed.

The comments on the text evidence great care, much research and conscientious work in their preparation. The notes are by no means a compilation of what other commentators have said, but the author has shown originality of thought and independence in the treatment of his subjects. The work is especially free of the dogmatic spirit so common in the ordinary commentary, the best rules of interpretation have been followed, and the object has been to get at the truth contained in the Sacred Word. The realm of speculative theology has been almost entirely ignored and as a result a most excellent work has been produced. The writer has an easy, flowing style of writing, and his conclusions are so logically and clearly put that there is no escape from them.

The book deserves a large sale. It ought to find a place, as it doubtless will, in the home of every minister, teacher, church worker, and Bible student, and the laity would do well to study the notes so that they might be able with meekness to give a reason for the hope that is in them.

A few days ago a young minister asked us what commentary on the New Testament we would select if we were able to buy but one. We unhesitatingly answered, "Get Bro. Teeter's new work by all means." D. L. M.

CHRISTIAN SCIENTISTS AND FAITH CURES.

The Christian Science and Faith Cures are in our neighborhood and are doing things that seem marvelous. They claim the New Coveanant as their faith. They claim that no one has a right to pray to God, only in secret, as commanded by our Redeemer in Matthew 6: 6. Can you favor the readers of the Messenger with an article to show the true light on Christian Science? Wm. S. Watt.

So far as the performing of marvelous things is concerned, these so-called Christian Scientists can probably do nothing more astonishing than that performed by the Egyptian magicians in the presence of Pharaoh in the time of Moses. The ability to perform what, at this time, may be called a miracle, counts nothing in settling a question of right or wrong. Christ and the apostles demonstrated the divinity of their mission by miracles and wonders that are beyond question. Nor were their miracles performed in a corner. Their work was open and before the public. They did not undertake just the most favorable cases that happened to be in their road, but gravely took hold of cases that were beyond human power. They even raised the dead, a thing that the modern miracle worker would not think of doing. These Christian Scientists and Faith Cures may have their mission, and doubtless are the means of bringing about some results that may seem astonishing, but they should not call such results miracles, nor should they use them as proofs by which to demonstrate the correctness of their faith and practice. There is, perhaps, not a religious order in Christendom that cannot appeal to some remarkable incidents which they may interpret in support of their course as a religious organization. If these wonders prove anything at all, they simply prove that all religious denominations are right, the only difference being, that some may give more attention to bringing about, treasuring up and narrating such incidents than others. That is all there is in it, so far as proof is concerned.

We believe in the special providence of God, in the answer of prayers, that in his dealings with his children upon the earth, he often does that in which the Divine Hand can be clearly seen, but we do not believe in using these divine manifestations in proof of any particular line of Christian conduct. The right or wrong of a religious system must be determined by the Bible. What this Book says on any question should be the end of all controversy. If the Christian Scientists and Faith Cures accept the Gospel in full faith, and obey it in all parts, they are on the way that leads to eternal glory, and may in full confidence encourage one another by enjoying and often speaking of the appearance of the Divine Hand among them. But if they are walking contrary to the plain teachings of the Gospel, or rejecting some of the commands the Lord intended his people should obey, they may rest assured that they are on the road, the end of which is death. The wonders they may be permitted to enjoy count nothing in their case while pursuing such a course. In the judgment the Gospel is going to settle the question of whether they are living and conducting themselves as Christians should.

Concerning secret prayer, we cannot emphasize the importance of it too strongly. Perhaps there is no other duty so greatly neglected. But the command to pray in secret does not forbid public prayer. At the dedication of the temple Solomon stood "in the presence of all the congregation of Israel" and prayed. 1 Kings 8: 22. In an upper room in Jerusalem, in an assembly of the saints, regular prayer was offered. Acts 1: 14. In Acts 4: 23–30 is an account of a great meeting where public prayer was offered, after which "the place was shaken where they were assembled together." In the setting apart of the seven, as narrated in Acts 6, public prayer was also offered. Other instances might be named, but let these suffice.

To a young minister Paul wrote, "I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks be made for all men: for kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2: 1–2.

Any minister, who will follow this instruction, will never hold a religious service without "first of all" engaging in "supplications, prayers, intercession." Then, what better thing can any minister do, in the presence of his people, than to offer up an earnest prayer, as Jesus did, in the presence of his eleven faithful disciples just before his betrayal? John 17. J. H. M.

CHRISTIAN ENDEAVOR, ETC.

Is it in keeping with the Gospel, and in harmony with the usages of the Brethren, for the members of our church to become members of the Christian Endeavor, or Epworth League? This is a matter of much concern in the West.

L. W. FITZWATER.

THE Brethren have taken a decided stand against any of our members connecting themselves with other organizations, maintaining that the church of Jesus Christ, properly organized and equipped, contains all the necessary means of grace, growth and Christian edification. Any congregation, fully alive to her sacred trust, will contain these means. Every effort should therefore be made to train the members to look upon the church as their spiritual home in this world, and that it is their duty to strive to make this home pleasant for all the members connected with the body. There is, however, another grave reason why our members should not unite with the organizations named. To sustain these organizations requires money, time and talent. When our members unite with such societies it takes just that much time, talent and money away from the church. We cannot afford to have the force of the church thus turned over to other causes. The loss to the church is too great. The policy is very unwise. Such a course will destroy, or at least greatly weaken, the force of any church. Other denominations are feeling this keenly. The secret societies are taking many of the men; the Christian Endeavor, etc., the young people, and only a part of the women and a few of the men are left to run the church which should be the pillar and the ground of the truth. It seems to us that the very genius of the Scriptures teaches that such a policy is wrong.

When our members unite with other organizations they become unequally yoked together with those who neither believe nor practice as we do. Since they will not conduct the exercises of their societies in harmony with the principle we hold to be right, it follows that those of our members, who unite with them, must submit to things which they cannot endorse. The tendency of this is to weaken their faith and sear their conscience, and finally cause them to lose their interest in the church. In course of time they learn to disrespect the church with all her order, ordinances and services.

Jesus intended that the church should be the home of all the saints during their stay upon the earth. He also intended that this home should be the center of attraction for all Christians, and around this spiritual hearthstone should cluster all that goes to make up the spiritual household of the Lord in this world. He never intended that his people should go elsewhere for their spiritual food and religious training. Especially is this true concerning the young. If at this time the church does not contain all the means necessary for the training, edification and general good of our young people, it would be proper for her to carefully consider the question, and if deemed proper, provide ample means or opportunities for the needed spiritual development. But in no instance should she encourage her young people to unite with others for such a purpose, for that means to us the loss of talent, time, money and influence, and finally the loss of a large per cent of the members who thus act. Some of our congregations have already made special provisions for the religious culture and edification of the young, and have thrown around them the necessary safeguards so as to keep the exercises within the bounds of Christian propriety. And while we may not express an opinion at this time, respecting the wiser course to pursue, we do caution our people against doing anything that may create unpleasant feeling on the one hand, or cause the neglect of the young on the other. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Rom. 15: 19.

J. H. M.

THREE QUESTIONS.

1. If one is baptized and is not converted at the time, after he is baptized he sees his error, and knows his duty toward Christ, will he be saved?

2. Will you please explain Father, Son and Holy Ghost?

3. In one place Christ says all manner of sin will be forgiven unto men except sin against the Holy Ghost. How can we sin against the Holy Ghost and not against Christ, as they are both one?

W. B. VAN HORN.

1. If the person at the time of his baptism had not genuine faith and had not repented, he certainly had no promise. The promise is to those who believe, repent and are baptized. This consummates conversion. If the one referred to had genuine faith, though no larger than a mustard seed, and had repented, he may rest assured that his sins were pardoned, for God has so promised to do, and the Lord never goes back on his word. By conversion we presume our querist means conviction—a strong sense of guilt. This state of the mind is essential to genuine conversion. Yet persons of different temperaments may have different experiences. Some do not feel the sense of sin so keenly as others, and yet their conversion is just as highly prized in the sight of God. The best proof of a man's conversion is the life he lives before God and man after he becomes a member of the church. There can be no question about the conversion of the man who lives an exemplary Christian life.

2. In the Godhead are three persons, or powers, known respectively as Father, Son and Holy Ghost. To the church the first is presented in the endearing relation of Father, and stands at the head of the universe, being the prime mover and creator of all things. The second person sustains to the Father the relation of Son, and to the members of the church the relation of brother, and yet he is the head and founder of the church; the lawgiver and king. The Holy Ghost, or Holy Spirit, is the comforter and guide of the saints, acting in the capacity of a power that executes its mission by an influence that is divine. In the creation of the world, and controlling the universe each person in the Godhead performs a part of the whole. The Father seems to plan and command, the Son executes, while the Spirit sanctifies and broods over created objects, infusing the life-element that produces growth. This may be inferred from Gen. 1: 2, where it is said that "The Spirit of God moved upon the face of the waters," or more properly rendered, was brooding over the waters,—brooding over the waters as the hen would over her eggs, cherishing, comforting and imparting vital energy. The Spirit seems to take hold of things after they are created, and brings to bear an influence that tends to growth, development, and perfection.

3. Sin against the Holy Ghost is attributing to the devil the work that is performed by the Spirit. In this one may sin against the Spirit, and not against the Son or the Father, for the reason that while they are one, yet they have their separate departments of work, and it is concerning the Spirit in its individual capacity that the Savior is speaking in the Scripture referred to, *viz.*, Matt. 12: 31. In the next verse he says: "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him." Here it is made clear that the Spirit is considered separate and apart from the Son, and of course, separate and apart from the Father.

J. H. M.

INDIA.

THE following, clipped from the *Christian Evangelist*, contains more information in a condensed form than anything we have yet seen. It is worth preserving:

India's area is about half that of the United States; its population is more than four times as large. Its total population numbers 287,000,000. This is a larger number than the combined populations of Russia, Germany, France, Great Britain and Ireland, Spain and Portugal, Holland and Belgium, Italy, Greece, Austria, Hungary, Norway and Sweden, Denmark and Switzerland. It appears from the census of 1891 that the population increased 33,000,000 in ten years. Two of its many languages are spoken by more people than inhabit North and South America. These are the Hindustani and the Bengali. The Hindu faith is professed by more than three times the people of the United States; the Mohammedan by a number nearly equal to the population of this country. The average population per square mile for all India is 184, in Bengal it reaches 460, while in the United States it is 17.9. There are about 500,000 lepers, while 417,000 die of cholera each year, and 3,500,000 of fever.

One sees in India signs of Western civilization. One sees the postoffice, the telegraph, the railroad. These innovations are breaking down the barriers of caste. There are 130,000 educational institutions of all grades under government auspices, attended by 3,700,000 pupils. Missionary work began in India in 1705. Ziegenbalg and Plutschau went there as the representatives of a Danish society. Carey was not allowed to work under the British flag. There are now sixty-five societies at work with 857 ordained missionaries, 797 native ordained ministers, 3,491 native unordained preachers, 711 lady missionaries, and 3,278 native female evangelists.

There are eighty-one theological and training schools, with 1,584 pupils. There are ninety-seven medical missionaries and 168 native physicians, with 166 hospitals and dispensaries. The Protestant adherents number 559,661. In one field in one day 2,232 were baptized. In the same field in forty-five days there were 9,000 baptisms upon a confession of faith. The Christian population increased from 1851 to 1861 at the rate of fifty-three per cent; from 1861 to 1871 at the rate of sixty-one per cent; from 1871 to 1881 at the rate of eighty-six per cent.; 1881 to 1891 at the rate of 100 per cent The need in India is infinite; the supply is infinitesimal. For every ordained missionary there is a congregation of 234,000. In England and the United States there is one minister to every 800 souls. Six-sevenths of the people cannot either read or write. Hinduism is a thousand years older than Christianity; this is the history of its influence. In India 23,000 die daily without God and without hope. The land is open everywhere to the Gospel. It is for those who call Jesus Lord! Lord! to enter and preach the truth to those who have never heard the joyful sound.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Rogue River Valley, Ore.—We met in quarterly council Jan. 6 All business passed off pleasantly. Quite a number of members were present. Other members are moving in here. This gives us much joy. We talk of having a feast in the spring. We all rejoice when the MESSENGER comes with so much good news. May God bless the members everywhere!—*Susan M. Rhodes.*

South Beatrice, Nebr.—Our quarterly council was held Dec. 16. All business before the meeting was disposed of in a pleasant manner. An election was held for two deacons. The lot fell on our worthy brethren, Noah Neher and Perry Overleece. We truly have been greatly blessed here with good meetings. I think it does us all good to be stirred up often. Two more have been added to the church lately.—*Lydia Dell, Jan. 16.*

Conrad Grove, Iowa.—Bro. Geo. D. Zollers came to us Jan. 4 and began a series of meetings. He continued till Jan. 14, preaching, in all, thirteen good sermons. The interest was good. We hope and pray that the good Lord will bless the labors put forth to the ingathering of many precious souls. We are ten miles from the Iowa River church. We hope in the near future to have a church-house in our midst.—*Eliza A. Cakerice.*

Midland Church, Va.—One dear sister was baptized on Christmas after services. Services were held on Christmas at two points. Dec. 31, 1893, we closed our Sunday school at the Cannon Branch school house. We had a very interesting and enjoyable school, and believe much good has been accomplished. Of those baptized during our late series of meetings, ten were regular attendants of our school. Nearly 4,000 verses were repeated by the school. *La Grippe* is quite prevalent here now. Weather mild all winter.—*J. E. Blough, Manassas, Va.*

Maple Grove, Kans.—We enjoyed a short visit from Bro. J. W. Jarboe and wife during the Holidays. While here, he preached six sermons to the edification of all present. Our quarterly council occurred on Saturday, Jan. 6. It was decided to hold a series of meetings, to begin Feb. 10; also to have social meetings on Thursday evening of each week, at private houses. We have an evergreen Sunday school with good interest, and have decided to use the *Brethren's Quarterly* this year.—*Aldula Throne, Rockwell City, Kans., Jan. 11.*

Eden Valley, Kans.—The writer began a series of meetings here on Tuesday, Jan. 9, and continued each night until Saturday night. We also had day meetings on Thursday and Saturday. Bro. E. Eby also came on Friday night. On Saturday two brethren were elected to the ministry. The lot fell on brethren Addison Fryfogle and Josephus Barnhart. Bro. Jonas Hertzler was advanced to the second degree of the ministry. The meetings closed on Sunday night with a deep interest. — *Samuel Bowser, Kingman, Kans., Jan. 14.*

Lewistown, Pa.—I write this to inform you through the MESSENGER, that I am at home, nursing my wife, who is very sick at present. I was called home while at Mexico, Ind., much to the disappointment of many brethren at Mexico, and also of North Manchester, and others, but while their disappointment seemed to be much, I do assure you, brethren, your unworthy brother has been much more disappointed. I ask an interest in your prayers, in behalf of us, as a family. O for grace, that we may humbly submit!—*J. M. Mohler, Jan. 15.*

Egan, Cal.—Jan. 6 we held our first church council in our new meetinghouse. Everything passed off pleasantly. We organized a Sunday school, which will begin on the first Sunday in February. Bro. S. E. Yoder was chosen as our Superintendent. We will use the *Brethren's Quarterlies.*—*J. W. Priser, Hernet, Cal, Jan. 10*

Sheridan, Mo.—The members of the Honey Creek congregation met in quarterly council Jan. 11. The business passed off pleasantly. Bro C. H. Brown, of Mound City, Mo., began a series of meetings here Dec. 4, preaching, in all, fifteen practical and interesting sermons. On account of bad weather and sickness in the neighborhood the attendance was not as good as expected. Although there were no additions to the church, the members feel greatly encouraged and built up. Dec. 10 a collection was taken for the Western Sufferers, amounting to $29.00.—*Minnie Clark, Jan. 15.*

Milford, Ind.—Bro. George L. Studebaker, of Shideler, Ind., came to our place to hold a series of meetings. On the evening of the 16th we held our Communion, which was well attended. Bro. Studebaker officiated. As usual, we had the best of order and attention. Bro. George then continued the meetings, closing on Sunday night, Dec. 10. As a result, eleven united with the church. Most of them were young persons that have been attending our Sunday school. Some were heads of families. This is as it should be. May the Lord bless our brother in his work!—*Wm. B. Neff.*

Mahoning Church, Ohio.—Oct. 20 Bro. Noah Longenecker came to the Zion Hill church and began a series of meetings. On the following Wednesday evening Bro. J. Swigart, from Huntingdon, Pa., came here and had meetings till Sunday evening. On Saturday, the 28th, we had our Communion. We had a good meeting. Five young people were baptized. One was reclaimed. On Sunday evening Bro. Longenecker, our elder, J. H. Kurtz, and several members went to a sister and had a small Communion with her. She was sick in bed. We started a Bible class this winter, which is very interesting to us.—*E. Longanecker, Columbiana, Ohio, Jan. 2.*

Spring Creek Church, Iowa.—Bro. John Shank, of Greene, Iowa, opened a series of meetings at this place, and continued three weeks. Bro. Harvey Eikenberry, of Greene, and Bro. O. J. Beaver, of the Spring Creek church, assisted him. We had good attendance and attention. The sound doctrine that was preached, made the meetings very interesting. Three dear souls came out on the Lord's side, making, in all, six during the last year. There are eighteen members living here. This is a good field in which to work. We would be pleased to have a minister move among us. —*Emma Hunt, Nashua, Iowa, Jan. 15.*

Manvel, Texas.—Our quarterly council was held Saturday, Jan. 6. Considerable business was before the meeting, but it all passed off pleasantly, and a good spirit prevailed. So far as we are able to judge, we think most of the members here are trying to build up the good cause of the Master, and are laboring to maintain the plain principles, as laid down by Christ and his apostles. We were sorry that Eld. A. H. Puterbaugh, from Indiana, could not be with us at the council. He is at present at Galveston. Bro. J. R. Leatherman, from Kansas, was with us during the council and is still with us. He is also improving in health. A collection was taken up for missionary purposes. It resulted in $3.75, which we think good for as new a place as this, as most of us are poor in this world's goods.—*S. Correll, Jan. 10.*

Fairview, Mo.—Dec. 29 I left my home to accompany Eld. J. T. Mason to the Fairview church, Douglas Co., Mo. Eld. Mason has charge of that church and went up to look after the welfare of the members, and do some preaching for them. We had services day and night while there, closing with a council-meeting Jan. 4. The members there have had some discouragements lately, but we think a brighter day is dawning. Our visit to the Fairview church was very pleasant. We were kindly treated by the members and felt at home with them. Our meetings at home closed Jan. 7, with four additions by baptism.—*J. J. Troxel, Grab, Mo.*

Odell, Nebr.—The Lord is blessing us with an excellent winter. Dusty roads, as level as need be, warm weather, and nice moonlight nights makes it pleasant to attend church, and the people are improving it here. We are holding forth the Word two miles from town. The people say the attendance is much better than in the nice churches in town, and we have very good interest. One made the good confession last night, and more seem near. Here is where a young brother has been keeping up a Sunday school. GOSPEL MESSENGER No. 2, of this year, is unusually rich with good things,—more spiritual food than common. Some subjects have been worn so threadbare among us, religiously, that it is not hard to see through them. God bless the paper to come laden with food.—*J. E. Young, Jan. 16.*

Pearland, Tex.—We have now been over one year in Texas. Our health has been good. Twenty members, in all, have settled here at Pearland, fifteen miles south of Houston. We have two speakers and two deacons, and meetings every two weeks until our meetinghouse is completed. Then we expect to have meeting and Sunday school every Sunday. We enjoy this climate very much. Members who are tired of the cold North might come here and help build up the cause of our Master. We are trying to work for the good cause as best we can. We have only had a few frosts and are now planting trees, ploughing, and arranging our gardens. Strawberries are now in bloom. I see no reason why the Brethren should not come in and possess this goodly land. The old settlers are slow to accept our faith, still they are very kind and sociable to us (the northern people). Several brethren are here for their health. Those deriring information about Texas will address me with stamps at Pearland, Brazoria Co.—*Jacob P. Moomaw.*

Tulpehocken, Pa.—In No. 3, current volume of GOSPEL MESSENGER, sister Lizzie Myers, in her report of Conestoga council, among other good things, says, "At different times the caring for the aged poor and feeble was brought into question, and we felt like suggesting the need of an old folks' home in the Eastern District of Pennsylvania." Now, if she will re-read last year's Minutes of Eastern Pennsylvania District Meeting, and then patiently wait till the next District Meeting, she may find good reason to change her mind somewhat. On Jan. 14 two young people were received and baptized here. In 1893 more than forty were baptized. Past experience teaches that it is not always harvest. We had two series of meetings this winter. Brethren John Myers, Isaac Keller and Hershy Groff, of Lancaster County, rendered very valuable service at the Millbach meeting, and Jacob Booz, of Montgomery County, at Tulpehocken. The meetings were interesting and edifying throughout. This church has a Sunday school at Heidleberg meetinghouse for nine months in the year, which is doing much good to about two hundred scholars. Bro. John Herr is superintendent.—*Geo. Bucher, Kleinfeltersville, Pa.*

Clay Hill, Pa.—Bro. Albert Hollinger, of Huntsdale, Pa., is now preaching for us at the Mount Zion house, with large and increasing congregations. I intend going to Juniata County, Pa., Jan. 17, to do some missionary work, the Lord willing.—*W. A. Anthony, Jan. 12.*

Pleasant Dale, Ind.—We have just closed one of the most plesant little meetings we have had for a long time. Bro. Jacob Ahner, of Fort Wayne, came to us, preaching, in all, three sermons. He is an able speaker and deserves the prayers of all God's people.—*H. J. Dilling, Jan. 15.*

Bement, Ill.—I am at work here in Bement. Only a few members are living here. They have a good house of worship, but much opposition. There are two other meetings running; also three saloons and a pool-room, but the members are exemplary and faithful. So far one has made the good confession. Praise the Lord!—*G. W. Cripe, Jan. 16.*

Blountsville, Ind. — I am now conducting a series of meetings in the Buck Creek church with good attendance and increasing interest. Three young people came forward last night and one who had wandered away from the fold, desires to be reinstated. The meetings will be continued for some time yet.—*A. G. Crosswhite, Jan. 20.*

Osceola, Ind. — We, the members of the Bango church, commenced a series of meetings at the Watkins chapel near Osceola This chapel we lately purchased of the Methodists, and our first series of meetings, held at this place, commenced Jan. 2, and closed the 5th. Bro. H. M. Schwalm preached, in all, four sermons. — *Jacob Bowers, Jan. 16.*

Eel River, Ind. — Bro. Jacob S. Snell, came to us at our west meeting-house and commenced a series of meetings Jan. 6, and continued until the evening of the 21st. He preached twenty-seven good, sound Gospel sermons to very attentive hearers. As an immediate result one was reclaimed and two baptized, and we believe others are counting the cost. — *Emanuel Lockrone, Jan. 22.*

Bement, Ill. — Bro. Geo. Cripe, of Cerro Gordo, commenced a series of meetings here Dec. 31, which closed Jan. 18, 1894 The meetings were interesting, and we all regretted to see them close, but Bro. Cripe could stay with us no longer. As a result, one precious soul wants to unite with the church. Others are halting between two opinions. We hope to be able, in the near future, to organize a church here.—*Lizzie Traxler.*

Canton, Ill.—I am now here, to begin a series of meetings in the Macedonia church to-night. I closed at Allison Prairie, Lawrence Co., with a splendid interest. Several were restored and the church put in good working order. I will attend the Ministerial Meeting Feb. 13, and also the Bible Term at Cerro Gordo. This will give me a rest which I have not had since the last of August. My health is good. I was never so well in seventeen years.—*D. B. Gibson, Jan. 18.*

Elkhart, Ind.—Our meetings at the brick church, four miles south of the city closed last evening with a full house and good interest. After returning from Ohio, where our last item was penned, we renewed our work Jan. 9. God's blessings rested upon the labors of the church, and, including five previously reported, nineteen received Christian baptism, and now rejoice with the saints in hope of eternal life. As our work and responsibilities here are increasing, we trust God for an increase of grace and strength, to humbly do his holy will. To this end we ask the prayers of God's people.—*I. D. Parker, Jan. 22.*

Sugar Valley, Pa.—On the last Sunday in December we closed our Sunday school. To-day we received three members into the fold by baptism. One sister was a teacher in the Sunday school all summer. To-day she united with the church.—*Daniel Shroyer, Jan. 7.*

Burlington, W. Va.—Jan. 7 the home Brethren began a meeting at the Union school-house in the Beaver Run congregation, W. Va., and continued last week. On Saturday two were reclaimed and six were baptized. The meetings are being continued with good interest. We rejoice and give God the praise.—*Geo. S. Arnold, Jan. 15.*

Smith Fork, Mo.— Eld. Hipes paid us a visit during the Holidays and preached for us. He continued his meetings over two weeks. The interest was good. He is an able expounder of the Scriptures. It was indeed a feast to us all. We had one addition to the church by baptism. — *P. B. Shoemaker.*

Stone Lick, Ohio.—Bro. M. M. Petry and I left our homes Jan. 6, and came to this place,— rather an isolated point,—where we are trying to preach the Gospel to the people. There are only a few members here, who, seemingly, are a little discouraged, but at this date are getting encouraged. As yet no one has made the good choice, but some are counting the cost, and, we think, will soon come to Christ. Bro. Petry adds much to the interest of the meeting in leading the song service.— *Joseph Longanecker, Jan. 18.*

Heizer, Kans. — By the request of sister Lizzie Wimert a special Communion service was held at her father's (Bro. William Wimert's) house, so she might, for the first time, participate in celebrating the suffering and death of our Blessed Redeemer. She seemed to enjoy the services very much. This was the first time she has ever broken the bread of Communion. It will, in all probability, be the last time in this life, as she is growing very weak, and her physicians have given up all hopes of her recovery. — *S. P. Weaver, Jan. 16.*

Antioch, Kans—Dec. 29 I went to the Antioch church, Coffey County. We had a very pleasant church meeting Dec. 30. Everything passed off, seemingly, to the satisfaction of all present. One more was added to the faithful by baptism since my last report. I preached for them, Saturday night, Sunday, and Sunday afternoon. Bro. Adam Downing and I went to the North part of Woodson County, where I begin a series of meetings by order of our Mission Board. I preached eleven sermons on doctrine. The meetings grew in interest till the close and the house would scarcely hold the people. Bro. J. M. Miller was with us and conducted the song service. The seed has been sown, and we expect the harvest after a while. — *Chas. M. Yearout, Westphalia, Kans.*

Beebe, Ark. — The package of MESSENGERS has been received, and I have most of them out preaching the Gospel through the town. I can use hundreds of them if our folks will mail them to me after they have read them. I have arranged to have Bro. Gish preach at Beebe. My wife's health has become so much better that we expect next week to visit Bro. Gish at Stuttgart, and arrange with him some way to have regular meetings here every month. May the Good Lord help us to work for him in the South! Bro. Collin Rowland, of Cherry Grove, Ill., has partly promised to come out and spend a few weeks. I am coming home for a week in February and will then try to get more preachers to labor in Arkansas. To-day we have all the doors open and need no fire. It is almost too warm for comfort in midwinter.—*Jas. H. Larkins, Jan. 17.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Galveston, Texas.

I CAME to the City of Galveston Jan. 2, for a short stay with a friend, but owing to the improvement in my health since here, have decided to remain for some time. The climate on the island of Galveston surpasses anything I have yet seen for evenness of temperature, and invigorating influences upon the system. My personal experiences are very favorable to this particular locality. All nature is now reviving from its extremely short winter sleep and is being reclothed with a vesture of green. From my window, where I write these lines, orange and oleander buds can be seen ready to burst into full bloom, and the "prophetic fig-tree is saying silently but surely, 'Summer is nigh; even at your door.'" The markets are now lined with an abundance of fine new vegetables. Strawberries can be had at 50 cents per quart. They are of very fine quality, too. At this season of the year they seem to be a luxury more than a necessity. Finer gardens I never saw than are now to be seen on the outskirts of the city. These gardens are affording a daily supply for the family. Potatoes and tomatoes are in full bloom; however only a few very early ones.

But be it remembered that with all the advantages of a most attractive southern climate, and opportunities for making money, it is *most unwise* for any one to come to the South to make his home without first seeing and taking ample time to study the country, its people, advantages and disadvantages for himself. Actual contact with facts, relative to any country is the only safeguard insuring satisfaction and often then one may be disappointed. After a stay here of several weeks, I am not fully ready to say that this shall be my home. Many features, very prominent here, are attractive and enjoyable to me, but the problem of making this my future home is yet unsolved By the blessing of him who doeth all things well, I have improved much in health and trust I shall be restored to my former strength. May the Lord deal graciously with all his servants! A. H. PUTERBAUGH.

From Wichita, Kans.

BRO. J. Wise, who is bending under his fourth score years, came among us by request, to hold a two weeks' series of meetings in the City of Wichita, Kans. Our audience was small at first, but increased in number. Some good impressions were made, as the Gospel was expounded in its simplicity and power. On Saturday Bro. Wise took for his evening theme, "Trine Immersion." His discourse created quite a sensation among some of those belonging to other churches. He extended an invitation to any who wished to do so, to ask any questions, or to file their objections to what had been said in his discourse. Doctor Hays asked to file an objection in writing, which was cheerfully granted by the speaker. The Doctor's question was, "If Trine Immersion, or three dips in the water is necessary, why did not Christ teach it in plainer words, or make it more plain, so as to be understood as trine or three dips in the water?" Bro. Wise answered the question on the following Sabbath evening, by giving a very pleasant drill in Scriptural answers, which gave rise to a cheerful spirit.

On Sunday, Dec. 23, our brother delivered an able discourse upon "Feetwashing," as designed

by Jesus himself. The following evening he delivered another very able sermon on the differences between the Lord's Supper and the Communion. There was a fair interest manifested in our meetings. Although there were no immediate accessions yet there was much good seed sown, as bread cast upon the waters, to be gathered not many days hence. Bro. Wise's visit was highly appreciated, and his labors of love, manifested toward all whom it was his pleasure to meet, shall long be remembered not only by the members but by other belivers, some of whom appreciated his discourses. He is an active and energetic worker. He spoke very fluently.

The next day being Christmas, our elder, William Johnson, closed the meeting by tendering our thanks to the citizens and the surrounding neighborhood, for the many courtesies shown us.

DAVID H. MILLER.

From Canon City, Colo.

IT has been a little more than a year since husband and I united with the Brethren church. We are more satisfied than ever before. We know that we can keep in the faith of the church, when we have our Bible and the Spirit of Truth to lead us.

Isolated as we are, yet we are not cast down or discouraged. We take the MESSENGER and that is a power of strength. It is very encouraging to read the Correspondence Department and hear about the good work that is being done all over our land by the Brotherhood. It makes us long to be where we, too, might mingle with God's dear children and partake of the joys of those of like precious faith.

We are still hoping and praying that the Lord and the Mission Board will send one of their servants here to Canon City to preach the Truth, for I think that there are a number who would obey the Truth if they could hear it.

We have distributed a good many tracts and could use more, but at the present are not able to send for them.

M. C. EWING.

Thoughts for the Churches

TO-DAY I am in receipt of the Annual Report of the Ohio State Prison at Columbus, Ohio, from the hand of W. R. Dudley, Chaplain of that Institution, and I give one item for the prayerful consideration of all religious people.

The number of convicts, Dec. 5, 1893, was 1,880. The highest number at any one time was 1,884, and the daily average for 1892, as shown by the Report, was 1,726. The number enrolled for the year, ending Oct. 31, 1892, was 1,054; 23 of whom were females; 868 were white; 174, colored; 9, Indians; 2, half breeds.

The churches represented by the parents of this army of State prisoners, affords all of us sufficient reason to arouse from our slumbers and look at the seed we are sowing, or, at least, at the tares we let grow in our midst and in our homes.

Twenty-eight churches are represented and all of them are called Christian, but one, and all of us can see well that all this body of sinners is not the product of true Christianity. I give the list, and let all draw their own conclusions:

"CHURCH OF PARENTS: Advents, 1; Baptist, 150; Roman Catholic, 223; Congregational, 8; Christian, 19; Christian Union, 2; Church of God, 6; Church of England, 3; Disciple, 11; Dunkard, 4; Episcopal, 18; Evangelical, 7; Friends, 6; Free Will Baptist, 1; German Lutheran, 3; German Reformed, 1; Hebrew, 6; Lutheran, 52; Mennonite, 1; Methodist, 347; NO CHURCH 87; Presbyterian, 62; Protestant, 1; Reformed, 1; Shakers, 1; United Brethren, 19; United Presbyterian, 1; Unitarian, 2; Universalist, 2. Total, 1,054, or an average of more than 37 convicts to each of the churches represented. Allowing but one convict from a family, which is far too many, among civilized, enlightened and religious people, and we have here in this little State of Ohio, 967 families, all professing Christianity, save the six that are Hebrew, but all professing to love God and to obey His Word, and yet we have more than *eleven* times more material furnished in 1892, for the State Prison, and by the churches, than by the non-professors! Is it not horrible and alarming? And should we not look at ourselves and our religion, and see whether there is really any light in us or not? Should we not see if our lamps have not gone out? There is little evidence that they are shining, even at home. It is altogether likely, that there are many more non-professing families in the State of Ohio, than belong to the largest denominations, even Methodists, and yet these last, furnish four times more material for our penitentiaries than those who profess no religion at all.

These figures for Ohio, in the great year of 1892, are not mere accidents, but they are *facts*, and fruits that come by the Old Law,—always regular and natural,—of cause and effect. They show the tree and some of its fruit. They show, too, that home influences always tell their own story, that our society as a mass, is rotten, and yet it moulds the character of the people and their religion. Our religion should mould and control our society, our families, our States and our churches, by the Word of the Lord, and then we are safe. Then our prisons will be emptied instead of filled, the church and society will be purified; all will be free and all will be happy. May God aid the good work!

LANDON WEST.

Death of Eld. Joseph E. Replogle

ELD. JOSEPH E. REPLOGLE died in the Yellow Creek congregation, Bedford Co., Pa, Dec. 10, 1893, aged forty-four years, six months, and nine days.

The subject of this notice united with the church at the age of 22 years. One year afterward he was called to the ministry, in which calling he served the church faithfully until about a year and a half before his death, when he had a stroke of paralysis which not only seriously affected his physical health, but also his mind to that degree that his usefulness was ended.

He was advanced to the second degree in the ministry in 1875 and on May 7, 1881, at the age of thirty-two years, was ordained to the eldership, in which office he served faithfully until failing health disabled him for the duties devolving upon him.

Eld. Replogle was a brother possessed of very good judgment. While having the care and oversight of the church, he was never radical in his views. He was inclined to be a little slow in giving his opinion, but when once given it was nearly always correct and he was then firm.

Dec. 19, 1878, he was married to sister Emma A. Miller daughter of brother Jacob Miller, who died in 1853 at the early age of twenty-five years. He was a minister and a writer for the *Gospel Visitor* under the assumed name of "Onesimus." His father, Andrew Miller, and grandfather, Jacob Studebaker, were also ministers. The funeral services of Eld. Replogle were conducted by Bro. John B. Fluck, assisted by the writer.

C. L. BUCK.

From the Allison Church, Lawrence Co, Ill.

BY the District Meeting, and Mission Board of Southern Illinois, we were granted aid in council and to hold a series of meetings.

Eld. D. B. Gibson was sent to us in the work indicated. He began the meetings on Wednesday evening, Dec. 27, and held meetings until Jan. 6. The church met in council on that day, elders John Harshbarger and Jacob Swinger being present. Christian love and the Spirit of the Lord seemed to prevail and the business was satisfactorily disposed of.

Eld. Harshbarger having had an interest in the care of the church for several years, requested to withdraw from the oversight, which was granted. Eld. D. B. Gibson was chosen by the church in his stead. The meetings then continued until Friday evening, Jan. 12. A good attendance was secured, a good interest awakened, the members encouraged, and two wanderers from our number reclaimed and restored to fellowship.

J. H. JELLISON.

Allison, Ill., Jan. 15.

Notice to the Southern District of Illinois.

THE Sunday School Meeting at the Brethren church, Cerro Gordo, Illinois, will be held Feb. 12 and 13, 1894, at 6 P. M.

PROGRAM.

1 "Objects of the Sunday School." Thos. Keiser.

2. "Primary Work in Sunday School." Mary M. Gibson and Rebecca Snavely.

3. "The Successful Sunday School Teacher." Chas. Gibson.

4. "The Efficient Superintendent." L. T. Holsinger.

5 "Advantages of Teachers' Meetings." G. W. Cripe.

6. "Duties of Parents to Sunday School." Michael Flory.

7. "What is Needed for More Successful Sunday School Work." Effie Gibson.

8. "Relation of Sunday School to the Church." E S. Young.

The Ministerial Meeting of the Southern District of Illinois, will be held at the above named church Feb. 13 and 14, to be followed by ten days' Bible school, beginning Feb. 15. All who contemplate attending will be furnished board and lodging free by making application to Bro. J. M. Shively, by Feb. 10

WM LANDIS.

Cerro Gordo, Ill, Jan. 19.

From the Round Mountain Church, Ark.

DEC. 29 I again mounted the faithful horse (that has carried me over 400 miles during the past year on preaching tours) for Madison County, to hold some meetings. Dec. 30, at 11 A. M., I preached at Shook's schoolhouse, and the same evening at Bro. Jarboe's house. The next day I preached the funeral of sister Jarboe on King's River. Only about half the people could get into the house. It being a nice day I stood in the door to preach, while the crowd stood on the outside.

The same evening we had preaching at Bro. Jarboe's again. On Monday morning I returned to Bro. Shower's neighborhood (Bro. Jarboe, a deacon, accompanied me) Here we had meeting the same evening. The next day Tuesday, we anointed sister Bertha Shower, she being very much afflicted with dropsy. In the afternoon at 2 P. M. we had meeting, and again in the evening.

The next day I returned home. I wish that some good ministering brother would be moved to come in these parts and help us. I am having many more calls than I can fill.

SAMUEL WEIMER.

Wyman, Ark.

x Joseph Z. (not E.) Replogle's Mother Mary S. Zook was the daughter of IV Daniel Zook, son of [illegible] Zook, son of [illegible]
son of Ulrich Zug.

From Roanoke, Va

Our city congregation of about forty members meets once each Lord's Day at 10 A. M., for Sunday school; at 11 A. M. for preaching, and at 6 P. M. for Bible school. As we are newly organized and rather unknown as worshipers in the city, we content ourselves with medium congregations, the interest being good for the disadvantages we are under, having for the present only a rented hall on the second floor of a building. We propose to build a church-house this spring, if we can secure the money, believing that we can grow and prosper here in the Lord's work, under more favorable advantages.

Having been solicited to preach a series of sermons for the Brethren at the Germantown church, Franklin Co, Va, I left after our Sunday morning service, Dec. 24 for that place, reaching there about 7 P. M., and finding a large congregation of brethren, sisters and friends. I commenced preaching at once, continuing twice each day until Tuesday night, Jan. 2 The interest was the very best, the congregations large, and very regular in attendance. Altogether we had a good meeting. One of the applicants was an old man, past eighty-two years of age. We met, at his request, near where he lives, at a schoolhouse, for service, on Wednesday at 11 A. M., after which he was taken to the water and buried with Christ in baptism. This baptismal scene was a very impressive one, and many were the tears shed; the old father saying in a loud voice, "Farewell, vain world," as he walked out into the water.

This closed our labors with this congregation Having been earnestly solicited to labor some for the Bethlehem congregation, about six miles distant, I commenced preaching at the Bethlehem church the same evening, continuing until Sunday night, the 7th, to very large and appreciative congregations.

I closed my work in the County on Monday, at Eld. D. A. Neff's, prior to the baptizing of his daughter. Altogether the Franklin County brethren and sisters know how to worship God in earnest, and thereby make the meetings interesting. The number who came out from the world for admission into the church at the two meetings will reach nearly fifty, including four reclaimed. A correct report of the number will be given by the brethren of those churches Apparently the meetings at these two points ought to have been continued longer, there being so many left back who were seemingly almost ready to unite with us. Some adjoining churches were also anxious to have meetings. A few more weeks' labor would probably have resulted in many more conversions, but having preached twenty-eight times, making me quite tired, and business at home needing my attention, I bade farewell to all, arriving at my home Monday evening, Jan. 8, and finding all well. The Lord be praised for his innumerable blessings! P. S. MILLER.

Jan. 12.

Eastern Shore of Maryland.

Nov. 11 wife and I left our home to visit the members of the Eastern Shore of Maryland. We reached Coward's Point, Md., the next day, where we were met by Eld. J. Y. King, who took us a distance of four miles to the Bethel church, in the Ridgely congregation. Bro. King is the elder of this church. We held meetings until Wednesday evening, when we were met by Eld. C. H Bucher, of Lebanon County. On Thursday morning we met in church council, which passed off pleasantly. We then continued the meetings until Friday evening. On Saturday, at 1 P. M, we met again for the purpose of holding a love-feast, which closed in the evening. Bro. Bucher officiated at this meeting Bro James Hutchison, of Talbot County, was also present. We had a very good and, we trust, profitable meeting.

On Sunday morning Bro. King took wife and I to what is known as the Boonsborough House, in the same congregation. Here Bro. Bucher addressed us very ably in the English language. Here we again resumed our labors until the following Sunday evening. During this time Bro. King and I attended to the pastoral visit. We visited the entire church and a few others. As a result of these meetings, two were baptized and one reclaimed. On Sunday morning, Nov. 26, we returned to our home. LEVI S. MOHLER.

Dillsburg, Pa, Jan. 15.

A Mistake.

Among those who accepted the Seventh-day Adventist faith in Prattville, Mich., were the trustees of the Dunkard church. They have now tendered the free use of the church to our Brethren for Sabbath school and meeting purposes. Eld. R. C. Horton had been holding tent meetings there.

THE above notice was published in No. 45 in the *Signs of the Times*, of Oakland, Cal., Sept. 18, 1893.

The above is misleading. Those trustees previously belonged to the Progressives and *not* to the German Baptist Brethren. The church-house also belonged to the Progressives and was built by them. G. M. THRONE.

Rockwell City, Kans., Jan 11.

Notes of Travel.

I LEFT home Nov. 23, to visit the mission posts in Northwestern Nebraska. My first stop was at Newport in Rock County. Here there are yet eight members of what was once the Pine Creek church. This place has had but few visits by Brethren from elsewhere, and is in rather a discouraging condition. On account of cold, stormy weather we had but few meetings

My next stop was with the members at Crookston. This is a new field for the Brethren. About eighteen months ago the first sheaves were gathered in, with a hopeful outlook for the future.

Our next stop was with the members of the Rush Valley church. They have been losing heavily by members moving away, but the few remaining are good, faithful workers, and we think their outlook is encouraging. Here we were kindly invited to preach in the Baptist church in Rushville, which invitation we accepted. After the evening services I went to the depot, where I had four hours to wait for the west bound train.

I arrived at Hay Springs at 2 A. M. Here friend Elias Hirner awaited my arrival, and soon we mounted the farm wagon and struck south twenty-one miles to his home, where we arrived just at daylight. I had no sleep that night.

Here we found nine members,—a remnant of what was once the Niobrara church. We had a pleasant meeting and council-meeting. One was received by letter, and one reclaimed. At this place was, at one time, quite a number of members, but unfortunately the country did not prove as productive as was expected, and nearly all moved away. The interest manifested, by the members and others, indicates a hopeful outlook for the future.

My next stop was with the Brethren in Sioux County, north of Crawford. Here there are sixteen members without an organization and no preaching, but the occasional visits of the brethren. Here, too, I think, that, by an earnest effort, the borders of Zion may be enlarged. At this, as well as at some other places, we can say we occupy the land. There is no preaching by any other denomination in the neighborhood.

To sum up the whole I must say, I found things thus far in better condition than I had anticipated. In all my experience I never met a happier people than the members at these places. When they learned that they can now expect regular preaching and love-feast privileges, not only members, but others, seemed greatly pleased.

All over this country crops have been short for several years, especially so in the south part of Sheridan County on the Niobrara River. People are very limited in means, and a box of clothing would be a great help to them. In Sioux County they are still worse off.

After five weeks' absence I returned home to recruit, having traveled by railroad something over nine hundred miles, and by private conveyance,—mostly the farm wagon,—upwards of two hundred miles. JESSE Y. HECKLER.

Elmwood, Nebr., Jan. 6.

Notice to the Churches in the Southern District of Iowa.

WE were advised, at our late District Meeting, to raise fifty cents per member for mission work in the District. The Mission Board could make use of some of it now, as the treasury is about empty. There are still others wanting the Bread of Life broken to them

H. C. N. COFFMAN, Sec.

South English, Iowa.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

DAGUE—WHITE.—By Bro. C. M. Woods, at his home, Jan. 1, 1894, Mr. John Dague, of Penfield, Ohio, and sister Ola White, of Chatham, Ohio. CLARA WOODS.

ROYER—NEFF.—At the home of the bride's parents, near Lancaster City, Pa., Jan. 7, 1894, Bro. Cyrus Royer and sister Susan B. Neff, both of Lancaster County, Pa. T. F. IMLER.

LUTZ—HOY.—At Cherry Grove, Ill., Dec 24, 1893, Bro. John B Lutz and sister Martha A. Hoy. HENRY M. MARTIN.

BRUBAKER—SEARS.—At the home of Eld. M. J. McClure, the bride's son, Dec. 27, 1893, by the undersigned, Bro. Moses Brubaker, of Girard, Ill, and sister Hettie Sears, of Oakley, Ill. A. J. NICKEY.

FIDLER—MANN.—At McLouth, Kans., Jan. 1, 1894, by the writer, William G. Fidler to Minnie Mann. DAVID KIMMEL.

MISHLER—LUTZ.—At the residence of the officiating minister, David Young, in Mogadore, Ohio, Dec. 17, 1893, Mr. Eli Mishler and Miss Jennie Lutz, both of Mogadore, Ohio. EMMA MISHLER.

STERLING — WEIMERT. — At my residence, near Heizer, Barton Co., Kans, Jan. 8, 1894, Mr. Edwin Sterling and Miss Marie Weimert, both of Heizer, Kans. D. B. MARTIN.

FINK—MOORE.—At the residence of the bride's mother, Dec. 24, 1893, by Bro. Henry L. Fadely, Bro. Eli Fink and sister Alice Moore, of Middletown, Ind. FLORIDA J. ETTER GREEN.

DAIR—PECK.—By the pastor of the M. E. church, Mr. E. J. Dair and Miss Ella C. Peck, both of Morrill, Brown Co., Kans. E. LICHTY.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

SHONG.—In the Maumee church, Defiance Co., Ohio, Jan. 3, 1894, of paralysis, Elizabeth Shong (wife of Daniel Shong), aged 76 years, 8 months and 16 days. Deceased was a member of the Brethren church for many years. She was the mother of twelve children, and leaves a husband in his eighty-first year. Funeral services by the undersigned. JACOB KINTNER.

SHOWALTER.—Near Dale Enterprise, in the Cook's Creek congregation, Rockingham Co., Va, Dec. 22, 1893, Bro. Christian Showalter, aged 74 years, 11 months and 16 days.

ZARGER.—In the bounds of the Rock River church, near Franklin Grove, Ill., Dec. 13, 1893, Bro. Jacob Zarger, aged 70 years. Bro. Zarger was a deacon in the church for many years; always quiet and unpretentious in manner, yet faithful in all duties laid upon him. His companion and six children are left to mourn his loss. The funeral occasion was improved by Bro. Levi Trostle. D. B. SENGER.

MOHERMAN.—In Ashland County, Ohio, Jan. 2, 1894, Austen Moherman, aged 76 years and 7 months. He came to Ashland County in 1840; was married Jan. 29, 1846, to Hettie Wagner, who, with eleven children, is left to weep over the loss of a faithful husband and affectionate father. He united with the Brethren church in January, 1851, and lived an exemplary Christian life. During his last illness his life was marked by a calm trust in God and a full resignation to his will, closing his journey here in peace with God and all he knew. A large concourse of sympathizing neighbors and friends convened on the occasion of his funeral. Services conducted by the writer from Philpp. 1: 23. E. LOOMIS.

MADDOX.—In Ellicotts City, Md., Jan. 13, 1894, sister Elizabeth Maddox, aged about 66 years. She has been a faithful and consistent member of the Brethren's church for a number of years. Funeral service at the house of her brother-in-law, by Bro. John A. Smith, of Woodberry, and the Presbyterian minister of Ellicotts City. JOHN S. GEISER.

HENRY.—In the Howard church, Ind., Dec. 18, 1893, Bro. Abraham Henry, aged 71 years, 8 months and 28 days. The subject of this notice was born in Dauphin County, Pa. He was married to Catherine Ehrman, and to this union were born three children, which have all preceded him to the other shore. Funeral improved by D. M. Garver, assisted by the writer. DANIEL BOCK.

WISMER.—Near East Coventry, Pa., Dec. 24, 1893, Winfield S. Wismer, aged 41 years, 5 months and 23 days. He was a faithful member of the church for a number of years. He leaves behind a sorrowing widow and two small boys. He died after a short but severe illness. Funeral services by the writer and Rev. Weis from Rev. 22: 5. J. P. HETRIC.

WINGART.—In the Tuscarawas church, Ohio, Jan. 4, 1894, Bro. John Wingart, aged 71 years, 7 months and 19 days. The subject of this notice was born in Somerset County, Pa., May 15, 1823. He moved to this State many years ago; also lived some years in Indiana. He was a faithful member of the German Baptist Brethren church. He leaves a wife and eight children. Funeral occasion improved by the writer to a large concourse of relatives and friends. REUBEN SHROYER.

REBBERT.—In the Lower Cumberland church, Pa., Jan. 7, 1894, Bro. John Rebbert, aged 50 years, 4 months and 26 days. He was the oldest brother in the congregation. For many years he served faithfully as deacon. During the last ten years of his life he was deprived of his sight. In his declining years of old age, affliction and sorrow, he had selected for a text to be used at his funeral, the words, "For me to live is Christ, but to die is gain." Philpp. 1: 21. J. B. GARVER.

ROGERS.—In the Dunning's Creek church, Bedford Co., Pa., Dec. 23, 1893, sister Mary Ann Rogers, aged 68 years and 10 days. She was the widow of our co-laborer, Bro. Gideon Rogers, who died June 30, 1887.

HOFFMAN.—In the Shade Creek church, Somerset Co., Pa., Dec. 29, 1893, sister Susan Hoffman, aged 89 years, 11 months and 23 days. Early in life she united with the church, and for about fifty years she has been a faithful member of the Brethren church. She leaves two sons. Funeral services by Bro. Joseph Berkey and Hiram Musselman. J. F. REAM.

MILLER.—At Reinsville, Pa., Jan. 5, 1894, Clarence Ira Miller, son of Henry and Carrie Miller, aged 9 months and 27 days. Funeral by the writer and C. B. Smith. I. B. MILLER.

ORRIS.—In the Shade Creek church, Somerset Co., Pa., Dec. 21, 1893, sister Francis Orris, aged 42 years, 3 months and 23 days. Sister Orris was a faithful member of the Brethren church for about thirteen years. She leaves a kind husband and two daughters. Funeral services by Bro. George S. Rairigh. J. F. REAM.

RODABAUGH.—In the Libertyville church, Jefferson Co., Iowa, Christopher Rodabaugh, aged 48 years, 1 month and 29 days. Our friend never made any profession, nor was he ever married. Funeral services by the writer. ABRAHAM WOLF.

GAYMAN.—In Lancaster City, Pa., Nov. 7, 1893, Bro. Martin M. Gayman, aged 47 years, 6 months and 8 days. The subject of this notice fell over upon the street, while at work for the street car company. He was at once carried to his home and died in a few days. Funeral services by the writer, assisted by Bro. J. K. Pfautz, from Luke 12: 40.

KAUTZ.—Also in the same congregation, Dec. 9, 1893, sister Mary Kautz, aged 72 years, 3 months and 19 days. Services at the home of her son, by the writer, from the words, "Surely the bitterness of death is past." T. F. IMLER.

REPLOGLE.—In the Yellow Creek congregation, Bedford Co., Pa., Jan. 8, 1894, Bro. Rinehart H. Replogle, aged 66 years, 11 months and 25 days. Funeral services by Eld. C. G. Lint, assisted by the home ministers, from Rev. 21: 7. C. L. BUCK.

DAVIS.—In the Coquille Valley congregation, Dec. 23, 1893, sister Barbara Ann Davis, wife of Bro. Truman Davis, aged 69 years, 10 months and 1 day. Sister Davis was born in Granger County, East Tennessee, Feb. 22, 1824. She was married Sept. 1, 1857. She was the mother of three children. Sister Davis united with the Brethren church thirty-five years ago. For over twenty years she suffered much, but endured all with patience. Funeral services by the Brethren from Rev. 14: 13. GEO. C. CARL.

MATTES.—In Shanon, Ill., Jan. 11, 1894, Solomon Mattes, aged 63 years, 5 months and 23 days. Bro. Mattes was born in Union County, Pa. In 1848 he moved to Stephenson County, Illinois. He has lived in Shannon since 1886. Bro. Mattes has been a minister in the church of the Brethren for more than thirty years. The church loses a zealous and faithful member, the community a good citizen. He leaves a wife and five children to mourn his departure. Funeral at Shannon, and interment in the Brethren's cemetery. D. ROWLAND.

UMBEL.—In the Markleysburg, Pa., congregation, Jan. 10, 1894, Jennie E., wife of Bro. Amos M. Umbel. Sister Umbel was sick for some time, but endured all without a murmur. She was anointed with oil according to James 5. Services by the writer in the Winebrennerian church at Sand Spring, Garrett Co., Md. JASPER BARNTHOUSE.

ROBBINS.—At the home of his grandfather, Bro. T. Davis, in the Coquille Valley church, Dec. 5, 1893, Oscar Clifton Robbins, aged 16 years, 6 months and 10 days. After suffering from an attack of fever for four weeks, he passed away. Funeral services by the Brethren from Amos 4: 12. GEO. C. CARL.

BLACKBURN.—In New Paris, Pa., Jan. 6, 1894, Violet Blackburn, daughter of G. W. and Emma Blackburn, aged 1 year, 1 month and 19 days.

VANSICKLE.—At his home, near Townwood, Ohio, Jan. 3, 1894, friend Charles W. Vansickle, aged 20 years and 13 days. He was the adopted son of Bro. David and sister Mary Vansickle. Funeral services by Bro. David Lytle from James 4: 14. ANNA LYTLE.

WILKEY.—Near Melbourne, Iowa, Jan. 8, 1894, infant son of G. W. Wilkey and wife, aged 9 months and 4 days. Funeral services by the Disciple minister, from Melbourne. S. BEEGHLY.

[illegible]

One time or more, [illegible]
One month (4 times), [illegible]
Three months ([illegible]
Six months (25 times), [illegible]
One year (50 times), [illegible]
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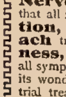

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Total	$6.75

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(Signed) ELD. WM. J. THOMAS.

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Very truly,
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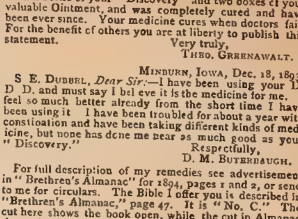

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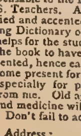

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Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA. FEBRUARY 6, 1894. No. 6.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 5,
Huntingdon, Pa.

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BY the time this editorial reaches our readers our "Bible Term" will be in session. At this writing we can not tell what the attendance will be, but it is probable that the stringency of the times will be against a large attendance. However, we hope we may be pleasantly disappointed. As a rule, we are all too easily scared when it comes to a preparation for the greatest work that it is possible for us to be called to. God will certainly sustain those who make sacrifices in preparing to do his work.

A FEW weeks ago, being anxious to know how Eld. J. W. Brumbaugh, of the Clover Creek church was getting along, we concluded to make him a visit. Early in the morning we took the train and at Grafton were joined by Eld. George Brumbaugh, of the James Creek church. At the Gap we got off and started afoot across the mountain, some four miles, and in an hour and ten minutes arrived at our destination. We do not regard this as a sample of fast walking, as it was over a high mountain and we took our own time making the trip. We found brother John as well as could be expected, considering the character of his affliction. He was feeling some better than he had been. Although he endures considerable suffering, yet he is not bed-fast, and always sleep and rest at night. He is still under treatment, and believes, if the Lord so will, he may recover, but seems fully resigned to the Lord's will. He desires the prayers of the church in his behalf. Our short stay with him and sister Brumbaugh was pleasant. They have our sympathy and prayers. In the afternoon we again crossed the mountain and arrived at home by seven o'clock.

OVER last Sunday we were at the Bethel church, James Creek congregation. We had services on Saturday evening, Sunday morning and Sunday evening. At this place there is a pleasant and earnest band of workers, and it is a pleasure to be with them and labor for them The outlook at this place is encouraging, and as they expect to hold a series of meetings there soon, we hope that the very best of results may follow.

WHICH SIDE?

IN our life we have the human and the divine side. And it is the intention, on the part of God, that both sides be always kept in view, as much of the work that he does among men must be done through the instrumentality of men. We are disposed, at times, to look at the divine side—but, after all, do we not largely look only on the human side and do what we do independent of God? Or, in other words, do it as if there was no God? In the morning we formally submit our ways to the Lord—ask the guidance of his Spirit, and then go out and follow our own ways—reason from a human standpoint and walk by sight.

We reason in this way: Certain causes produce certain effects, and unless we produce and follow after these causes, the results cannot follow. This is very true in a sense. But how far does human agency go in either producing the causes or causing the effects to follow? How much, after all, do we really do in bringing about the results that we expect and desire? If we are farmers, we plow and cultivate the ground, prepare it for the seed and then sow it. This is the part that we do, and what would it amount to if human agency alone were depended on to produce the result? How could we go about germinating the seed and causing it to come forth in the blade—then the stalk to follow with the full ear? All this is the divine side of producing results, and on it depends whether or not we shall have fruit for our labor. So, behind the brain that plans, the feet that move and the hands that toil there is a power that rules not only the destinies of nations, but also of men and individuals. The sunshine and showers, the frost that blights, at its touch, the snows that cover and the storms that lay bare, —the hail, the weevil and the blight,—are not "come by chance," but are catch-cogs on the great wheel of God by which he measures to men and women as results of their physical and faith labor.

Do you know that there are a great many things that we would like to do, think we ought to do, have the possibilities of doing, and yet don't do because we are afraid to trust God? We walk and act on the side of human reason, as if results follow causes of our own making. Had we enough faith to believe what God has said, to follow as he calls, how wonderfully he could bless us! Abraham followed the calling of God without considering results. He knew not whither he was going, and yet he went. This was faith that has been sampled out for the world and for us. God is calling us every day to go and to do. At times he calls us out and tells us to go and open our eyes and ears, and as we see and hear, *do*. But we say: When, and what, Lord? We want to see and hear before we go. And if we do go, our human side of vision so bedims our visions that we see nothing but impossible gulches, sky-piercing mountains and giants that frighten us. The divine side hides all these and opens a way along which our work to do lies.

Again, there are times when we have the possibilities for the doing in our hands, but are afraid to use them, lest we should not get them again. We fear to trust God to that which he has given us. Is this not true? Are we not, all the time, looking too much on the human side?

Let us look at this question from a practical standpoint. Brother B is a well-to-do farmer and, by the blessing of the Lord, he has been able to lay a little aside after paying all his debts and properly caring for his family. But he is now called upon to give something for the Lord's work. He looks over the past and brings before him a possible future, and concludes this way: "Should my next year's crop fail, or should reverses come I will need this for my own use, and therefore I can not risk to give." And he says, "*No*." What can the Lord, who has given him all he has, think of this? Will he bless this brother during the next year? Will he withhold from him the reverses and the losses that he fears? What would we do?

If we were to give a neighbor in need a sum of money sufficient to meet all his legal wants and tell him to use it and when it is all gone more will follow, and if, instead of using it he would store it away, saying that he feared if he spent it and got no more, he would come to want, would we give this man any more? Surely not, because, in the first place, his actions would show that he did not believe the promise made by his friend; and, second, that he was not worthy of receiving more because he was not faithful with that which he already received.

So the Lord deals with us, and so we treat him. He gives to us and we refuse to use it at his call because we are afraid he will not continue to give, and is it any wonder that the Lord withholds from us? Truly, there is a withholding that impoverishes, and a giving that brings income to the soul.

Of ourselves we have nothing. It all belongs to the Lord, and we are his stewards. To some he gives little and nothing because they have proven themselves unfaithful stewards. To

(Concluded on page 85.)

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

[*Selected by Jos. S. Stutsman.*]

O, WHY should the spirit of mortal be proud?
Like a swift-fleeing meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade.
Be scattered around and together be laid;
And the young and the old, the low and the high,
Shall molder to dust and together shall lie.

The infant a mother attended and loved,
The mother that infant's affection who proved,
The husband, that mother and infant who blessed,
Each, all, are away to their dwellings of rest.

The hand of the king that the scepter hath borne,
The brow of the priest that the miter hath worn,
The eye of the sage and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap,
The herdsman, who climbed with his goats to the steeps,
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

So the multitude goes like the flower or the weed,
That wither away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sight our fathers have seen,—
We drink the same stream and view the same sun,—
And run the same course our fathers have run.

The thought we are thinking our fathers would think,
From the death we are shrinking our fathers would shrink;
To the life we are clinging they also would cling,
But it speeds from us all, like a bird on the wing.

They loved, but the story we can not unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from them will come;
They joyed, but the tongue of their gladness is dumb.

They died!—ay, they died; we things that are now,
That walk on the turf that lies over their brow,
And make in their dwelling a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud;
Oh, why should the spirit of mortal be proud?

Brutus, Mich.

A NEW YEAR'S LETTER.

BY C. H. BALSBAUGH.

Beloved in Christ Jesus:—

Your New Year's Greeting, and "mite" for my silent ministry came last evening. Thanks for both. Although a congenital valetudinarian, God has wonderfully blessed me, and turned my infirmities into the triumph and glory of 2 Cor. 11: 30, and 12: 9, 10.

I sought distinction in the literary world, but He matriculated me in the seminary of Golgotha, so that I might, in His own time, graduate with the honors of 1 Pet. 4: 13; Rom. 8: 18, and 2 Cor. 4: 17. More and more is Rom. 11: 33, my daily ejaculation.

So corrupted and perverted are we by sin, that it is a rare experience even to preach or to pray, or to write without a large admixture of self. 1 Cor. 2: 2, and 2 Cor. 4: 5, and Gal. 6: 14, constitute a typical saint. Not many reach this altitude. Luke 22: 24 is shamefully prevalent among Christians. I have noticed it especially among the officials of the church.

How necessary is the ordinance of feet-washing, and how little we know of its real significance! It takes very God in the flesh to wash feet aright. "If I, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For *I* have given you an *example, that ye should do as I have done to you.*"

What a mighty monosyllable is that two-lettered word *as!* How many of us have learned its meaning? We find it fully defined in Philpp. 2: 5–8. The very thought of self-exaltation is a breach of this holy symbol. 2 Cor. 10: 5. "*Thinketh no evil.*" 1 Cor. 13: 5. The least quiver of impatience defiles our feet. Col. 1: 11. There is altogether too low an estimate and too superficial observance of the ordinances among us. "The letter killeth, but the Spirit giveth life." 2 Cor. 3: 6. O how welcome is the cross to those who have experienced 2 Cor. 4: 6. The word "*before,*" in Heb. 12: 2, and the word "*afterward,*" in verse 11, are perfect synonyms.

The Cross of Christ is not only the expression of man's sin in its most hideous features, but much more the expression of "all the fulness of the Godhead," all His measureless, unthinkable wealth of righteousness, holiness, wisdom, power, grace, love, pity. "*Sin abounded, but grace did much more abound.*" To be baptized into such a death, and to wash feet with such a self-renunciation, and to partake of the eucharist with such an assimilation of the very flesh and blood of the Godman, is to "walk in all the commandments and ordinances of the Lord blameless." Luke 1: 6. Less than this is mere symbolical mockery.

Beautiful and appropriate are the ordinances of Christianity: wonderful, glorious, beyond all expression or *conception in their spiritual realization!* Are we the people? Let each soul put this self-interrogation with all the earnestness and solemnity of the Judgment Day.

A cup of cold water rightly given, has in it all the pathos, and sacrifice, and triumph, and exaltation, and hope of all the ordinances combined. Life is a unit. We *cannot* worship God and mammon at the same time. We *cannot* drink the cup of the Lord, and the cup of devils. We *cannot* be partakers of the Lord's table, and of the table of devils. We *cannot* use the foot for Jesus, and the hand for Beelzebub. We *cannot* make baptism and feet-washing and the holy supper the substitute for "holiness without which no man shall see the Lord." Heb. 12: 14

The mouth that eats the flesh and drinks the blood of the Son of Man, may not indulge in jesting and calumny, and chewing and smoking tobacco, and sipping intoxicants. Are we truly representing the blood of Jesus by the fermented wine we use at the Lord's Table? Never. God's Holy One was not suffered to see corruption. Acts 2: 27. Corruption and fermentation are synonyms. "*Looking unto Jesus.*" "*Learn of Me.*" These are the all-inclusive commandments.

God bless thee, my dear fellow-pilgrim, and give thee all the familiarity of self-consciousness in Eph. 6: 10; Philpp. 4: 4; Titus 2: 13. If Col. 3: 3 is ours, 1 Cor. 10: 31, will be easy.

UNION WITH CHRIST.

BY J. S. MOHLER.

"I am the true vine and my Father is the husbandman." John 15: 1.

THE above parable is one of the most beautiful, simple and instructive of all the parables of Christ. No more appropriate "object lesson" could have been introduced by the Savior to show the absolute necessity of perfect and abiding union with him, than the *vine and its branches.* Separated from Christ, we are as destitute of Divine life, as is the withered branch, severed from the vine. All life is delegated life from one *original, central source,* namely, *God.* Divine life was manifested to the world through Jesus Christ. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." John 5: 26.

Whether God allowed from the creation that man might fall, and thus afford an opportunity to show to the world his amazing love and fatherhood in the gift of his Son and a revelation of his will, through which the excellency of the righteousness of Christ might appear, as contrasted with the works of darkness; or whether man's disobedience and fall was an infringement upon God's original design, we will not attempt to answer in this article. There seems no doubt, however, that, in some way, man is responsible for the introduction of sin into the world. Paul says, "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men for that all have sinned." Rom. 5: 12.

Sin severed our life from the Divine life. The fact is, that the sentence of death has passed upon all men. From this sentence there is no escape. For many ages the state of the dead was regarded with inexpressible gloom. From the dark prison there seemed no escape. No star of hope had ever shone within the silent chambers of the dead. The masses of the human race regarded death as the final end of man. The fact of the resurrection was beyond human conception only as it vaguely existed in the minds of a few until Christ came and opened the prison house of the dead by his own death and resurrection from the dead. Thus the fact of a life beyond the grave was clearly established. "Who hath abolished death and brought life and immortality to light through the Gospel." 2 Tim. 1: 10. Christ, then, is the embodiment of everlasting life to us, and that we may become partakers of the divine nature,—have everlasting life,—we must form a

UNION

with Christ, so that the life in Christ may become our life. Here the beauty of the parable becomes apparent. The branches, so long as they are united with the vine, draw their life from the life of the vine. The branches do not bear the vine, but the vine bears the branches. As soon as a branch is severed from the vine it withers and dies.

We remark, that, naturally, we are not branches of the "*True Vine,*"—"*Christ,*"—but are branches of a degenerate plant (Jer. 2: 21), bearing the bitter fruit of sin.

To form this union with Christ, we need to feel (1) our need of him through a living faith (Jas. 2: 17) and (2) we must come to him by genuine repentance (Matt. 3: 8); (3) get into him by baptism. Rom. 6: 3; Gal. 3: 27; 1 Cor. 12: 13.

By these Gospel conditions, our union with Christ is complete. We are in him, and he in us. But as the branch may be severed from the vine, and die, so we may allow ourselves to be severed from Christ after the union with him is made, and thus die spiritually,—go back again to the weak and beggarly elements of the world, making our last condition worse than it was before we had formed the union with Christ. Hence it becomes evident that we must be diligent by every means in our power to

PERPETUATE THIS UNION.

"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except

ye abide in me." John 15: 4. It is important to know, while pursuing our Christian duties, in what way we may best *perpetuate and strengthen* our union with Christ. We offer the following suggestions as helps:

1. *Disunion* with the world is an absolute necessity. "Know ye not that the friendship of the world is enmity with God?" Jas. 4: 4. The more completely our union with the world is severed, the stronger will our union with Christ become. If our disunion with the world is only effected in part, it makes our union with Christ correspondingly weak. In nature, when the union between the graft, and the plant grafted into, is not complete, the growth is slow, — the leaves show decay, and the fruit drops prematurely, and is worthless, and the death of the graft is but a matter of a little time. Equally so spiritually. Our union with Christ being weak, because of too much union with the world, as a result the life of the world comes in contact with the life of Christ within us, and antagonizes its growth, bringing forth little fruit to perfection, and may cause our spiritual death; much like the briars and thorns that choked the good seed.

We must be severed from the world's honors, amusements, pleasures, habits, company, fashions, —all fruits of the flesh, and thus we make room in our hearts to grow up into Christ, our Living Head, to the stature of the fullness of Christ.

2. *Prayer* is another great help. The exercise of prayer, of itself, indicates a desire for communion with God. Every such desire gratified strengthens our union with him. When we pray aright, we are in the company of the Lord. The more we pray, the more we enjoy his company. Our attachment for him grows with our companionship. Then the things we pray for will be granted. They also strengthen us in the Divine life. Thus, through the medium of the person we pray to, and the things prayed for, being granted, —in all these, our union is promoted.

3. *The reading of Christ's mission* shows us how he took upon him our humanity, that thus he might become a man of sorrows and acquainted with grief; the miracles he wrought, and the many acts of kindness he performed. The excellency of the doctrine he taught, is shown by his patience in his severe sufferings, forgiving his enemies, his remarkable death and resurrection from the dead, and the grandeur of his ascension to the Father. Reading and meditating upon these things has a powerful tendency to make our union with Christ still stronger.

4. *Obedience* to the will of our Heavenly Father is another help. By obedience we appropriate the Word of God to ourselves; it becomes part of ourselves, its life-giving power quickens our spiritual nature, and satisfies our hungering and thirsting for rightsousness, as nothing else can. By it we can, in the language of the Psalmist, "taste and see that the Lord is good." Ps. 34: 8. "Our delight is in the law of the Lord," Ps. 1: 2. Thus we are more and more united to Christ.

5. Submission to the government and discipline of the church is a very efficient help in strengthening our union with Christ. (Taking it for granted that the government and discipline of the church are in harmony with the Gospel.) A disposition to rebel against the church inevitably weakens one's relation to Christ. The necessity for a ready compliance in the work of the church must be apparent to all. How, otherwise, could the church prosper? How could love abound? How could we enjoy each other's fellowship? How could we sit together in heavenly places in Christ Jesus? Even if our own preferences in church work have not been gratified, we should still be submissive for Christ's sake. Such a course makes our union with Christ exceedingly strong.

6. Still another help is that of *watching*. Our thoughts, words, habits, motives, desires, affections, wills, lusts and appetites need constant supervision.

Moving along on our journey on these lines, our union with Christ will be well maintained, and the life of Christ will flow in a constant stream through our hearts, and permeate every part of our being,—body, soul and spirit being preserved blameless unto the day of our Lord, Jesus Christ.

Another beauty of the parable of the vine is,

THE FRUIT IT BEARS

The grape is one of the most delicious of fruits and very wholesome as well as beautiful. Is there any fruit more pleasing to the eye than a large cluster of ripe grapes? We notice that the fruit always grows on the *branches*, not on the vine. The vine bears the branches, and the branches bear the fruit. Making the application of the parable, spiritually, Christ says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15: 8. Fruit is the object of spiritual life, as well as of vegetable life. Some natural branches bear no fruit for some cause. Some spiritual branches bear no fruit. Such branches are worthless to the Father. Other branches bear feebly; these he purges by afflictions,--sickness, troubles, disappointments, loss of property, and thus weans their affections away from earthly things, and brings them down in the path of the lowly, and softens their hearts with his love, making their hearts and lives fruitful unto every good work.

We have it largely in our power to be fruitful or barren to the Lord. Which will we be? "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law." Gal. 5: 22, 23. Can we not cultivate the above fruits if we put forth proper and continued effort? Certainly.

DEAD BRANCHES

A dead branch mars the beauty of the vine. It is in the way of the living branches, and of no use to the vine at all. All it is fit for is, to be cut off and cast into the fire, and burned.

There are those in the church, also, who are dead, — dead while they live. They live to the world, but are dead to Christ. Once they were alive to Christ, but, through evil influences, their union with Christ grew weaker and weaker until the life of Christ ceased to flow through their hearts, and death ensued. Those who never formed a union with Christ are dead also, *i. e.*, those of mature minds, who have had every opportunity of learning Christ.

The dead branches have no fruit. What a sad spectacle that will be, when in the judgment day those withered, dead branches, that might have been laden with heavenly fruit, will have to appear fruitless, — not a grape,—not a sheaf, — to recommend them to the favor of him who died for them and rose again? They will stand speechless and self-condemned.

In view of the fact that we pass through the world but once, and that eternal life is vested in Christ, and that he is willing to impart eternal life to every one who believes, and comes to him; and is united to him by obedience to his Word, and in view of the fact that outside of Christ there is no promise, nor can there be hope of eternal life in the world to come,—in view of all this, we exhort the reader who has not accepted Christ, to do so and not delay. The thread of life may break at any moment. Then, sad to think, that, with all the above opportunities before you, you should be lost and lost eternally!

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

THE KISS OF CHARITY: THE HOLY KISS.

BY S. N. McCANN.

In Two Parts.—Part One.

"GREET ye one another with a kiss of charity." 1 Pet. 5: 14. "Salute one another with an holy kiss." Rom. 16: 16. "Greet ye one another with an holy kiss." 1 Cor. 16: 20. "Greet one another with an holy kiss." 2 Cor. 13: 12 "Greet all the brethren with an holy kiss." 1 Thess. 5: 26. All these are injunctions from the lips of Inspiration on this much-neglected subject of the "faith which was once delivered unto the saints." Jude 1: 3.

To greet or salute an individual as an act of courtesy was common in the apostles' day as it is now. We greet our friends with a bow, a wave of the hand, or, oftener, with a warm hand-shaking. The apostle seems to make reference to the common salutation or greeting in Rom. 16: 3–15, 1 Cor. 16: 19, Col. 4: 15, when he says, "Greet Priscilla and Aquila, my helpers in Christ Jesus . . . Likewise greet the church that is in their house. Salute my well beloved Epenetus, who is the first fruits of Achaia unto Christ. Greet Mary who bestowed much labor on us. Salute Andronicus and Junia, my kinsmen." This common salutation, or greeting, not being as expressive of true and genuine Christian love as the greeting with a kiss, the apostle commands not the general and formal greeting alone, but also the specific, the Christian salutation, "with a holy kiss."

When Paul says, "Greet Priscilla and Aquila, salute Herodian, Tryphena and Tryphosa," his language is general and can be obeyed by shaking hands, by speaking, by a wave of the hand or by any other form of salutation, but when he says, "*Salute one another with a holy kiss*," "*Greet all the brethren with an holy kiss*," the language is specific and definite, and cannot be obeyed without a kiss. No form of salutation, no form of greeting, can be substituted for the "kiss of charity."

Other forms of greeting may be used but not to the neglect of the kiss of charity. The common salutation is all that is required by custom, and it answers every purpose that the salutation of the kiss can answer where Christ is not Lord and Master. But when Christ rules and reigns in the heart the salutation for brethren is "AN HOLY KISS." Four times our minds are called to the specific form of salutation by the apostle Paul, once by Peter, and we are not only called, but we are commanded to use the specific form of a holy kiss to all the brethren. To greet one another with a kiss of charity fills the apostolic injunction, and it is evident that the command can be obeyed in no other way. Shaking hands will not do, bidding the time of day will not do, a polite bow will not do. Nothing will do but obedience,—actually touching the lips in holy, Christian love. To salute with a holy kiss fills the apostolic injunction and manifests complete confidence, trust, and submission to the Holy Jesus. To substitute any other form of salutation, does not fill the apostolic injunction, and the individual must be left in doubt,—confidence, trust and full submission not being manifested in humble obedience to the Divine Word. It is impossible to disobey Jesus even in so small a thing as the kiss and not be condemned and if conscience is not seared, the condemnation will be felt for every act of disobedience.

Sweet and abiding trust in Jesus cannot be enjoyed by any one who disobeys. Whoever desires that sweet, that blessed assurance, which thrills the life of the new-born soul, to be a constant reality; whoever desires to say with Paul, "We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5: 1), must render obedience in all things. No one can be always confident who will excuse himself or reason around the smallest duty or command, made obligatory by Jesus or his Word.

"Greet all the brethren with a holy kiss," "He that hath my commandments and keepeth them, he it is that loveth me." John 14: 21. "Greet ye one another with a kiss of charity." "If a man love me, he will keep my words." John 14: 23. "Salute one another with a holy kiss." "He that loveth me not keepeth not my sayings." John 14: 24.

Let each person ask himself the question: Do I obey this command? Do I keep the Word when it says, "Salute one another with a holy kiss?" Do I observe this saying? Jesus says, "If you love me" you will; but if you love me not, you will not. The apostles are clear and definite when they speak in reference to the salutation of the kiss and they should be obeyed by every one who would have the love of Jesus to abide in his heart and shine out in his life and character. John 15: 10.

To say that the salutation of the kiss was a customary form of greeting when the apostle wrote, is, to the submissive child of God, no argument against its observance, for there were also other forms of greeting in common use, as is shown by Paul's language when he says, "Salute and greet," without any specific directions as to how it is to be done.

When Paul said, "Greet all the brethren with a holy kiss," he excludes all other forms of greeting, by passing from the general forms of greeting to the specific form of a holy kiss. If the Scripture read, "Salute Rufus, chosen in the Lord, and his mother and mine with a holy kiss; salute Asyncritus, Phlegon, Hermas, Patrobus, Hermes and the brethren which are with them with a kiss of charity; salute Philologus and Julia, Nerus and his sister and Olympus, and all the saints which are with them with a holy kiss," instead of "salute them" as it *does* read, it would be a specific command to a specific people and not a specific command to a people in general. If the command were given to individuals to salute certain other individuals, as soon as they would salute those persons specified, the command would be obeyed and its obedience would be its end. When Paul specifies individuals, he makes the command general in form. He merely says, "Salute them," — but when he speaks to the church in general, he makes the command specific in form, for he says, "Greet all the brethren with a holy kiss."

Peter, in his general epistle to the churches, makes the command specific in form but applicable to all the brethren of that age and of all future ages. If the command were directed to specified individuals, there would be some reason to say that it should not be observed as a Christian duty but when it is given in the form it is, there is no reason why we should not, as the followers of Christ, obey.

THE CHRISTIAN GREETING A HOLY KISS.

Any work that God demands at our hands is not our work but it is God's work, to be performed by us, his servants. Our work is always weak, imperfect, and unholy. Our work can avail us little or nothing. It is the man who rises out of self into Christ that can do acceptable work. God's work is often degraded by man making it his own work. Man, instead of complacently submitting to what God demands of him, and then sweetly trusting God, takes God's work into his own hands and then worries and frets in reference to the result of the work. The work proves a failure,— it is man's work. God's commands are made unholy by man making them his work instead of receiving them, as they are,—the work of God, intrusted to the servant's hands.

God's work is holy, whether it be performed by him or by his children. God is holy, and all his work is holy, and pure, and good. When God demands work, every servant should remember that the work is God's and not his, and, remembering this, willingly and trustingly obey. To salute with a kiss is God's work, demanded by him of us, his servants, and hence it is a holy kiss. It is holy because God is holy and all his work is holy.

Peter calls the holy kiss a kiss of love (R. V.). Take this element of love out of the kiss and it becomes the devil's work instead of God's work. It becomes unholy instead of holy; it becomes deceptive, misleading, and hypocritical in the extreme.

The holy kiss is an outward manifestation of the inward work of God's love. The soul of every saint must overflow with pure and holy love to God, and also to every child of his, for it is impossible to love God, in deed and in truth, and not love his children. "Every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments." 1 John 5: 1-2.

The love we bear to God will not allow us to disobey his Word, and that love burning in our hearts one toward another will make us to greet each other "with a kiss of love." It is impossible to love God and not love his children, for he that loveth God will love his brother also. 1 John 4: 21. If a man say, "I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, how can he love God whom he hath not seen?" 1 John 4: 20. If love burns in our hearts, one toward another, the command to salute with "a kiss of charity" will be a joy, a sweet, heaven-born pleasure as well as a duty. The kiss will be indeed an outward manifestation of the love that burns within the heart. Pure love to God or to his children is holy. The kiss of charity is one of pure love, hence it is a holy kiss.

No one can be a child of God and not be holy, nor can he be perfect and not be sanctified. Holiness, perfection, and sanctification come not through any merit of the child, but alone through God's free grace. Poor, sinful man receives Jesus as his Savior, and Jesus stands in his stead, and he, though sinful and weak, is washed, sanctified and justified in the name of the Lord Jesus and by the Spirit of our God. 1 Cor. 6: 11. "By the obedience of one (Jesus) shall many be made righteous," Rom. 5: 19. God made Jesus to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor. 5: 21.

No man can be absolutely perfect, pure, and holy unless Jesus stand for him or in his stead. Jesus stands for or in the stead of every true-born child of his, hence every son or daughter of God is perfect, pure and holy. The kiss of charity is holy because the ones, using it, are holy.

The kiss is a holy kiss because of its holy origin; coming to us from the inspiration of God, it is holy because of the motive power that prompts it, — pure and holy love. It is holy because the ones using it are holy, Jesus being their righteousness, their holiness, their sanctification, their all. Holiness in origin, in purpose, and in person make the kiss, as God designed and commanded it should be, A HOLY KISS, to each and every child of his. A failure in purpose or in person will make the kiss only a form of godliness without the power thereof.

Bridgewater, Va.

A LITTLE FURTHER CONSIDERATION ON THE PROBLEM.

BY B. F. MOOMAW.

WITH sincere respect for my dear young brother, Bennett Trout, and considering the importance of the question, I ask the privilege to give a brief analysis of the subject, as it impresses itself upon my mind.

Receiving children into the church, is a question of great importance because of the effect it may have upon them, and upon the church. There is nothing more true than that God and Christ have a high estimate and a deep concern for our children and for the church. That their best interest may be promoted, the guardians of the children and of the church should be very careful in the administration of all matters pertaining to them.

As I understand it, it is in the early period of childhood and youth, that the duty and the responsibility rests upon the parents, until the mind is sufficiently developed so that they can intelligently understand the Scriptures, so as to possess evangelical faith, realize conviction of sin, a godly sorrow for sin, a hatred of sin in all its forms, such as a love of superfluities, of foolish jesting, trifling amusements, and to draw the line between the world and the church, forsaking all these things especially on the Lord's Day. A disposition should be formed in them to love, instead, the society and conversation of Christian men and women. Devotional exercises in the family and in the church should be maintained, together with a willingness to conform to the rules and regulations of the church.

The teaching of these first lessons devolves upon the parents, and it is distressing to see so much indifference in many of them, — allowing their children to indulge in these sinful practices without restraint.

To impress the mind with the correctness of my impressions on this point, I call attention to the Scriptures referred to by Bro. Trout, Deut. 6: 7, "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This is certainly in the family circle.

Read Neh. 4: 13 and 14, and you will notice that the material interest of the family was involved, just as all households are concerned about their children, brothers, sisters and wives.

Eph. 6: 4 tells us, "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." We cannot fail to see that this refers to the family relation and not the church, and prepares them for it at the proper time.

Eccl. 12: 1 is addressed to the rising youth, not to parents nor children, but to the youth when the mind is sufficiently developed, so that they can know what is faith, repentance and conversion, so as to be able to draw the line between the church and the world. Mark 10: 13-16.

"And they brought YOUNG children to him." Matt. 19: 13. "Then were there brought to him LITTLE CHILDREN." Luke 18: 15. "And they brought unto him also infants, that he should touch them," etc.

Here the same ones are spoken of as "young children," "little children," and as "infants." Jesus says, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven."

"Suffer the little children,"—the infants,—"to come unto me." Is this authority for receiving them into the church militant without conversion? So do pedobaptists preach and practice. The primitive church never so practiced, nor does the church of Christ so practice to-day. We are sorry to see published in our paper anything leading in that direction, and encouraging the detrimental theory, that our children do not need conversion. An elder once said, "My children do not need conversion; they are raised as Christians."

Our Savior says, "Suffer the little children to come unto me, for of such is the kingdom of heaven." Why? Because "where there is no law there is no transgression and sin is not imputed." They are safe by virtue of the atonement, without other conditions, until they cross the line of accountability. He put his hands upon them and blessed them, but did not baptize them.

We have the evidence upon record in the Inspired Volume that an inspired man of God baptized both *men and women*, Acts 8: 12, but infants and little children, never. If, before or after this, they are taken into the church, during a current of emotional influence, their faith defective, their repentance ineffectual, their baptism is invalid. Becoming sensible of their situation, their faith being evangelical and their repentance effectual, —then baptism for the remission of sins would be in place, and a comfort to the soul, with the assurance of the promise.

In case we should encourage the belief that persons are converted when they are not, they may live and die under the fearful delusion, and eternity alone will tell the rest. It is only too true that many, who unite with the church at mature age, fall from grace, or, like others, never had the grace of a genuine conversion, and these altogether are the main cause of drifting into the channel of modern Christianity, and the church, in some places, is losing the identity of primitive Christianity, as practiced in the years gone by. The fathers and mothers, at the closing of this generation, are not ignorant of the fact that they are losing the respect and esteem of many because of their admonitions of warning, with reference to these departures from the faith once delivered to the saints, and I am inclined to believe that the mistake is not limited to receiving children into the church but in part to the *methods* of getting people to come in. On this point, I will just repeat what an aged Wesleyan Methodist elder once said on this subject: "Brethren, I am doubtful as to the propriety of this 'hand up' and 'stand up' religion."

FAMILY WORSHIP.

BY S. B. MILLER.

If the Bible teaches us anything, as regards Christian duty, it teaches us not only the necessity of reading the Bible, and engaging in prayer, but the need of doing it in the presence of the family. Prayer is an essential element in the Christian life. Then, as parents, we need to pray, and, inasmuch as we desire our children to become Christians, we need to teach *them* to pray. Christ's disciples asked him to teach them how to pray. So the children ought and do look to their parents, to direct them in prayer and devotion. That it is needful, desirable, beneficial, and right, is admitted by all professed Christians. Then, why not practice it? Because:

(1) "The children don't respect it." If you have lived a professed Christian for years, and have not had family worship, you can't expect them to respect it as they ought. But since you are awakened to your duty, *teach* them to respect it.

(2) "I have never engaged in prayer at all." Then don't go farther without doing that which brings you so much nearer to God. Begin now, privately and publicly.

(3) "I know of no suitable method." Bible reading; then bowing in prayer. The reading of the Bible will help to get the minds in a prayerful condition for prayer. The prayer need not be lengthy, but fervent, earnest, and *real*. (4) I know of no suitable time." Take either morning or evening, according to circumstances.

To those who desire to make excuses there is no limit to objections. But to one who is determined to do his duty, there is a way, and a proper way in which to do it.

My experience, questioning and observation has led me to the following as being the best type of family worship, as given in a Christian home.

1. We will suppose that the parents and children are all members. Either in the evening hour before retiring, or morning before breakfast, a chapter may be read from the Bible, in rotation, or otherwise, by the father. Then all kneel and are led in prayer by him, and mother closes with the Lord's Prayer. At the next service mother reads and leads in prayer, closed by the oldest child, and so on, in turn, till each has taken part. I suggest singing some familiar hymn upon rising from prayer.

2. If either of the parents or any of the children are not members, they ought to respect the family enough, not only to kneel, but also to take their turn in reading the chapter and closing with the Lord's Prayer. I believe in *family* worship and the nearer every member comes to doing his part, the more influential the service.

> "Can a boy forget his mother's prayer,
> When he has wandered God knows where?"

No, never, but first mother must pray and the boy hear, or he cannot remember.

The grandest scenes we can recall are the family devotions. In all my wanderings I never forgot that each night witnessed mother's prayers ascending from the family altar in behalf of her boys.

I have bowed around family altars where the prayer was offered, not only by a child in faith, but a child in years. The prayer was short, poorly spoken, poorly arranged (?), and falteringly given, yet it called forth a hearty "Amen" for its fervency and earnestness.

How inspiring, how encouraging, to realize that it is *family* devotions. It binds us closer as a family; closer as members of the body of Christ. How different when worship is called for just because the preacher is present! The preacher reads, the preacher prays, and then neither father, mother, or children (all members) can even close with the Lord's Prayer, leaving the preacher to take that part also.

Think on these things and may God help us all in doing our whole Christian duty!

Maxwell, Iowa.

"CARPING AT THE PREACHER."

BY I. J. ROSENBERGER.

No 12, Vol. 30 of the *Sunday School Times* treats the above subject as follows: "If a person were to proffer himself, body, soul and mind to the great enemy of all good and were to ask the devil in what way he could best promote the devil's interests, it is but fair to suppose that the devil would say, 'Be a member of the best church you can, keep up a fair show of morality. Then carp at the preacher, find fault and criticise him as much as your neighbors will endure. Sneer at his sermons as soon as you come out of the church every Sunday morning. Tell everybody how little good you found in that preacher's sermon. Ridicule his manner, if you are able to do that. At all events find something to carp at. . . . Criticise his sermon plans. . . . Note how frequently he preaches his old sermons. . . . Emphasize the fact that there is no originality in him. . . . Only see that you show no interest in his preaching and that you do something to detract the attention of others. . . . If you will do this you will be a more efficient servant of mine than if you were an outspoken infidel, a saloon-keeper, a thief or a murderer; for those are outside assailants of the church and its agencies, while you will be a helper of mine inside of the very fold I hate."

Doubtless the reader is ready to say the foregoing is true—all true. If so, is it not safe to conclude that the carpers in the church are her worst enemies?

Perhaps the reader's experience is such, that he can call up how keenly he felt the efforts of an enemy within the fold; but when his relation became such that the attack, though on the same line, was from the outside, his influence was but feebly felt. Hence it appears that it is from within that carpers are to be feared, carping at the doctrine, decisions and usages of the church.

A strong hold of the enemy is to caricature. Take the conception, birth, doctrine and death of Christ, and they can be told by a blasphemer in a manner that will look worse than mockery. But at the hand of him who has been born again with a heart filled with love for souls, those life-giving themes can be drawn out in a manner that will make kings tremble, sinners cry out for fear and saints exclaim, "Lord, it is good for us to be here!" In like manner can the plain, humble usages of the church be caricatured in a most hideous manner. Take the plain order of the church, the prayer-covering, with feet-washing and the salutation, and they can be described and set up in a manner that renders them extremely uninviting. But when they are vindicated in the light of truth and their grand and fitting significance is pointed out, the hearers feel to "rejoice greatly in the Lord and be glad."

I, therefore, warn the readers of these carpers in the church. You will generally find them to be "murmurers," complainers, "walking after their own lusts; . . . having men's person in view because of advantage."

WHICH SIDE?

(Concluded from First Page.)

others, he gives more because they are better stewards, and to others, he gives much, entrusting them with his pounds, thus affording an opportunity to distribute as the needs are. Should such, after the giving, prove unfaithful, they will certainly be held to account in the day of the final reckoning.

Brethren and sisters, let us look at this matter carefully and try to determine how we are using that which the Lord has entrusted to our care. As we try to decide what our duty is, from which side do we make our decision? What we feel we ought to do, let us do to the extent of the possibilities within our reach, trusting to the Lord for results and being assured that whatsoever we do in his name will be a blessing to us. It cannot be otherwise.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALEN B. ROYER, Secretary,	Mt. Morris, Ill.

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S. W. HOOVER, Foreman,	Dayton, Ohio
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☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

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☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

GOD made you to be happy. *There is no religion in living unhappy.—J. R. S.*

THE manifestations of Christ are greater to those who keep his commandments.—*J. R. S.*

ONLY when a man tries to live the divine life, can the divine Christ manifest himself to him.—*Philip Brooks.*

"TRUTH cannot long be concealed. She will burst the doors of her imprisonment, and flash her splendor on the world."

A GREEK Church was recently organized in the City of New York with 400 members. This is the second Greek church in that city.

IF people would look for faults in themselves as much as they do in their neighbors, they would have a better opinion of others.

IN foreign countries there are 400,000 persons to each missionary. These missionaries cannot reach one-tenth of the people with the Gospel.

GOD gives himself to every soul that wants him, and declares its want by the open readiness of the signal which he knows.—*Philip Brooks.*

BELIEVE that the highest you ever have been,—you may be all the time, and vastly higher still if only the power of the Christ can occupy you and fill your life all the time.—*Philip Brooks.*

IT requires $900.00 to pay the wine and liquor bills for the State Lunatic Asylum in New York. It is surmised that the liquor is consumed by the State officials who make it a point to call at the Institution for their drink when they feel so disposed. This is sin in high circles.

FAIL not to do all that is in your power to help every earnest soul to add new strength to a worthy cause. Thus you may aid the poor sick man with the necessities of life; the wronged man's cause you can vindicate by your influence; the poor boy in the shop may be inspired with new hope, and helped along the road that looks dark to him, while all around you there may be other opportunities of assisting those who need help and deserve encouragement.

FEET-WASHING AN OBJECT LESSON OF A. D. 33.

BY LANDON WEST.

WHEN Jesus Christ was teacher here,
The Way of Life was made all clear.
The mind, and word, and work, all given,
To show the way from earth to heaven.

His mind was great, but meek and pure,
His thought was quick, but always sure,
And though unschoo'ed, his truths are great,
The pillars for both church and state.

His Word is life, and truth and grace,
A fitting thought in every place.
His Word is truth, all men must own,—
The greatest law, our world has known.

While sin gives death, with pain and strife,
His Word do'h give an endless life.
And darkness gives no one release
But Jesus gives both joy and peace.

But grea'er still, the works, he gave
To show the way, to teach, to save;
And though the Greatest at his feast,
His model gives him as the least.

Our humble Master left his seat,
To gird himself, and wash their feet.
To show in deed, as well as word,
That Christians have an humble Lord.

Now, here's the point, where scales do turn,
Where thousands wait, the way to learn;
When not a plainer thought is given,
In all the way from earth to heaven.

And if you wish the crown to wear,
This lowest step, you too must share;
For here's a cross, to Christians given,
To slay their pride, and live for heaven.

Nor is this all, for in the day,
That kingdom comes, for which we pray.
Our Lord, by whom this step was given,
Will gird himself, and serve in heaven.

And where's the saint, in all the earth,
Who counts this service of no worth,
Who now refuses this to bear,
To let his Master serve him there!

Lanier, Ohio.

DISOBEYING THE LAWS OF HEALTH.

BY MARTHA CLICK

Do we know that it is not God's will that any of us should be sick? If we *are* sick it is because we have in some way sinned against nature's laws, which are the laws of God.

I fear this is a subject that we treat with too little interest. There are many ways in which we, through ignorance, disobey the laws of health, and, I am sorry to say, it is our own fault that we are not enlightened on some subjects. In such cases God will hold us responsible for our ignorance.

Of the many things that our bodies need, there is nothing so pressing as that of pure air. We must have it every moment or we die. Hence we should see that our lungs are filled with the proper amount of pure air. It is both abundant and cheap. One breath, to a certain extent, taints the air of a whole room. Thus many breathings rapidly unfit the air for our use.

In spite of these facts, scarcely any pains are taken to supply fresh air to our school-rooms, bed-rooms and churches. Steele rightly says: "In our churches the foul air left by the congregation on Sunday is shut up during the week, and heated for the next Lord's Day, when the people assemble to re-breathe the polluted atmosphere. They are thus forced with every breath they take, to violate the physical laws of him whom they meet to worship."

Though lack of ventilation is not the only cause of lung-starvation, tight or even stiff clothing keeps the lungs from receiving the proper amount of oxygen, and causes many diseases. Next to pure air we need proper food to keep our bodies in a healthy condition. We try to find for dumb animals food that will bring about best results and keep them in a healthy state. When it comes to preparing food for human beings, we, as a rule, do not pay so much attention to what is best for us, but what we like most. We are living too fast in this line. We are given to more feasting than fasting. We have too great a variety of dishes. Rich food and tempting flavors all lead to an overloading of the stomach. Pain and diseases of the digestive organs are the penalties of violated laws. We should *study* and *obey* the laws of health and thereby honor and glorify God!

"GO," "TEACH," "PREACH."

BY N. D. UNDERHILL.

In Three Chapters.—Chapter Third.—What, How and When?

"How shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"

SOME may think from reading the first chapter, that I would have *every* Christian to devote his life exclusively to preaching the Gospel from the pulpit, whether authorized by the church or not. Such is not my meaning. We have not all the same gifts or talents, and can not all excel in the same line or branch of work, yet we *all* have the authority from heaven to witness for Christ (if so be that we have obeyed him and received the Holy Spirit), or, in other words, to *teach* (or *preach*) the *way* of eternal life, to perishing souls. For instance, a blind man is about to walk into a deep pit. It is not only the privilege, but the *absolute duty* of any man, woman or child who can do so, to warn that blind man of the danger before him. The warning can be given by *spoken words* generally, and usually is. This we will, for convenience, call "prophesying." But, should the man be *deaf*, it would be necessary to warn him by some *act*, which he could feel and understand; this would be witnessing (bearing witness or testimony to the danger ahead) or prophesying (foretelling future danger), by act and *not* by word.

So we see that there are two ways of prophesying. There are, all about us, *blind* and *deaf* souls, going headlong down to destruction. It is not only the *privilege*, but the *duty* of every Christian soul, whether man or woman, to rescue the perishing if possible, by *word* or *act*, whether they be ordained by the church for that particular purpose or not.

There is also another way of witnessing for Jesus; it is by *personal appearance*. In court, a child is often identified by its personal likeness to its parent; even so we can be identified by our likeness to our Parent or our Elder Brother. A photograph is often used as a means of identification, because of its likeness to the individual. Even so we must look or appear like Jesus if we wish to represent him to the world; *i. e.*, our personal appearance must show modesty, humility, and all the virtues of Christ, and none of the vices of the world. Pride is very easily shown in our manner of dress, but the contrary is just as easily shown.

This kind of witness is just as important in many instances (and in some more so) as the other two. For instance, a deaf mute is to be instructed. We can not teach him by words spoken, but by appealing to the eye, by means of pictures and representations, we can convey our meaning to his mind, even though he can not read. Thus it is the *duty* of all disciples of Christ to put forth an effort to save. They can do it in more ways than one, and neither the church nor any one else will ever condemn them for so do-

ng, although they be not ordained to preach the Gospel.

But, in order that the work of salvation may not be neglected, it is necessary to appoint (or ordain) certain individuals to devote their lives or time exclusively to that particular work. Such persons should not fail to "cry aloud," and lift up their voices like a trumpet. Isa. 58: 1.

But while it is the duty of the watchman on the tower to give warning of danger, it is also the duty and privilege of any soul to do the same in keeping with their position, should they see danger approaching. It is not only their duty to sound the alarm,—as in case of a fire, but it is also their duty to lend a hand and help to rescue the precious perishing souls. It is not the duty of firemen *alone* to rescue human souls from the fire, though it is their special work; nor is it the privilege and duty of ordained, elected, appointed, or licensed preachers *alone*, to tell the story of the cross, though they be selected for the work. It is meet that the church select suitable souls from among her members,—those having the best qualifications for that particular work, to labor in those particular offices,—the eldership, the ministry, and the office of deacon; also in other branches of usefulness, such as the superintendent and teachers of Sunday school, and any other office of usefulness connected with church work, even as she does It is necessary and expedient to place certain workers in such positions that they may use their talent to the best or greatest advantage. But while they devote their lives to the work to which they are appointed, it does not excuse the other part of the membership,—the laity,—who are not yet given any definite appointment to a particular field, or position, or occupation, from helping to bear the burdens. Christ says, "Bear ye one another's burdens," and he will hold us accountable for all the talents and means given us, whether the church has designated a particular field of labor for us or not.

Jesus said, "Go," "preach," "teach." We need not wait for the brethren to say the same thing over again before we start. If we show a willingness to obey, by using our talent and means in his service, as we have opportunity, it will help the brethren to recognize the talent and appoint us to such positions as we are qualified to fill. If we never do anything but plow, or drive nails, or wash dishes, or knit stockings, how are the brethren to know that we have a talent for anything else? Though the above occupations are useful and not to be cast aside, yet we need not all devote our whole lives to them. The Lord gave to some *two* talents, and to some *five*. Think you that he will excuse us for burying a part of them?

But while we have not all the same gifts, all are not prophets, and all are not teachers nor workers of miracles, yet every soul that *can* talk, can witness for Jesus by spoken words, and it is just as easy to speak to a neighbor of heavenly things (if we have knowledge of such things, and he is willing to give us such knowledge) as it is to speak of earthly affairs. It is just as easy to read the Bible, as it is to read Shakespeare, and just as easy to speak of Jesus, as it is to talk about Columbus or the future President, governor or town clerk. It is just as easy to talk of spiritual things, as of the latest neighborhood gossip.

It does not matter whether we be in a meeting-house, called a church, in a private house, or on the street, in the garden, or in a grocery store,—whether in the pulpit, in the kitchen, shop, or field,—*our daily life as seen and expressed in words and actions*, WILL WITNESS, either for Jesus or against him. Jesus says, "By thy *words* thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 35-37.

But how shall the lay-member "preach" or "teach?" We have seen that it is by "*daily life*," *daily words and actions everywhere*. This also tells us *when* to preach. But there are too many ways to enumerate. One is to bear each other's burdens as members of a family. Let the Christian husband help his wife to care for the children, and to perform the homely duties of everyday life. Let the Christian wife help her husband. Let children *help* their parents and each other, in every way possible. Let neighbors be always helpful and kind, offering a hand of helpfulness whenever needed,—not exacting pay, but helping for love's sake. Let every Christian show the spirit of *peace*, by abstaining from anger, malice, hatred, etc. Let all use their voices to the glory of Christ, not only in common conversation, but in singing spiritual songs.

The service of song has a *wonderful* influence over men's and women's souls. *Many*, MANY a soul has been led to Christ by the singing of a hymn. Millions of weary souls have been revived, cheered, strengthened, encouraged and helped by hearing a hymn sung, and while we *talk for Jesus*, and WORK *for Jesus*, and SING *for Jesus*, let us not forget to *pray*. Paul says, "Pray without ceasing" Again he says, "Take the helmet of salvation, and the Sword of the Spirit, which is the Word of God: *praying always* with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6: 17, 18. Please read verses 10 to 21 Jesus also said, "*Watch* and *pray*, that ye enter not into temptation," Matt 26: 41, and "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." John 14: 13, 14, 15. *Prayer* is the *miraculous power* of God through us, or in us. *Prayer is the secret of success*. If we depend upon our own abilities, we shall *always* fail, but he that putteth his trust in the Lord shall be safe,—shall be made fat (Prov. 28: 25 and 29: 25), for the Lord is the Savior and shield of them that put their trust in him. Prov. 30: 5.

We can well afford to trust in him who so loved us that he spared not his own Son, but delivered him up to be crucified for us, that we might not perish, but through him find eternal life. So let us all go forth in the strength of the Lord, having our feet shod with the preparation of the Gospel of peace, doing his will,—saving souls.

THE NATURE OF THE CHRIST-LIFE.

BY SALOME S MYERS.

DISTINCT forms of existence have distinguishing characteristics. These characteristics are to be found in the Christ-life,—and because we have a description of a perfect pattern, it is well for us, as Christians, occasionally to measure ourselves by the pattern, that we may know if our Christian stature is in proportion to our age.

As important to the Christ life as the cornerstone to a building is the characteristic of love. It has its source in Heaven, when God so loved the world that he gave his Son for its redemption. That was an unwavering love, too deep and strong to allow any variations in common with changing circumstances. Purposed from the fall or from the beginning, God's love to man continued through centuries of man's negligence, forgetfulness, and disobedience, till the time of its grand manifestation in Jesus, and although man failed to recognize him, God continued to love.

This divine love is imitated in him who lives the Christ-life. He has a high and holy regard for fellow-beings, not because of any special good they have or can render him, but because of his relation to them, and because of their common relation to God. His love asserts itself. It reaches out with kindly feeling that will not be stifled. It is a bearer of good, and this office has a nearness to God and an assurance of his approbation, that bring to it abundant reward.

The Christ-life is further characterized by sacrifice. Christendom is accustomed to give Christ something of its abundance, and to work for him when it is at leisure and when work is thrust upon it. But the life that is Christed follows the example of Christ and makes sacrifice a reality. It looks about for objects upon which to bestow benefits. It is replete with wisdom, judicious in counsel. In its self-forgetfulness its sacrifice is unmeasured. Well, it may be; God keeps a careful account. Sacrifice for the sake of sacrifice is valueless, but when done for Christ it is pleasing to him.

Love from the Infinite Fountain dwelling in man and shaping his being leads him to a full use of all his powers in the service of Christ to fellow-creatures. Service, prompted by love and leading to much sacrifice is acceptable to God, and is successful in honoring his name among men. Uniting service has numerous recommendations. This alone, that it is a characteristic of the Christ-life, makes it a very desirable trait of character. Though wearied to exhaustion, Jesus was never deaf to a needy suppliant. The Christed soul, inhabiting a consecrated body, allows no exertion of energy that will not minister to the comfort or betterment of some one. The world is full of need, and to supply this, is the great work of Christians, as representatives of Christ himself. There may be many modern advantages which the Christian can not have, but the indwelling of Christ will be found a satisfactory compensation, and an efficient aid and incentive to successful service.

The Christ-life is essentially disinterested in the nature of its service. There can be found no better example of gracious service, with no thought of self or hope of reward, than is seen in our Savior, and the more we make his life ours the more we shall seek, not each one his own, but each one his neighbor's good.

2029 N. 13th St, Philadelphia, Pa.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding on the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract work, by giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infinitely safe

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BRO. HENRY BRUBAKER, by the help of the home ministers, recently conducted a series of meetings in the East McPherson, Kans., church with good interest.

SOME are still sending in reports of meetings held last October. News of that kind is too old to be interesting. Let us have early reports and plenty of them.

A SERIES of meetings recently held in the Walnut Creek church, Mo., resulted in fourteen accessions to the church. The meetings were held in a schoolhouse and lasted five weeks.

BRO. A. S. CULP has arranged to hold regular services for the Brethren near Hodgensville, Ky. He will enter upon the work next spring. We wish more of our preachers could be induced to open up mission posts in Kentucky. We ought to have hundreds of members in that State.

The first number of the *Brethren's Missionary Visitor* is on our desk. It is full of valuable information pertaining to missionary work. It is not necessary for us to say much concerning it, as a sample copy is being mailed to each of the subscribers of the MESSENGER. All subscriptions should be addressed to Galen B. Royer, Secretary of the General Mission Board, at Mt. Morris, Ill.

EVERYBODY should write his name and address on the upper left hand corner of the envelope before mailing his letter. This week we received an interesting piece of correspondence to which the writer forgot to put his name. But his name happened to be on the envelope. Had it not been for that, his communication would have gone into the waste-basket, but now it is in this issue, and makes interesting reading. Then we get many letters minus the writer's name. Were the writers in the habit of placing their name on the envelopes, as suggested, every communication could be easily identified, even if people would forget to sign their names. It is said that the great Gladstone of England never fails to inscribe his name on the upper left-hand corner of each envelope he sends out.

IT is said that in Chicago the Mayor, the Chief of Police, the Chief of the Fire Department, the Postmaster, the States Attorney, the Clerks of the Circuit, Superior, and Probate Courts, forty-five Aldermen, 90 per cent of the police, 80 per cent of the firemen, and 67 per cent of the school-teachers are members of the Catholic church. From this it may be seen what religious body is being favored.

THE Brethren in Chicago, have just closed another series of meetings with six more applicants for membership, three of whom have already been baptized. This makes fourteen in all that have been added to the church during the last few weeks. Bro. Charles Gibson was with the church over last Sunday, and did some very acceptable preaching. The rest of the preaching was done by Bro. W. R. Miller, who would like to have continued the meetings longer, but other duties did not permit.

THE fair name of Florida was disgraced a few days ago by a brutal prize-fight at Jacksonville, between Corbett and Mitchell, at which there were ten thousand witnesses. The fight took place in defiance of law, decency, and the protest of the better class of citizens, among whom was the Governor. It is claimed that the performance brought money into the State that will prove a great help to many enterprises. But it brought with it more curses than dollars, and left on the State a stain that will require years to wipe out, to say nothing of the seeds of crime planted in the hearts of the lawless.

THE WORDING OF THE COMMISSION.

A MAN recently asked one of our ministers, "Why is not the commission, given in Matt. 18: 19, so worded as to teach trine immersion plainly, if that was the mode of baptism that the Savior intended to enjoin upon his followers?" The question is a fair one, and deserves a candid answer.

This commission, or baptismal formula, teaches trine immersion so clearly, that no other form of immersion was used in any of the congregations established by the apostles, till more than five hundred years after the death of Christ. Church historians have transmitted to us accounts of the form of baptism practiced in a number of these congregations, and in not one instance do they mention single immersion.

This formula was first written in the Greek language, and in that language the New Testament was first given to the world. Among those who spoke and read this language, hundreds of churches were organized during the early centuries of the Christian era. They had the New Testament in their own mother tongue, and among some of the churches were the very manuscripts written by the apostles themselves. All the services were conducted in the Greek language. These people understood that the Greek baptismal formula taught trine immersion so plainly, that they all, without one known exception, practiced the threefold immersion. Many of these Greek-speaking churches continue to this day, and invariably practice the trine immersion. In fact, trine immersion now is, and always has been, the form of baptism among the Greek-speaking churches of the world.

It was in the West, among the Latin churches, that the idea of practicing single immersion, by the authority of the formula, first originated, and westward has the error spread, but not to this day has it succeeded in getting a foothold among the Greek-speaking churches of the East. Single immersion would probably never have secured a stronghold in any part of the West, had it not been for the decree of Pope Gregory, of the Catholic Church, in the year 633 A. D., at which time it was decided that single immersion should be regarded as valid baptism. Even with this decree in its favor, it did not become general in the West till after the Reformation. A formula which teaches trine immersion so clearly that the whole Christian world, with but few exceptions, should practice that method for nearly 1,500 years, ought to be plain enough for any people or age. The simple fact that the Greek-speaking people of the world still continue the practice of trine immersion, is an argument of itself that should outweigh the testimony of all Western scholars, even if their scholarship should lead them to the contrary view. Add to this another fact, *viz*, that a very large majority of Christendom has always interpreted the baptismal formula in favor of the threefold action, and that millions of Christians still observe that practice, and we have another argument that should carry with it great weight.

To these we add another great consideration that cannot be accounted for only on the ground that the threefold immersion was the original mode. We refer to the well-known fact, that trine immersion always has been regarded as valid baptism among all the leading denominations of Christendom. It is the only mode of baptism known to historians, whose validity is unchallenged. Not so with sprinkling, pouring, or single immersion. Their validity has been questioned ever since they came into use. To-day there are millions upon millions of Christians who will not endorse either of them. The single action in baptism stands challenged before the world by the millions of Greeks who certainly ought to understand their own language. It stands challenged by the united practice of all ancient Christendom irrespective of name or creed. Wise is the man who endorses the mode that is unchallenged.

J. H. M.

YOUNG PEOPLE'S MEETING.

The young members of this congregation, have recently opened a Young People's Meeting, consisting of singing, prayer, Scripture reading, etc., also Scriptural questions for debate. The meeting is open for every person who wishes to take part, the same as the Sabbath school. There seems to be quite a difference of opinion in regard to this meeting, whether it should be tolerated or not. Some of the older members are opposing it, and yet cannot give a reason for so doing. We feel it our duty to place the question before the General Brotherhood for some one to give us a little light upon the subject. Building upon the words of James 1: 22-25, are we justified in continuing? JOHN LECKRONE.

WE fear that these young people may be making this mistake. They are probably members of the church, and have organized a Young People's Meeting as a religious institution, and then turn it into a semi-literary society. No one has a right to object to a literary society that is conducted in keeping with the religion we profess. But there are grave reasons why our meetings for members should not be of a semi-literary character. We see nothing wrong in young people coming together for intellectual and moral improvement, but to turn their religious meetings into literary entertainments, tends to destroy the sacredness that should characterize all religious gatherings. To our mind miscellaneous debates are wholly unbecoming religious meetings intended for the edification of saints. Debates may be

sanctioned as a means of defending the truth, but should not be tolerated in a religious meeting merely for the practice they may afford, and the entertainment they may give to the mixed crowd. The blending of the things of the world with the worship of the saints is a very unfortunate blending.

We advise our young people to keep their meetings purely religious, and do nothing in them to wound the feelings of their fathers and mothers in Israel. James 1: 22-25 does not apply to meetings like the ones referred to, but the following Scriptures do: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14: 13, 15, 19, 21.

It will be wise for all of our people to follow after the things that make for peace. Whatever religious meetings we have, whether they be for the young, the old, or for the children, let them be subject to the regulations of the church. No one is likely to file a complaint against our young people's meeting for singing, prayer and religious instruction, but the turning of these meetings into semi-literary, or semi-worldly entertainments, gives grounds for serious objections. Our Sunday schools, prayer meetings, as well as our children's meetings, are subject to the councils of the church, and where young people's meetings are held, let these, too, be conducted in harmony with the wishes of the church. We do not say these things to discourage young people in the least, but desire to encourage them to always respect the judgment and feelings of the older members who so earnestly and rightly desire to see the church kept free from the institutions and ways that have so greatly crippled some other religious bodies. Let us avoid the ways of the world as much as possible! We are not of the world, and should therefore not fall into ways that are at least semi-worldly. J. H. M.

NEW TESTAMENT COMMENTARY.

We are now prepared to book orders for Bro. Teeter's "New Testament Commentary." The work will appear in two large volumes of about six hundred pages each. The first volume will be ready for delivery about the first of April, and the second volume several weeks later. The publication will contain the entire text of the New Testament, both the Common and Revised Versions, with references and marginal readings. It will also contain maps of Bible Lands, and a well-prepared Gazetteer, giving the meaning and pronunciation of the proper names found in the New Testament. The comments on the text are brief, yet clear and to the point. The author has an easy and honest way of explaining the Scriptures. His style will commend itself to thinking people.

This Commentary will fill a long-felt want in our Brotherhood, and should be in the hands of all our people; especially should every minister have a copy. The price of the work, in cloth, two volumes, is $5 00; half leather, $5 50; half morocco, $6 00. The volumes will not be sold separately. The cash must accompany all orders; and all orders will be filled in the order received and booked at this office. The first to come will be the first served. No order will be booked without the cash. The first volume will be sent just as soon as printed, which will be about the 1st of April. The second volume will be sent as soon as completed. We would like to receive as many advance orders as possible, as all the money received will be turned over to Bro. Teeter for the purpose of defraying the expenses of bringing out the work. It is costing him considerable money, to say nothing of the four years' hard labor devoted to the work. We own no interest in the publication whatever, but have consented to attend to selling the book for him that he may devote his attention to other lines of writing and study.

When sending in orders give your express as well as your post-office. Agents will write us for special terms. This week we will mail a circular to all the ministers whose names are in the Brethren's Almanac. We hope they will send in their orders immediately after receiving that circular. Address all communications to Brethren's Publishing Co, Mt. Morris, Ill.

THE PLACE FOR MISSIONARY WORK.

"Why neglect the millions of people in the South, black and white, and talk so much about going to India and Africa, where it will cost more to sustain one man and wife, than to support six missionaries in any of the southern States?" A pertinent query. Who will deny it? Do the people we call heathen, in India and Africa, stand more in need of the saving grace of Christ, than our own benighted unsaved millions in our civilized America? Ought not charity begin at home? What an incongruity it would seem to us, if a neighbor of ours had hundreds of acres to cultivate, and crops to harvest at home, but would neglect all of it, and travel thousands of miles to some foreign land and commence farming there on a small scale! Such a man perhaps would, by some people, be considered unwise.

We need not go so far to sow the good seed. The harvest is abundant all around us, and the laborers so *few!* From every quarter the cry is heard: "Come over and help us." "We have no preaching only what we receive from the MESSENGER." Such calls do not come from Africa. One of the rulers sends this message, "Send no more missionaries, for since missionaries came, New England rum comes so freely, which is but a ruination of our people."

Why not send those, who are waiting for the order to go to India, to the waiting multitudes of the Southern and Western States, where they can accomplish a hundredfold more than in India or Africa? JOHN REIFF.

SINCE a number of our people hold to the views expressed above, our brother Reiff will please pardon us for following his short article with a few remarks, not for the purpose of controversy, but with the view of calling attention to a few points that are sometimes overlooked.

When the Danish Mission was started the cry was: "Why spend money to send preachers to Denmark when we have so much uncultivated territory here in our own country?" The fact of the matter was, that the uncultivated territory had been here for generations, and very little was being done,—comparatively nothing. But just as soon as the Danish Mission got under headway, the home missionary spirit began to develop, and now we have the result. This spirit has increased over 500 per cent in our Brotherhood during the last fifteen years, and yet the greater part of the uncultivated territory in the United States is untouched by any of our missionaries.

Missionaries are being pushed out into the territory as fast as the money can be raised for that purpose, and as fast as men can be found adapted to that kind of work. While the sentiment among our people, in favor of home missionary work, is growing, still it is nothing like what it ought to be. Every State District in our Brotherhood ought to have not less than one good evangelist devoting his whole time and attention to preaching the Gospel and building up churches in isolated places. This would mean about thirty preachers steadily engaged in the great unoccupied territory in our own country. In addition to this, the General Mission Board ought to have as many more preachers in the great fields to be found in the South and West. All of this can be done whenever our churches will follow the suggestions of the Annual Meeting, and raise, on an average of fifty cents per member each year, for missionary purposes. If all those who are in real earnest about home missionary labor will go to work along this line, and develop a strong sentiment in its support, they will be astonished inside of a few years at the amount of good that will be accomplished.

Instead of opposing Foreign Missionary undertakings, they want to exert all their influence in support of the home enterprise. In the South are to be found hundreds of openings, and we are exceedingly anxious to see a score or more earnest workers placed in that part of our unoccupied territory. And we assure our readers that the men will be placed there whenever our General Mission Board has, at its disposal, the means for that purpose.

And while it is our duty to do a great deal of missionary work in America, it is also our duty to do at least a little in foreign lands. Centuries ago all our ancestors were heathen, in an uncivilized state. Missionaries, with the Gospel in hand, came among them, planted the seeds of truth, as well as the principles of civilization, and what you now see of the Caucasian race is the result. And now, since our ancestors were thus started on the road to civilization, we ought not to be so ungrateful as to refuse to do at least a little something in the way of starting others on the same road to success.

While it would not be considered wise for a successful farmer to leave his well-improved farm and go to a distant land to engage in farming for profit, even on a small scale, and under great disadvantages, yet, if he could leave his farm to the care of others, equally well skilled in farming, and go to a new country, where the people know nothing about our improved method of farming, for the purpose of teaching them how to cultivate their soil, and develop their country, future generations would rise up and call him blessed. Just so it will be with those who go to heathen lands, and assist in starting the people on the road that leads up to civilization and Christianity.

Our people cannot go back on the India Mission movement. Behind it are members who give their money for its support, and are willing to give an equal amount to support missionaries in the fields at home. This mission need not interfere with our home enterprises in the least. We can keep four workers in India, and two score in America if we will get in real earnest about it. Let every State District agitate the question of doing more work in her own fields, and then let every congregation, as well as every member, become thoroughly aroused on the subject of home missionary work, and something will be done to the salvation of souls in our own country, as well as elsewhere. J. H. M.

THE *Christian Advocate* says: "A Charity Ball was proposed in Knoxville, Tennessee. The pastors of the principal evangelical churches objected, and of course Dr. H. D. Moore and Dr. Frank Richardson, pastors of the chief synagogues in that city, were among the leaders of the opposition. The Committee of Arrangements—all "honorable men" and many of them church members—accused the preachers of narrowness, and asserted that the Episcopal church countenanced dancing. The committee proposed that if the pastors and their churches would agree to raise $1,000 for the poor of the city, the same to be disbursed by associated charities, they would agree to abandon the charity ball and add a like sum to this fund. Inside of the forenoon following, the Protestant ministers of the city met, accepted the proposition and raised the required sum of money. So the ball was put a stop to and probably four times the amount that would have been raised by that exceedingly questionable method was added to the city's relief fund." These churches are to be commended for the stand taken in reference to the ball. If the churches of our land would take a like stand against all the evils of the day, the world would at times be puzzled as well as frustrated in her attempt to carry out evil plans.

THE BACKWARD ACTION IN BAPTISM.

ONE of our readers in Wisconsin, writes of an earnest seeker after the truth, who has become convinced that trine immersion is the baptism taught in the Scriptures, but thinks that it should be performed backwards. We are requested to offer a few remarks on this point.

It should be remembered that backward immersion is modern. It is not yet four hundred years old, not being half as old as either sprinkling or pouring. It has no claim whatever to apostolic origin. It might be well to let those who practice it tell of its origin. We quote first from Robinson, a learned Baptist historian. In his *History of Baptism* he says:

"The first English Baptists, when they read the phrase *buried* in baptism, instantly thought of *English* burial, and therefore baptized by laying the body in the form of burying in their own country; but they might have observed that Paul wrote to Romans, and that Romans did not bury, but burn, the dead, and buried nothing of the dead but their ashes; so that no fair reasoning on the form of baptizing can be drawn from the mode of burying the dead in England." (Pp. 500, 501.)

We next quote from Mr. Judson, the noted Baptist missionary. He is the author of a very able work on baptism that has been widely circulated. We give the following:

"Immersion, however, maintained its ground until the middle of the seventeenth century, when the Westminster Assembly of Divines voted, by a majority of one, that immersion and sprinkling were indifferent. Previous to that period the Baptists had formed churches in different parts of the country; and having always seen infants, when baptized, taken in the hands of the administrator, and laid under the water, in the baptismal fount, and not having much, if any, communication with the Baptists on the continent, they thought, of course, that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backward under the water. They were probably confirmed in this idea by the phrase, 'buried in baptism.' The consequence has been that all the Baptists in the world, who have sprung from the English Baptists, have practiced the backward posture. But from the beginning it was not so. In the Apostolic times, the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, aided by that genuflection which instinctively comes to one's aid, when attempting to bow in the practice, until his head was submerged, and rose by his own effort. This appears from the figures sculptured in bronze and mosaic work, on the walls of the ancient baptisteries of Italy and Constantinople. Those figures represent John, the Baptist, leaning towards the river; his right hand on the head of the Savior, as if pressing him down into the water, while the Savior is about to bow down under the pressure of the hand of John.

"The same is evident from the practice of the Greek, the Armenian, and all the Oriental churches, who have not, like Christians of countries, once overspread with the Roman Catholic heresy, exchanged immersion for sprinkling. All these Oriental churches practice immersion to the present day, and regard no other application of water as valid baptism. And in case of adults, they uniformly baptize by bowing forward under the water."—*Judson on Christian Baptism. Pages 112, 113.*

After offering some apology in behalf of his brethren and others, who use the backward posture, he concludes his work thus:

"As, however, the evidence is decidedly in favor of the position, that the Lord Jesus was baptized by bowing forward under the hand of John, and as some individuals may prefer following, as near as possible, the footsteps of their Lord, I am sure, that all true Baptists will cordially and affectionally respond. We give others the same liberty which we claim for ourselves; let them be gratified."—*Pages 115, 116.*

Anyone who will take the trouble to examine the hymn books used by those who hold to backward immersion, may be a little surprised to learn that many of the hymns speak of "bowing" in baptism, etc. *Bowing* here refers to the forward action. For one hundred years some of the denominations have had the truth in their songs but not in their baptism. They should either change their songs or their posture in baptism.

Baptism is an act of obedience. The Lord certainly never intended that an act of obedience should be performed backward.

In 1 Cor. 10: 2 we are taught that the children of Israel passing through the Red Sea is a figure of Christian baptism. Since they went through the sea *forward*, the type is wholly in favor of the forward posture in baptism.

In 1 Pet. 3: 21 we read that the salvation of Noah and his family in the ark is a "like figure whereunto even baptism doth also now save us." Noah and his family certainly did not enter the ark backward.

All the evidence we have yet seen is decidedly in favor of the forward posture in baptism. And since the backward posture is admitted to be of modern origin it is surely not according to the pattern given by Jesus to his disciples, and should be abandoned. J. H. M.

BREVITY IN WRITING.

THE editor of one of our most valuable religious exchanges relates an experience that is common to newspapers generally.

"Speaking of the editor's mail, one of the most frequent causes of complaint is the treatment which the writers' articles have received. They have either been delayed too long, or cut down, or rejected. As to the delay, we receive matter every week after we have closed the paper, with the request that it be inserted 'in your next number.' *We receive twice as much matter as we can publish.* If our correspondents would *only* remember that, they would surely be more patient about delay in the publication of their articles. They would also write more briefly. Whenever we receive a long, rambling letter of three or four pages, for publication, containing a very few grains of news that will interest the public, we may esteem the writer very highly as a Christian, but we know at once that he has no conception of the value of our space, and of the pressure that is made on our columns each week. We are compelled to cut down his manuscript, or throw it in the waste-basket. If all our correspondents knew what blessings are pronounced in this office on the heads of those who say what they have to say without padding or flourish, who know what is purely of personal or local interest, and what is of interest to the general public, they would probably study to be brief more than they do."

It will be well to bear in mind that it requires more work and ability to write a well-arranged short article than a long one.

Editorial Brevities.

MUCH faultfinding will drive love out of the heart.

JESUS would never think of looking in a saloon for one of his jewels.

THE follower of Christ must be like his Master, and not like the world.

No one will ever reach heaven without making a special effort to do so.

To make life a success, Christians must live on a higher plane than the world.

HE who conforms to the ways of the world has on and about him some of the spots of the world.

TRYING to "keep in fashion" will keep more people out of heaven than all the infidel books combined.

THERE is something wrong with the woman who puts her religion under a bushel when she goes into society.

A MAN can go down to hell without making any special effort to get there. Just doing nothing will take him there.

SATAN, in the garden, made the first comment ever offered concerning the word of the Lord, and he purposely got it wrong.

HE who feasts upon the manna that is from above will have his thoughts, as well as his actions, elevated above the things of this world.

WHILE Satan may not be talking to us through the serpent these days, he is, nevertheless, working through some other instrumentality.

THE man who is honest all through will take as much pleasure in paying for the newspaper he reads as he does in paying his grocery bills.

To be ashamed of Jesus and his Word in the presence of the world, is as much out of reason as if the moon should become ashamed of the sun.

SEVEN preachers behind the table at one meeting does not harmonize with the Scripture which says, "The harvest is great but the laborers are few."

THE man who will not depart from the evil ways of the world in this life, will not have a chance to separate himself from the worldly people in the life that is to come.

MADAM Fashion kills more people than whiskey, and yet there are thousands of professing Christians who are more careful to obey her mandates than the God of heaven.

IF you cannot talk well enough to lay the truth properly before your unconverted friend, give him a good tract to read. That will do all the talking and make him do all the listening.

Too many ministers, these days, have little or nothing to say of hell. To them the word seems rather harsh, and grates upon the overly-refined ear. But there is a hell, nevertheless, and the day is coming when some of the overly-sensitive persons will doubtless realize it to their sorrow.

It does not always take a great man to do a eat thing, but it does require one who is devout, fully consecrated,—that God may work with and rough him in the accomplishment of his work.

Most women think had they been in Eve's ace, they would not have listened to the tempt- Well, the tempter is deceiving many of them st as badly as he deceived our first mother in e garden.

If we do not teach our children to sing the ngs of Zion, we may rest assured that others ll teach them to sing the songs of the world. ng they must, and if we do not succeed in get- g them to do that which is right, others will duce them to do that which is wrong.

Literary and Miscellaneous.

"Our New Hymnal: for General Use and Special Services." Philip Phillips, Mus. Doct, and Philip Phillips, Jr. Cloth, luminated, with extra stout boards. Square 12mo, 369 pp., co. New York, London, and Toronto: Funk & Wagnalls ompany.

"The Lesson Mentor," is the title of a neat 25 cent volume, blished by the Christian Publishing Co., St. Louis, Mo., ntaining all the Sunday school lessons for 1894, with notes, mments, illustrations, etc, adapting the work to the needs of ildren in their Sunday school work. The volume will be und a great help to those who teach the younger classes.

"Lesson Primer" (price 20 cts.), is the title of another vol- me by the same publishers, intended for the primary classes the Sunday school. It contains all the lessons for 1894, th such helps as may be needed by children in their ddles. Both volumes are amply illustrated, and the former ntains some excellent maps.

We are greatly indebted to Fleming H. Revell Company, icago, Ill, for a copy of Eld. D. M. Canright's "Seventh- ay Adventism Renounced." It is a neatly-printed volume, over 400 pages (price $1.00), setting forth as complete a fense of the Lord's Day, as the New Testament day of orship, as may be found in the English language. The au- or was a prominent minister among the Adventists for 28 ars. He also held a number of discussions, and was knowledged as one of the strong defenders of the Seventh- ay Sabbath. But he finally became fully convinced that the ventists were in error, renounced their doctrine, and ex- es them completely. The reading of this book is likely to re any one of Adventism, if he has any weakness of that aracter. The author understands his subject and drives his guments home. The work may be ordered from this office.

"Humbled Pride; A Story of the Mexican War." Vol. , The Columbian Historical Series. By John R. Musick. ustrated with 8 full-page, half-tone engravings, and 16 other istrations, by F. A. Carter. Cloth, 12mo, 462 pp., gold mps, etc., $1.50. New York, London, and Toronto: Funk & Wagnalls Company.

This volume supplies a readable and interesting account of torical events pertaining to the administration of Presidents hn Quincy Adams, Andrew Jackson, Martin Van Buren, illiam H. Harrison, John Tyler, Jas. K. Polk, Zachary aylor, Millard Fillmore, and Franklin Pierce.

In this book the slavery question almost rises to a climax. e story of the volume is, perhaps, better conceived than in y of the preceding numbers of the series. Dr. Trunnel's derground railroad, the inveigling of slaves into belief that ey were escaping their masters, and selling them into very in the West Indies, is all told in the story of Major evens' yellow boy, John; a tender and pathetic story, which gins in Kentucky and ends in Cuba with the close of the ban insurrection.

The forthcoming volume, "Union; a Story of the Great bellion, and of Events to the Present Day," will complete s popular series of historical novels—in all twelve volumes, vering the entire history of our country down to date.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Wadena, Ind.—Bro. David Dilling, from Monticello, Ind., came to our place Jan. 13, and commenced a series of meetings. He preached ten sermons in all. One dear soul was made to come out on the Lord's side. Others were made to feel that all was not well with them.—*John H. Mourer, Woodland, Ind, Jan. 22.*

Dos Palos, Cal.—As a result of my summer's preaching, twice a month, in this isolated place, one dear soul was baptized Dec. 31, 1893. Others are counting the cost.—*A. Julius, Jan. 6.*

Golden Springs, Nebr.—In the report of our meetings from Decatur, Nebr., in Messenger No. 2, I said, "resulting in three additions." It should have read, "one addition by baptism, and one applicant."—*L. J. Redding, Jan. 19.*

Dorrance, Kans.—Bro. D. W. Stoner from Vesper, Kansas, came to us Dec. 16, and preached six sermons. He sowed solid Gospel seed while here, and we trust that it may have fallen on good, cultivated ground, and bear perfect fruit.—*Daniel M. Shenk, Jan. 20.*

Blountville, Ohio.—The members of the Seneca church, Seneca county, Ohio, decided at their recent council to hold a series of meetings at their church-house in the eastern end of their district, to commence Feb. 8, 1894 The preaching is to be done by the home ministry.—*S. A. Walker, Jan. 22.*

Mont Serrat, Mo.—Bro. D. M Mohler, of Warrensburgh, commenced a series of meetings at Victory Plains schoolhouse Dec. 9, in the western part of the Walnut Creek congregation, continuing five weeks. The interest was good during the entire meeting. Fourteen dear ones made the good confession and were baptized, and others, we feel, received lasting impressions.—*Lillie Marwell, Jan. 17.*

Burr Oak, Ind.—Bro Joseph Hanawalt, of Iowa, was here on a visit to his wife's father, Eld. Jacob Shively, and gave us four excellent sermons, which were very much appreciated. The interest and attention were good. The Salem church seems to be spiritually revived. Bro. Hanawalt returned home Jan. 16 Come again, dear brother. Eld. Jacob Shively's health is better than it has been for some time.—*Joseph Burns, Jan. 23.*

Iowa River, Iowa.—Bro. George D. Zollers, of Mt. Carroll, Ill., came to us Jan. 4 and remained until Jan. 21. He first went to the brethren living ten miles north of the church, and preached for them in a schoolhouse where they have regular preaching. Then, on the 15th, he came to the old stone church. There were no immediate results of his labors by baptism, but all who attended those meetings enjoyed them.—*Ellen Nicholson, Rockton, Iowa.*

Silver Creek, Ohio.—The members of this church commenced a protracted meeting on the evening of Jan. 13, and continued until the evening of the 21st The meetings were held in the Hickory Grove meeting-house. We were somewhat disappointed in getting a strange minister; nevertheless our home ministers entered into the work and labored efficiently. There were no immediate conversions but the meetings closed with a good interest.—*A. A. Throne, Pioneer, Ohio.*

Yellow Creek, Ind.—The series of meetings conducted by Bro. P. W. Stuckman, held at our church, closed last Wednesday evening. We believe God's presence was wonderfully manifested. Thirty-seven precious souls united with the church militant, in accordance with the Gospel plan, and we believe they have also united with the church triumphant, spiritually, in their desire to make heaven their home when their earthly labors cease. One brother was reclaimed. Many more were seriously considering the all-important plan of redemption, and if our dear brother could have continued his meetings some time longer, others would have made the good choice. But our brother, being enfeebled by a severe cold on the lungs, had to close the meetings.—*Irvin S. Burns, Wakarusa, Ind., Jan. 22.*

Hyndman, Pa.—Bro. Z Annon, of Thornton, W. Va, came to labor with us in a series of meetings. He continued these meetings until the evening of the 21st, preaching, in all, thirteen sermons. Five were received by baptism,—one, a young lamb of thirteen summers, and an aged sister. O hers have promised to come in the near future. —*Thomas Harden, Jan. 22.*

Owl Creek, Ohio.—Bro. Quincy Leckrone, from Zionton, Ohio, commenced a series of meetings Dec. 24 at North Liberty. He preached, in all, thirteen sermons. The meetings grew in interest to the last. He certainly proved himself a good workman. One dear sister made the good confession and was baptized on New Year's Day.—*L. S. Burger, North Liberty, Ohio, Jan. 24.*

Rockton, Iowa.—Jan. 4 Bro. Geo. D. Zollers came to us and commenced to hold forth the Word of Eternal Truth at a schoolhouse where we have been holding meetings He continued there until the evening of the 14th; then he came to the church house and continued until Sunday evening, Jan. 21, when he preached his farewell sermon. He gave us twenty-one sermons in all, and by request of the old soldiers, he preached at the Soldiers' Home on Saturday afternoon to an attentive audience. The members were encouraged and sinners warned, and entreated to come to Christ.—*F. M. Wheeler, Jan. 23.*

Franklin Grove, Ill.—On last Sunday evening a one week's series of meetings was closed in this church. The meetings were mostly held in the Emmert church and were conducted by Bro. Aaron Sollenberger, of Naperville. Although our brother is young in years and young in the ministry, he declared the Word with much power and earnestness and considerable interest was manifested, although no direct results followed. We all regretted that he could not stay longer with us. A few weeks ago one returned to the fold, who had strayed away many years ago, for which we thank the Lord.—*D. B. Senger.*

Burkettsville, Md.—In a recent number of the Messenger I noticed that our meeting was credited to Indiana. Dec. 14 Bro. S. N. McCann commenced a series of meetings in the Broad Run meetinghouse, near Burkittsville, Md, and closed on the 29th. He preached twenty-one sermons. His logical reasoning created quite an interest. As a result of the meetings there were seven additions by baptism, principally young persons who thought it wise to commence work in the vineyard in early life. Others were impressed, but their principal excuse for not coming can be found in Acts 24: 25. We like Bro. McCann's mode of conducting a series of meetings, as all his labors, and the inducements held out to sinners are founded on the convincing truths of the Gospel.—*David Ausherman, Jan. 22.*

Sugar Ridge, Mich.—Bro. Isaac Rairigh came to us Jan. 7 and continued until this morning, preaching, in all, eighteen sermons. One dear soul came out on the Lord's side and was buried with Christ by baptism, and arose to walk in newness of life. Others are near the kingdom. Much good seed was sown. We held our quarterly council on Saturday, Jan. 13. All that came before the meeting was soon disposed of. We partially organized our Sunday school. We have an evergreen school. We will complete the organization Jan. 28. The writer was chosen as Superintendent. We also will hold a Bible reading every Sunday evening. We have no resident minister here, this being a mission post. We have meetings only every four weeks. We dedicated our new church house Jan 7, and had good congregations on that day and also during all of our meetings.—*Israel Fisher, Custer, Mich., Jan. 22.*

Buck Creek, Ind.—Jan. 11, Bro. A. G. Crosswhite came to our place to conduct a series of meetings, which he continued until the evening of Jan. 24. As an immediate result seven were received by baptism, and a young lady was restored to fellowship. All were young.—*Dora Rhodes, Rogersville, Ind., Jan. 25.*

Ephrata, Pa.—Bro. H. C. Early, of Virginia, is now in the midst of a series of meetings in Ephrata, with some applicants for baptism, and a good interest in the services. Meetings will continue another week. We have hopes for much better results. Bro. Early is laboring hard, and we invoke God's choicest blessing upon the work. —*E. B. Lefever, Jan. 23.*

Falling Spring, Pa.—Bro. Albert Hollinger, of Huntsdale, Pa., came to the Mount Zion church Jan. 9, and remained with us until the 20th, preaching twelve sermons. They were much appreciated by all who heard them. The attendance was good and the interest increased until the close of the meetings. Four precious souls were received into the church by baptism.—*Isaac Riddlesberger.*

Maxwell, Iowa.—Bro. S. M. Goughenour came to us Jan. 14th, and remained till the evening of the 22nd, preaching eleven discourses. He also anointed one of our aged brethren while here. It was truly encouraging to have our elder with us, and be cheered by his soul-stirring words. Good interest was manifest. One wandering soul returned to the fold. May we all hear to the salvation of our souls.—*G. W. Gibson, Jan. 25.*

Landess, Ind.—We closed a series of meetings on Sunday night, Jan. 21. Bro. Joseph Holder, of Anderson, Ind., came to us to assist our home minister in the work. They preached twenty-three sermons. One precious soul was added to our number by baptism. We think that if our Brethren could have continued longer, more good might have been accomplished. We hope that seed has been sown that will bring forth bountifully in the future.—*Marcus D. Moon, Jan 26.*

East Nimishillen, Ohio.—The Brethren commenced a series of meetings, Dec. 25, and closed on the evening of Jan. 8. Bro. Wm. Dessenberg conducted the meetings. He labored faithfully. On account of bad roads, dark nights, and much sickness, the meetings were not so well attended as we expected. We were made to think that a great many were counting the cost. The members were much built up. Jan. 9th the Brethren were called to the bedside of a sick woman, who requested baptism. This was attended to at once. Jan. 11 she requested that a Communion service be held at her house. Her desire was complied with. Our dear sister is now getting better, and our prayer is that if the Good Lord will, she may again be restored and permitted to remain with her husband and little children.—*D. F. Ebie.*

Blue River, Ind.—Bro. D. Wysong, of Nappanee, Ind., commenced preaching for us on the night of Dec. 23, and closed on the night of Jan. 8. He preached in all twenty-four sermons. While the sermons were short yet they were very interesting. The weather being bad most of the time, and roads not good, the congregations were not large. Five precious souls were converted and baptized into Christ, to walk in newness of life. They were all young except one. Two are about twelve years old. On Sunday night, Jan. 27, a young wife came out. Her husband threatened to leave her if she were baptized. So, while we have rejoicing we also have sorrow. She was not baptized. The meetings should have continued longer, for there were others that were almost persuaded to go with us. As our brother was taken by *La Grippe*, the meetings had to close.—*Levi Zumbrun, Jan. 25.*

Clear Creek, Ind.—Although it has been two weeks since our meetings closed, the good work is still going on. The seed that has been sown is bringing forth much good fruit. Last Thursday night, at our prayer meeting, four precious souls expressed a desire to unite with the church, and were baptized, making, in all, sixteen. On account of Bro. Fisher being away, holding meetings, Bro. O. C. Ellis, of River, preached for us yesterday and last night.—*D. H. Snowberger, Jan. 22*

Centre View, Mo.—The church at Centre View has of late been greatly edified and built up. First, through our last council-meeting, held Dec. 28, and, lastly, through the labors of Bro. Bowman, of Glensted, Mo., who has just closed a series of meetings here, preaching thirty-two sermons. As a result eleven were baptized, and three more have made application for baptism. Others have been made to feel the Sword of the Spirit, and appear to be not far from the kingdom.—*Leroy Stoner, Jan. 23.*

Gypsum, Kans.—The meetings mentioned in Bro. Davis' article, GOSPEL MESSENGER, No. 3, that were to be held in the western part of the Abilene district, are now in the past. The preaching was done by our home ministers. Though there were no accessions to the church, yet the members were all built up and admonished to their duty. We expect to have a series of meetings in the central part of the district, commencing Feb. 10. Bro. Brown, of Missouri, is expected to conduct the meetings.—*John I. Manon.*

Spring River, Mo. — Jan. 17 Eld. C. Holdeman received an urgent call to anoint sister Renacker, living in Lawrence County, the east end of our district,—a distance of thirty-seven miles. After a day's drive, by private conveyance, accompanied by the writer, we arrived there Jan 18, in the evening. I found her some better. Some members living in the neighborhood desired to be present, and were notified. The anointing was done in the morning. Several were present who never saw the rite performed before. As we could stay but a few days, arrangements were made for a few meetings. On account of rain we had no meeting until Sunday at 11 o'clock. We had good interest. One sister was baptized. We came home on Monday. To-night (Tuesday), we begin meetings at our churchhouse. Bro. Samuel Edgecomb is expected to preach for us.—*Samuel Gault, Avilla, Mo., Jan. 23.*

Laconia, Ind.—I visited the mission field in Kentucky, near Hodgdesville about the latter part of December. I visited all the members from house to house and held four preaching services at Mother Hill's house. Some of the members and others could not attend on account of sickness, and under the circumstances we considered it not best to stay longer. One encouraging feature about the work was, that the members desired to have meetings oftener, and proposed to bear traveling expenses. We arranged to meet with them once a month, after April 1 or May 1. Two things are very essential, according to my judgment, in building up the cause in a new field,—a faithful resident minister and a church house of our own, in which to hold public services. I contemplate visiting the members living near Campbellsville, Ky., in the near future and hold some meetings. Some may wonder why the regular meetings are set to commence April or May. It is on account of crossing the Ohio River. Sometimes during the winter we could not cross at all, and at other times it was unsafe. To get the nearest route one must cross by means of a skiff. To go by Louisville will cause double expense.—*A. S. Culp, Jan. 24.*

El Reno, Okla.—I am here assisting the Brethren. We expected to organize a church on the morrow, but this is a very stormy day, and members are much scattered. We may not be able to accomplish the work. The Lord's will be done. We went up to Dover, recently, where we found some members, and received three applicants for baptism. We visited the Cottonwood church and also did some work there.—*A. W. Austin, Jan. 23.*

Harlan, Iowa.—Brethren John W. Diehl and Joseph L. Myers, of Guthrie County, came to us Jan. 12 and held meetings until the 21st. We had good meetings. Three came out on the Lord's side and were baptized. We were encouraged and much built up. If we had a minister located here, I think we could soon have a large increase in our membership. We would be glad if some one would settle with us. Any one, wishing to change location, could do well to come here.—*Nancy J. Miller, Jan. 26.*

Woodbury, Bedford Co., Pa.—We have just closed a very interesting series of meetings. Eld. Jas. A. Sell, of McKee's Gap, conducted the meeting. He preached twenty-two soul-cheering sermons and did not shun to declare the whole counsel of God. Saints were encouraged, and sinners warned to flee the wrath to come. There were no accessions, yet we trust the seed sown may be as bread cast upon the waters, to be gathered in many days hence. Since our last report one was added to the church by baptism.—*J. C. Stayer, Jan. 22.*

Osage, Kans.—December 10, Bro. Sidney Hodgden commenced a series of meetings for us. He preached fifteen sermons, when, owing to his poor health, the meetings closed. One was baptized. Saints were encouraged and sinners made to tremble. Jan. 7, the home ministers began a series of meetings, during which one was reclaimed. Two came out on the Lord's side and were baptized. We feel sure that others were made to feel the need of a Savior, but put it off. We have an evergreen Sunday school.—*Pink Wolfe, Moundmouth, Kans.*

Ansley, Nebr.—The members of the Muddy Valley church, Custer County, have just closed a series of meetings that have been a feast to the souls. Bro. G. W. Stambaugh, of McCool Junction, came to us Dec. 30, and continued preaching each evening, and on Sundays, until Jan. 11, when we were re-enforced by the coming of Bro. S. M. Forney, of Kearney, Nebr., and brethren A. W. Sanders and M. P. McCellion, of Sartoria, Nebr. On Friday, Jan. 12, we met in council and we organized into a church. Elders G. W. Stambaugh and S. M Forney were with us. Upon investigation it was found that there are fifteen members located in this part of the State, who wished to form themselves into a church, to be known as the Muddy Valley church, Custer Co., Nebr. Bro. James McCrea was elected to the ministry, and brethren May and D. M. Ross to the office of deacon. All were duly installed in office, after which Bro. J. B. Mowery was appointed treasurer, sister E. A. Beal, clerk, and sister Polly Worden, solicitor. On Saturday, Jan. 13, the brethren and sisters held their first love-feast —likely the first ever held in this part of the State. The meeting was well attended, and enjoyed by all present. The meetings continued night and day, till the 17th, when we closed with four baptized and two more applicants to be baptized in the near future, making twenty members in all.—[The above came to us without the name of the writer. As the news it contains will be of interest to many of our readers, we publish the report with this explanation.—ED].

Burlington, W. Va.—Our home meeting, of which I sent a report, at the end of the first week, was continued during the second week with good interest. Seven more were baptized. On the evening of the 24th we met to organize a social meeting to meet every week.—*Geo. Arnold, Jan. 25.*

Macoupin Creek, Ill.—Our quarterly council was held Jan. 20. Much business came before the meeting, but all was disposed of in a very pleasant manner. Letters of membership were read of Bro. Allen A. Oberlin and wife. Bro. Oberlin is a minister in the first degree. He may be addressed at Glen Carbon, Madison County, Ill. Churches needing his labors will address as above (enclosing stamp for reply). Our officers for the Sunday school were elected at the above meeting, and contributions to the Book and Tract Work and the missionary cause were not forgotten. A committee was appointed to secure a minister to hold a series of meetings at Litchfield, Ill., as soon as possible, as the work there is progressing nicely. The Sunday school which began on the first Sunday in January is largely attended. About 125 scholars were present last Sunday. Quite an interest is manifested concerning our faith and practice and some are near the kingdom. Praise God for the awakening all along the line! Many are being born into Christ's kingdom. God's blessings will be showered upon us, if we only rely upon him. I am now at the White church, Ind., preaching Christ. We have good attendance and good interest.—*Michael Flory, Jan. 27.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a revival, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Western Sufferers Report.

PREVIOUSLY reported, $2,717.79; Upper Twin Creek church, Ohio, $6.44; Maple Valley church, Iowa, additional contribution, $3; Ella Sawyer, and five others, Fayetteville, W. Va., $10; Linville church, Va., $2.15; unknown, Virden, Ill., $2; Maria Keister, Mogadore, Ohio, 50 cents; South Waterloo church, Iowa, $10; David Ausherman, Burkitsville, Md., $18 25; Shade Creek church, Pa., $1; Honey Creek church, Mo., $2; Wm. H. Holsinger, Ore Hill, Pa., $11; D. C. Zigler, Stover, Va., $3; outsider, Franklin Grove, Ill., $5; Joanna Stryckler, Peabody, Kans., 50 cents; Manor church, Md., $1; Root River church, Minn., $51.75; Buck Creek church, Ind., $1; West Branch church, Iowa, $20; Pine Creek church, Ind., $2.50; S. M. Eby, Centre View, Mo., $5; Moses Miller, Dayton, Ohio, $1.25; a sister, Bradford, Ohio, 43 cents; Morrill church, Kans., $3; Woodbury church, Pa., $17.00; unknown, Waynesboro, Pa., $10; Mrs. D. Bartholomew, Batavia, Ill., $5; a brother, Goshen Ind., $1; Harriet Reed, McLean, Ill., $1.40; Louisa Davidson, Centerburg, Ohio, $1.15; S. D. Maust, Preston, Minn., $1; Elizabeth Graybill, Talmage, Pa., 40 cents; Hannah Good, Holmesville, Nebr., 50 cents; a brother and family, Newberry Park, Cal., $2 30; Enoch Brubaker, McPherson, Kans., 15 cents; Coventry church, Pa., $10.14. DANIEL VANIMAN.

McPherson, Kans, Jan. 23.

From Roskilde, Denmark.

WE herewith send our united greeting and thanks for all the good in money and prayers, and encouragement through letters, both private and in GOSPEL MESSENGER which we have received for our Mission in Denmark during the year 1893, from our dear brethren and sisters in America. May God bless you all a hundred-fold for all the good done for him and his people, and may a rich blessing be with you in all your work for our Lord and his kingdom the coming new year, is our prayer!

Our love-feast is among the things of the past. It was kept with our old members in Hvidover on the evening of Christmas Day. We had a good meeting in the afternoon at 4 o'clock, but not many were present. Our love-feast was a blessed one, though but six members were present,—four brethren and two sisters. One brother walked about eighteen miles the night before the feast, in order to be at our meeting, and commune with us. It was a long walk, but he said he was well paid for it by the great blessing received from our Lord in being with his brethren and sisters at the Lord's table. We felt that the Lord was with us, and will not soon forget that blessed meeting.

C. HANSEN, Missionary.

Dec. 31.

From the Mississinewa Church.

JAN. 6 Bro. J. H. Miller commenced a series of meetings. He stayed until Jan. 25, preaching, in all, twenty-seven sermons including eight day meetings. As an immediate result of the meetings we had four accessions to the church. They were "buried with Christ by baptism," after the forenoon meeting on the 21st, in the presence of a large concourse of people. We think there were others who felt the need of a Savior, but had not the courage to enlist. The members, in general, were encouraged on their way. We were all admonished to our duty. Bro. Miller is a fearless defender of the Truth.

During our meeting occurred the funeral of our young brother, Ora Younce, who died Jan. 13. The services were conducted by Bro. G. L. Studebaker, assisted by Bro. J. H. Miller. This is the young brother who during his affliction called for the Brethren. Bro. G. L Studebaker baptized him Dec. 22. CALVIN W. HOOKE.

Jan. 25.

Honoring the Father Too.

WE have a letter from a father who may be a little sensitive, and yet he writes some things that will do to think about. We make the following extract:

"Some ideas, when they once become popular, may also become too delicate to be approached. What gave rise to a consideration of this subject, is the almost universal honor and respect that is paid to the mother, either upon funeral occasions, in the pulpit, by the press or in the family circle. No honor is bestowed upon the father, but virtually he is set back as a domestic necessity. His work seems to be to provide for mother and the children, and no special honor is bestowed on him. Now, I don't think the Bible makes such a wide distinction. It says to the children, 'Honor thy father and thy mother.' Here it makes no distinction. But man says, the three sweetest names on earth are 'Mother, Home and Heaven.'

"Now, in the majority of cases, what would home be without the father, with his strong arms of support? Why not include the father, and say, 'The four sweetest names on earth?' The Bible speaks about noble women, but it says a good deal about noble and righteous men too. I do not doubt but Christ had a good mother, but he did not seem to honor his mother more than even his brethren, for he said, 'Behold my mother and my brethren.'

"It is evidently a thoughtless error, for a minister, or any one else, to make the impression upon the hearts and minds of our children, that mother only deserves our love, honor and respect, and thereby cause them to regard father as being so distant. This causes children to lose the confidence and love that children ought to have for their father. Some children may have a better mother than father; others may have a better father than mother; and some have both a good father and a good mother. Now, if any are so unfortunate in this way and one of the parents is not as good as the other, let it be considered the exception and not the rule. I hope that henceforth ministers, parents and all will endeavor to implant the principle in the hearts and minds of the children, to honor father and mother alike, as much as possible."

From the Donnel's Creek Church, Ohio.

BRO. J. C. MURRAY commenced a series of meetings at our central house Jan. 6, and closed Jan. 21. He preached twenty-six sermons, full of Gospel truth. The attendance and interest were good. Three precious souls accepted Christ, and were baptized into his church. May God bless them! Many others seemed almost persuaded, but Satan said, "You are young; wait awhile." There is great danger of waiting too long, and being lost forever.

We feel that Bro. Murray's visit with us was one of much profit to the church and to the world, if they hear and take heed to the Gospel, as it has been preached in Christ Jesus. Sister Murray was also with us throughout the meetings. Her visit among us was much appeciated. Sisters can do much in favor of Christ in their visits to the churches, when they carry with them the simplicity of the Gospel, as becometh women professing godliness. I am, at this writing, with the Palestine church, Ohio, preaching the Gospel. May God bless the work! HENRY FRANTZ

Forgy, Ohio, Jan. 23.

From the Pleasant Valley Church, Ohio.

THIS church is pressing on to victory, but not without strong opposition. Within a radius of four miles of the Pleasant Valley house, there are ten other churchhouses, representing the United Brethren, Methodist, Disciple, Christian, Baptist, and Evangelical churches. We have held two series of meetings this winter. Bro. Daniel Garver, of Farmersville, Ohio, preached for us at the Jordan house. Three united with the church at that time. Bro. Daniel has done much for us at this point toward building up the church.

We have just closed a good series of meetings at the Valley house, conducted by Eld. Levi Holsinger, of Ladoga, Ind. The whole community seemed to be aroused, and we regretted that he could not stay longer. Four were baptized and one restored. Thirty have been baptized since the organization here, and we have received a larger number by letter than have been lost by removal. This has increased our number encouragingly, but to build up a strong church where other denominations have their churches established, means persistent, hard work. It would be wisdom, in our missionary work, to commence work in the new settlements as early as possible.

SILAS GILBERT.

Lightsville, Ohio, Jan. 24.

GOOD men are sometimes in greater danger from speaking truth than evil men from speaking falsely.

From Texas.

BRO. JOHN H. PECK, Secretary of the McPherson College, is spending the winter in Texas. He writes some very interesting letters for *The Educator*. From one of these letters we cull the following:

"We spent Christmas at Manvel, a small station on the Santa Fe road, thirty-eight miles from Galveston and thirty-one miles from Houston by rail. This place is occupied almost exclusively by our brethren (the Dunkards). The first house was Bro. J. J. Wassam's real estate office, built less than two and a half years ago. The place now has about fifty buildings, one of which is a commodious church, belonging to our brethren, and the only church in town. The church membership at Manvel, within three miles of the town, is about 70. Resident ministers are Eld. George Shively, William Leaman, George Elliott and —— Miller. We also met Eld. A. H. Puterbaugh, of Northern Indiana, and Bro. Leatherman, of Conway Springs, who are at Manvel for their health, both being afflicted with diseased lungs. We had the pleasure of hearing Bro. Puterbaugh talk some at the morning service, and Bro. Leatherman in the evening.

"The country at Manvel is very nearly level, having an altitude of only seventy feet above the bay, which is less than two feet to the mile; but the residents there seem to be in good spirits and claim that when the town company does the promised ditching, they will have sufficient drainage, to carry off all the surplus water.

"At Manvel I learned of another colony of Brethren recently located on the Santa Fe, only fifteen miles south of Houston, called Pearland; so a week later I visited this place and was surprised to find about twenty members located there, among them Eld. David Bear, and J. P. Moomaw, a minister in the second degree, from Nebraska; also Bro. Shively, of Chicago. Here, too, the town company donated eight ten-acre tracts to the first eight actual settlers and our brethren got all of them. They also have a contract in which the company agrees to donate $500 toward the erection of a meeting-house. The Brethren at Manvel and Pearland are to be commended for being the first to plant the banner of the cross at these two places."

Marking Bibles.

I WAS pleased and interested in the suggestion in Gospel MESSENGER saying, "*Mark your Bibles.*" I have an improvement to suggest. I use an ordinary indelible pencil. Then I have numerals, letters and different short signs to indicate different subjects. On a blank leaf or leaves I have an index for reference. By this means I can do my marking as I trace the subjects, whether at my desk or in a depot, waiting for a train. This I could not do with ink. If any one has a better system, let the MESSENGER readers have the benefit of it.

J. D. HAUGHTELIN.

From Crescent City, Ok. Ter.

THE members of the Mt. Hope church are still pressing on as best they can. We have eleven regular appointments for preaching this month, besides a Sunday school each Lord's Day. Our average attendance for last quarter was fifty. A social meeting is held every Tuesday evening, and a Bible class on Thursday evening. These are all attended with good interest, and more calls for preaching. Bro. Landis and the writer do about all the preaching. Bro. Burns is getting old and and does not officiate much, still we are trying to do what we can. We are encouraged since our arrival here. Nine have been received into the church by letter, and ten by baptism.

On Christmas Day we met for services, and talked about our Blessed Master and his mission into the world. After services we had the pleasure of receiving one that was made willing to come into the fold of Christ, and was baptized. He was in his seventy-second year, and had lived in the Methodist faith for a number of years. Truly the harvest is great, but the laborers are few. Will not some well-established brethren come and help us contend for the faith once delivered to the saints? We have a good country and mild climate.

J. O. BRUBAKER.

Jan. 13.

THROUGH Rochester, New York, runs the Genesee river, between steep and crooked banks. On one occasion a gentleman, who lived in the city, had just arrived by train from a journey. He was anxious to go home and meet his wife and children. He was hurrying along the streets, with a bright vision of home in his mind, when he saw on the bank of the river a lot of excited men. "What is the matter," he shouted. They replied, "A boy's in the water!" "Why don't you save him?" he asked. In a moment, throwing down his carpet-bag and pulling off his coat, he jumped into the stream, grasped the boy in his arms, struggled with him to the shore, and, as he wiped the water from his dripping face and brushed back the hair, he exclaimed, "Heaven, it is my boy!" He plunged in for the boy of some one else and saved his own. He had received "good measure, pressed down," for a courageous and humane action.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

BLACK—SEIGHT.—By the undersigned, at his residence, Shady Grove, Franklin Co., Pa., Jan. 18, 1894, Bro. Daniel L. Black and sister Ida K. Seight. WM. C. KOONTZ.

LONG—DETWILER.—At the residence of the officiating minister, the undersigned, near Roaring Spring, Pa., Jan. 11, 1894, Bro Joseph P. Long to Elizabeth Detwiler. J. R. STAYER.

HOLLINGER—WISE.—Near Booth Kans., in the Pleasant View Congregation, Jan. 14, 1894, by A. F. Miller, Mr. Jacob Hollinger, of Franklin County, Pa., to sister Susie Wise. GEO. W. KEEDY.

HUNGERFORD—ALLUM.—By the undersigned, at his residence, Jan. 14, 1894, Mr. Alfred Hungerford and Miss Minnie Allum, both of the vicinity of Deep River, Iowa. H. R. TAYLOR.

KEENEY—STRUMEL.—At the residence of the bride's parents, at Gettysburg, Pa., Jan. 3, 1894, by Eld. T. J. Kolb. Bro. Milton P. Keeney, of Lineboro, Md., and sister Sallie B. Strumel, daughter of Bro. Urias Strumel. T. J. KOLB.

KRUSE—ARMSTRONG.—At the residence of the bride's parents, near Tilton, Iowa, Jan. 14, 1894, Mr. Frank William Kruse and Miss Cora Eliza Armstrong, all of Poweshiek County, Iowa. ISAAC BARNHIZER.

ETTER—HENRY.—At the residence of the bride's parents, near Chambersburg, Pa., Jan. 17, 1894, by the undersigned, Mr. Edgar S. Etter, son of Eld. Henry Etter, of Beautiful, Pa., to sister Katie M. Henry. WM. A. ANTHONY.

BEELMAN—BIGHAM.—By the undersigned, Dec. 24, 1893, Mr. Geary J. Beelman and Miss Ida Estella Bigham, of near Chicago, Ohio. S. A. WALKER.

HOOVER—BENBOW.—Jan. 5, 1894, by Bro. Walter Gustin, at his residence, Bro. Joe Hoover and Miss May Benbow, of Sulphur Springs, Ind.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

AINSWORTH.—In the Wacanda congregation, Ray Co., Mo., Jan. 12, 1894, of consumption, Bro. John Ainsworth, aged about 70 years. He was born at Denton, Lancashire, England. His companion (a sister) preceeded him to the spirit land about eight years. They leave six children, three of whom are members of the church. He spent about eighteen years in the service of his Master, and to the last expressed himself as ready to leave this world. Funeral services by Bro. S. B. Shirky. J. H. SHIRKY.

NEWMAN.—In the Cherry Grove congregation, Garrett County, Md., Jan. 9, 1894, Washington Newman, aged 72 years. He was at one time a member of the Brethren church. Funeral services conducted by the writer. DAVID M. MERRILL.

HORNER.—In Cambria County, Pa., Jan. 4, 1894, friend Edward C. Horner, aged 37 years and 24 days. He was a married man and leaves a wife and one child. Funeral services by Eld. Long, of the Progressive Brethren and the writer, from Job 16: 22. DAVID HILDEBRAND.

NININGER.—At Talent, Oregon, Jan. 15, 1894, sister Margaret (Firestone) Nininger, aged 76 years and 9 months. She was married to Bro. Christian Nininger in Botetourt County, Va., who preceded her to the spirit world May 17, 1883. They emigrated to Indiana from Virginia, thence to Missouri, then to Kansas, and finally to Oregon in 1884. To their union were born ten children. Seven of them are still living,—one a minister, and one a deacon. She was a faithful member for fifty years or more. Her disease was *La Grippe*. In consequence of other sickness, bad weather and bad roads, her funeral will be preached the first Sunday in February. SUSAN M. RHODES.

LEGRONE.—Dec. 2, 1893, Mrs. Christian Legrone, and next day Bro. Christian Legrone, both in the 82nd year of their age. Death occurred to the brother 21½ hours after that of his wife. Mrs. Legrone being a member of the Lutheran church, D. A. Park, of the Reformed church and the writer were called to attend the funeral. They were both buried in one grave. S. A. WALKER.

ANKNEY.—Near Sycamore, Wyandot County, Ohio, Jan. 12, 1894, Bro., Isaac Ankney, aged 69 years, 11 months, and 27 days. On the evening of his death he came into the house and requested his wife to bathe his breast, to relieve him of some pain he had there, and while she was making the application, he died in his chair. Brother Ankney joined the church in 1868, and soon after was elected to the ministry. Funeral discourse by the writer, assisted by Bro. S. M. Loose. S. A. WALKER.

ALTIS.—In the Greenwood church, Texas County, Mo., Jan. 16, 1894, Catharine Altis, aged 91 years, 7 months and 8 days. Sister Altis was born in Pittsylvania County, Va. After her marriage, in 1824, she moved to Franklin County, Virginia, and in 1882 to Texas County, Missouri. She was the mother of eleven children, of whom five survive her. Sister Altis was a member of the Brethren church for 3[illegible] years. Funeral services were held at the church, Jan. 17, conducted by Bro. J. T. Mason and Bro. Dove, from Job 14: 1. J. M. ATKINS.

THOMSON.—At Plymouth Ind., Fannie Thomson, aged 23 years, 7 months and 25 days. Funeral services by J. Hilderbrand. CLARA SUMMERS.

SEESE.—Near Hamlet, Stark Co., Ind., Wm. Seese, son of brother and sister Seese, aged 17 years, 2 months and 1[illegible] days. Funeral services by J. Hilderbrand. CLARA SUMMERS.

TULLY.—In the Solomon Creek congregation, Harley C. Tully, son of Levi and sister Tully, aged 9 years and [illegible] months. Funeral conducted by the writer. HIRAM FORNEY.

FELL.—At Myrtle Point, Oregon, Martha A. Fell, daughter of J. H. and Louisa Roberts, aged 26 years, 3 months, and 21 days. She leaves a husband and three children.

ROBERTS.—At the above-named place and at the same time, Gracie May Roberts, daughter of the above-named parents, aged 11 years, 8 months, and 9 days. Thus two sisters lay side by side before us. Funeral services conducted by the Methodist minister, R. C. Blackwell, and the writer. S. S. BARKLOW.

GOOD.—In the Ephrata church, Lancaster Co., Pa., Jan. 7, 1894, sister Emma, wife of Martin Good, aged 36 years, 2 months and 9 days. She leaves a husband and two children. The cause of her death was consumption. Funeral services by Bro. S. E. Yundt, of Mt. Morris, Ill., assisted by Eld. [illegible] Wenger. DAVID KILHEFNER

IHRIG.—In the Spring Branch church, Benton Co., Mo., Jan. 5, 1894, Bro. Geo. N. Ihrig, aged 48 years, 10 months and 3 days. Deceased was a faithful deacon and a zealous worker in the church and Sunday school. He was born in Indiana March 2, 1845, and moved with his parents to Missouri in 1857. He leaves a wife and several children. Funeral was preached by Bro. James Campbell, from Psa. 90: 12. BURR E. BRESHEARS.

MILLER.—In the City of Huntington, Ind, in the Clear Creek congregation, of heart disease, Alma May Miller, daughter of Miner Miller, aged 4 years, 10 months, and 6 days. Funeral services by Eld. Noah Fisher, at the home of the parents.

KITCH.—At Huntington, Ind., Jan. 13, 1894, Ola Maud Kitch, aged 9 years, 3 months and 18 days. Disease, diphtheria. Funeral services by Eld. Noah Fisher, in the Brethren church at River. D. H. SNOWBERGER.

HOLDERNESS.—Near Manvel, Texas, Dec. 11, 1893, of consumption, Mary E., wife of Wm. H. Holderness and daughter of Tyler and sister Margaret Sprague, aged 30 years, 11 months and 4 days. She was born in Massachusetts Jan. 7, 1863, and married to Wm. H. Holderness May 17, 1880. Funeral by Mr. Dunlavy. Interment in the Manvel cemetery. S. CORRELL.

STEHMAN.—In Manheim, Lancaster Co, Pa., Jan. 11, 1894, of palsy, Bro. Henry E. Stehman, aged 76 years, and 2 months. His wife preceded him nearly five years. Four daughters, one son, and one step daughter remain. At the time of his death he was in the mill, talking with one of the men, when all at once he gave a little moan and fell back. They caught him and sent for the doctor, but life was gone. Funeral at the Brethren meeting-house near by, and conducted by the home ministers, assisted by Simon Yundt, of Mt. Morris, Ill. ANNA E. LIGHT.

WALKER.—In the Midland church, Prince William Co., Va., Jan. 11, 1894, of inflammation of the brain, Russel Lehman Walker, son of Bro. Elmer and sister Emma Walker, aged 1 year, 4 months and 5 days. Interment was made in the Valley cemetery, Jan. 12. Funeral services by Eld. J. S. Holsinger and A. L. Conner, from Mark 10: 14–16 J. E. BLOUGH.

NEWCOMER.—In Polk County, Nebr., Jan. 19, 1894, Henry Angle Newcomer, son of brother Martin and sister Kate Newcomer, aged 19 years and 4 months. Deceased was born in Washington County, Md, Sept. 19, 1874. He was a faithful and loving son. Long ago he assumed the duties and cares of home, thus relieving father and mother. He suffered for four months with a cut on the knee, which at first seemed only trivial. Funeral services at the Wayland church, conducted by Eld. Kingsolver, assisted by Eld. Draper.

PLATTZ.—In the Shipshewana church, Lagrange Co., Ind.; Jan. 14, 1894, friend George Plattz, aged 75 years, 2 months and 16 days. Funeral occasion improved by the writer, from 2 Tim. 4: 6. ELD. BENJAMIN LEER.

SWIHART.—In the Walnut church, Marshall County, Ind., Mary Swihart (*nee* Thomas), wife of Mathias Swihart, aged 75 years, 1 month and 8 days. She leaves an aged companion, six sons, and three daughters. Mother was a consistent member of the German Baptist Brethren church for nearly sixty years. Funeral services by Eld. J. H. Sellers, from Rev. 14: 12–13. NERI SWIHART.

MORELOCK.—In the Union church, Marshall Co., Ind., Jan. 16, 1894, Bro. George A. Morelock, aged 73 years, 5 months, and 15 days. He was born in Dusseldorf, Germany, and emigrated to America in 1847. He has been a member of the German Baptist Brethren church for a number of years. He leaves a loving wife, five sons and two daughters. Funeral services by the writer, from Jer. 31: 16. DANIEL SNELL.

STUDYBAKER.—In the Eel River church, Kosciusko Co., Ind., Jan. 21, 1894, sister Catharine Studybaker, aged 39 years, 11 months and 12 days. She united with the German Baptist church in October, 1879, and lived a consistent member until death. Funeral services by the writer, from Rev. 14: 13. DANIEL SNELL.

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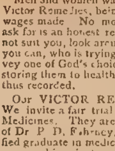

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1894.

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1780

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SECOND.

Fahrney's Blood Cleanser or PANACEA is now made, as it has been, for thirty years, without change of formula, or change of name. If people have become confused in their minds concerning our business it is no fault of ours.

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The price of Fahrney's PANACEA was reduced more than one year ago, in anticipation of the Panic, which we then plainly foresaw. The price will remain down—and before you order other medicines, give us a trial.

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A Letter from Elder H. A. Stahl,

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Gentlemen:—My order for medicine arrived safely. I am glad for the same. I have already sold four bottles since it arrived. The people are much pleased with it, saying it is the best preparation they have ever used for all kinds of disease. Yours very truly,

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Bradford Junction, Ohio, Nov. 14, '93.

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Dear Sirs:—I enclose herewith $—— for which please send me —— dozen bottles of PANACEA. I will take the agency, although I may not become a very good agent. Your testimonials are unnecessary to me, because I know of my own knowledge and experience that the Fahrney medicine is good, and I dont want to be without it. Yours truly,

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Silas Johnson, Castile Pa., writes under date of Dec. 22, 1893, "We thought when we used the PANACEA we had on hand, that we would then quit, but since it is all used, we feel at a loss for a family medicine. I will say right here, that I know of no remedy that equals the PANACEA.

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1894

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I wish to remind the readers of the MESSENGER that there is no better preventive and cure for *La Grippe* than DUBBEL'S DOUBLE DISCOVERY. It is a purely vegetable medicine, and has no equal to purify the blood, invigorate the liver, and strengthen the entire system by keeping the bowels natural. A dose or two every other day will be a preventive, as it will keep the system in a healthy state. To cure *La Grippe* use "Discovery" regularly and also the "Cough and Croup Cure," in case of cold with *La Grippe*, and use the "Red Thyme Pain Cure" when pains and aches accompany *La Grippe.* To strengthen the system and give good appetite, use "Blue Mountain Bitters" after the disease has been broken. These preparations have been highly endorsed by my agents in curing this dreadful disease. "Fruit Juice Pills" are the best pill for a laxative that you can use. "Carbolic Ointment" can be used for cold in the head by inserting a small portion in the nose. As an ointment it has no equal. If there is no agent of mine in your locality, you can accept this offer. It is for a short time only.

The retail price of

3 large bottles of Discovery at $1 each is	$3.00
3 large bottles Cough & Croup Cure at 25 cents each is	.75
3 large bottles of Red Thyme Pain Cure at 25 cents each is	.75
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Total	$6.75

On receipt of $3.95 I will send this quantity of medicine and the Bible.

I make this offer to induce you to try the medicine. After you learn its value you will keep it in your homes and dispense with the *doctor and his bills,*—a big saving for you. The retail price of the Bible is $3.50. I make no profit on this offer, but expect to have many future orders from you for medicine if you accept this inducement. If you hesitate to order,—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc. It is no cheap book. Any persons not satisfied with their purchase can, on receipt of goods, return the Bible and medicine, except one bottle of "Discovery," which you can keep, and your money will be refunded. The following testimonials should convince you about the medicines.

BOONE, IOWA, Sept. 24, 1893.

S. E. DUBBEL, *Dear Sir:*—I can recommend your remedies as being what you represent them to be. As soon as I need a supply for my family, you can look for my order. I am fully satisfied with you in our business and can recommend you to the public very highly.

Yours respectfully,
(Signed) ELD. WM. J. THOMAS.

TATESVILLE, BEDFORD CO., PA., Dec. 16, 1893.

S. E. DUBBEL, *Dear Sir:*—Last summer I was poisoned and did everything possible for six weeks. I then tried a bottle of your "Discovery" and two boxes of your valuable Ointment, and was completely cured and have been ever since. Your medicine cures when doctors fail For the benefit of others you are at liberty to publish this statement. Very truly,

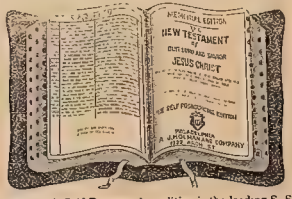
THEO. GREENAWALT.

MINBURN, IOWA, Dec. 18, 1893.

S. E. DUBBEL, *Dear Sir:*—I have been using your D. D. D. and must say I believe it is the medicine for me. I feel so much better already from the short time I have been using it I have been troubled for about a year with constipation and have been taking different kinds of medicine, but none has done me near as much good as your "Discovery." Respectfully,

D. M. BUTTERBAUGH.

For full description of my remedies see advertisement in "Brethren's Almanac" for 1894, pages 2 and 3, or send to me for circulars. The Bible I offer you is described in "Brethren's Almanac," page 47. It is "No. C." The cut here shows the book open, while the cut in Almanac shows it closed. You get this very same Bible, without the patent index.



Holman's Self-Pronouncing edition is the leading S. S Teacher's Bible of the world. It contains the best and most recent "Aids and Helps," and is therefore indispensable to the Ministers, Students, Bible Readers and S. S. Teachers. All proper names in the text are syllabified and accented. Each Bible also contains a Pronouncing Dictionary of Scripture proper names and all other helps for the study of the Bible. It is a grand feature of the book to have all the proper names syllabified and accented, hence easy to pronounce. It will make a handsome present for you or your friend. This offer is made especially for people who have not ordered medicine from me. Old agents need not apply for it. The Bible and medicine will be sent by freight on receipt of order. Don't fail to accept this offer now.

Address: ***S. E. DUBBEL,*** Proprietor,
45t13 Waynesboro, Franklin Co., Pa.

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Barred Plymouth Rocks, White Plymouth Rocks, and Pekin Ducks. Best Strains. Choice Birds for Sale. Eggs in Season.

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"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA. FEBRUARY 13, 1894. No. 7.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 54, Huntingdon, Pa.

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"EVERYTHING not fully consecrated to God is something the devil still has a claim on."

"ONE of God's ways of helping us to help ourselves is to give us something hard to do for him."

"IT will help you to be more like Christ to remember that every man on earth needs you for a brother."

BRO. F. H. HOLSOPPLE, of Sergeantsville, N. J., called on us last Wednesday evening and preached for us in the chapel. As he is a graduate of the Normal, he was gladly welcomed among us. The sermon he preached plainly indicated that he is growing in usefulness for the Master.

RELIGIOUS AND INTELLECTUAL DEVELOPMENT.

A Sermon.

"Ye are all the children of light, and the children of the day."—1 Thess. 5: 5.

THIS is a most expressive text, and, I am glad to believe, of a personal application to you all.

You have passed from a condition of darkness into that of the light, your being born into the light constitutes you children of light, and therefore you are prepared to understand and accept the grand truth couched in this subject.

The text is a declaration of the relation of Christianity to all enlightening agencies. Christians are born of light into the day. They *walk* in the light and hold a kinship to all that is pure and elevating.

My purpose is to show the relationship between Christianity and all intellectual activity and progress.

I. My first proposition is, that the nature and methods of religion necessitate mental culture.

Religion does not and cannot rely on the fashion and force of the world for its propagation. It is from above,—from a higher source, and therefore must look to a higher power than human wisdom or human force.

This power has been tried, and failure has followed in every instance. It could not be otherwise, as *this* is darkness, which cannot be a power for the light. Whenever the church has gone to temporal power as an aid to her propagation, most signal failures have followed.

(1) Christianity is a spiritual light brought into the world to dispel the darkness and diffuse the light. It is of the nature of a discovery brought to the gaze of the world. Like a newly-discovered truth in science, or a new invention, it must be tested by experience. Thus it appeals to the thought of the world. It is the light of the world. Christ came not as a judge or ruler, but to bring life and light into the world.

It ignores blind force. The sword and the cannon never will, and never *can be* factors in its propagation. When, in the most critical period of the life of Christ, the sword was drawn in his defense, his command was, "Put it in its place." Legions of angels were at his command,—but no,—not even these were wanted. He says, "My kingdom is not of this world, else would my servants fight." His power to establish his kingdom came not from this source.

When missionaries were first sent to Madagascar, the Queen thought the religion of Christ would be a good thing for her subjects to have, and she determined to Christianize them by issuing a proclamation, compelling them, under penalty of death to accept Christ. How little she knew of the character of the religion of Christ!

(2) It does battle in the domain of thought, conscience and the affections. In no other way can there be a conquest of the human will. It recognizes man as an individual personality, and respects his conscience and judgment,—appeals to his reason, and converts him through the assent of his will. It comes alike to the high and the low,—to the rich and the poor. It comes to the world as a great gift, the merits of which are to be investigated, desired and accepted, or not desired, and rejected.

It believes in God as the author of both nature and revelation. By it everything that is seen or developed in nature or through the sciences, is accepted as a revelation from God. If anything seems to disagree with this rule for interpretation, renewed search is made, or it is agreed that either the Bible or the science has been misinterpreted. It is therefore the friend of all science and all investigation, and our best and most useful men have been those who believed in and accepted the Bible as the basis of all truth.

II. My second proposition is: Religion forms a stimulus to mental development.

It is no accident that civilization, progress in the arts and sciences, intelligence and culture are found in their fullest development only in Christian lands. Its character, purposes and ends are such as to court investigation. It comes to us in harmony with the laws of our being. Thrust a fact before the mind, and as it investigates it, turns it over and about, new ideas are born, the mind grows, enlarges and strengthens.

A carved stick fell under the notice of Columbus as it drifted in from the Western ocean, and a new continent was discovered. The *expansive power* of *steam was discovered* as a fact, and the machinery of the world was set in motion. The dropping of an apple gave us the law of gravitation, and a spark from the clouds has brought the nations of the earth within talking distance.

Now, by the same law, place before the mind God, the immortality of the soul, the resurrection, judgment, heaven, hell and personal responsibility, and that mind will study, investigate, reason and decide in a way that will make it wiser, more active and better, and thus, gradually and voluntarily, lead it to its greatest good and highest destiny.

Again, religion places a man in a condition that justifies, in trying to become a thinker. Investigation pre-supposes an incentive. We act for gain. God has so made us, and our present and eternal good is based on this fact.

The nature and desirableness of this gain depends on the character and completeness of our mental and moral culture. We grasp after that only which we know and understand. Place a man on the border of a great desert and persuade him that the whole of it is nothing but a barren waste, and he may remain there for years without making a single investigation, because in his mind there is no incentive for such investigation. But make this same man believe that somewhere in this desert there are mines of gold or places where precious diamonds may be found, and a new inspiration takes hold upon him. He now not only desires to investigate, but with determination he enters the desert, despising the sacrifices and dangers that may loom up before him.

So it is in regard to our future. If it can be only a picture of darkness, and that death ends all, there can be no incentive to investigate or to look into the future. A thought so dark and so uninviting, would blunt and deaden every aspiration of the soul, and plunge the world into heathen darkness.

(Concluded on page 101.)

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE CHILD'S GATE.

BY ADALINE HOHF BEERY.

There is a rosy suburb
This way from Paradise,
Where bells of laughter tinkle,
Where sparkle dew bright eyes;
Where innocence and beauty
Grow on the self same stem,
And trust, with sun-lines written,
Glows like a new-cut gem.

Here in their fragrant cradles
The round, sweet babies lie,
While heads with nodding ringlets
To blithe-voiced birds reply;
The touch of angel florists
Keeps fresh this border-land,
Blushing with morn's caresses,
By upper zephyrs fanned.

Piercing the green wall midway
A tall gate busily swings,
Through which the curious children
Catch sight of wondrous things;
Man's wide estates stretch boundless,
And from a hundred towers
That touch the eagle's level
His eye the blue rim scours.

The busy gate swings faster;
With sudden eagerness
The dazzled little playmates
Into the grown world press;
They scatter without farewell,
They drift to every zone,
Seeking, by this or that path,
Some Lookout Peak, their own!

At cost of daily drudging,
Out from the thinning crowds
A few are high on ladders
That lean against the clouds;
The winds of care are blowing;
The frosty film of doubt
Creeps o'er their tender child hearts,
And kills love's rootlets out.

In books and business delving,
In court, in field, in mine,
They've lit the lamp of reason,
Forgot sweet faith's star-shine;
The Tempter's silk-spun cobwebs
Grow into ropes of sin;
The voice of truth is stifled
In this great live world's din.

"For self," the hidden motto;
"For good," the bolder sign;
While nations rock and crumble
Which traitors undermine;
And O! the pity of it!
This world's so far from heaven;—
Its pure endeavors throttled,—
So close is honor driven!

"None but the humble child-life
May enter Paradise;"
Swing on, unresting portal,
Let mortals pass thee twice!
Back in the sun and daisies
That border youth's sweet vale,
O man, sit down and rest thee,
These airs divine inhale!

The innocents oft wander
Upon the mystic beach;
To flitting angel-shadows
Their eager arms they reach;
Like them, live glad and trustful,
Just within Love's clear call,
Who yearns over His offspring,
And cries, "I want them all!"

Huntingdon, Pa.

CONVERSION.

BY NOAH LONGANECKER.

Satan, through the serpent, perverted Eve. He corrupted her moral nature. He turned her from right to wrong. Thus the image of God in her was corrupted, changed, or turned to the image of the Adversary of God. We do not mean by this that the image of God in Eve was *annihilated*. It was *lost*, but could be found again. In conversion man's moral nature must be changed; his heart must be changed. The desires and dispositions of his heart and mind must be turned from wrong to right: from bad to good; from impure to pure. Man's powers must be changed and turned from the service of sin and Satan to the service of God.

The term conversion may be used with reference to material things. To convert water into ice, would be a turning or changing from one state or condition to another. There may also be a conversion, that is, a turning or changing, from one opinion or party to another. But our remarks are not intended in those directions. Conversion also implies an absolute transforming of the outward life of man; but we shall regard this *outward* change as the appropriate *effect* of the change of the soul, or *inner* man. If there is a real and thorough transformation of the heart, there will be, there *must* be, a thorough transformation of the outer life. *Effect* will follow *cause*. This being true,—and it certainly is,—is it not plain why the Lord looketh on the heart? "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16: 7.

We shall, then, look upon conversion here as an *internal* work of God upon the heart of man. The *heart* must be turned to God. Satan has his seat, and rules in the heart of the unconverted man. Satan is powerful, but God is *all powerful*. God can dispossess Satan of man's heart, if man but wills: to do this there must be a turning of the thoughts from Satan to God. Thoughts form *character*, while outward actions form *reputation*.

The Bible describes the state of the unconverted man as follows: "And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5. Thoughts move the mind. Hence, when the thoughts are changed, the mind will be changed; when the heart is dispossessed of evil thoughts, and filled with good thoughts, the heart will be changed. Hence we have the following: "As he thinketh in his heart, so is he." Prov. 23: 7. When man receives God's thoughts, *then*, and not *till* then, can it be said of him, "For it is God which worketh in you both to will and to do of his good pleasure." Phil 3: 13.

The heart of man being thus transformed by the thoughts, or Word of God, he will be turned from doing his own will to doing the will of God; from serving idols to serving the true and living God; from darkness to light; from carnal to spiritual things; from earthly to heavenly things; from death unto life. What a change! But such is true evangelical conversion. We have the remarkable illustration of such a change in the case of the self-righteous, zealous, and persecuting, Saul of Tarsus. Saul's conversion is a clear and strong illustration. As Lord Lyttleton says: "The conversion of Saul of Tarsus, and his subsequent conduct, is an irrefragable proof of Christianity." May God bring forth many multiplications of such conversions in this day and age! May every reader say, "*Amen*."

Conversion is the changing of the old man to a new man in Christ Jesus. We have different terms in the Gospel that represent this great change. Regeneration and conversion in some senses are synonymous, both referring to the great change of a child of Satan to a child of God. But while conversion *represents* this great change, regeneration represents more fully the *manner* in which this great change is brought about, and is the sole act of God upon the sinner. In considering the associated senses in which conversion is used, there are other shades of difference between the two terms, but our subject does not require us to consider them here. Let us briefly notice the causes of conversion:

1. God alone is the *efficient* cause of conversion. Man can not change his own heart, much less the heart of his fellow-man. Such a change can not be brought about through "blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 13. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6. There must be a "renewing of the Holy Ghost." Tit. 3: 5. Sinners sometimes refer to the poor minister as the efficient cause of their conversion. How foolish! But how much more foolish that the poor minister should take this honor upon himself! Not so Peter and John: "Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" Acts 3: 12. It was because of the presence and power of the Holy Spirit that so many were converted on the day of Pentecost. If the Comforter does not reprove or convince the poor sinner, the poor minister will labor in vain. We should ever remember the lesson of our Master: "Without me ye can do nothing." John 15: 5.

2. The love of God is the *moving* cause of conversion. There is nothing in rebellious sinners to merit salvation. Nothing but God's love, mercy and grace could move God to redeem rebel sinners. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2: 8. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. What amazing love!

3. God's Word is the instrumental cause of conversion. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1: 16. "The law of the Lord is perfect, converting the soul." Ps. 19: 7. Any change that is effected in man, except by God's Word as the instrument, is not conversion of the soul. God's Word may be presented to the sinner's mind in many ways, but always by the Holy Ghost. "He will reprove the world of sin, and of righteousness, and of the judgment;" but this he does through God's Word. "He will guide you into all truth." "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1: 1-3. Through sin man was perverted. The same Word that created man must convert him. Therefore preach Christ, and him crucified as the Savior of the world. This you can do only by preaching the Word.

SOME LESSONS OF THE HARD TIMES.

BY THEODORE L. CUYLER, D. D.

[This excellent and timely article is clipped from the New York *Independent* and deserves a careful reading. We publish it by special request.—Ed.]

The year 1893 will long be remembered—like the years 1837 and 1857—for its financial disasters. Very few people have escaped entirely from the widespread financial gale. How far it was produced by past legislation in regard to "silver," or apprehended legislation in regard to tariffs, this is not the place to discuss. A vast amount of disaster and bankruptcy has been produced by causes entirely disconnected with legislation by either political party. Suffering commonly means sin—not everybody's sin, although about every-

entire set, if ordered ... terms to ministers furnished upon application

body has suffered to a greater or less degree. In hard times the innocent suffer from the wrong-doings of the guilty. If every man built fire-proof there would be no conflagrations; but because some build of wood or other combustible materials, and because there are careless or wicked hands to kindle flames, a whole street is endangered. The drunkard's bloated face and empty purse are not the result of ill-luck—they are the legitimate consequences of the bottle; but his poor wife and children have to bear their share of those consequences Financial suffering is the result of financial sinning—not everybody's sin, but of *somebody's* sin; and during these late years there have been a *great many somebodies.*

In a certain good old Book—which is as wise in the things of this world as in those of the world to come—occurs the following sentence: "He that getteth riches, and not by right, shall *lose* them in the midst of his days, and at his end shall be a fool." Probably but few people know that there is such a passage in the Bible; and it would be a good thing to have it written up large in the counting rooms and stock boards and produce exchanges and every place in which business is transacted. The gist of this pithy text is that the loss of riches is very apt to come from the wrong-getting of riches. This plain truth has a great many applications. It applies to all that large class who seek a livelihood without any kind of productive labor, or any that adds to the resources of the community. Mere "speculation" (as it is called) is generally a game of hazard. It invents nothing useful, manufactures nothing valuable, and contributes nothing to the wealth of society. Its vital idea is the same as that which inspires the gambling table; its atmosphere is intensely intoxicating and demoralizing. Every financial gale sweeps down a large number of those who are attempting to get rich by their wits, and not by any honest work. Over such losses no Christian conscience will shed any tears. Would that every young man who wishes never to "end as a fool," would keep out of that witch's cave of speculative gambling!

Another very large class of self-made sufferers are those who have been recklessly living beyond their means. Their whole style of living is fictitious. The "fortunes" which they claimed to possess have proven to be fictions. Thousands of people who have taken on the airs of wealth and have grasped at the luxuries of wealth, have found out, when the time of "settlement" came, that they were really poor. And their present poverty is ten-fold more respectable than their former pretension to what they never possessed. Their "losses" are the loss of what was never theirs—the mere loss of gas from an inflated balloon; and now that they are landed on terra firma they may well learn some wisdom from their tumble.

When we recall the wild *furore* of extravagance and self-indulgence, the mad ambitions to live on fictitious incomes a life of vain show, we discover some compensations in the sobering and salutary effects of "hard times." They are a big dose of calomel to those whose systems were terribly out of order. Hard times often harden good men's virtues, and give new fibre to their courage and self-denials. Hard times smash some of the idols that Christians are too often tempted to worship. Hard times are really the *hardest* on whatever is worm-eaten and worthless. Unfortunate it is that the crashing down of decayed trees often carries away some limbs from the surrounding trees which are healthy and vigorous. The mischief thus done is partial, and generally temporary; the benefits to the whole community are widespread and wholesome. My observation has been that, in the long run, very few wise, honest and industrious persons are *permanently* injured by financial storms. The ships that weather out the stiff gales are the ships that bring in the best cargo at last. Storm does not always mean shipwreck.

There is really, in God's sight, only one kind of wreck that is utterly ruinous, and that is the wreck of *character.* The saddest sort of reading that we encounter is the obituary column of dead reputations. Some financial bubbles have exploded; some "securities" have depreciated; but the most heartrending losses have been the losses of conscience, of principal and of good name! These are the bankruptcies that knock the bottom out of "the market." "We have plenty of money in the street," said a banker to me; "what we want is *confidence.*" The question asked in such times is, In whom can we confide? On every side the question is, Whom can we trust? To such questions my answer would be, You can trust God and all men who fear God and keep his commandments Never did strict, uncorruptible integrity command a higher premium. If these times of fiery trial throw out a great deal of "slag," they are also testing the pure gold gloriously. While one man after another who ventured into slippery places is catching a bad fall, "he that walketh uprightly walketh *surely.*"

Let us hope and pray that the losses in 1893 may bring some gains in 1894 Nearly all of us may be the poorer for the financial calamities of the past twelvemonth. We had better mark ourselves down lower as to the value of our assets; for there has been a shrinkage of pretty much all marketable "securities." Nearly everything has depreciated except *faith* and *good works*; they still pay grand dividends. There are many wholesome lessons to be learned in these hard times. The first one is to learn the *wisdom* of doing business by God's plumb-line. After Chicago was burned out, she built more fireproof dwellings and warehouses. We ought, also, to have a more righteous dread of *debt.* All debt means danger. Reckless running into it has ruined more Christians and broken more hearts than many a flagrant vice. To incur any pecuniary obligation, large or small, without a well-founded assurance of ability to repay it is as bad as highway robbery.

Another hint for the hard times is that, in our schemes for retrenchment, let us be careful not to begin by cheating God. Some people commence their curtailment of expenditures by cutting down their gifts to wise charities; these ought to be the last to come down. The benevolent Henry Thornton, of London, subscribed ten pounds to a religious object; but soon afterward, having met with a great loss, he sent fifty pounds to the treasurer, with the remark: "I don't want to *lose this,* also." The safest loans are loans to the Lord; he repays with compound interest. Would you be rich toward God? Then give freely. He that saves for self loses; he that gives for Christ's sake is sure to save. Have you a clean conscience, a chance to work and a clear hope of Heaven? Then you may march through this year with a light heart against any head-winds, and may sing the one hundred and third Psalm at every step.

Brooklyn, N. Y.

TIME ENOUGH YET.

BY A HUTCHISON.

THE above caption is an expression which is very copiously used by the great enemy of the soul. He is well aware that he can make it tell in his favor about as well, if not better, than any form of words that he could employ. We have learned to know that pulmonary consumption is one of the most flattering and delusive diseases with which human beings are afflicted. It always promises its victim something better ahead, and the one whose lungs are being destroyed slowly, but surely, never realizes what is going on in his body, until it is too late.

As this fell destroyer is to the body,—so is "Time enough yet," to the soul. When the soul is so far awakened as to realize that all is not well, the first palliative which the enemy offers, is, "Oh! time enough yet; you are young, or at least well, if not young; no need of you being in a hurry about this matter." The enemy will tell you that this is something that ought to be seriously investigated, and you can well afford to "make haste slowly," plenty of time yet.

This is true only, when he sees that you are in good earnest, fully determined to forsake him entirely. If he can succeed in having the awakened soul make a profession of religion, and still give him a place in the affections, he is then quite willing that such a person go ahead, and join the church. In that way he can cause confusion among the members, and thus carry on his work the more successfully.

We must learn to know that the enemy's work is to defeat the work of the Lord, and if he can succeed best by having persons unite with the church before they are converted, he will hurry them into the church. But when he finds such as are converted, or such as will no longer play into his hand, he will then tell them, "There is time enough yet."

It is strange, but nevertheless true, that such persons often yield to his cunningly-applied means to keep them from doing their known duty. They fail to note, that they are yielding to their worst enemy. And yet they know it. For they well know that it is not the Holy Spirit, that says, Put this matter off; for he says, "To-day." In Heb. 3: 7, 8 we read, "Wherefore as the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness." In the 9th verse we read, that the Lord was grieved with that generation, and said, "They do always err in their heart; and they have not known my ways."

With all this array of evidence that we are grieving our best Friend, is it not strange that we yield to the entreaties of our most inveterate foe, when he says, 'There is time enough yet?" We can not be in the dark, as to that being the work of the evil one, and how can we account for such conduct on the part of intelligent beings, as we claim to be? The only way that I can reconcile it, is this,—the carnal mind controls our actions, and the carnal mind being against God (Rom. 8: 7), we move in harmony with that mind. As long as we allow that mind to govern our actions we can not be saved, for the carnal mind is enmity against God.

But here the question arises, Are we responsible in this case? Can we do otherwise than to move in keeping with our nature? I will allow the apostle to answer. He says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6: 16.

If man did not know that he can act, or forbear to act, he would never use the devil's manuscript and say, There is time enough yet. When man has before him an opportunity to make an addition to his present stock of wealth or pleasure, he never says, "Time enough yet," but immediately puts forth his best efforts to secure to himself the coveted prize. He never thinks of putting off this matter for a more convenient season. Everything must be bent so as to make it convenient now. But after everything else is laid aside, and the thing sought for has been secured, he is in a condition still, to lose the soul in eternity, and what, then, shall he give for his soul? No exchange of-

fice is over there, but a great gulf between. All his pleasures are at an end, all his wealth has flown away, and he will no longer enjoy a single luxury,—no, not even a drop of water upon the tip of the finger of one of God's despised poor. Time is up,—pleasures and wealth have failed forever. "The harvest is past, the summer is ended, and we are not saved." Jer. 8: 20.

Why not saved? Simply because he listened to the enemy, telling him, that there was, "time enough yet." One of the great mistakes now made by thousands of people, is, that the religion of the Bible is only calculated to prepare people to die. We ought to look upon it as being especially intended to prepare us to *live* in this world. This is the preparatory period. If we get ready to live right, here, then we are always ready to die, and if we are in possession of the religion of Jesus, as the Bible gives it, we are then prepared, either to live or die. Every man's better judgment tells him that such is the only absolutely safe ground upon which to stand. And why not stand there?

"Time enough yet." Is it not remarkably strange, that men will so live as to be scrupulously honest in their dealings with their fellow-men, and, at the same time, cheat their own souls out of a crown of glory that fadeth not away, and an eternity of joys beyond human language to express, all because that old serpent croaks into their ears, "Time enough yet."

We ought not to think for a moment, that Jesus is under any obligation to us, that he should save us, after we have lived in rebellion against him all our lives. We must remember that it is said in his Book, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2: 30. The one who says, "There is time enough yet," would not abide by his own ruling. Suppose that such an one would furnish me all the necessaries and luxuries of this life, day after day and year after year, and were then to call on me to do something, by which that person would be honored, and in doing of which work I would be both benefited and honored,—could I decline doing as asked to do, by saying, "I may after awhile, but not now,—time enough yet?" Do you suppose that the person referred to would feel himself under any obligation to give me a home with him, and make me an heir of his?

The same ones who are now putting off the calls of Jesus, would never treat me as they expect Jesus to treat them. How can any one expect to serve sin all his life, and then go to the Lord for his pay? No one who keeps putting off the Lord's calls, can expect to be saved until he changes his course. He would have nothing to do with a fellow-man, who would treat him as he treats the Lord. It seems as if men and women think the Lord ought to allow them to live in recklessness and revelry till they can not enjoy such profligacy any more, and then take them to heaven, and give them a crown of glory, that fadeth not away. Where is such a promise for such persons?

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

THE KISS OF CHARITY: THE HOLY KISS.

BY S. N. McCANN

In Two Parts.—Part Two.—When the Christian Salutation Should be Used.

JUDGMENT would naturally suggest its use if it is a Christian salutation, whenever it would be appropriate to shake hands. We salute our friends whenever we meet them, with a warm hand-shake, whether it be at church, in the shop, at the railroad depot, or at our homes. If the kiss be a Christian salutation, we should greet our brethren with a kiss whenever and wherever it is appropriate to greet a friend with the common salutation of hand-shaking. To fail here seems to say that we are ashamed of our profession, ashamed to acknowledge Jesus, ashamed to do right, ashamed to manifest our love to God and to our brother. "A city that is set on a hill can not be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 14-16.

The light of true, Christian love shines out before men whenever and wherever true and devoted brethren meet. They are not ashamed of one another; they are not ashamed of Christ; they are not ashamed of his word, and they manifest this by saluting with "a holy kiss."

Paul places the Christian salutation along with the common salutation which suggests its use, when meeting and parting. While we should not be ashamed to salute our brethren wherever we meet them, we should never salute them just to be seen of men; we should never salute them because it is a custom; we should never salute them for courtesy, or for any other reason than pure love to them, and to God, our common Father.

Christ said, during the Communion services, on the evening of his betrayal, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another." John 13: 34, 35. The salutation of the kiss being an outward manifestation of this new commandment to love one another, the Brethren salute as they wash feet and at the close of the supper. The salutation is extended from brother to brother and from sister to sister until all have shown an outward sign of that true and heaven-born love which burns in the heart, and shines out into the life and character of every devoted child of God.

THE POWER OF THE HOLY KISS

As a peace preserver its power is without limit. No man can ever know its salutary effect upon the church as a whole, nor upon the individual members of the church.

Two brethren fall out; they harbor feelings of ill-will toward each other; they talk unkindly of each other. They meet again and again, and when they meet, the command, "Salute one another with a kiss of love" is whispered in their ears by the influence of the Holy Spirit. Fallen nature says, "No; I can not do it. I do not love this brother." The Spirit whispers, "'If a man say, I love God, and hateth his brother, he is a liar. Salute your brother with a kiss of love.'" Fallen nature still says, "I can not." The Spirit presses its claims; conscience condemns, the Written Word is trampled under foot until the little wrongs are made right and they again meet each other with true, Christian love, evidenced by the salutation of the kiss of love,—the holy kiss.

No brother can hold malice or ill-will against his brother and meet him with the Christian salutation. He must either act the hypocrite, or openly refuse to obey the outward form of the command to salute with a kiss, if he holds ill-will against his brother.

No man who is conscientious and honest in regard to the keeping of God's Word, can refuse the salutation to a brother without feeling a strong sense of condemnation. No man who is *honest* can extend the salutation to one whom he hates. Therefore, if there is malice or hatred in our hearts we must get it out. If we are in the wrong we must get right; if our brother is in the wrong, we must win him to the right that we may be to him as a brother.

This little command is at work all the time; its power reaches out into the daily life of the child of God, and helps him to uproot the little malice and hatred that the devil is continually planting. The power that is couched in this small duty can only be measured by God himself. Eternity alone can tell what is lost to the Christian cause by this command being so carelessly and indifferently treated by the professed Christian world. No man can know the power of the Word without doing what it says to do. "If a man will do his will he shall know." John 7: 17.

WHAT HISTORY SAYS.

The Ante-Nicene Fathers, in the "Constitution of the Holy Apostles" (Book I, Sec. VII, p. 422), in speaking of the Eucharist, say, "Let no one have any quarrel against another; let no one come in hypocrisy. Then let the men give the men, and the women give the women, the Lord's kiss. But let no one do it with deceit, as Judas betrayed the Lord with a kiss." (Book VIII, Sec. II, p. 486).

In speaking of prayer they say, "And let the deacon say to all, Salute ye one another with the holy kiss. And let the clergy salute the bishop, the men of the laity salute the men, the women, the women."

In the Schaff-Herzog "Encyclopedia of Religious Knowledge," Vol. 2, p. 1252, we find the following: "*Kiss of Peace.* This term occurs very early both in the life and in the worship of the Christian church, as a symbol of brotherly love. (Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess 5: 26; 1 Pet. 5: 14). It became indeed the common form of greeting each other, especially when people met in the church."

Dr. Clark in his comment on Romans says, "In those early times the kiss, as a token of peace, friendship, and brotherly love, was frequent among all people; and the Christians used it in their public assemblies, as well as in their occasional meetings. This was at last laid aside, not because it was abused, but because, the church becoming very numerous, it was impossible. . . . "Mark them which cause divisions," is rendered by several manuscripts, "Look sharply after them; let them have no kiss of charity nor place, because they strive to make divisions, and thus set the flock of Christ at variance among themselves."

While history frequently refers to this question, it never makes the command clearer or more binding than the apostles themselves made it when they tell us to salute with a holy kiss.

Bridgewater, Va.

A WORLD OF SIN.

BY IDA MAE HELM.

"And when he was come near, he beheld the city, and wept over it."—Luke 19: 41.

IF CHRIST should come in person to-day as he did to Jerusalem, would he not weep over the innumerable sins that abound in our country, sweeping everywhere like the dark waves of the sea?

Never has there been a time of so much trashy literature as at the present. Novels, too degrading to think of, are thrown everywhere to attract the fancy of youth, yet how poisonous they are to the mind, destroying all thoughts of good, and implanting visions of sin and folly, to turn them from the path of right.

How careful we should be in all we do! Profanity, lying, cheating, and drinking are freely indulged in and often lead to the bloodiest crimes. Many a person has gone down to the grave unhonored and unloved for indulging in these sins. One small leak may sink a ship, so one sin, not repented of, may be our eternal ruin.

One of the greatest sins of the age is slander,—that cruel, Hydra-headed monster, that strikes its poisonous fangs into the heart of its victim, injures the reputation of an innocent person, and causes him to suffer a sorrow more cruel than death, without the power of rectification. Harvey has truly said,

> "Slander, that worst of poisons ever finds
> An easy entrance, to ignoble minds."

Envy, hatred, and jealousy, are ever ready to snatch laurels from the brow of innocence and purity, but the truly great and noble will take the wronged one by the hand and assist him over the dark mountains of sorrow that have been so unmercifully cast before him by the workers of darkness. Deep in the lowest pit whose walls are blackened with the red-hot flames of hell will be the eternal abode of the slanderer, the liar, the drunkard, and all other workers of iniquity.

The only nations that have ever lived and prospered are those that have embraced Christianity. How great was the fall of the Israelites when they turned from the God of heaven to worship idols! They disobeyed the law of God and have been scattered among the nations of the earth. Greece and Rome, with all the civilization and glory of their empire, have been numbered with the nations of the past. They have sunk in the quagmire of sin, yet they speak loudly to us of the doom of a sinful nation. Are we not following in the same road which they went? Are not the germs of decay fast developing? Go to the theatre, masquerade, race track, or saloon, where only sin and crime exist and the masses of the people will be found there, worshiping at the shrine of sensuality. There, on the quicksands of worldly pleasure, many a noble ship has foundered.

Let us turn from this sad scene and walk up the street to the house of God. We find it almost deserted; only a few faithful followers have assembled to worship him who owns the wealth of the world and has brought salvation to mankind. Why will men choose darkness rather than light, when the end thereof is death and the enjoyment of heaven must be paid by the price of their sin and folly?

> Dear friends, if you ever should stand without
> And plead for admittance in vain,
> You'd think of the Savior's entreating voice
> And long for this moment again.

Nova, Ohio.

STRIVE AGAINST THE ADVERSARY OF YOUR SOUL

BY LIZZIE HILARY.

THESE words came from the lips of a dying father. As I stood by him weeping, he looked up and said, "Do not weep for me, but strive against the adversary of your soul." Though it has been seven years since these words were uttered yet many times have they been repeated in my ears, when I was tempted to do wrong.

While it has been a loud sermon to me, can not some of my readers draw a lesson from it too? In how many ways does the adversary of our souls try to tempt us! He not only tries to lead our feet into the paths of sin, but he endeavors to get us to think unholy thoughts, and thereby induces us to engage in talking of things that are unbecoming a Christian.

How careful we should be that our walk and conduct through life may be that which becometh one professing Godliness! If we do not let our light shine as Christians and are ashamed of what we profess, I fear the adversary has already a hold on us.

I remember, upon one occasion, that a lady came in to see me, just as I was making a cap. She watched me for some time, then she said, "You are not like another Dunkard woman I went to see. She was making a cap and when I came, she hid it. I thought she must be ashamed of what she professed."

Dear sisters let us not be ashamed of our prayer covering. I know it is a cross for some of our sisters, under some circumstances, but unless we bear the cross, we can not expect to wear the crown. Let us think what Jesus has done for us; how he suffered upon the cross, all for us; and how easy he has made the way for us to come to him. Let us strive to be more earnestly engaged in the cause of our Blessed Master during the year 1894 than we were in 1893!

Now another suggestion. If you, dear sisters, are not able to send the MESSENGER to some family, preserve your own papers and then hand them to some one that would read them. I am always made to feel sad on seeing the MESSENGER destroyed when so many would love to read it. I hand ours to our neighbors. The other day one woman said, "Oh, are not those papers lovely." I know a brother here who is sending the MESSENGER to five different families. If many, who are able, would do likewise, what a vast amount of preaching the MESSENGER would do! May God help us to do all we can for his cause!

Webber, Kansas.

WHY IS IT?

BY J. H. MILLER.

WHY is it that all churches do not have the same earnest desire for the prosperity of our beloved Zion? In some localities I find that nearly all families have their regular season of prayers; and then, in other State Districts, I find only a few of such. In some places even the preachers have no family worship. No wonder if their children grow up with but little concern for the salvation of their souls. Why this difference?

1. As a rule I notice that when all the members have their family altars, and have a zeal according to knowledge, that church is in a prosperous condition, and a series of meetings held there is sure to result in some good.

2. Often, where the family altar is neglected, the children grow up without having that love for the church, and for the salvation of their own souls as they should. Christian parents should well remember the teachings of Christ, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22 "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14: 13.

Here we have two passages of Scripture by the Master, as evidence of our prosperity in life. Often our carelessness and lukewarm condition is the cause of so many failures in doing good. Daniel, while in captivity, did not forget his prayer service three times a day. Dan. 6: 10. How much God loves to do for his children, when they come to him in prayer!

Prayer is a powerful lever to work for good. When Peter was apprehended, and placed in prison, to be carefully guarded by soldiers, the church came to his relief in prayer, and that without ceasing. Acts 12: 5.

This prayer was made to God for him, and Peter was released. If prayer did such a mighty work in those days, why should it not have the same effect now, when offered to God for the success of our meetings? Whenever a series of meetings is held, to make the work a success, every member in the church should have a season of prayer at his home He should ask God to bless the meetings to the strengthening of the saints and the conversion of souls.

While such meetings are being held, more prayer and fasting, and less feasting would add greatly to the strengthening of the cause. All in a solid body should join in prayer, and say, "Not my will, but thine be done." Then the Lord will answer our prayers. But we must pray in faith believing.

A minister must be true to his calling, to himself, and at the altar serve God; then the whole church will come to his help, all looking to God, and asking Him for what is needed and so much desired. Then the "why" will be changed to doing his will. We know that all things work together for good to them that love God, to them who are called according to His purpose. More faith, more prayer, and more consecrated hearts, will remove all doubts, and I do verily believe that such a course of procedure will add largely to the strengthening of the cause of Christ, and cause many more precious souls to be added to the church.

Goshen, Ind.

RELIGIOUS AND INTELLECTUAL DEVELOPMENT.

(Concluded from First Page.)

On the other hand, place before the mind the grand and glorious truths of the immortality of the soul, of the resurrection from the dead, of heaven and the unsearchable riches that are held in reservation for the good, and a new world opens to that soul. It thinks, investigates, reasons, decides and praises God in the baptism of light that floods in upon it. A boundless field for investigation is opened. The whereabouts of the priceless treasure has been found, the field must be purchased, and the sacrifice is gladly made. After all, it is the crown that lifts the cross

An heir of God can well afford to study his law, his government and his promises. He is an interested party,—he has an incentive because he hopes for position and his portion. We are interested in the promises of God because we are his children. Take this hope away from us and the Bible would be a dead letter.

But, thank God, it can not be taken away. "For now are we the *sons* of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. In all that we have accomplished in life, while mental culture has been an essential factor, religion was the acting force that led to success. Indeed, there can be no success where the light of the religion of Jesus Christ does not shine.

CONCLUDING THOUGHT.—We, as a people, and a nation, have great reasons to thank God that we live in this nineteenth century, in the blaze of civilization and religious liberty, enjoying, as we do, unrestricted possibilities for obtaining both mental and religious culture. Surely, if we are not all good and doing good, it is not because God is not good to us, but because we refuse the light which is so freely offered to us, and prefer the darkness which must eventually end in disappointment and ruin.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability.*" "Every one *as God hath prospered him.*" "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kans.
D. L. MILLER, Treasurer, Mt. Morris, Ill.
GALEN B. ROYER, Secretary, Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio.
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

WHEN self-sacrifice signifies Christ-likeness, what does selfishness signify?

THE devil don't ask you not to join the church. His plea is, *just don't* do it now.

IF we have family worship only when the preacher comes,—suppose he don't come?

IF our love to God were measured by our giving to him, how much would some of us measure?

THE LORD JESUS was a foreign missionary enough to be born in the heathen land and to live there till he died.

BETTER give your hymn book to the visitor in church while you do without, than to have him do without while you sing.

DR HARRIS, of the New York City Dispensary, where more diseases are treated than in any other place in America, says: "It is scarcely possible to cure a syphilitic sore, or unite a fractured bone in a devoted smoker."

MISSION PAPERS.

BY W. B. STOVER.

God's Purpose in Missions.

WHEN the Christian in his getting fully acquainted with the Holy Spirit can sometimes divine the eternal fitness of things, he is made all the happier because of the fact. When we follow Him simply because He leads, we are abundantly happy. But when, through Him, we are enabled not only to follow, but to know something of the divine plan we cannot but be more happy still.

We are His people and He wants us to do His work. In the last verses of Matthew's Gospel He reveals not only the fact that He wants the Gospel in all the world, but further, He wants us as His dear children, to take it there.

I have often wondered which is the more commendable unto God,—the doings of other denominations who take a substitute for the Christ baptism and then name that Christian baptism and go into all the world preaching, or of ourselves, who take the unquestionable Christ baptism and name that Christian baptism, but go *not* into all the world to preach. They take a more convenient method for baptism. We take a more convenient place to go and preach. They substitute something and we substitute something else. And it just puzzles me like everything to know how *we* are going to come out, when we say they will suffer loss because of their substituting.

God's purpose in this greatest work is manifestly two-fold. In the first place, He wants all the people everywhere to be in His service and reap His reward. He really has arranged for their salvation. The arrangement is told in the words: "Go ye therefore into all the world, and preach the Gospel." Now then, "He that believeth and is baptized shall be saved." We, beloved, as disciples of God, are called of God to teach the Word of God, persuading men everywhere to become the children of God, and if any man questions his call, he questions his God, for the call is of God. The first thought, then, of God's double purpose in missions is simply this, — to have the Gospel of salvation reach every creature.

Two-fold is the mission of the church, to win souls to Christ and to build up souls in Christ. So with the missionary work, — first, to save the sinner, and, second that the Christian may have somewhat to do. This appears very evident from Matt. 24: 14, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

According to this Scripture, the Gospel has not yet been preached in all the world, at least as heaven wants it to be, for we are living witnesses that the end has not yet come. If we are sure of anything, we are sure the end has not yet come. The end not here says that the Gospel is not yet preached, as designed

"*Then* shall the end come," when the Gospel is preached everywhere,—in other words, when there is no more missionary work to be done. Is it not apparent how God considers missionary work? Is the importance of it small with Him? When there is no more missionary work to do in all the world, then shall the end come. God would rather, beloved, bring about the end of the age, *the end of the world*, than to have his people not doing missionary work. And as the church is made up of individuals, we ask the question: What would God rather do than to have you remain in idleness as to His work. What rather will God not do with him who persists in idleness in respect to this thing, or who lays a straw in the way for a hindrance? Such may well tremble, — fighting against God.

Christ is the missionary leader. *He* suffered Himself to be born in a foreign country, and to live there until His death before He returned to His home. However, He had frequent communication with His Father at home. We must follow our Leader whose name we bear.

Are we ready for the work? If from 1708 to 1894 finds us "not ready," when will we be ready? "Go" is unqualified, "To-day" is God's time and "to-morrow" is man's preference. It is pre-eminently the work of the church. Church discipline is a very important factor in church work, but when you get missions really into the heart, the difficulty of discipline becomes an easy matter. Church government is a very important factor in church work, but when you get the spirit of missions into the heart, the most perplexing problems have abundance of light thrown upon them. In this I mean especially the home church. Get the individual to know he is in a large degree a missionary of God. Full of anxiety for souls, thirsting to save some, he has neither time nor money nor inclination for the ball-room, the theater, the card table, the race-track, the circus, the seeking of personal gratification, the unnecessary adorning of the body, the reading of light literature, the unnecessary expenditure of money, jesting, chewing, smoking, idleness, frequenting of questionable places of amusement, etc. Missions it seems, is the church panacea,— the cure for all diseases.

We look back to the time of the Israelites. Camping in the wilderness there was complaint, now against Moses and then against God. But when camping days were over, and they were going forth with tents on the carts, to possess the land, all was peace and happiness.

In our church to-day, it is an undeniable fact that those congregations have the most spiritual life who have God's work of missions nearest their hearts. It is true and how can it help it? Idleness breeds disease while work creates health.

As members of the one body, with our tents on our carts, going out to possess the land for the Lord, the work will knit us together and serve to unify us as nothing else can. Even so, doth it appear, hath the Lord ordained. May heaven speed the day of the Gospel of peace and love to every human soul!

THE OPEN DOOR IN CHINA.

BY J. R. SNYDER.

"The undersigned, her Britannic Majesty's Consul, requests the civil and military authorities of the Emperor of China, in conformity with the ninth article of the Treaty of Tientsin to allow ——— to travel freely and without hindrance or molestation in the Chinese Empire, and to give him protection and aid in case of necessity."—*Form of Passport.*

TREATY OF TIENTSIN, ART. IX.—"The Christian religion, as professed by Protestants and Roman Catholics, inculcates the practice of virtue, and teaches a man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese ... nor shall any such, peaceably pursuing their calling and not offending any one, or against the laws, be persecuted or interfered with."

UNTIL the year 1858 the Empire of China was practically closed to the Christian world, but under the above protection Christian missionaries may go to any part of the Chinese Empire unmolested. Surely this is an open door and one that can not now be closed. It was no small testimony to be subscribed to by a heathen nation that the "Christian religion inculcates the practice of virtue and teaches a man to do as he would be done by." China proper has a population of about 400,000,000 By this treaty nearly one-third of the human race was opened to the glories of the Bible. Dr. Gracey may well say that "never before, since the world began, did any one document so brief admit at once the possibilities of Christianity to so large a portion of the human family or roll on the Christian church so much responsibility. It admitted one-third of the human race to the brotherhood of Christian nations. That door was opened not by the *vermillion pencil of the Emperor*, but by the decree of the ETERNAL."

By some the Chinese are called the "Oriental Yankees." They are frugal, industrious and polite and, though worshippers of heathen gods, their civilization ranks above that of the East Indies. Their religion is based on the teachings of Confucius, born 550 years before Christ, which, had they not departed from, would have been better for them to-day. But, like some professed followers of Christ, they have dropped some of his best doctrines and taken up with the worst forms of idolatry. The mariner's compass, gunpowder, silk, porcelain, paper and printing, and printers' type were long known to this people before the other nations were fairly civilized.

They have a high class of educational institutions, and offices are filled by competitive

entire ... terms to ministers furnished upon app...

examination. They are not slow to employ the benefits of modern civilization. The steamship and modern telegraphs are finding their way to the inland provinces. Railways are being constructed.

The "Great Wall" which has been, for centuries, the wonder of the world, is the most formidable defense ever built by man. "It winds along the north frontier of China proper, and for a distance of fifteen hundred miles. It is from fifteen to thirty feet high with towers rising forty feet and is broad enough for six horsemen to ride abreast. It may well represent China's attitude toward Christianity and Christian missionaries until the famous treaty of Tiensin in 1858. On August 25 of that memorable year the Atlantic cable shot across the ocean-bed the news that this colossal Oriental empire was open not only to the commerce of the world, but to the Gospel."—*Dr. Pierson.*

But what is being done to tear away this great wall? What has been done to reclaim this great empire from the fangs of paganism and the errors of Confucianism and any other of the idolatrous "isms" which infest that empire?

In 1807 Robert Morrison came to Canton, China. He was chosen translator for the East India Company's factory at Canton. It was here that he lived, slept, studied and prayed, in the ware-rooms of a New York merchant. "It was here, in native dress, with cue, praying in broken Chinese, and studying by night beside his little earthen lamp, that this heroic man prepared to give China the Holy Scriptures in the native tongue." It was seven years before he finished the translation of the New Testament, and baptized his first convert. But who will say he was not amply repaid for his sacrifice, or sphere of labor?

China was not slow to appreciate the higher class of citizenship brought by the missionaries. They were so much preferred above the native teachers that in one case $10,000 in gold was offered them as an inducement to take charge of one of the government schools. Twelve years ago over thirty missionary societies were at work in this great Oriental Empire "with something less than three hundred and fifty missionaries and teachers, over one hundred stations and five hundred out-stations."

But what is this number to over 400,000,000 souls? Not one to every half million! They are waiting for the Gospel, and there is no one to bring it to them! When you, year after year, purchase costly Christmas presents for your friends, think of another Christmas gift to the children of men and of the great price it cost the Giver. Ask yourself the question, "Am I repaying this present?" We all try to repay with something near the same value as that which we received, but this present is beyond the power of man, to equal in cost, magnificence or splendor.

Try to see if you can not be the means of *assisting* in sending this great CHRISTMAS GIFT to those who have never received it. They are not alone confined to the islands of the east, but whole nations have but a faint gleam through centuries of heathen darkness.

Some have already responded nobly to the call for means for the promulgation of the Gospel in India, but we can call to mind several *wealthy* congregations who have not done anything as yet. Truly the "harvest is great and the laborers are few" in the great work of the evangelization of the world. A minister of another denomination recently said to the writer: The Dunkard church possesses the requisites for the greatest missionary church in the world. It is not burdened with a great lot of unnecessary conventionalities and theories of higher criticism.

As yet we have done practically nothing, but I believe the morning of a glorious day has just begun to dawn for the church, "and this Gospel of the kingdom shall be preached in all the world as a witness unto all nations; then shall the end come." Matt. 24: 14.

Gretna, Ohio.

ARE CHILDREN ELIGIBLE TO CHURCH MEMBERSHIP?

BY CHAS. M. YEAROUT.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."—Eccl. 12: 1.

THE child is more susceptible of receiving the principles of truth, if presented to its comprehension than those who have grown old, and hardened in sin. The cares of this life have so filled the mind and thoughts, that it is almost imposible for the truth to impress itself sufficiently upon the mind to cause them to act in harmony with its elements. The mind of the child is not burdened with the grave cares and stern realities of life, their hearts are light and free, and we can more easily instill the heavenly teachings into their young and tender minds, not having the opposition to contend with that meets us in the older and aged.

After carefully reading Bro. Bennett Trout's article on "Thoughts on a Problem for Consideration," in current volume No. 3, page 34, I became much interested in the subject under discussion. I think the subject one of vital importance. Having given the subject much prayerful thought, I desire to offer a few additional thoughts in connection with what Bro. Trout has already given us.

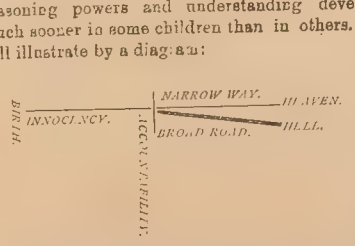
While I do not think it right or expedient to make exciting appeals to the children, and thus excite or overpersuade them to unite with the church without previous thought, or calm, deliberate meditation, as is often done, I believe we should appeal to their judgment and understanding, as accountable beings, who are responsible to God.

Give me the young people of a neighborhood as soldiers of the Cross, then

"We can smile at Satan's rage,
And face a frowning world."

Their influence and power for good will outweigh the combined forces of darkness.

It is a little difficult to determine the exact time when children become responsible to God, and mentally qualified for membership in the church of Jesus Christ, owing to the fact, that the reasoning powers and understanding develop much sooner in some children than in others. I will illustrate by a diagram:



The reader will observe in the above diagram that from birth to accountability, there is but one road or way, through the redemption and purchase of Christ's blood. All are in a saved, innocent state,— fit subjects for the kingdom of heaven,— until they come to the line of accountability. They here become responsible, and accountable to God, and must of necessity make choice of Christ, and his salvation, or of Satan, and the sinful pleasures of the world. They can no longer stand in a state of innocency without being regenerated and "born of water and of the Spirit." Thousands here, like the "prodigal son," take their all, their innocency and go upon the broad way, and spend their innocency in indulging in the pleasures of sin; then seek to satisfy and fill their corrupted souls on the blighted husks of worldlyism. Others, like a little Samuel, hear the voice of God speaking to them through his Blessed Word, and are regenerated and born into the family of God.

It is not necessary for a child to become defiled, and steeped in sin, in order to become a child of God. Jesus says: "Take my yoke upon you, and learn of me." Matt. 11: 28 "It is good for a man to bear the yoke in his youth." Lam. 3: 27. How much trouble and anguish the child would save itself by remembering its Creator in the days of its youth.

Whenever the child comes to know good from evil, it becomes responsible to God, and must answer to God in the day of judgment for not doing what it knew to be right. "He that knoweth to do good, and doeth it not, to him it is sin." Jas. 4: 17; Luke 12: 47. Determine when the child reaches accountability, and the problem is solved as to when it should unite with the church, and do the will of God.

Every child that has a mind and reasoning faculties must pass into a state of accountability; then they are old enough to enter into the family of God, but not till then. It is not necessary for the child to fully understand the whys and wherefores for everything required of them in the Gospel, in order to become Christians, otherwise there could be no "learning of Christ" after they have "taken his yoke upon them," neither "growing in grace, and the knowledge of the truth." The more young people there are in the church, the more life, and the greater their influence and power for good.

The wise man has said, "Train a child up in the way he should go: and when he is old, he will not depart from it." Prov. 22: 6; Eph. 6: 4. They cannot be trained as they should go, out of Christ. Timothy, it seems, knew the Holy Scriptures in his childhood. See 2 Tim. 3: 15.

Children are great imitators; let us set godly examples for them to follow, and we will have little trouble with them in the church.

Wesiphalia, Kans. Jan. 19

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feetwashing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5. 14, is binding upon all Christians.

Also advocates the church's duty to support Missionary and Tract work, thus giving to the Lord for the spread of the Gospel and for the salvation of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be in a holy state.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

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A Weekly at $1.50 Per Annum

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Mount Morris, Ill., . February 13 1894.

EIGHT united with the church at Fairview, Md., during a series of meetings held by Bro. D. B. Arnold.

BRO. W. B. STOVER closed a meeting in the Fahrney church, Md., Jan 28th, with fourteen additions.

BRO. W. R. DEETER recently closed a series of meetings in the Lower Twin church, Ohio, with twelve additions.

BRO. J. B. TROUT closed his meeting at Georgetown, in the Ludlow church, near Pittsburg, Ohio, with six additions.

SEVENTEEN were recently baptized in the Beaver Dam church Ind., during a series of meetings held by Bro. Dorsey Hodgden.

MUCH very important and encouraging church news came to hand just a little too late for this issue. It will appear next week.

BRO. H. C. EARLY closed his series of meetings at Ephrata, Pa., Feb. 1, with six additions. One among the number was reclaimed.

SISTER SARAH SHIVELY, one of the aged inmates of the Old Peoples' Home, at this place, died last Tuesday morning, and was taken to Lena for interment. She passed away while sitting in her rocking-chair.

BRO. E S. YOUNG will conduct a Bible Term at Cerro Gordo, Ill, from the 14th to the 24th, during which time Bro. I. D. Parker is to be present and deliver his series of discourses on Church Government.

BRO. P. R. KELTNER, of Sterling, Ill., has good news to tell us. Here is his card, dated Feb. 5: "We are in the midst of a glorius meeting. Yesterday we baptized seven, and have four more applicants, all young men and women. Bro. W. H. Eisenbise has been with us. He closed his labors last evening, but we continue the meetings, as there are more to follow."

THE church news in this issue will be found exceedingly encouraging. Over two hundred additions to the church are reported.

BRO I. J. ROSENBERGER closed his meetings in the Sugar Creek church, Allen County, Ohio, Jan. 28, with eight additions by confession and baptism.

BRO. L. A. BOOKWALTER writes us that Bro. Samuel Horning closed a meeting Jan. 22 at the Lower Stillwater House, Ohio, with seven additions.

A SERIES of meetings, recently held in the Knobley congregation, W. Va., resulted in six additions to the church. The meetings closed Jan. 30.

BRO. NOAH FISHER closed his series of meetings at the Courter meetinghouse, Miami County, Ind, with ten additions. He preached nineteen sermons.

NINETEEN were recently baptized in the Brothers' Valley church, Pa, being the result of a series of meetings held by Bro. D. F. Stouffer at the Pike church.

AFTER preaching twenty-three sermons in the Sidney, Ind., church, Bro. D. P. Shively closed his meetings Jan. 28, with four accessions to the membership.

BRO. E. S. YOUNG is now engaged in a ten-day Bible term, at Nappanee, Ind. Bro. D. L. Miller is also at the same place, delivering Bible talks each evening.

DURING a series of meetings in the Newton church, Ohio, which closed Jan. 29th, eleven were baptized. Bro. Wm. Dessenberg, of Ashland, did the preaching.

THE Brethren are engaged in a series of meetings at the Salem house, two miles south of the Mount, with one addition up to the time of going to press with this issue.

BRO CYRUS WESTHEAFFER writes that since November last, forty-five have united with the Derry church, Dauphin County, Pa., being the result of three series of meetings.

A SISTER sends the money to have the MESSENGER sent to two of her children who have just settled down in life, thinking that this is about as good a thing as she can do for them.

THE Brethren of the Chippewa Valley church, Wis., have their new meetinghouse nearly completed. Seven members have been added to the congregation during the last six months.

THE church at Waynesborough, Pa., has been enjoying a refreshing season from the presence of the Lord. Thirty-one have been baptized, and a number more seem near the kingdom.

WE are short of Nos. 3 and 4 of the *Young Disciple* for this year. Sunday schools having extra copies of those issues on hand will confer a favor by sending us a few copies of each.

SPEAKING of dancing Mr. Talmage says: "The Bible contains no instances of dancing where the two sexes unite in the exercise, either for worship or amusement. Those ancient dances were mainly religious, although they were sometimes practiced on the occasion of national festivals or to celebrate great victories. (Psa. 149: 3.) They were usually performed by maidens only, and in the daytime. Those who perverted dancing from its original use to purposes of pleasure, were everywhere condemned."

BRO. ANDREW HUTCHISON writes us that he is booked for a series of meetings in the City of Atlanta, Ga., to commence Feb. 17 and continue eight days. After that he will return to his home at McPherson, Kans.

SOME minister, who is so fortunate as to be a good carpenter as well as a preacher, might do well to communicate with S. Noland, Casey, Iowa. It seems that one is wanted who can build up a church as well as build houses.

SOME one from Howard County, Indiana, sends us a list of four subscribers for the *Young Disciple*, but does not give his name, nor does he send any money to pay for the subscriptions. We hope he will see this notice and write us.

BRO. JOS. B. EARLY is doing a good work in Oregon. He recently held a series of meetings five miles east of Salem, which resulted in fifteen additions to the church by confession and baptism. Two others remain to be baptized.

UNDER date of Jan. 30 Bro. C. D. Hylton says: "I am now in the midst of a series of meetings at the Burk's Fork church, Floyd Co., Va. Sixteen have thus far applied for membership. Among the number are two ex-members of the legislature of Virginia. Our meetings are expected to continue several days yet."

SPRING will soon be here and hundreds of Sunday schools will be organized in all parts of the land. It is to be hoped that efforts will be made to work our Sunday school literature into as many of these schools as possible. Send for sample copies of our Sunday school papers and quarterlies, and price list of our Sunday school supplies.

FIFTEEN years ago nearly all of the congregations in the Brotherhood practiced the double mode of feet-washing, but now that manner of observing the rite is practiced by but few, and some of these are changing. It will be but a few years till all the churches among us will practice the single mode, which is by far the more convenient.

A MINISTER in Kentucky has a novel way of reaching the public ear in the towns along the navigable streams. He has a floating Chapel 30x 110 feet, with a seating capacity of 500. With this Chapel he goes from town to town preaching, lecturing and distributing religious and temperance literature. There are many States in which this kind of work could be done to good advantage. The vessel is known as J. R. B. Arnold's Floating Chapel.

BRETHREN JACOB W. RARICK and J. E. Branson have been doing some good and very much needed work among the isolated members in Southern Indiana. It is to be exceedingly regretted that so many of our small congregations are neglected. We certainly do need a better system for reaching and supplying these needy points. During this trip six were baptized and several restored to fellowship. We shall try to make room for a report of their work in next issue.

THE first week in April has been set apart as a special week of prayer in behalf of the Lord's Day. While it may be well to pray during the first week in April, or any other time, that the Lord will so overrule the affairs of this nation as to require that the Lord's Day be observed and kept sacred as the Christian's day of worship, we should not neglect to pray for anything and everything that may be for the furtherance of the Master's cause in this world. The Christian should pray without ceasing.

OUR mute sister, Laura Ulery, writing from Pyrmont, Ind., under date of Feb. 2, says: "Our dear brother, Geo. L. Studebaker, came to us Jan. 28, and had meetings every evening. He also held four day meetings. He baptized one today. I hope many more will come out before the meeting closes."

ELDER DAVID RUPEL, of St. Joseph County, Ind., has been gathered home to his fathers. He died Jan. 24, at the advanced age of eighty-two years. Bro. Rupel was a very exemplary elder, having succeeded in gathering around him one of the largest congregations in the State. He was not a preacher of great ability, but he was a successful housekeeper as well as a model Christian man. He not only tried to live out his Christian profession, but he saw that the flock of the Lord was spiritually fed in a manner that has been the admiration of many. The particulars of his life and death will appear next week.

BRO. J. M. MOHLER, of Lewistown, Pa., writes us that his wife passed over the river to her future reward on Sunday, Feb. 4, at 3: 30 P. M. She had been in ill health for some time, and her death was expected. In this bereavement our brother will have the sympathies of a large circle of friends, who have known sister Mohler only to love her. She was truly a mother in Israel, and will be greatly missed in the church where she has so long resided. It is indeed sad for a minister to lose his Christian wife, but a separation here becomes necessary that another, and a more lasting union, may take place on the other shore.

BRO. A. H. PUTERBAUGH, of Indiana, who is spending the winter at Galveston, Texas, for his health, will have the sympathies of our readers in his sore affliction. He writes us this sad news: "A telegram from my wife announces the death of my dear daughter, Hally. I have waited with anxious, aching heart, praying for her recovery since I knew of her illness. The stroke seems greater than I am able to bear in my isolation, so far from home. May the Lord pity my poor wife and son and daughter. I can not risk going home at this time owing to the severity of the weather at present. May the Lord overrule all to his glory and our good. Pray for us."

A MINISTER, who belongs to a church that has adopted backward single immersion as its regular mode of baptism, was called upon to baptize several persons who desired to unite with his church. One of the applicants asked to be baptized by trine immersion. But the minister declined to comply with the request, and yet his church receives those who have been baptized by trine immersion, without asking them to be rebaptized. This is inconsistent. If trine immersion is good enough to be received, why is it not good enough to be administered? If the preacher has faith enough in trine immersion to receive it into his church, he ought to have faith enough in it to administer it. Men who accept two modes of baptism as valid, ought to be willing to administer either when called upon to do so. So far as we are concerned, we hold that the Scriptures teach but "one baptism," which is "into the name of the Father, and of the Son, and of the Holy Ghost," and we fellowship no other, and therefore can not consistently administer any other. Those who endorse two baptisms, one single immersion and the other trine immersion, are most assuredly under obligations to administer both when it is required of them. By the way, a church that endorses two modes of baptism, is in a very awkward attitude. We do not envy such a condition, however popular. We prefer to stand by Paul's "One Lord, one faith, one baptism."

WE would like a few copies of the pamphlet, entitled, "One Baptism," by J. H. M. The work was printed about fifteen years ago, and we have not even one copy left. Those having copies that they would be willing to part with, will please write us.

SOME one who fails to give his name sends us the obituary of an aged sister who recently died in Washington County, Tenn. In the absence of the writer's name the notice will not appear in the MESSENGER. Many other notices fail to find their way into the paper for the same reason.

THE *Educator*, McPherson, Kans.: "The course of sermons, delivered by Elder S. Z Sharp during the past week, has been very interesting. He vividly portrayed to his hearers and unmistakably brought forth many evidences to show up Jesus Christ in the Old Testament. We are inclined to believe that through these talks the faith of many was made stronger, and that the Old Testament should be studied more than it is, for without this, the New Testament will not be to the believer what it should be. Of course we are saved by the Gospel, if we are saved, but it seems to me since listening to these sermons, I can see the need of studying the prophecies more."

A METEORIC stone of immense size is reported to have fallen in Nevada, last week. It occurred about ten o'clock at night, and had the appearance of an enormous ball of fire passing through the air at a tremendous speed. The whole country, for a hundred miles or more, was lighted up for a few seconds. The falling meteor was attended with a great noise as it passed through the air, and when it seemed to burst near the earth, the noise was as if many pieces of artillery had been fired. The earth trembled for a moment as if an earthquake had occurred. Parties are searching for the place where it entered the ground. Some estimate the probable weight of it to have been 100,000 tons. The falling of these meteoric stones is no rare thing. They may be found in all parts of the globe, but no very large ones have yet been discovered. There are few that exceed 200 pounds in weight. The enormous speed with which they fly through the air, generates such wonderful heat that there is very little of the original body left by the time they reach the earth.

FROM AN ELDER'S WIFE.

WE have on our desk an excellent letter from an elder's wife. She has been among the churches enough to observe a few things that need attention. Here is an extract from the letter. We commend the line of thought to our readers:

"I am well acquainted with a good sister, a minister's wife too, that was never given the liberty to ask a blessing at their own table, or help in any religious work in any way. Finally she was left a widow, and then she told me, it was so hard for her to take up the work before her [illegible] children, and in her grief-stricken condition she thought she would fail. I remember well the first time I was asked to lead in prayer, in a strange family, but I did the best I could, and it helped me so much. A few years later I was called upon to ask a blessing at a good elder's table. Then it was about five years before I met another brother like this one. Another good elder asked me to lead in family prayer. Brethren, why not give more liberty in this way?

"Not long since I was in company with two ministers and their wives. How thoughtless these ministers were! They did all the preaching and led in worship in the family. Is it not strange that some ministers never think to hand the Bible to their wives or some other good sister in company, and get help that way, and also help the sisters! Some of our brethren either like to work *real well* themselves, or do not stop to think that a good sister *might* be profitable unto *them* and get help herself.

"I am not in favor of the sisters preaching, but I *do* think they could help in many other ways if they were permitted to do so. I am well aware that some people, not outsiders, think a *woman* must sit in silence, but the Bible is against that. There are too many women helpers mentioned in the Bible to try to uphold such a doctrine as that."

It is to be hoped that our sister's short talk will put some of our brethren and their wives to thinking. In every family there ought to be a family altar, and the wife should officiate at that altar as well as the husband. The children that are members should also be trained in conducting the family services. Let the wife have her regular evenings or mornings when she conducts the services. She can then prepare her heart and mind for the important duty. The children may also be assigned their special days when they will be expected to perform their part of the services, pertaining to the family altar. The father should also have his stated times for leading his family in these devotions. His work is two-fold; to keep the fire on the family altar steadily burning, and then train each member of his family to acceptably officiate at that altar. Equal privileges should also be given the members to take part in the returning of thanks at the table. By thus doing the whole family may become proficient in the religious services pertaining to the home.

Were all our sisters trained after this manner they would be better prepared to lead in family worship away from home, when called upon to do so. And then, as the sister says, the wives of the preachers, as well as the wives of others, may with propriety, as well as spiritual profit, be invited to read the Scriptures and supplicate the throne of grace at the family altar. Let our sisters as well as our brethren be taught to call upon the name of the Lord. J. H. M.

HOW MANY DELEGATES.

IN order that the membership be more equally represented at District Meeting, the Southern District of Illinois in 1889 granted a petition, that churches be represented upon a basis of one delegate to each fifty members, or fraction of fifty. Now, are we to understand, from your answer in MESSENGER No. 4, that Annual Meeting would deprive a State District of the privilege to make rules governing representation in her own body? WM. LANDIS.

Cerro Gordo, Ill.

WE understand that State Districts exist by the authority of the Annual Meeting, and that District Meetings are subject to the regulations which the Annual Conference has seen proper to recommend for their government. In the decision of 1836 we are told just how State District Meetings are to be formed. It reads thus:

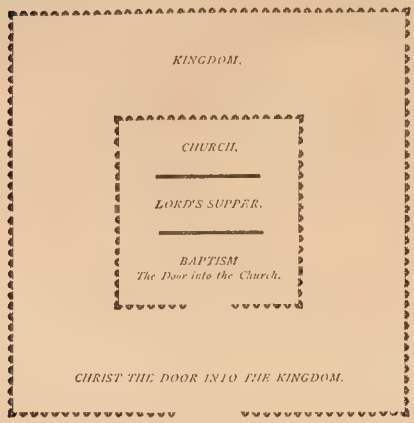
"We recommend that each State form itself into convenient District Meetings. These shall be formed by one or two representatives from each organized church, and we recommend that each church be represented in the District Meeting, either by representatives or by letter."

To our mind this limits each congregation to two delegates. Can a State District decide, without consent of Annual Meeting, to overreach this limit, and send one delegate for each fifty members or fraction thereof? That is the question. In our judgment it can not. J. H. M.

GOSPEL DIAGRAM.

[*Copyright by Rev. A. A. Russel.*]

"See that thou make all things according to the pattern shewed to thee on the mount."



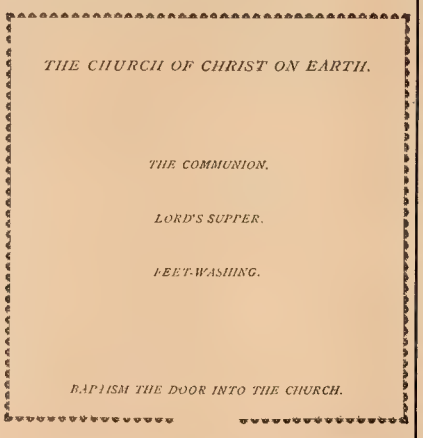
The larger enclosure in the diagram represents the kingdom of Christ on earth. Outside is the "kingdom of darkness." The door, indicated in the diagram, represents Christ. He says: "I am the door; by me if any man enter in, he shall be saved." See John 10: 7–9 Olshausen says on this passage: "This fold certainly signifies the kingdom of God." All who are in the kingdom are Christians, and we should show them Christian fellowship. "We know that we have passed from death unto life,"—that is, from the kingdom of darkness into the kingdom of Christ,—"because we love the brethren." 1 John 3: 14.

Within the larger enclosure is another. What does this represent? The *visible church* The door into it represents *baptism*. Who placed the church here, and made baptism the door into it? Christ. Acts 2: 41 reads: "Then they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls" In Acts 8: 12 it is said: "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Hence, to be saved,—that is, entering the kingdom,—being the first thing, and baptism being the door into the church, it follows that to the visible church, and to baptism, certainly belong the places given them in the diagram It always has been, and is now, the belief of Christians generally, that the believer must pass through baptism in order to enter the visible church. Néander, in his Church History, speaking of the Lord's Supper, says: "No one could be present who was not a member of the Christian church, *and incorporated into it by the rite of baptism.*" Smith, in his "Bible Dictionary," says: "After the resurrection, baptism became the initiatory rite of the church." In the diagram, the inner door is placed near the outer, to show the Bible truth that baptism comes *immediately* after entering the kingdom, and so is the first ordinance to be observed. For proof of this, see Acts 2: 41; 8: 12; 8: 36–40; 9: 18; and each case of baptism in the Book of Acts.

The diagram shows the Lord's Supper to be just what it is,—an *inner church ordinance*. Our only object in observing it should be to commune with Christ, "Ta do in remembrance of me;" that is, having Christ only in mind Founded on the Bible, the diagram shows that both Gospel doors must be entered. The outer door, Christ, must be entered first; then we are prepared to enter the inner door, baptism; this entered, we are prepared properly to come to the Lord's Table. The boundaries of the church, established by Christ himself, as seen in the diagram, place a self evident and unalterable limit upon the Lord's Supper, just as Ephesians 4: 5, "one Lord, one faith, one baptism," limits us to the one way of entering the kingdom, and the one way of entering the visible church.

THE above, including the diagram, is an extract from a very deceiving little leaflet published by the American Baptist Publishing Society. We say *deceiving* because it does not represent the Truth. It would have us understand that there are two kingdoms for believers, one inside of the Baptist church, and the other outside of, and all around it. It is intended to make faith in Christ the door into Christ, or the door into the outer kingdom. After one is thus in Christ he is then to be baptized, in order to get into the Baptist church. According to this diagram, one can get into Christ easier than he can get into the Baptist church.

It teaches that Jesus came into this world, set up a kingdom, made himself the door into that kingdom, and then on the inside of this kingdom organized a church, put the Lord's Supper in it, and then made baptism the door into this church. The writer was very careful not to put in that little diagram, the ordinances in the order in which they were instituted. Why did he not make his diagram something like this?



He could have found chapter and verse for placing these institutions in the church. Then, concerning the door into Christ, we have direct Scripture on that point: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. 6: 3. Here Paul tell us just how we get into Christ,—"were baptized into Jesus Christ." Now if baptism is the door into the church, and we get into Christ by it, it also follows that we get into Christ and the church by one and the same action. There is not one way to get into Christ and then another way to get into the church. Paul again says: "For as many of you as have been baptized into Christ, have put on Christ." Col. 3: 27. Those to whom Paul wrote "put on Christ" by "being baptized into Christ." By putting on Christ in baptism they became members of the church. We have seen clearly that we get into Christ by being baptized into him. We will now see how we get into the church, the body of Christ on earth. "For by one Spirit are we all baptized into one body." 1 Cor. 12: 13. This certainly proves that the same door that takes one into Christ, also takes him into the church.

There is, therefore, no Scriptural ground for claiming that there are two doors: one into the kingdom of Christ, and another leading into the church of Christ. Furthermore, there is no use for these separate apartments in this world. What would be the use of Jesus establishing a kingdom, that can be entered by the mere act of faith, if membership in that kingdom does not entitle one to salvation and eternal life? Then, if one can be saved by entering simply this outward kingdom, what is the use of having an inward enclosure, to be known as the church, and then make baptism the door into that? If one can be saved just as well by remaining in the outward apartment, why be at the trouble of going into the inward and exclusive enclosure? The great mistake of the writer, who wrote this tract, is the placing of a little church on the inside of a larger one, and yet admit that one may have his sins pardoned and be saved without ever entering the church where Jesus has placed his ordinances.

We read of the church of Christ on the earth, and learn that every person who is not in that church, is outside of it. In the church are all these ordinances, salvation from sin and the promise of eternal life. Baptism, preceded by faith, repentance and confession, is the door into this church. Jesus is this door also, for by this way he entered into his public work, and commenced gathering disciples, who afterwards constituted his church upon the earth. The convicted people on the day of Pentecost entered this church by the doors of Christian baptism. In like manner did those who were baptized at Samaria There was no entering a certain kingdom by the mere act of faith, and then afterwards entering the church. Entering the kingdom, entering Christ and entering the church, was all by the one and same act. Baptism we understand to be the dividing line between the church and the world. It is not the dividing line between the church and the kingdom of Christ. There is no use for such a dividing line, nor do the Scriptures so teach. All those on the outside of this line are outside of the kingdom, as well as outside of the church To enter this church is to enter Christ, to enter the kingdom and be entitled to all the rights and privileges of saints, and the promise of eternal life besides. J. H. M.

Editorial Brevities.

THOSE who conform to the world in their ways, bear the image of the first Adam.

THE preacher who spends all his time whetting his sword, never gets into any battles for the Lord.

THE Holy Ghost never finds much of an opening for doing good at an oyster supper in the church.

THE man who works hard with his hands and brains, can pray for his daily bread with a clear conscience.

SISTERS who consult the fashion-plates more than the Bible, never dress as "becometh women professing godliness."

HOW can two walk and commune together when one is conformed to the world, and the other conformed to Christ?

MADAM FASHION can never find any place for hanging jewelry on the woman whose heart is full of genuine Christian religion.

A LADY with four rings on one hand, and five on the other, did not think that Christianity had anything to do with the dress question.

IN the poorest sermon there is often healthy food enough for a wise Christian to meditate on for one week, if he will only search for it.

THE minister who will not preach unless offered a large salary, gets his reward in this world; he need not look for any in the next.

THE Sword of the Spirit is sharp on both edges. It sometimes cuts to the heart of the preacher, as well as to the heart of his hearers.

THE woman who has the Holy Ghost in her heart, will never put a big lump of salt on the inside of the roll of butter she takes to town for sale.

entire sum —
terms to ministers furnished upon app...

It will pay mothers to keep on the good side of their daughters. Then it will pay the daughters to keep on the good side of their mothers.

The Bible says, "Weep with those that weep, and mourn with those that mourn," but custom says, "Feast with those that weep and mourn over the departed."

The Christian who has good talent for music and will not sing in church, is burying his talent. He will realize this when the Lord calls for it with the interest.

When the time comes for Jesus to be ashamed of some men before his Father and the holy angels, then it will be that these men shall be terribly ashamed of themselves.

The plainly-dressed mother, who wants to take her children with her along the road that leads to heaven, should not do her utmost to dress them like the children who travel on the other road.

The person who refuses to listen to the preached word just because it is not dealt out by his favorite preacher, is about as foolish as the man who declines to eat the best of food, because it is not handed to him in a silver spoon.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Knobley, W. Va.—We had a series of meetings conducted recently by Bro. T. B. Digman, which resulted in six additions by baptism and one reclaimed. Others promised to come soon. Meetings commenced Jan. 17 and closed the 30th.—*D. W. George, Antioch, W. Va*

Indian Creek, Iowa.—Bro. David Isenberg, of the Meadow Branch church come to our place Jan. 23 and preached, in all, ten sermons. We had good attendance and excellent order. Seed was sown that will bring forth fruit to the honor of God if proper attention is given.—*Martha A. Reynolds.*

Woodland, Ill.—On Friday, Dec. 19, brethren M. J. McClure and Solomon Bucklew met with us in council to ordain two elders. The lot fell on brethren Conrad Fitz and John Baker who were properly ordained. We hope they may faithfully perform the many duties that will be devolving upon them.—*Lydia Walter.*

Newton, Ohio. — We began a series of meetings Jan. 10. Bro. William Dessenberg, of Ashland, Ohio, came to our aid Jan. 11 and, full of zeal and earnestness, preached until the 29th God blessed the work. The waters were troubled and eleven dear ones stepped in and were healed. — *D. D. Wine, Covington, Ohio, Jan. 30.*

Sugar Creek, Ohio.—Jan. 5 Bro. I. J. Rosenberger began a series of meetings in the Pleasant View church. He continued his efforts until Jan. 28, preaching thirty-six sermons. He also preached two funeral sermons in Beaver Dam, and one in the Lafayette church. The meetings were characterized by a marked degree of interest, although the weather, at times, was inclement and the roads bad. This is now the fourth time Bro. Isaac has been with us in a series of meetings. Fourteen years ago, when he was here, twenty-two were gathered into the fold. Ten years ago fourteen made the good confession. Six years ago twenty-eight came home, and this time eleven accepted Christ in baptism. We had decided to close the meetings Jan. 22, but there were two applicants for baptism on the 23rd, four on the 24th, and two the following Sunday. Many more are near the kingdom. We feel thankful for the ardent labors of love performed by Bro. Isaac among us.—*David Byerly, Lima, Ohio, Jan. 29.*

Fahrney's Church, Md.—I began a series of meetings here on New Year's Day, and closed last night. We had fourteen additions by baptism, varying in age from fourteen to sixty. Others say they will come soon. May the Lord confirm the dear ones converted, and may the results of the meetings continue many days hence! Several inches of snow fell last night.—*W. B. Stover, Jan 30.*

Beaver Dam, Ind.—Jan. 6 Bro. Dorsey Hodgden, of Huntington, Ind., commenced a series of meetings in the Beaver Dam church, and closed on Sunday evening, Jan. 28. He preached the Truth with convincing power, and created the greatest interest here that has been known in the history of this church. As a result the members are much encouraged and strengthened. One aged wanderer was reclaimed. Seventeen made the good confession and were baptized. There is still one more applicant.—*D. E. Cripe, Akron, Ind, Jan 30*

Chippewa Valley, Wis. — The members of this church have just passed through a series of enjoyable meetings Eld. H. C. Baker commenced a series of meetings Jan. 14 and labored until the 19th; then Bro. Van Buren, of Chippewa County, came to us and preached nine very interesting sermons. There was a good interest manifested. One dear soul came out to walk in newness of life. Others are near the kingdom. This makes seven additions to the church during the last six months. Our new meetinghouse is nearly completed. We feel to thank those who contributed towards its erection.—*E. E. Joyce, Red Cedar, Wis, Jan. 30.*

Lower Twin, Ohio.—Eld. W. R. Deeter, of Milford, Ind., came to us Jan. 8, according to previous arrangements, and began a series of meetings with us. Interest was fair in the beginning, and the meetings progressed with increased interest and attendance until the close, which was Jan. 28. There were delivered, in all, thirty effective sermons. The membership received encouragement, and was greatly strengthened, and sinners made to seriously reflect. There were twelve accessions by baptism, and we have one applicant. Bro. Deeter has labored in this church at different times before this, and through his labors with the church here, many have been brought to Christ. His humble and unassuming manner of preaching the Word, and his concern manifested for us, has endeared him to us, and the prayers of God's children here attend him. May every minister be kept in the valley of humility, for here is our labor!—*Daniel M. Garver, Farmersville, Ohio, Jan. 29.*

Hickory Grove, Ohio.—At our quarterly council Oct. 7, the church decided to hold a choice for a minister. We also decided to have a private love feast for the benefit of the members of this church. At the election. Nov. 4, our esteemed young brother, Samuel Gump, was chosen to the ministry, and, with his companion, was duly installed into office. The work throughout was very impressive. The church manifestly felt the deep responsibility of the occasion. Nov. 18 was the time appointed for our private love-feast. The church enjoyed a feast that will long be remembered. To say the least, it was an ideal feast. We feel to say to other churches, "Try it." Jan. 7 Bro. H. C. Longanecker began a series of meetings in our Charleston house. He continued until Jan. 23. The interest was good. There were no additions, but we trust the work will not remain without good results. We are now anxiously awaiting the time for Bro. D. L. Miller to come to us. One precious soul was recently received by baptism.—*Jacob Coppock, Tippecanoe City, Ohio.*

Jericho, Mo.—This church met in regular quarterly council Jan. 27. All business passed off pleasantly. The church decided to hold a series of meetings some time in February if we can get a minister. The church decided to send for two dozen of Missionary Song Books, to be used in our church services.—*Samuel Duncan, Jan. 27.*

Rock Run, Ind. — Bro. Isaiah Rarigh came to us Jan. 6 and gave us in all, twenty-five sermons, which were to the edification of all who heard them and put in practice the things taught, for we know that he who hears and does is the one that receives the reward. One was baptized and one reclaimed. The meetings closed with good congregations.—*R. W. Davenport, Jan. 27.*

Lititz, Pa.—Bro S. E. Yundt, of Mt. Morris, Ill., came to us Jan. 1, and commenced a series of meetings which continued until the evening of the 14th. He preached, in all, sixteen sermons The meetings grew in interest and attendance until the close. The members were built up and one precious soul came home to Jesus. Others are near the kingdom. On the afternoon of the 7th Bro. Yundt gave to the Sunday school children a very pleasant drill in Scriptural questions, which was much appreciated by all who were present. Bro. Yundt labored earnestly and with great power and zeal for the cause of the Lord and the conversion of souls.—*J. M. Neff, Jan. 24*

Brothers' Valley, Pa.—Eld. D. F. Stouffer, from Benevola, Md., came to this congregation on Saturday, Jan. 13, and commenced a series of meetings at the Pike church the same evening. He preached every evening including Sunday night, Jan. 28, and three times at 10 A. M., including the funeral sermon of Eld. George Schrock, which occurred yesterday, Jan. 28. Eld. Schrock preached in demonstration of the Spirit and power of God As an immediate result of the meeting nineteen were received by confession and immersion, and one restored to fellowship. A number more were "almost persuaded." Bro. Schrock endeared himself with an affection more than ordinary, both with the members and those outside of our Fraternity. The first week of the meeting the roads were almost impassable on account of mud; the second week we had a cold wave which made the "cut-up" roads very rough, but notwithstanding all this, the large house was nearly always filled with eager listeners. Eld. Schrock preached nineteen sermons while with us. May God's choicest blessings go with him!—*J. J. Blauch, Clerk.*

West Nimishillen, Ohio.—We have preaching every Sunday at one point or the other of our church district. Once every two weeks we have meetings at the Pleasant Valley house; once every four weeks at the Sippo Valley house, and once every eight weeks at two other points. A Sunday school was conducted each Sunday for six months, last year, at the Pleasant Valley house. We expect to organize the school in the near future again for this year. We use the *Brethren's Quarterlies* and "Gospel Chimes." Two series of meetings were held in our church this winter thus far,—one at the Sippo Valley house, and one at the Pleasant Valley house. Bro. F. Weimer did the preaching. We may have another series now soon, to be conducted by our home ministry. Our church practices the double mode of feet-washing. At our council Jan. 27, it was decided that, when the spring visit is made, each member is to be interviewed concerning changing to the single mode; also in the same manner and at the same time each member is to be consulted with regard to having the supper on the table during time of feet-washing.—*Isaac Holl, New Berlin, Ohio, Jan. 29.*

Erratum.—In MESSENGER No. 5, current volume, page 67, middle column, line 28, from bottom, 1 Pet. 5: 15, should be 1 Pet. 2: 18.—*G. Bucher.*

Hadley Creek, Ill.—Eld. Geo. Cripe, of Cerro Gordo, Ill., has recently closed a series of meetings at the Hadley Creek church. All are well pleased with him, and we hope we can get him to move to this church.—*Eliza Mickey.*

Fair View, Pa.—Bro. G. S. Rairigh, of Johnstown, commenced a series of meetings at this place on Jan. 13, and continued till Jan. 28 The interest increased to the close. One precious soul made the good confession.—*J. B. Snowberger, Williamsburg, Pa., Jan. 31.*

Webber, Kans. — Bro. C. S. Holsinger, of Belleville, Kans., came among us Tuesday, Jan. 16, and commenced a series of meetings at the little town of Lovewell. He preached ten sermons in all, and labored very earnestly while with us. We hope that his labors will not be in vain. He had good attention. The attendance was not so large part of the time on the account of cold weather. —*Lizzie Hilary, Jan. 29.*

Courter, Ind.—Bro. Noah Fisher, of Huntington, Ind., came to us Jan. 18, and began a series of meetings that evening. He closed to day, after preaching, in all, nineteen sermons. Ten dear souls were made willing to take up the cross of Jesus. Others are near the fold. The weather was good, and large crowds were present at almost every meeting. We all regretted to see the meetings close.—*Dora Kinzie, Denver, Ind., Jan. 31.*

Brownsville, Md. — Yesterday, Jan. 31, closed a very interesting series of meetings in the above-named church by Bro. John Rowland, of Hagerstown, Md. He preached twelve earnest, practical sermons. The large church was filled with an attentive, orderly audience. There was one baptized, one reclaimed and one applicant. We hope the striving of the Spirit, with some that should be in the church, will not be disregarded.—*Geo. W. Kaetzel, Feb. 1.*

Greene County, Ohio.—Jan. 20 we commenced a series of meetings in the "Chapel" (Methodist house) Greene County, Ohio, and continued over two Sundays. This is rather a new field for us, yet the doctrine received marked attention by the better class of people. The interest increased until the last. The congregations were made up of different denominations, including the Catholics and one Jew. The general expression was that we closed just when we should have continued. Some are near the kingdom, and, I think, will come yet.—*John H. Brumbaugh.*

Anderson, Ind.— Since my last report I have held three series of meetings, one in the Santa Fe church, Ind., one in the Landessville church, and one in the home church. The brethren concluded they could use the ministers at home awhile, so, accordingly, the church, with its home ministers, went to work and had twelve meetings. One dear soul was reclaimed, and the very best of attention and interest were given. Several said they could not put it off very much longer. Feb. 3 I go to Boone County, Ind, to tell the story of the cross. It is remarkable what one will learn by holding meetings in different localities. He will learn that day meetings tell the interest the members take in the meetings. He will learn that where the members live up to their profession, in regard to the peculiarities of the Gospel and the church, it is an easy matter to preach, and that in that locality they have the much desired influence. When we conclude to hold a series of meetings we should dispense with all temporal things for the time being, as much as possible. — *Joseph Holder, Feb. 1*

Mitchell, Kans. — By the urgent request of the members of the Dorrance church, Russell County, Kans., I left my home Jan. 20. I had ten meetings with good interest and attendance, considering the cold wave that struck our country. Jan. 23 the mercury dropped to twenty degrees below zero, but now it is pleasant again. This church is under the fatherly care of Eld. John Brower, who came from Augusta County, Va., nine years ago. He is seventy-five years old and still preaches effectually.—*Isaac S. Brubaker, Jan. 30.*

Fairview, Md.—Eld. D. B. Arnold, of Burlington, W. Va., came to us Jan. 13, and remained until the morning of the 29th, preaching, in all, nineteen sermons. By his earnest and efficient labors among us, sinners were warned and saints much encouraged. Eight precious souls were added to the fold by confession and baptism. Others are deeply impressed. Bro. Arnold has a warm place in the hearts of the people here and his labors were much appreciated by all. His social kindness and fatherly instructions won him many friends.—*Isaac W. Abernathy, Jan. 31.*

Maple Valley Church, Iowa. — On Sunday, Jan. 14, we began a series of meetings at the Myers schoolhouse, six miles northeast of Aurelia. The home brethren filled the appointment at 11 A. M., and in the evening Bro. John Early came and conducted the meetings. On Wednesday J. L. Myers, of Yale, Iowa, came to his assistance and the meetings were continued until the 28th. This was the first series of meetings ever held at this place, although the Brethren have had monthly appointments here for a long time (about sixteen years). Although there were no additions to the church, a good interest was awakened, and we feel that, if proper efforts are put forth, a good work may be done for the Lord. — *Frank Lehman, Aurelia, Iowa, Jan. 29.*

Limestone, Tenn.—My work in Tennessee will soon be at an end. Feb. 17 I am expected to be in the City of Atlanta, Ga., to help Bro. Petry in the good work in the Sunny South. I will be there about eight days, — and then go back to Kansas. Those who may wish me to work with them next summer, will please address me at McPherson, Kans, during the months of March and April. They must not expect an answer too soon. Sometimes I must have a little time to make out a program. If the Lord will, I shall aim to keep up the work during the summer months. Thus far the Lord hath led me on. My health has been fair during this winter. I feel the need of rest, but do not feel like stopping the work unless I must.—*A. Hutchison, Jan. 31.*

Avilla, Mo. — We closed a series of very interesting meetings in the Spring River church last night, conducted by Bro. Samuel Edgecomb, of Kansas. He preached eleven sermons in all. He came Jan. 23, but on account of a snow-storm there was no meeting that night. Snow fell about five inches deep, and the mercury sank to fourteen degrees below zero, thus causing the audience to be small. But as the weather got more mild, the congregations became larger from time to time. The nights being very dark proved to be somewhat of a hindrance. A number of persons were afflicted with *La Grippe* and could not attend. Some excused themselves by saying the weather was too cold. We fear there are too many excuses framed that will not be accepted in the eternal world. Bro. Edgecomb delivered one sermon at the house of Bro. Butterbaugh, on account of the sister being afflicted so as not to be able to attend meetings. There were no immediate additions to the church during our meetings, yet we feel that some good impressions were made that will not soon be forgotten. — *J. K. Shively, Feb. 2.*

Gardner, Kans.—Our home ministers conducted series of meetings in the Liberty church during the month of January. Bible meetings are being held at the Brethren's homes. Bro. James Younce conducted the last one. The subject was "Vanity." Bro Geo. E. Studabaker, of McPherson, Kans., preached at the Olathe church Feb. 1.— *A. M. Sharp.*

Verdigris Church, Kans.—Bro. Giffin, of the Cedar Creek church, came to us Jan 13, and preached about two weeks. While there were no acessions the church was very much revived spiritually. Bro. Giffin is alive to the cause. Our meetings were held in the schoolhouse at night, but he had social meetings every day, which were very encouraging to the members, in helping to erect family altars, and assisting the lay-members in exercising in public. Now, brethren, let the social meetings go on and let every house become a house of prayer!—*J. M. Quakenbush, Jan. 30*

Glen Easton, W. Va. — I left home on Saturday, Jan. 27, to visit a few members in Wetzel County, W. Va., near the town of Littleton. I commenced meetings on the evening of the 27th and continued over Sunday, preaching, in all, three discourses. As a result, four were baptized. On Sunday, at 10:30 A. M, my theme was "Christian Baptism." At the close of the meeting a young man, belonging to another denomination, came to me and said, "I never heard that subject treated that way before, and I do not see how it can be overthrown." I understood that this young man's father is also favorably impressed with our doctrine. If it is the Lord's will I expect to visit them again in a short time.—*Andrew Chambers, Jan. 31.*

Latty, Ohio. — Jan. 6, Bro. B. F. Honeyman came and preached for us two weeks. As the meetings were held in a school-house, and school was in session, day meetings were not held except on Sundays. Bro. G. W. Buntain came with Bro. Honeyman and rendered much assistance by his excellent singing. On the 14th Bro. Honeyman held a very interesting children's meeting. What a factor for good these children's meetings may be! Christ remembered the little ones, and it is encouraging to note the growing interest in that line of work. Three precious souls were baptized and one brother who had been with the Old Order Brethren for some years, was reclaimed. There were others into whose hearts the solemn Gospel truths, fearlessly declared, sank deeply. The meetings were interesting and well attended, considering the roads, and greatly appreciated by the members, who feel much encouraged.—*Ida F. Miller, Jan. 31.*

Clarkson, Okla. — Since our last report we have been enjoying some seasons of refreshing from the Lord. Nov. 19, Bro. Eli Wolfe, of McCune, Kans., came to us and held forth the Word each evening during the week, until Saturday, the 25th, at which time occurred our love-feast. The occasion brought together quite a number of brethren and sisters from different parts, and spectators until the house was filled to its utmost capacity. The best of order and attention prevailed. On Sunday, the 26th, our elder, Bro. Appleman, delivered a very able dedicatory sermon in the new church to a very attentive audience. Bro. Wolfe continued the meetings until Tuesday evening. The meetings resulted in two confessions by baptism. Yesterday evening, Jan. 28, closed another two weeks' series of meetings, conducted by Bro. John Wise, of Kansas, who wielded the Sword of the Spirit with much power. Bro. Wise, in his declining years, has a heart full of love and zeal for the Master's cause. May he enjoy many years of usefulness yet, in the Master's cause! — *N. S. Gripe, Jan. 29.*

entire ... terms to ministers furnished upon app...

dney, Ind. — Bro. D. P. Shively, of Peru, Ind., e to us Jan. 13, and commenced meetings in ney. He closed last night with a crowded se and good interest. He preached, in all, nty-three sermons. Bro. Daniel handled the rd with power. Four precious souls came out were received into the fold by baptism. ers said they were coming soon. I leave home day for Williams County, Ohio, to commence a es of meetings to-night. From there I go to ble County, Ind., which will close my work, as as arranged for at present. — *Daniel Snell, n. 29.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a meeting, send a report of it, so that others may rejoice with you. riting give name of church, County and State. Be brief. Notes of vel should be as short as possible. Land Advertisements are not so ed for this Department. We have an advertising page, and, if necess, will issue supplements.

From Crescent, Oklahoma.

One more was baptized on New Year's Day in Mount Hope church. Our Sunday school is urishing at this place. This church has five gular appointments on the second and fourth nday. It has a Sunday school at 10 A. M., eaching at 11, and Sunday school at 2 P. M., another point. There is preaching at 3 P. M., o song service and meeting at night. So you n see that we are not idle.

I just returned from a trip to the southeastern rt of Oklahoma, accompanied by Bro. J. Neher, of the Mt. Hope church, and Eld. cob Appleman of the Paradise Prairie church. e paid a visit to our aged parents who reside on [illegible] it is known as, the "Iowa Land." ther is in his eighty-fourth year, mother in her ghty-first year. We held one meeting with em and left them much encouraged. The few attered members, twelve miles further on, we und well. Bro. John and sister Carpenter, with eir amiable daughter, sister Effie, and Bro. loyd, a son, also brother and sister Brows, re de in the same neighborhood. We found them good advertisement for the work we expected begin.

Meetings were held day and night. Bro. Ap eman preached at night. Social meeting, song rvice and prayer were engaged in. During the y we spent our time in visiting from house to ouse, having prayer and telling the story of the oss as best we could. We visited nineteen milies. Nearly all seemed solemnly impressed. ne night, after a warm discourse, at the close the service a lady began shouting. I have itnessed many a scene of this kind, yet saw othing like it before. It was five hours before e came to herself. She claimed she knew erything, yet could not speak.

Many of the Messenger readers will no doubt member the sad fate of a man and his son ged thirteen), murdered in the Cherokee Strip me time last summer. I found that the be aved family lived adjacent to where the meet gs were being held. In company with Bro. rows we journeyed to the lonely cabin. We und a broken-hearted mother of probably forty mmers, with five small children to mourn the ss of a fond father and husband. We told her at we had come to sympathize and give her ords of encouragement. After spending an ur in that lonely, heart-broken home, we left e family with streaming eyes, and a request on eir part to hold a social meeting with them. e had a meeting there that will never be for otten by the writer. The sad story, as told by her, was very touching. The family had but little means with which to begin a new home. They found they would run short for the winter, and thought best that the husband go to Kansas for work, taking his eldest son and only team along. While camped on the strip, they were both murdered, the assailants taking the team. No clue has ever been had to those who committed the deed.

The meetings continued with unabated zeal and much solemnity night and day. By that time *La Grippe* set in severely, and many took their bed. We closed the meetings with a full house and unabated zeal. Three sisters came out on the Lord's side,—all from the world. May the good Lord bless them and keep them! Our meetings closed with tears and many well wishes.

Our dear Bro. Appleman is the right man in the right place. He did his part well. This is the most promising field I have found in Oklahoma Territory. Cannot some one go forth to reap a bountiful harvest in that section of country? A. J. Peebler.

Jan. 24.

Mission Work in Oklahoma.

By request of the Mission Board of Texas and Oklahoma, I went to a point five miles southwest of Yukon (the home of brother and sister J. H. and E. B. Grove), and held an eight days' series of meetings with increasing interest. One precious soul felt the need of a Savior, and was baptized. Several others said they intended to come soon. We have many warm friends at this place, and this friendship was obtained by visiting from house to house. In our humble judgment this is one of the best methods of doing mission work. Here, brethren, is a good opening for a resident minister, and brethren who are seeking homes, with a little means. Land is cheap and good, and there is a fine prospect for a church. Come with the "Sword of the Spirit," and help to fight the battles of "King Jesus." There are many precious souls starving for the Bread of Life.

Returning home we started again to Dover (Bro. A. W. Austin joining us here). We held three meetings with good interest. Two who were at one time in fellowship with us had taken shelter in a strange fold. Not receiving the proper food, they asked for admission back into the church. Three young lambs expressed a willingness to go with us, and will receive baptism in the near future.

From here we went to the Cotton Wood Creek church. Jan. 20 we met in council. We had preaching at night, and on Sunday at eleven. The members seemed to be much revived, and resolved to be more faithful in the future.

We then returned home to attend our organization on Jan. 24. Bro. A. W. Austin officiated. The weather being very cold, the members did not all get out. Twelve letters were read, and the little band was organized with Bro. A. W. Austin as our elder. There are seven more members yet to hand in their letter, making nineteen in the church, which will be known as the El Reno church. On the same evening we had a love-feast. The same number had assembled that was in that "upper room" in Jerusalem. We had preaching the following evening. Bro. Austin heartily admonished us to steadfastness, "ready to depart on the morrow."

M. M. Ennis.

El Reno, Oklahoma, Jan. 26.

From Palestine, Arkansas.

On Sunday, Jan. 28, husband preached at a place nine miles south of here where he had preached four discourses two weeks ago. Five miles farther south the people (total strangers) had already made an appointment for him for the second Sunday in February, and sent word for him to come then. That the people make an appointment for the minister without consulting him and then send word for him to come is unmistakable evidence that the people want to hear the Gospel preached.

It is a fact, "The harvest truly is great, but the labourers are few."

The command is, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Our prayer should be, "O Lord, send forth thy ministering servants,—laborers,—into the field to proclaim thy word unto the dying sons and daughters of men, that sinners may be warned to flee from the wrath to come before it is eternally too late!"

The answer, "Go." *"Go ye into all the world."* "Go your ways: behold, I send YOU forth as lambs among wolves." Nettie Mow.

Field Notes.

After being in the field for four weeks, I thought the readers of the Messenger might wish to know what was being done with the funds raised to aid the needy in the West. I had been appointed to look after this in the southwestern part of the State, and have this report to make: Seward County received, wheat, 154 bushels, flour, 4,400 pounds, meal, 1,000 pounds; Haskel County, 100 bushels wheat, flour, 3,850 pounds, meal, 800 pounds; Grant County, wheat, 215 bushels, flour, 7,750 pounds, meal, 1,625 pounds; Stanton County, wheat, 110 bushels, flour, 5,400 pounds, meal, 1,350 pounds; Morton County, wheat, 200 bushels, flour, 9,000 pounds, meal, 2,000 pounds; Stevens County, wheat, 274 bushels, flour, 9,500 pounds, meal, 2,025 pounds; Meade County, flour, 600 pounds, meal, 200 pounds; Baca County, Colorado, wheat, 100 bushels, flour, 3,500 pounds, meal, 700 pounds.

I also distributed a large lot of clothing among the most needy. Everything which has been given has been greatly appreciated, and while much more could have been given to great advantage, yet the breadstuff given, will carry most of the poor families past the cold weather. From the present time on seed for spring sowing will be furnished as the fields are provided, yet there is one question which many cannot solve, and that is, where to get feed for their teams while they put in the seed and care for the same, as they are not able to buy. Buffalo grass is all they will have to depend on, and unless there are good spring rains, they will be able to work their teams only a few hours each day. Therefore, even with a favorable season, they will have a hard way to get along the coming summer. There are about 275 families which I have given assistance. Many of these have a strong desire to remain on their land, as that is all they have, and they can go nowhere else. The beautiful winter which they have had so far, has been a great advantage to them, as stock could find a living on the prairie. During this trip I distributed the flour, meal, and clothing, above mentioned; also secured the names of the proper persons, traveled 350 miles by private conveyance, preached 26 sermons, and distributed a large lot of tracts. I find that the people are very anxious for preaching, and that there should be regular preaching given them. Can this be done? How many will pray as the Lord directed, to send forth laborers into his harvest, and, at the same time, feel willing that he shall use us, and that which is ours, in answering the prayer? Thus ends a busy month in the field!

G. E. Studebaker.

The Western Field.

WHEN I last wrote I was at Wray, Colo. On the 15th I left to go to Cheyenne Co., Kans. I reached friend Uriah and sister Angels, where I held meetings for one week We had good meetings and there was quite a desire to hear the Word. I then went some thirty miles northeast in the same County, to Bro. David Harvey, lately from Indiana. Here I had meetings one week, with good attendance also. Then I went southeast to the vicinity of Bird City, in the same County, where some members are living, and held meetings at two different points.

Jan 9, in company with Bro Jacob Yoder and wife, I started for the Fairview church, Sherman Co., Kans. Here I had meetings every night till Sunday night, the 13th On Saturday, the 12th, the church made choice of two brethren for deacons. Brethren John Brower and John Hamilton were chosen, and humbly accepted the office Jan. 12, our dear brother, J. T. Nofsinger, of Mascot, Nebr., unexpectedly dropped in, and continued the meetings, while I left on the 14th to go to Atwood, Rawlins County, to look up some members. Here we found Bro. Henry Fry, twelve miles north of Atwood, near the line of Nebraska; also sister Smith and sister Stearns, who came here from the Rock River church in 1880 They heard no brother preach, since then, till we came. Here we also found Aaron McCarty, son of Eld. Joe McCarty, of Indiana, and also his niece, sister Mohler, daughter-in-law of the late S. S Mohler. These are in Nebraska. We had meetings with good interest. Four were baptized on the 22nd. There are now ten members in that vicinity. We are now at Bro. Geo. Wray's, six miles south of Stratton, Nebr., near the Kansas line. Here we had two meetings with large attendance, and will continue for some time yet

JNO. S. SNOWBERGER.

Holyoke, Colo., Jan. 26.

Death of Elder George Schrock.

ELD. GEORGE SCHROCK died in the Brother's Valley congregation, Somerset Co, Pa., Jan. 26, 1894, aged seventy-seven years, eight months and three days. He was the father of two children,—Eld. W. G. Schrock and Rebecca, wife of Eld. S. F. Reiman. The above, with the aged widow, are left to mourn the loss of one who was near and dear to them.

In the death of Eld. Schrock the church lost her senior elder. His death was occasioned by heart-failure, brought about by neuralgia of the heart, from which cause he suffered much for a number of years. He died suddenly. His remains were laid by the side of his first wife, in the Pike Cemetery Jan. 28,—the last day of our series of meetings at that place. The large house was filled with relatives and friends. Funeral occasion improved by Elders D. F. Stouffer and Valentine Blough (the latter in German) from the text of his own selection, Philpp. 1: 21.

J. J. BLAUCH.

The Coming Annual Meeting at Meyersdale, Pa.

IT may be of some interest to the many readers of our excellent paper to have a brief history of the young mountain city where our next Annual Meeting is to be held. Meyersdale, Somerset Co., Pa., is situated at the foot of the western slope of the Alleghany Mountains. The Annual Meeting was held here in 1859 and also in 1873. To the best of my knowledge it was then a mere village, nestled among the foot hills of the quiet but romantic Alleghanies, compared to what it is now. Now it is a flourishing and bustling town of twenty five hundred inhabitants, with electric lights, water works, paved streets, a number of fine church buildings and last but not least, its citizens are kind, obliging and accommodating. The town is situated on the Baltimore and Ohio R. R., 112 miles east of Pittsburgh, 30 miles west of Cumberland and about 50 miles from Johnstown. The Meyersdale church has a membership of about 2,0, and, presided over by Eld C. G. Lint, it is in a prosperous condition. Taking it all in all, we doubt whether the locating committee could have selected a more suitable place in the district. Its railroad facilities are ample. There are four trains each way daily. Two of these are through trains to and from New York, Washington, Baltimore and Chicago.

We noticed in the GOSPEL MESSENGER sometime ago that such rates as the Baltimore and Ohio usually gives, means a large delegation from the West The Baltimore and Ohio R R Co. has favored our people with liberal rates in the past, and we have reason to believe that they will carry out to the letter everything they promise. We have some personal acquaintance with some of their representatives, such as Chas O Scull, General Passenger Agent, Baltimore, Md.; B. F. Bond, District Passenger Agent, Baltimore, Md.; E. D. Smith, District Passenger Agent, Pittsburgh, Pa; E. H. Steinman, District Passenger Agent, Connelsville, Pa. These gentlemen, we have confidence, will do all they can for the comfort and accommodation of our people. The committee appointed to make the necessary arrangements for the Meeting, we believe, will do all they can for the comfort and success of the Meeting.

We hope for and anticipate a large gathering of the Brotherhood. This is ever pleasant to those of like precious faith, and when our annual reunions are over, may there be a reunion on the evergreen shore, without the loss of one!

SILAS HOOVER.

Bills, Pa

A Visit to North Carolina

JAN. 13, I left my home to visit the Brethren in Mitchell and Yancey Counties, N. C. The same day I crossed the Unaka Mountain and lodged with Bro. E. Peterson near the Old Hollow Poplar church. Next day a ten-mile ride brought me to Brummett's Creek, where the Brethren have a good church. A goodly number of brethren, sisters and friends were assembled. Here we had six meetings in the church, and one in Yancey County at Bro. Jef. Bailey's who is sorely afflicted with rheumatism. On Thursday evening we met at Bro. Elhannan Griffith's, and preached from James 5: 14, after which the dear old brother was anointed. He was, at the time, very low with *La Grippe*, but on Friday morning he was much better.

We then started, with Eld. H. M Griffith, M Laughrun and son, across the mountain to Martin's Creek, Tenn., where we have about fifteen members, to organize them more fully in the work. Owing to sickness among them, only about seven were present. They thought it best to defer the organization until more of the members could be present. The prospect is good for the building up of the church at this place. They have a good house of worship two miles from Irvin, and the Christian church in Irvin is open for us at any time when they are not using it. This is known as the Greasy Cove; a fine body of land, surrounded by mountains. On Saturday I came to Eld. Garriot Bailey's, who is still suffering from cancer in his lower jaw. He needs the prayers and sympathy of all God's people. The weather being fine, all the meetings were well attended, with good order and attention. After an absence of nine days we met the loved ones home. To God be all the praise.

P. D. REED.

Limestone, Tenn.

From the Tuscarawas Church, Ohio.

WE began a series of meetings at the E— house on the evening of Dec. 9 and continued nearly two weeks, with good attendance and attention. Some were near the kingdom but preferred to wait a little longer. Bro. A. I. Heestand of Smithville, Ohio, did the preaching in a very plain and convincing manner. We also began a series of meetings at the Zion house on the evening of Jan. 13 and continued until the evening of the 23rd. The meetings were largely attended and the very best of attention was given to the preaching. Saints were much encouraged and built up in the faith, and sinners warned, but seemingly, all efforts failed to induce the sinners to accept salvation upon the terms of the Gospel.

REUBEN SHROYER.

Pierce, Ohio.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

HAAS—NICHOLSON.—At the home of the bride's parents at Rockton, Iowa, Jan. 16, 1894, by Levi Saylor, Mr. Frank Haas, of Marshalltown and Miss Della Nicholson, both of Marshall County, Iowa

SIMMONS—HOLLINGSWORTH.—At the home of the bride's parents in Marshalltown, Iowa, Jan. 17, 1894, by Mr. Croker, Mr. Lewis Simmons and Miss Ethelyn Hollingsworth, both of Marshall County, Iowa.

ELLEN NICHOLSON.

KRIEGHBAUM—FOLK.—By the undersigned, at the residence of the bride's sister, Mr. and Mrs. Ely Wells, South Bend, Ind., [illegible] and Miss Clara M. Folk, both of South Bend, Ind. ISAAC EARLY.

ALBRIGHT—STOUFFER.—At the home of the bride's mother, in Mechanicsburg, Pa, Jan. 18, 1894, by the undersigned, Mr. Nelson Albright, of Perry County, to Miss Annie Stouffer, of Mechanicsburg, Pa. HENRY BEELMAN.

SNAVELY—HORNER.—At Kearney, Nebr., Jan. 1894, by the writer, Bro. Edgar M. Snavely and sister Li— M. Horner. J. E. YOUNG.

SHOEMAKER—BROWNING.—At the residence of — by the undersigned, in the Mississinewa church, Ind., Jan. 1894, Bro. Ira Shoemaker and sister Cordella J. Browning, both of Delaware County, Ind. GEO. L. STUDEBAKER.

SHOEMAKER—BEATH.—At the residence of and by the writer, in the Mississinewa church, Ind, Jan. 20, 1894, Bro. William Oliver Shoemaker and sister Bertha A. Beath, both of Delaware County, Ind. GEO. L. STUDEBAKER.

KOONTZ—HEESTAND.—At the residence of the bride near Homeworth, Ohio, Jan. 25, 1894, Mr. Eli Koontz, of Homeworth and sister Ellen Heestand. ELI STROUP.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

KELLER.—In the Lower Fall Creek church, Ind, Jan. 1894, sister Christena Keller, aged 34 years, 11 months and days. She was united in marriage to Bro. John H. Keller Nov. 25, 1877. Seven children were born to them. Sister Keller united with the church while yet young. Funeral services by Eld. Fred. Fesler and Eld David Richards.

WAGNER.—At the home of Bro. Clay Wagner, Dec. 16, 1893, of consumption, sister Sarah E. Wagner, wife of Bro. Daniel W. Wagner, aged 27 years, 11 months and 24 days. Sister Wagner was a consistent member of the Brethren church. She leaves a husband and one son. Funeral services were conducted by Eld. J. S. Mohler, from John 11: 25.

SALLIE E. WAGNER

MILLER.—In the Owl Creek church, Knox County, Ohio, Jan. 19, 1894, Bro. Martin Miller, aged 69 years, 10 months and 6 days. He was for many years a faithful deacon. During the last few years especially he was a strong advocate for the doctrine of Christ. Funeral services by Henry Keller, from 2 Cor. 5: 4. L. S. BURGER.

OPWOOD.—In Decatur County, Kans., liam A. Hopwood, aged 42 years, 3 ths and 3 days. He leaves a loving wife six children. Bro. B B. Whitmer, of nter, Kans., preached from Heb. 9: 22, ted by J. L. Garst, of the Winebrennerian rch. Bro. William at a late hour of his ness sent the writer a dispatch to come baptize him, but died before I could reach G. W. HOPWOOD.

AXTER.—At the home of her son, J. B. ter, near Gypsum City, Kans., Jan. 15, s. Margaret Cathles Baxter, aged 79 years, onths and 8 days. She was born in Scotand became a member of the Presbyan church at the age of fifteen years. eral services at the residence of J. B. ter by Bro. Geo. Manon, from Job 14: 14. JOHN I. MANON.

ROBERTS.—Jan. 17, 1894, James B. berts son of John and Mary A. Roberts, d 19 years, 5 months and 9 days. He ves a father and mother, brothers and ters. Funeral discourse by the writer. L. HUFFMAN.

BUMP.—In the Rock Creek church, Ill., n. 8, 1894, of an abscess, Marcus, youngest n of sister Bump (widow), aged 20 years, 1 onth and 3 days. Funeral services by Bro. G. Royer, from these words, "Have the ates of death been opened unto you?" JOHN A. MYERS.

EIKENBERRY.—In the Four Mile congregation, Ind., Jan. 15, 1894, sister Isabel Eikenberry, aged 49 years, 1 month and 23 days. he was married to Daniel Eikenberry Feb. 1864, and eleven children were born to em. She and husband have been consistnt members of the church since 1872, and hile she has been a sufferer for years, and a ry great one for the last eleven weeks, yet e uttered no murmurings or complaints. he funeral services were conducted by the ethren, from Ps. 50: 12. E. M. COBB.

YOUNCE.—In the Mississinewa church, elaware County, Ind., Jan. 13, 1894, Bro. ra Younce, aged 21 years, 3 months and 11 ays. He was the son of Bro. Eli and sister attie (Gump) Younce, and united with the ethren church about three weeks before is death. Bro. Ora was a modest and an bedient son. He died happy. A father, rother and sister preceded him. A mother, wo brothers and two sisters still survive. Funeral services by the writer, assisted by J. H. Miller to a large congregation. GEO. L. STUDEBAKER.

WHITEMER.—At Danforth, Ill., Dec. 8, 1893, Leah G. Whitemer, aged 53 years, months and 12 days. Sister Whitemer was orn in Augusta County, Va., and survived her only brother a little over three weeks. She was the last member of that family. Funeral services in Danforth by the writer. THOS. KEISER.

FISHER.—In the Portage church, St. Joseph County, Ind., Jan. 12, 1894, infant daughter of friend Josiah and sister Fisher. Funeral services by the writer. H. W. KRIEGHBAUM.

CRIPE.—In the City of South Bend (St. Joseph Valley church), Jan. 20, 1894, sister Elizabeth Cripe, wife of Bro. B. F. Cripe. Text, Rev. 13: 14. H. W. KRIEGHBAUM.

REISCH.—In the Portage church, at the residence of Bro. and sister Noah Early, and home of Mr. and Mrs. John Reisch, Jan. 26, 1894, Mrs. Maria Reisch, aged 62 years and 26 days. Deceased was a member of the German Reformed church for many years. Text, John 5: 29. H. W. KRIEGHBAUM.

HUBBARD.—Near Jericho Springs, Mo., in the Independence congregation, at the home of his father-in law, Samuel Duncan, Jan. 23, 1894, Mr. Lawson Hubbard. He was born in the State of Indiana, Sept. 18, 1865. At the age of 14, he, with his father, removed to Dallas County, Mo. Dec. 8, 1889, he was united in marriage to Miss Sarah E. Duncan. In December, 1890, he moved to Cedar County, Mo, where he resided until the time of his death. He was afflicted for about three years with Bright's disease and abscess of the stomach HANNAH DUNCAN.

GLEEN.—Near Jericho Springs, Mo., Jan. 24, 1894, B. Gleen, son of widow B Ellison, aged 19 years, 4 months and 24 days. Those two men were called away just in the prime of life. Their bodies were before the minister at the same time and they were buried at the same time and at the same bury ng ground. Deceased leaves a widowed mother, four brothers and one sister. Funeral services by Bro. Henry Tingley, after which their bodies were laid to rest in the Brasher burying ground at Jericho Springs, Mo. HANNAH DUNCAN

BENNETT.—Near Artemas, Bedford Co, Pa., Jan. 19, 1894, Bro. Israel Bennett, aged 65 years, 1 month and 3 days Deceased was a deacon in the church, and a consistent member for many years. He was beloved and highly esteemed by all who knew him. Funeral services by the Brethren from the words, "Thou shalt be missed because thy seat will be empty." 1 Sam. 20: 18 JOHN B. FLUCK.

BERKHEIMER.—Near Loysburg, Bedford Co., Pa., Jan. 26, 1894, sister Amanda Berkheimer, wife of Bro. John Berkheimer, aged 36 years, 2 months and 15 days. She suffered for many years, but bore her afflictions with Christian fortitude. Funeral services by the Brethren, from 1 John 5: 4. JOHN B. FLUCK.

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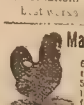

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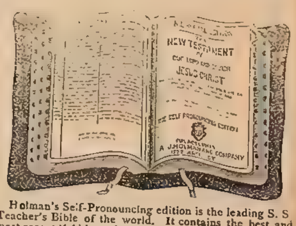

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor.

and Business Manager of the Eastern House, Box 5, Huntingdon, Pa.

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ON WEDNESDAY, the 7th inst., Bro. J. M Mohler, of Lewistown, Pa, laid his life companion to rest. So soon, so unexpected came the call, and in this home is made the vacant seat no more to be filled in this life. Sister Mohler was a devoted wife and mother, and a faithful worker for the Master. But so came the message of death. The church's loss will be her gain. To Bro. John we extend our sympathies, and may the Lord greatly bless him in this the time of his bereavement.

AMONG all of our Bible Term students the presence of none is more appreciated than that of Eld. J. F. Oller, and family, of Waynesborough, Pa. This family we count among our regular stand-bys, and we feel as if we could not have a successful term without them. Among us he is "Jacob the Aged," and when he is with us we feel that we have one to whom we can look up. It gives us pleasure to have the aged brethren with us, and we are now missing the presence of elders J. W. Brumbaugh and Wm. Howe, who have been with us during former terms. Bro. John says that if it was the Lord's will he would gladly be with us—but as it is he can not. Eld. Howe is also unwell, but may be able to come during the last two weeks. And while we are glad for the presence of our aged members, we none the less appreciate the presence of those who are younger. We are now in the second week, and though our attendance is not as large as last year, we are having a good class, and a pleasant time.

IS IT RIGHT OR IS IT WRONG?

A LARGE number of questions are asked us in one or the other of the above forms. The one is the affirmative side, while the other is the negative. And as far as the truth itself is concerned, there is but little difference which form is used, as in the result the same truth ought to be brought out as an answer. And yet we have noticed that in the minds of the querists there seems to be a shade of difference, and that difference is recognized in the character of the questions asked.

If a person wishes to do a thing about which there is a question of it being right, either in his own mind or in the mind of others whose judgment he respects or is under obligations to regard, and he wants advice, he uses the negative form and asks, Is it [illegible] do so and so? But when we question the do[illegible] others we ask, Is it right to do so? And when [illegible] tions come to us [illegible] years prior to [illegible] do, we generally ask, Is it right?

Now, why is it that we are disposed to ask for information in this way? Have we ever thought along this line? When the test came to Mother Eve it was thrown on the negative side, Is it wrong? Not, Where is the right in it? but, Where is the wrong? The right side of the question was plain enough. There could be no question about it being right to obey God. But where was the wrong in it? What harm could come from it?

So we are disposed to reason to-day. There is a world of things that we are satisfied that it would be right for us to do; about them the question of right is never raised. But is it wrong not to do them? is raised, and on this side the argument is thrown. Not to prove that it is right, but to show that it is wrong.

We have thousands of professing Christians who are willing to admit and say that feet-washing, as a church ordinance, is right,—all right to do it,—but where is the wrong in not doing it? The same is said as to immersion in baptism. The question is not, Is baptism by immersion right? but, Is it wrong to be baptized any other way? As a rule when the negative is used it is an admittance of a right and showing a preference towards a thing that may be doubtful. It is virtually saying, I know a certain thing is right, but is there not some other thing or way that will do?

The right and the wrong of things do not always depend on a difference or an opposite, but on specified purposes and commands. If a thing is to be used for a specified purpose and to accomplish a special end, it is right to use that thing to that end, and wrong to use anything else. If feet-washing was introduced for a special purpose and to accomplish a certain end, it is right to wash feet to that end, and wrong not to do so; because without doing it the end can not be accomplished. So in baptism, and so in regard to everything else which the Lord has established in his church. The right is in doing the right thing and the wrong is in not doing it.

But again. Which question is used depends largely on who it is that asks it. One brother hears of another brother who attends the revival meeting of another church and takes some part in the ex-rcises. He feels hurt about it and sends a query to the editor of the church paper,—"*Is it right* for a brother to attend the revival meeting of another church and encourage the work by assisting?" The brother who attends this meeting hears that there are objections brought against him and he writes a query to the editor, "*Is it wrong* for a brother to go to a revival meeting and, perhaps, lead in prayer, if called upon to do so?"

Do you know that exactly such cases happen? Now suppose both of these queries would come to [illegible] them caulate [illegible] answer: [illegible] outside [illegible] His firm[illegible] asked, which one would you say was the one who attended the meeting? The one that asked, *Is it right?* or the one that asked, *Is it wrong?* We think we have your decision? You say, the one who asks, *Is it wrong?* Why so? Because you see one as the accuser and the other as the defender. The one makes the accusation and he wants sanction. The other defends and he wants help.

But in such cases the form of the query does not determine the right or the wrong. It simply determines the position of the two parties wanting information. And the answer can be given from the one question as well as the other, or both. The difficulty in answering such queries is that the querists are always more or less biased in their own favor, and word the query and give the details in a way that will throw favor on their own side. It may even be true as stated, but all the facts are not given and a wrong inference may be drawn,—perhaps it was so intended.

Take, for instance, a case similar to the one we above named: A brother attends the services of another church, and, while there, is called upon to lead in a prayer. He responds—and how could any one object under proper circumstances? But another brother hears of this and is hurt. Instead of going to the brother, as he should do, if hurt, he writes the following query: "Is it right for a brother to attend the services of another church and take part in the services, thus bidding God-speed to a work that we do not believe to be in full harmony with the truth?" What would be the natural inference that we would draw from a query so worded? It would be that the brother

(Concluded on page 117.)

Notice for [illegible] p. 121

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE MINISTER'S DAUGHTER.

BY JOHN GREENLEAF WHITTIER.

In the minister's morning sermon
He had told of the primal fall,
And how henceforth the wrath of God
Rested on each and all.

And how of his will and pleasure,
All souls save a chosen few,
Were doomed to the quenchless burning
And held in the way thereto.

Yet never by faith's unreason
A saintlier soul was tried,
And never the harsh old lesson
A tenderer heart belied.

And after the painful service
On that pleasant Sabbath day,
He walked with his little daughter
Tho' the apple bloom of May.

Sweet in the fresh, green meadows
Sparrow and blackbird sung;
Above him their tinted petals
The blossoming orchard hung.

Around on the wonderful glory
The minister looked and smiled,
"How good is the Lord who gave us
These gifts from his hand, my child!

"Behold in the bloom of apples
And the violets in the sward,
A hint of the old lost beauty
Of the garden of the Lord!"

Then up spake the little maiden,
Treading on snow and pink:
"Oh, father! these pretty blossoms
Are very wicked I think

There never had been a fall,
And if never a tree had blossomed,
God would have loved us all."

"Hush, child!" the father answered,
"By his decree men fell;
His ways are in clouds and darkness,
But he doeth all things well.

"And whether by his ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love him still."

"Oh, I fear him," said the daughter,
"And try to love him, too;
But I wish he was good and gentle,
Kind and loving like you."

The minister groaned in spirit
As the tremulous lips of pain
And wide, wet eyes uplifted
Questioned his own in vain.

Bowing his head, he pondered
The words of the little one;
Had he erred his life-long teaching?
Had he wrong to his Master done?

To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

And lo! from the bloom and greenness,
From the tender skies above,
And the face of his little daughter,
He read a lesson of love.

No more as the cloudy terror
Of Sinai's mount of law,
But as Christ in Syrian lilies
The vision of God he saw.

And as when, in the clefts of Horeb,
Of old was his presence known,
The dread, ineffable glory
Was infinite goodness alone.

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the gospel of hatred
Burned on his lips again.

And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts, as flint aforetime,
Grew soft in his warmth and light.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

SECRET SOCIETIES.

BY I. J. ROSENBERGER.

In Four Parts.—Part One.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?"—2 Cor. 6: 14.

The church of the Brethren as early as 1804, placed herself on record as being opposed to secret societies; and she has frequently repeated that record since. At that early date, seceding members of secret societies had made little or no expositions of secret and oath-bound societies. The great evil of secret fraternities, was then not so well known; their baneful tendency was not so fully developed then as now. Secret Societies, of late years, have been so rapidly multiplying, and their developments of evil so manifest, that communities and churches have become aroused to the real magnitude of this growing and threatening evil. The result is, that there are now many anti-secret conventions being held. There are also lecturers in the field, and books, tracts and periodicals are being widely circulated, exposing these orders. In fact there is a general reform movement.

The idea of a select company of men banding together and taking hazardous pledges, by oath or [illegible] unknown obligation to "ever conceal and not reveal" the workings of their order under a severe penalty, is, at sight, revolting to reason. The scene of their weekly meetings always held after night, in an upper chamber, behind guarded doors, is certainly an appearance of evil, if it is not the evil itself. May it not be said of these men, "They love darkness rather than light, because their deeds are evil?" If secret societies were unknown, and would suddenly organize as they are now organizing all over the land, they would receive prompt censure from all good citizens. There is no need of joining a secret society with a secret meeting, held in darkened, upper chambers, to do good in a community, to lend a helping hand to the needy. Meetings held for good are generally held in halls on the lower floor, with the motto above the door, "All are welcome." In the Gospel we are "thoroughly well furnished unto all good work;" and the Gospel makes no provision for secret orders; hence, secret orders are useless, as relates to the needs of mankind. We therefore brand them as evil works of Satan. The following are our reasons for so doing:

I. Secret Societies mar the Happiness of the Home.

(*a*) The constant protracted absence of the husband from the home circle in his attendance at the lodge, is a great hinderance to the peace and love of home. How much happier would home be if the family, during the long evenings, were cheered by the presence of the head of the family! The lodge and saloon are two baneful influences that wean men from, and destroy their love for, home. The former, I fear, darkens the greater number of homes.

(*b*) In joining these fraternities the husband receives information that he dare not tell his good wife. He attends meetings to which he dare not take the sweet inmates of his home. How can such sing "Home, home, sweet home?" Prof. O. S. Fowler says, "No man should go where his wife is not admitted."

(*c*) The amount of money constantly paid out, the time and service rendered, with so little good in return, is another source of dissatisfaction in the homes of the patrons of secrecy. Society is not thereby improved. No reforms, and no conversions to Christianity result therefrom. All the visible good is on the selfish side of contract.

The regalia, exhibited by secret societies, when on dress parade, are a vain and useless expense. They are not worn for benefit, but for pride and display, which is a violation of the Gospel, and therefore wicked. While many of these men are making a display with their costly adornments, some of their families lack the common comforts of life.

The benefit claimed for this constant outlay is, that their sick receive a stipulated amount each day of their sickness, and that they have some one to care for them each night while sick. As to the first, it is buying something,—paying in advance for something that may never be needed,—hence it is not wise; it lacks business principles and, if followed, would lead to bankruptcy. As to the second, to conclude that our good neighbors, or brethren, will neglect us when we get sick, hence, to enter into a contract with a secret society for such service, is placing a very low estimate on our neighbors or brethren. Secrecy is a poor beneficiary,—a waste of both money and time. Only a small part of the receipts, received by the lodges, is returned as a relief fund. We have before us the Treasurer's report of the Grand Lodge of Odd Fellows of 1872. In that year less than one-third of the receipts was returned for the charitable needs of the society.

Continued on p. 10.

"AS I HAVE LOVED YOU."

BY C. H. BALSBAUGH.

To Brother Charles Staley, of Ragersville, Ohio:—

Your very touching letter of Nov. 7 is here. There is One who feels for you, and cares for you, and *His* "Love faileth not." See Heb. 4: 15; 1 Pet. 5: 7. He loves to the *end*. John 13: 1. God is not responsible for sin, but He is responsible for giving all moral beings the power of free choice between good and evil. The devil as such does not owe his being to God. His "first estate" was not only exalted, but in perfect harmony with God. The word "*kept*" in Jude 6, implies *volition*, and exonerates God from all participation in the genesis of sin.

But with the *results* of sin God has direct dealing. The principle that indissolubly binds cause and effect, is integral to the Divine Nature. God *cannot* allow sin without suffering. It is disciplinary and remedial, and when it meets the *right person*, it is expiatory to such unlimited extent as to be an atonement for "the sin of the whole world." "The Captain of our salvation" could never have been made "*perfect*" without it. Heb. 2: 10. The perfection of Jesus in this way has more to do with His office than His moral attainments simply as a man. He was God, and His manhood was moulded from inception all through His mortal career by Divinity immanent. Suffering *without* sin gave Him a transcendent relation to Law from the manger to the cross, and at the same time brought Him into perfect sympathy with those he came to redeem.

You are in the furnace, and it is a hot one. But Christ was there before you; and millions are sharing it with you now. That you do not get

the sympathy you crave, is an old, old story. Who *can* get out of shallow, contracted, barren human nature all our spiritual wants and physical agonies call for? It is the office of the Godman Mediator to supply *all* our needs according to His infinite capabilities. Philpp. 4: 19.

Hear what He says to *you*, yes, to YOU as certainly and directly as if you were the only sufferer in the world: "I *will* NEVER LEAVE *thee, nor* FORSAKE *thee.*" Heb. 13: 5. If you can, by faith, make a personal appropriation of this truth, you will make your soul ring all the time with the upper world harmonies of 2 Cor. 12: 9, 10.

You are indeed to be pitied; and those who love others as Christ loves us all, *do* sympathize with you. "A cripple, unable to move about save on hands and feet; and money all gone through misfortune." There was a time in my history that I could not even crawl in your fashion. Like the man at the Temple Gate that is called Beautiful I had to be carried whithersoever I wanted to go. Twenty years I used slate and pencil, although I was never deaf, as you have been informed.

This seven-fold heated crucible was the best college I ever entered. The curriculum of Calvary is a higher course than the classics of Yale and Cambridge, Oxford and Jena. You are going to school in the best and highest University in all the realms of God, and your teacher is no other than Emmanuel, God Incarnate. Learn to turn every breath and heart-beat into the prayer of Col. 1: 9, 10, 11, and 2 Cor. 4: 10, 11.

Let the "*nevertheless*" of Heb. 12: 11, be the very pivot of your soul in all your afflictions. When others look into your furnace may they behold the very image of the Beautiful Christ in your meek endurance of suffering, and the faith that sings and shouts Rom. 8: 34–39, even when the flames are hottest. *Believe*, BELIEVE, that God in Christ, and Christ in you, will [illegible] "more than conqueror," and give you a glorious fulfillment of Rom. 8: 18, and 2 Cor. 4: 17. Christ is surety for the poorest soul, and His bond is sealed with His own blood, and has all the security the eternal Jehovah can give it.

Do not perplex yourself about the mysteries of sin, and predestination, and providence: God will attend satisfactory to all that. *Only believe*, and let your faith be the counterpart of *His love*, and rest assured that *such* faith will be counted to you for righteousness, even the righteousness of Philpp. 3: 9.

Union Deposit, Pa.

BIOGRAPHICAL SKETCH OF ELD. S. S. MOHLER.

BY ENOCH EBY.

THE subject of this sketch was born near Covington, Ohio, to which place his parents, Samuel Mohler, and Catharine Mohler (*nee* Saylor), emigrated in an early day from Lancaster County, Pa. Here it was that Bro. S. S. Mohler, one of the large family, of whom eight are yet living, received his excellent, parental instruction and discipline, a characteristic very prominent in his father's family. His education was comparatively limited, but possessing rather extraordinary mental power, his development, intellectually, morally, and religiously, was the result of a close, practical adherence to what he conscientiously believed to be right.

He united with the Brethren church in his early manhood in the Covington congregation, where he was also elected to the ministry. He and his father were chosen at the same time, Nov. 5, 1858,—Bro. S. S. being then about twenty-six years of age. (The exact date was not furnished.)

He was married to Mary Ann Deeter, and continued to live in the same congregation for several years. After that he bought a farm in Darke County, Ohio, near Bradford Junction, in the Harris Creek congregation, where he was advanced to the second degree of the ministry.

In March, 1869, he emigrated to Missouri and bought a farm about twelve miles south of Warrensburgh, Johnson County, where he lived, till, in 1891, he moved to Warrensburgh, where he died Dec. 4, 1893, in the sixty-first year of his life.

Soon after his arrival in Johnson County, Mo., the Mineral Creek church was organized with eight members,—John Hershey as their elder, and S. S. Mohler in the second degree. In 1870 he was ordained to the eldership, and succeeded Eld. Hershey in the care of the church, which prospered, so that, in a few years, it numbered about one hundred members. To-day it still stands as a monument of good church government, and careful housekeeping, which he faithfully executed, aided by a good corps of officers. He labored until disease and death ended his work.

His financial success was also good, considering the amount of time spent in church work at home and abroad, so that a reasonable competence was left to his wife and family.

Seven sons and three daughters were given him, two of whom preceded him to the spirit world,—a son and daughter,—both married. He also had the inexpressible joy of seeing his children all in the church. One (Levi) is in the ministry, and two,—William and John,—are deacons. Paul, the youngest, was seventeen at his father's death. Bro. Mohler thus had one of the Scriptural qualifications of an elder, too often not found among us.

Bro. Mohler was an invalid four years prior to his death. Doubtless many of the readers of this sketch will remember his saintly visage at the General Conference at Pertle Springs, Mo., in 1890. This was the last opportunity he had to enjoy such a meeting with his brethren. The meeting being near by, favored him or he could not have been present then, as his disease, which ever baffled the best medical skill, was then preying upon his vitals. It took, however, three and one-half years until the work of the fell destroyer was completed. He experienced much physical suffering, principally by nervous prostration. This reduced him very much physically, and for several weeks, prior to his death, he was in a semi-unconscious condition. Up to this time his mental powers retained their usual activity to a remarkable degree, especially when conversing about the interests of the church. Any other subject he did not seem to relish.

His suffering was much, and real, not simply imaginary, as some supposed, and required more than an ordinary amount of patience to endure it with Christian fortitude. This he much desired and prayed for every time we visited him.

Facts now prove that he realized his condition, and did diagnose and describe his disease better than the physicians. He never entertained much hope of recovery, unless overruled by the will and power of God. He expressed but one desire to live, subject to the will of God. That was, to be more useful to the church with the experience he obtained in former years. Had our way been the Lord's way, he surely would have had at least fifteen years more added to his threescore, for that purpose, but we willingly submit and say, "Thy will be done," knowing it is better to depart and be with the Lord.

His body was entombed in the Mineral Creek cemetery, in the midst of a large concourse of sympathizing friends. He was the first of the ministers of that church to go to his reward during the twenty-four years of its organization. The funeral occasion was improved by Bro. C. M. Yearout, from Kansas, and the home brethren, from 2 Tim. 4: 7, 8. An aged elder present (now of the Old Order Brethren) with whom he labored much in former years, said, "We may say with one of old, 'A mighty man in Israel is fallen.'" Doubtless this was the sentiment of all who were intimately acquainted with him.

Our dear brother possessed rare mental powers and had great executive abilities. In any line of church work he had few equals in the Brotherhood. This was plainly evinced in the amount of work he was called upon to do. On church government he was a champion. Principle was his motto. He could readily discern spirits and understood human nature well; hence he was a successful peacemaker.

On hearing evidence, and after mature thought, his deductions were correct to a remarkable degree. His counsel, in the main, was safe; he manifested great strength and wisdom in the governmental department of general church work. He was very ready to seek counsel from other experienced elders, especially of his official colaborers.

He ever aimed to do church work so as to have the work stand investigation or criticism. He was most concerned about the "little foxes." He considered good housekeeping a much better assurance of prosperity in the church than simply good preaching.

A good method of procedure was of importance to him. He said, "Never go into anything until you know how you are going to get out." If his plans were once satisfactorily laid, he would not allow threats or misleading schemes, or anything else turn him easily from them. His firmness was not the result of undue confidence in his own ability, but from principle. His habit of consulting others, even his inferiors, but of experience, in order to get the best, plainly evinced that fact,—"in honor preferring others."

One prominent, characteristic peculiarity of his was, that if anything could not be done right, it was not done at all,—whether on the farm, in the garden, the church or anywhere.

In committee work he was quite successful, but sometimes made enemies because of his strict adherence to Gospel principles and church rule. While his strictness and good discipline in family and church, might be sometimes interpreted to mean rigor or tyranny, in a sense; he was, nevertheless, very kind and sympathetic, exercising much patience with the tempted and tried, especially with the poor.

In his preaching he at first labored with difficulty to present his thoughts (which, in the main, were deep) in such a manner as to be easily understood. This he largely overcame in after-life; but the feeling of embarrassment when he arose before a congregation, especially when his supposed superiors were present, he never overcame. His style was logical, eloquent, and sufficiently pathetic. It ran largely into the deeper philosophies of Christian work, experience, and attainments. On critical questions of theology, or church government, he was fearless and impartial, yet modest and unassuming. Truth was his weapon,—hit who it would.

In all my experience with him (which was considerable), I never noticed any inclination to compromise truth or principle in any department of church work. His experience in this was very extensive and prominent. Once he served as Moderator at the General Conference, and quite frequently he was a member of the Standing Committee.

Often he was chosen on committees at home and abroad; he helped to organize many churches, and had charge of a number until his place could be supplied. He did considerable mission work; classified the Minutes of General Conference in the present book form. He also wrote much for our church paper, etc. All of this enters into the sum total and make-up of his useful life. His career was so prominent as not to require a lengthy eulogy. We only desire to impress the minds of his brethren, and especially the dear bereft companion and children, to imitate his worthy example. May his mantle fall on some one, whose talent may yet be hid! While we may turn away in sadness, let us mournfully and slowly sing hymns 582 and 611, transposing the first word.

By request of the family, and prompted by the love and respect I have for our dear, departed brother, I have written this memoir, not with a desire to flatter, for every great and good man has his weaknesses and imperfections.

To the above I will add the sentiment of two prominent brethren in their own language, who were more intimately acquainted with Bro. Mohler than I was.

A TRIBUTE BY A. HUTCHISON.

Some prominent traits were peculiar to the life and work of Eld. S. S. Mohler, deceased. He, like all other men, possessed peculiarities which were strictly his own:

1. He could not accept any dogma or theory from another as being worthy of his attention, or that he must endorse, unless it was well-sustained by proof.

2. He was slow to accept any new theory, but when his mind was once made up to embrace anything, it was hard for him to let it go, or give it up. He was a man of strong convictions. This was nowhere more noticeable than in his church work, of which he had much to do. He was ever on the outlook for the best interests of the church at large, and was sometimes censured for his strict adherence to careful discipline in looking after the welfare of the general Brotherhood.

3. In his public ministry he was not forward but, to the contrary, diffident at times, as some of us thought, almost to a fault. Of his ability as a minister, in word and doctrine, and also in church work, it is not necessary to further particularize. These are too well known to require special notice here. Socially he was a very genial companion, after forming an acquaintance with him. As to being unsociable, this was true only when his mind was cumbered about the work of the church. The Lord's work must have his first attention. Being personally acquainted with him for a number of years, I learned to know something of his peculiarities. He was ever free to admit that he made his mistakes. I often wonder who could do the amount and character of church work that he was called upon to do, without crossing the path of some one who would censure. Eternity alone will tell what he has felt and wrought for the church.

A TRIBUTE BY S. B. SHIRKEY.

In all the work in which I was associated with Bro. Mohler, he manifested strong qualities:

1. He always met every case straight forward and honest. He sometimes gave more liberty than we would think was justifiable.

2. He had the natural tact of mind to discover every crook or discrepancy, if any.

3. He manifested far more patience than any of us will ever be able to command.

He always worked in harmony with, and for the welfare of the church, and, if demanded, he would picture and show men their ugliness, no matter how great they were.

In Bro. S. S. Mohler the church lost an extraordinarily strong man and counselor. I only wish I could command language to fully give his characteristics.

TRINE IMMERSION.

BY CHAS. M. YEAROUT.

The following is gleaned from "Baptism in History in the East and West," by J. C. Long, D. D., Professor of Church History in Crozier Theological Seminary. He is a Baptist. He gives a full account of Gregory the Great, changing trine immersion to a single immersion, and his reasons for so doing:

"Dean Milman dates the history of Latin, or Western Christianity, from the Pontificate of Gregory the Great. It was in his time that the Western church entered upon her career of power. He modified and developed her ritual, created her music, and, himself a monk, originated that system of missionary operations which utilized the powers of monasticism, and converted a great part of Europe to Christianity. He was the ruling spirit of his age, and in all ecclesiastical matters his advice or command was final. In reference to baptism, his letter to Leander, a Spanish bishop, became the law of the church. Before his time (I translate from a note by the editor of his collected works) trine immersion was supposed to be necessary and of divine institution, but because certain Spanish Arians used the threefold immersion to signify that there are three divine natures, as well as three divine Persons, Gregory taught that the Roman Catholics of Spain might use a single immersion. He says:

"'We in Israel, by our trine immersion, signify the sacrament of the three days' burial, and the drawing of the infant three times out of the water represents the resurrection of a three days' death; but if any should think proper, out of respect to the Holy Trinity, to immerse a person once in the water, there is no reason why he should not do so; for as there is one substance in three substances, it makes no difference whether in baptism we immerse the infant three times or once; the trine immersion typifies the trinity of the persons; the single immersion, the divine unity.'* 'The effect of Gregory's advice was not to change the general practice of trine immersion, but only to legalize, where it might seem proper, a single immersion: 'This letter is quoted by many subsequent writers, and five hundred years after it was written it takes place among the church canons as collected by Gratian.'† 'Alcuin, the great schoolmaster, insists in opposition to Gregory the Great, that a single immersion is not allowable.' ‡

"Dean Milman dates the history of Latin, or Western, Christianity, from the Pontificate of Gregory the Great. (See Book III, chapter VII, 'History of Latin Christianity,' for sketch of Gregory and his relation to the church.)"

Therdulf of Orleans, a contemporary of Leidrad, breaks out in the language of ecstasy: "O glorious and admirable sacrament, which changes us from sons of wrath to sons of God, from old to new, from foul to clean, in which we are regenerated and purified, and imitate the example of Christ." He here quotes Rom. 6: 3, and continues: "Then we die to sin when we renounce the devil and all his works; we are buried with Christ when invoking the Holy Trinity, and being immersed three times in the baptismal font, we go down, as it were, into a grave; we rise with Christ when, having put off our sins, we come up out of the font, as out of a grave." * Walafrid Strabo says: "Although the Spaniards decided on a single immersion . . . yet the older custom [trine immersion] prevailed." An English council, held at Celichyth in 816, forbids pouring and enjoins immersion. This is done in the eleventh canon of that council as follows:

"Also let the priests know that when they administer holy baptism they are not to pour the holy water on the heads of the infants, but let them be immersed in the baptistery, as the Son of God in his own case furnished an example to every believer when he was three times immersed in the waves of the Jordan. It is therefore necessary that this order should be preserved and kept." † In our investigations we have everywhere met with trine immersion. The eastern church now practices it; the Western church practiced it for hundreds of years. The testimony of the church, then, is in favor of trine immersion.

"Trine immersion is very ancient. It was apparently universal in the days of Augustine and earlier. Tertullian is, I believe, the earliest writer who mentions it. In the twenty-sixth chapter of his treatise against Praxeas, he speaks of it as if it were a thoroughly established custom, and bases it on the command of the Lord."

The above shows how unitedly and unanimously the practice of the church, in the earlier periods of Christendom, has conformed to the great commission, given by the Lord Jesus Christ. "Go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

Westphalia, Kans.

* Patrologia Latina, J. P. Migne, Vol. 77, Col. 498.
† Pat. Lat., Vol. 187, Col. 182.
‡ Pat. Lat., Vol. 100, Cols. 289, 290.

* Pat. Lat, Vol. CV., Col. 231.
† Harduin's con, Col. Max, Vol. IV., Cols., 1223-4.

FOR WHAT ARE WE SAVED?

BY J. H. CLAPPER.

For the Glory of God.—Perhaps the most important of God's purposes in saving us, is for his eternal glory. In the beautiful words of Paul, in the first chapter of Ephesians we have this language: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

We can easily understand why we should desire God, but that he should choose us and take so much care in saving us, is more difficult for us to comprehend. How this shows his infinite love and goodness! Though the Creator of the universe, he yet takes pleasure in the poor praise and worship of the creature man. He takes delight in his people even now, as his Word so often testifies, "The Lord taketh pleasure in them that fear him, in those that hope in his mercy."

But he is looking forward to the time when this poor, lisping tongue shall be loosed from the bondage of mortality, when it shall sing a song of praise the angels cannot know, and which shall be his delight through endless ages. Then it is that Christ shall be "satisfied," as he will listen to the mighty chorus of praise that shall ascend from the unnumbered hosts of the redeemed. Oh, may we be so unspeakably happy as to be among those to whom he shall say, "These are

terms to ministers furnished upon

they who washed their robes and made them white in the blood of the Lamb."

To Enjoy God's Blessings Forever.—Through his great love and mercy God has saved us that we may enjoy forever the infinite blessings which he deigns to bestow upon us. Paul tells us, "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved): and hath raised us up together and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ."

In his beautiful petitions for the church Christ prays that "the eyes of your understanding be enlightened; that ye may know what is the hope of his calling and the riches of the glory of his inheritance in the saints." We should constantly draw joy and encouragement from the fact that we are "made meet to be partakers of the inheritance of the saints in light,' forever to enjoy that "far more exceeding and eternal weight of glory" that is promised to those who hold out faithful unto their life's end.

That we May Save Others.—Though the purposes of our salvation, which we have considered, are the most important from the stand-point of eternity, yet there is another which has a very great bearing upon the present,—*our duty to those around us.* God does not propose to save us and have us simply fold our arms and hands and wait for the kingdom; nor even to be so much engrossed in our own efforts to overcome, that we should not be concerned about others, who are still in the darkness of sin. God uses means to carry forward his work, and it is his purpose that those who are in a saved condition shall serve to lead others into the light. "Greater love hath no man than to lay down his life for his friends." "The Spirit and the Bride say, Come! and let him that heareth say, Come." Salvation creates such a love and such a spirit of benevolence in our hearts that, with the mind of our Master, we feel we could give our lives for the good of others. Hence every one who has taken up the cross, is a disciple, and becomes a missionary as naturally as love seeks to bless its object. Our own comfort and welfare should be classed as a secondary matter, and our mind should be, to long for God to fit us to be more and more a blessing to those around us,—"sanctified, and meet for the Master's use."

Several significant figures are used in the Scriptures to indicate the character of the Christian and those around him. We are to be as a light, that gives comfort and guidance to others, and we are to let the light of our salvation shine out in good works that others may be led to glorify God through us. This "water of life," which we drink,—God's Holy Spirit,—is to be in us, not a pool, but a well or spring of water, flowing out in constant streams of blessings.

For What are we Saved?—We are to be "living epistles, known and read of all men," thus exhibiting to the world around us in the most practical, impressive manner, the Gospel of God's dear Son. Again we are a branch of the Great Vine, and must bring forth fruit or be severed from the vine and be destroyed. "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." Though, in the strictest sense, God has "committed the word of reconciliation" unto those who preach the Gospel, yet, in the sphere in which we move, and according to our opportunity, we all are to be "*ambassadors* for Christ,"—workers together with God by witnessing for Christ and for the truth, endeavoring to bring others to a knowledge of God's love and pardon. Are we doing all we can in this direction? If so, we are doing our duty; if not, it is time lost. "He lives long who lives well, and time misspent is not lived, but lost."

Are we fulfilling this part of God's purpose in saving us? Let us remember that in so doing we are most rapidly preparing ourselves for the fullest enjoyment of what God has in store for us, and increasing our capacity for praising him and our Savior through the endless ages of eternity.

BENDING THE TWIG.

BY C. E. ARNOLD.

What will be the future of the German Baptist Brethren church? To our older brethren this is a question which causes much anxiety. We believe our church represents the purest form of Christianity extant. This being true, our mission is a great one. We are now in a stage of healthy growth. Every year witnesses many added unto us. And we are certainly growing in another important sense. I refer to our Sunday schools, the growth of the missionary spirit among us, and the desire for a fuller knowledge of the Scriptures and for more spirituality in our lives. I regard the growing interest in our church literature as a very healthy indication.

Other signs of progress could be enumerated, but these are sufficient to remind us that we are certainly getting some good new features into our church and its workings. And what a glorious church we shall have in the future if, in getting these good new features, we hold on steadfastly to all the good old features as well!

How, then, shall this most desirable end be accomplished? What can we do and what shall we [illegible] for the church's sake, coming generation? Let Solomon, the wise man, [illegible] meetings we were obliged to divide up a child in the way he should go, and when he is old he will not depart from it." The child is father to the man. As the twig is bent, so is the tree inclined.

A large and strong factor of the church of the coming generation will, of course, come from the families of those who are now Brethren. This is especially true of the future officials. This places our fathers and mothers in Israel in a relation to the church of the future which affords a fortunate opportunity and, at the same time, involves a solemn responsibility.

Are there any good features which you would not have lost to the church of the future? Teach them now to the children. Are there any reforms which you would have more fully introduced in the church of the future? Teach them now to the children.

Let us make a few applications by way of illustration. Our church has taken an advanced position on the tobacco question. She works largely with those just coming into official position—the children, so to speak. The result will be that in a few years we shall have no ministers using tobacco.

If we possess, as we believe, the purest form of Christianity now in the world, we should be the most zealous and most self-sacrificing missionary people of all Christendom. This requires consecrated workers and means To get the workers is easier than to get the means. Almost any one of the popular churches outdoes us in the matter of giving. We cannot permit this. Our people need to be educated to give more liberally of their means to the Lord's cause. How can this be done? Let the children be trained up to give. This can be accomplished largely through the Sunday school. If the children are taught to give *regularly* their pennies now, after a while they will give *regularly* their dollars. No doubt about that. Whatever good habits and principles are trained into the characters of children now will show themselves in much enlarged proportions not many years hence. As the twig is bent so the tree is inclined; but the tree is much larger and stronger than the twig.

This principle admits of a broad application, covering all our distinctive features as a church, and every other good work which should characterize the people of God. We would not restrict this early training to the home circle, but the church should avail herself of this principle as one of her strongholds and high towers. What makes the Catholics so confident that they can instill the principles of Catholicism into a child almost everlastingly in a few years? Can we not be quite as successful as they with more truth in our favor? With the combined influences of the home and the church, we can. Solomon's principle of training children will certainly apply in the church in the training of spiritual babes.

In many congregations where revival meetings are conducted, the preaching done is emotional rather than doctrinal. If this kind of preaching be accompanied with good singing, many, especially young people, are brought into the church without being fully indoctrinated. What is then needed is another series of doctrinal sermons for the especial benefit of these young converts. Nor should that be the end. It is feared that in some cases too little effort is made to indoctrinate thoroughly our young members. Here the church loses her great opportunity. Without some definite plan or method this matter is likely to continue to be neglected. Our system of miscellaneous preaching does not supply the need. For example, I have never heard a sermon on anointing.

In a large congregation in the East, composed largely of young members, some one of our distinctive features is explained by a competent ministering brother in a brief talk given in connection with the regular church council. Thus each doctrinal point and distinctive feature comes up in turn. Bible terms of a week or so are arranged to supply this need in other places.

Whatever may be the means used, the principle of training up, catechising, thoroughly indoctrinating the young in the way they should go is one of far-reaching importance to the church.

McPherson, Kans.

IS IT RIGHT OR IS IT WRONG?

(*Concluded from First Page*)

referred to, not only attended this service, but assisted in the work of the service. You at once see that a wrong inference would readily be drawn from it.

But should the accused party write a query for information, do you think he would word it in this way? We give this example to show how easy it is to put a wrong face on even that which is true as far as it goes; also to show the danger of misleading through a prejudiced mind. This danger pertains to all of our statements when our actions are brought into question or we question the actions of others. We tell all the truths that are favorable to our side and withhold the truths that would be against us, or in favor of the other party.

Because of the manner in which these affirmations and negatives are made, many misunderstandings and troubles have arisen. And in giving them it behooves us to be careful that we give the whole truth and a fair presentation of the facts. To do otherwise is both wrong and dishonest, and no good can come from it.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALEN B. ROYER, Secretary,	Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio
S. BOOK, Secretary and Treasurer,	Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOOK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"IN the education of children love is first to be installed, and out of love obedience is to be educated."

"WERE God to send an angel to look for a king among men, he would look for the man who could control himself."

IT is by prayer that we are enabled to peer through the misty clouds of earth into the gold-paved portals of heaven.

TALK hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

A STEPPING stone is closely connected with the church, but it becomes a stumbling-block when removed but a short distance.

HORACE GREELEY was once asked whether a man or a woman was superior. He said that depended on who the man or woman was.

"DR. BRAND in the *Advance* says, 'The theater never had a larger per cent. of Christian attendants than to-day, and it was never more corrupt.' And the various denominations were never more lax in administration of discipline."

TEMPERANCE is a part of the Christian religion. The Bible teaches that the body is the temple for the indwelling of the Holy Spirit and that God will destroy him that defiles it, and surely there is no destruction more hopeless and mournful than that visited upon the soul and body of a drunkard.

THE government "canteens" are making havoc among the new Indian soldiers. One of their captains, himself a drinking man, says he finds it hard to explain to them how it is that the government allows the beer sold to them and then punishes them for the resulting disorderly conduct.

BENEVOLENT societies are suffering on every hand from the depression of business. The Church Missionary Society of England is $175,000 behind in its receipts, and similiar statements are made with regard to other foreign and home mission societies. We hope that this may not be the experience of our missionary enterprise.

THE ANGELS.

BY W. EDWIN PRIEST.

DID we but know it, the angels,
Still singing their ceaseless songs,
With which all symphony mingles
All grandeur of thought belongs,
Have paved their way earthward with music,
Have strewn it with fragrant flowers,
Descending celestial mosaic,
From heavenly worlds into ours.

Filling the stillness of evening,
With calm from a finished day,
Whispering peace to the weary,
And stealing sorrow away.
In silence, the beat of their pinions,
The touch of their viewless palms,
Comes gracious with influence holy,
In breath of infinite psalms.

Tell me the world is not better,
That God has forgotten our race;
That he, our gracious All Father,
In anger is hiding his face!
Not while the bloom of the springtide,
While smiles of glad earth appear;
Not while sweet love of the human,
Still whispers that God is here.

Joy to the world and its millions;
To men comes peace and good-will,
The angels are all about us,
We walk in an Eden still.
Give glory to God in the highest,
Give thanks to his name above,
Who has set to celestial music,
The glad new name of love.

OUR MISSION.

BY SUE DILLMAN.

BY our mission we mean our duty, our purpose in life. We all have certain duties in life, which each of us is especially fitted to perform. Just as each one of the di[illegible] nourishment, water represents the resurrection [illegible] to supply the different wants of the body, and all combine to promote the health and welfare of our bodies, so, we believe, God has especially fitted every human being to perform a certain mission which will eternally not only promote his own welfare, but also the welfare of those about him.

Just as certain kinds of nourishment can be, and are, ofttimes, put to ill-use and thereby abuse and injure the very organs which they were intended and fitted to nourish; so we, ofttimes, fail to discover our mission or duty for which God has fitted us, and so put our talents to an ill-use, thereby endangering and injuring our own eternal welfare, as well as, by our influence, injuring the welfare of those with whom we associate.

How important it is, then, that we study our talents, and do our best to find out our mission in life, and, having found it, labor diligently, patiently and earnestly to perform it. Yes; study earnestly and prayerfully,—

"How to begin, how to accomplish best,
His end of being on earth, and *mission* high."

We should so live and perform our mission in life, and have such an earnest, reverent spirit (having the glory of our Maker at heart, and not our own fame and the praise of our fellow-men), that eternity may be one glorious morning, with the sun ever climbing higher and higher,—one blessed springtime and yet richer summer; every plant in full flower, but every flower the bud of a lovelier one.

TWO CARDS IN ONE.

BY JOHN CALVIN BRIGHT.

IN No 5 the editor requested the opinion of "a few hundred of our readers" on the articles under the head of "Primitive Christianity," that appear in the GOSPEL MESSENGER.

I feel it a duty and a privilege to bear a hearty testimony to their merit. I thank God that he has given so many able scribes to the Brotherhood, who have "rightly divided the Word of Truth" on these well-chosen and essential topics. They have not failed to interest, instruct, and convince all the "live" readers of the MESSENGER. They have made the last volume of the GOSPEL MESSENGER more valuable and interesting than any former volume of literature published by the Brotherhood. This is said without any disrespect or discount to any of them. I ask: "Would it not be wise and prudent to publish them in a volume and the proceeds given to the Missionary and Tract Work?"

We think the question about receiving children into the church, has been well answered by brethren Trout and Longanecker. Let them come in when they feel the need of a Savior and understand their duty. Bid them God-speed! I would not have any child undergo the experience I did, if I could hinder it. I felt convicted in my tenth year, but as there were no young members of tender age in the Bear Creek church, Ohio, thirty years ago, I was afraid to come. For four long years I hesitated, prayed, resolved, procrastinated, until one Sunday there came a young brother from an adjoining church. As he was no larger than I was, I took courage and came at the next meeting. I remember with pleasure the encouragement I received. My father hung his hoe on the fence, and went to tell mother, and the elder, and the whole church went through the rainstorm to the water to welcome the boy into the church. May God bless Zion and may Zion glorify God!

TREASURED TEARS.

TEAR-BOTTLES, or earthen bottles in which tears might be preserved, seem to have been in common use in Bible times. Recent excavations at Nazareth have brought to light a number of these bottles, which are presumed to be 2,300 years old. Speaking of this ancient custom of preserving tears the *Christian Herald* says:

"In some districts of the Tyrol a quaint custom prevails which is singularly like the ancient Oriental custom of collecting the tears of mourners in bottles and preserving them, to which allusion is made in Psalms 56: 8, where David prays, 'Put thou my tears into thy bottle.' A traveller, who has spent some months among the peasantry in that lovely district between Austria and Italy, says that when a Tyrolean girl is about to be married and before she leaves her home to go to church, her mother hands her a handkerchief, which is called a tear-kerchief.

"It is always made of newly-spun linen, and has never been used. It is with this kerchief that she dries her tears when she leaves her father's house, and while she stands at the altar. After the marriage is over, and the bride has gone with her husband to their new home, she folds up the kerchief and places it unwashed in her linen-closet, where it remains untouched. The tear-kerchief has only performed half its mission. Children are born, grow up, marry and move away from the old home. Each daughter receives from the mother a new tear-kerchief.

"Her own kerchief still remains where it was placed, in the linen-closet, on the day of the marriage. Generations come and go. The young, rosy bride has become a wrinkled old lady. She may have survived her husband and all her children. All her friends may have died off, and still that last present which she received from her mother has not fulfilled its object. But it comes at last. At last the weary eyes close for a long, long sleep, and the tired, wrinkled hands are folded over the pulseless heart. Then the tear-ker-

chief is put to the use for which it has been saved all those years. It is taken from its place and spread over the placid features of the dead before being laid away in the tomb."

FROM THE FIELD

"Go, work in my vineyard."

From La Porte, Ind.

YESTERDAY, Feb. 5, our little band took on fresh encouragement, and was made to rejoice at receiving three brethren by confession and baptism, at Waterford, this congregation. One of the above is a deaf mute, making three of that unfortunate class which are now members of the church here, two having united with us last fall. There is quite a neighborhood of mutes, and their relatives, in that locality, who are generally well educated and intelligent. Many of them are now searching for the "old paths," to walk therein, and may the Father's Good Spirit be permitted to guide them aright! The examination before baptism yesterday was held publicly, where was gathered quite a company of neighbors and friends, with a number of our brethren and sisters. It was very impressive to see the interest taken by the mutes in the explanation of those Gospel principles that constitute the peculiarities of our faith.

The whole was interpreted, as the speaker proceeded. The interpretation was in that silent but expressive language that spoke to their understanding through the eye instead of the ear. It seemed however, to be fully understood. It was a day that will not soon be forgotten by the writer, and I think all present felt that it was good to be there.

May the Lord continue to add to his church such as shall be saved," is my sincere prayer. Amen. THURSTON MILLER.

Notes by the Way.

THE meetings at the Palestine church, Ohio, closed last night with a full house and the best of interest. The attendance was very good during the entire meeting. It was the first series of meetings we ever enjoyed with this church, and it was a very pleasant one. The church seems to be moving along in peace and love During the seventeen days we were with them, we did not notice anything to hinder the meetings. All seemed interested in doing their own work. Six precious souls were baptized into Christ. We trust they may be faithful until death, so that they can wear the crown. We had two applicants last night,—to be received into the church next Sunday.

We left this church at an early hour this morning, for Green Springs, Ohio, where we are now penning these lines. We shall preach here tonight. I was permitted to pass by my home today, but had no time to stop. I am not very well at this writing, but still willing to do what I can.

HENRY FRANTZ.

Forgy, Ohio, Feb. 5.

From Waynesborough, Pa.

WE recently closed one of the most interesting series of meetings ever held in Waynesborough (Antietam church). The preaching was done by Bro. Jos. A. Long, of York, Pa. He came to us Jan. 15, and preached for us each evening until Jan. 31. He preached faithfully and his labors were crowned with the blessings of God, in the conversion of many dear, precious souls. His labors were appreciated by all. Many of other denominations came to hear him, and were pleased. The house being too small, many had to go away. The best of order prevailed all the time. Though the house was crowded, yet he had the very best of attention. We had excellent singing and the church was alive to the occasion. Our brother stood manfully in defense of the truth and did not shrink from holding forth God's Word in all its peculiar and plain principles, which are held so dear to God's people. Our dear brethren and sisters were built up and made to rejoice, and as a result of his labors fourteen dear souls were baptized Jan. 28 into the faith of Jesus Christ, to walk in newness of life. All are young people, though some are married. Husband and wife went hand in hand into the spiritual walks of life.

Jan. 31 six more stepped down into the liquid stream to covenant with their Blessed Lord to be planted in the Christian church by holy baptism. That evening was the last meeting, but six more came out and said we want to go with God's people and on the Lord's side. Then we all gave our dear brother farewell and he, like Philip, was taken away to other fields of labor.

Feb 4 ten more made that good profession and submitted to the teachings of their Blessed Master and were baptized as Jesus was and confessed Christ before a sinful world.

Feb. 11 several more will be baptized. Thus God has blessed the labors of our dear brother abundantly. It was a little as it was at Samaria at the preaching of Philip,—much joy and rejoicing amongst God's people! Oh, what joy there must have been in heaven among the angels! Now, may all the praise be given to him to whom all praise belongs! Amen. J. F. OLLER.

Feb. 6.

From Salem, Oregon.

BY request of the Brethren at Fruitland, five miles east of Salem, I began a series of meetings on the evening of Jan. 7, and closed Jan. 28. In the midst of the meetings we were obliged to discontinue for one week on account of the constant rains. We had seventeen meetings, during which seventeen young people came forward to give their hearts to the Lord. Such a scene as this was something unusual for us to witness in the far west, but we hope that the good work will go on and that each one will feel individually concerned in serving the Master. I preached on baptism the night before the ordinance was administered, both as to design and mode, and many are searching to see if these things are true. Only fifteen were immediately baptized, as two wished a little time to consider. Several more, we believe, are seriously counting the cost. We are making arrangements for a weekly prayer meeting, when there, as well as all others, may be put to work.

I am teaching in the Oregon State School for Deaf Mutes, and am kept very busy in filling appointments and attending to my school duties. I conduct a Sunday school each Sunday at 3 P. M., at the school, in the mute language, and enjoy the work extremely well. These unfortunate youths are as a rule very bright, and religiously inclined. They are all looking forward to the time when the deaf ear shall be unstopped. We are often puzzled to know why those with *all* the organs of a nose, in many instances, should be less concerned about the future than the deaf or the blind, but "there's none so deaf as those that *won't* hear and none so blind as those that *won't* see."

I noticed an inquiry sometime ago in the MESSENGER whether any of our ministers could speak the sign language. I will just say to those deaf brethren and sisters in the East that I would gladly hold services for them in the sign language, did not distance intervene. Perhaps I will sometime have the opportunity of meeting with you. We have two mute members and we find them very zealous in the good cause.

We are holding meetings in Salem, and we find quite a number interested in our faith and practice. I hope we can secure the assistance of General Mission Board to establish a church in Salem. "Come over into Macedonia and help us."

JOS. B. EARLY.

Salem, Oregon, Jan. 30

Notice to the Churches of the Northwestern District of Kansas and Northern Colorado.

VARIOUS churches in our District desired a change to be made in the place of holding our District Meeting for 1894 from the St. Vrain church, Colo., to some more central point in the District, as, on account of the destitution in the West, churches are not able to represent by delegates. We wrote to the St. Vrain church relative to the matter, but they did not favor a change, and therefore the District Meeting will be held in the St. Vrain church, at such specified time as said church will publish shortly.

B. B. WHITMER, Sec.

From Nappanee, Ind.

THE Bible Term, now open at Nappanee, Ind., has become very interesting. Bro. E. S. Young, from Mt. Morris, Ill., is conducting the school. Bro. D. L. Miller and wife are also present. The Bible Talks seem very interesting, so much so that the house some nights is packed. There are two meetings in progress by other denominations in town, and yet the Brethren's church is crowded to its utmost. Bro. Daniel Forney, from Northern Illinois is with us; also Bro. Wm. R. Miller, from Chicago. A goodly number of ministers are present from Northern Indiana, and quite a few young brethren and sisters, all anxious to take a course in Bible study.

Such schools are a benefit to ministers and Sunday school workers. How much easier the ministers and Sabbath school teachers can prepare themselves for their work now than years ago! It is to be hoped that much good may result from such instruction. When put to the test we only realize how little we *know* and how much more we can *learn* from God's Sacred Book. These Bible schools and talks are calculated to strengthen one's faith and, like Paul, we may "thank God and take courage." J. H. MILLER.

Nappanee, Ind, Feb. 4

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

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Mount Morris, Ill, . . February 20, 1894

SIX additions are reported at the Lower Paxton church, near Harrisburg, Pa.

LAST Sunday, the 13th, two were baptized at Salem, two miles south of the Mount.

EIGHT souls were gathered into the Indian Creek church, Pa., during a series of meetings which closed Feb. 4.

AT a series of meetings, held recently in the Macedonia church, Ill., four souls were added to the church by baptism.

BRO. H. E. LIGHT closed a series of meetings at the Pleasant Hill church, Macoupin Co, Ill., with eleven additions.

THE Brethren are now engaged in a series of meetings in the Chapel at this place. Eleven have made application for membership.

BRO HUTCHISON conducted a series of meetings in the Pleasant Valley church, Tenn, with good results. Twelve confessed Christ.

UNTIL Feb. 23 Bro. D. L. Miller may be addressed at Huntingdon, Pa. After that, and till March 10, he expects to be at New Enterprise.

BRO. I. BENNETT TROUT is engaged in a series of meetings at North Manchester, Ind. The attendance, we learn, is good and the interest excellent.

THE time set for the opening of the Annual Meeting, at Myersdale, Pa., is Tuesday, May 29. The Standing Committee will meet the Friday before.

AFTER closing his meeting at Virden, Ill., Bro H. E. Light went to Astoria, where he is now engaged in a series of meetings. From there he will go to the Woodland church.

BRO. I. J. ROSENBERGER closed his meeting with the brethren of Sugar Creek, Allen Co., Ohio, with eleven additions. Feb. 8, he commenced a meeting with the Brethren near DeGraff, Ohio.

BRO. HENRY FRANTZ closed a series of meetings at the Palestine church, Ohio, with six additions by confession and baptism, and two applicants.

BRO JAS. H. LARKINS, of Beebe, Ark., is very grateful to our readers for the papers and tracts sent him for distribution among the Southern people.

BRO. WM. ROBINSON writes us that about forty-eight have united with the Germantown church, Va, during the last year. The congregation seems to be in a prosperous condition.

DURING a recent series of meetings at the Bethany church, W. Va., thirty-four applied for membership. Twenty-nine were baptized; three reclaimed and two are yet to receive baptism.

THIRTY TWO additions to the Father's children at the Union church, Floyd County, Va, are reported by Bro C. D. Hylton, who closed a series of meetings at that point Feb. 4. Among those baptized were the best citizens of the community, including two ex-members of the Legislature.

ONE of our brethren in the South writes us that last year the MESSENGER was sent as a donation to a family in his State, and that during the year the husband, wife and four children united with the church. He thinks that a good way to do missionary work.

WE regret the necessity of sending out the MESSENGER without trimming. Our folder is not in condition to do a good job of trimming, so we are omitting that part until we can get the defect remedied We trust our readers will have a little patience with us.

BRO. D. L MILLER reports very large congregations at Nappanee, Ind. Some evenings the house was so packed that he found it difficult to make his way from the door to the stand. The Bible Term was also well attended and interesting. Nearly one hundred students were enrolled.

A MINISTER may do much good outside of the pulpit, if he only watches for the opportunity. Recently a minister stayed all night at a brother's house, in Indiana, and by next morning there was an applicant for baptism in that house. No doubt there had been the word "spoken in season," and the Lord gave the blessing.

RECENTLY, at a union protracted meeting, held at Franklin Grove, Ill., a number united with the churches. Among them were four who would not be received unless baptized by trine immersion. The Presbyterian minister consented to perform the rite in that manner, and the four were immersed after the primitive style of baptizing.

SOME of the first editions of the Hymnal did not contain the rudiments of music now found in the later editions. We now have the rudiments printed on a sheet so it can be inserted in the book if desired. The sheet (four pages) will be sent for 50 cents per dozen. Some one in each congregation might order for those who desire the rudiments for their Hymnals.

IF you would like to know how the small sum of $2.60 was made to bring $23 87 into the Lord's treasury, read what the correspondent from the Monitor church, Kans, has to say in another column. Surely, if twenty-six dimes, given to twenty-six children, will yield so well during a dry season, what should we not expect from places where the store-houses are full to overflowing? We like the idea of commencing with the *children* in impressing missionary ideas. A church that does a good work among the children is bound to prosper.

LAST Monday this part of Illinois was visited by a very severe snow-storm. The storm extended from the Rocky Mountains to the Alleghanies, and caused much suffering, especially in the more destitute parts of the West.

CONCERNING the railroad arrangements for those who expect to attend the Annual Meeting, at Myersdale, Pa, next May, Bro. C. G. Lint says: "The railroad arrangements over the B. & O., system have all been made, and satisfactorily too, rate *one-half fare;* two stops, one each way, good for thirty days. Those coming from the West can secure tickets from here East at same rates good for thirty days."

THERE seems to be a great religious awakening in all parts of the country. Among the Brethren the ingathering of souls has been unusually encouraging. Many of our ministers are in the field, and are doing a good work. They are preaching the Word in great earnestness and simplicity, and are receiving responses indicating a deep, religious interest This is indeed gratifying, and it is to be hoped that the ingathering of souls may continue.

AFTER writing very encouragingly of the social meeting in the Clear Creek church, Huntingdon County, Ind., Bro. J. Z Long says: "I have today taken several numbers of the MESSENGER over to an aged brother and sister for them to read. They were glad to receive the paper. They are in limited circumstances and can not well pay for the paper, hence, we give them our paper to read, and we also give it to others who will read it. I feel that we ought to do all the good we can in the world, for when we have done all we can, we still will be unprofitable servants."

THE hard times are having their effect on mission funds in all parts of the country. People are in the habit of giving for the support of the Gospel only that which they can spare, and as they have but little surplus money, they now give but little. The M. E. church reports a shortage of over $100,000, while the receipts for the American Baptist Missionary Union for the last eight months fall short $93,000. The deficiency in the Presbyterian church receipts exceeds this by $5,000. It is to be hoped there will be no falling off of the means raised for work in our various fields. The Lord's work should not suffer.

THE two branches of the Mormon church are engaged in a great law-suit in the United States Circuit Court at Kansas City. "The suit is a contest between two factions of the Mormon church for the possession of the tract of ground in the City of Independence, familiarly known as Temple Lot. On this property the Mormons expect to some day erect a temple which shall be the most magnificent ever constructed by the hand of man. The suit has been on the dockets of the Federal Court for three years, and during that time both sides have been assiduously gathering testimony and taking depositions of Mormon elders and bishops all over the country. The mass of papers already accumulated in the case is simply enormous, and besides the testimony of innumerable elders and dignitaries of the church includes a complete history of the rise and progress of the Mormon faith, with copies of the Book of Mormon and the Book of Doctrines and Covenants. Before the case is finally settled the expenses will exceed many times the actual value of the property, but the lot being regarded as sacred property, the expense is not taken into consideration." So far as the temple is concerned, it is not needed. To build such a temple is idolatry.

terms to ministers furnished upon

BRETHREN ANTHONY SANGER of Iowa, and W. F. Sines, of Garrett County, Md., have been spending some time among the Brethren in Putnam County, Fla. We presume that they are enjoying their sojourn in that genial clime.

A SALOON-KEEPER in Iowa was recently converted, and tried to demonstrate his change of life by his deeds. It is said that he invited the people to the public park to witness an exhibition of his sincerity and the thoroughness of his conversion. When the multitude had assembled they found a huge pile of billiard tables, sideboards, bar counters, gaming tables, and other fixtures. A thousand people were on hand, and at 3 o'clock a match was applied. While the bonfire burned, prayers were offered by local clergymen, and the convert sang religious songs. A feature of the occasion was the dismissal of the public schools that children might witness the affair. Possibly there are other billiard tables that would be of more value in an ash pile than in a billiard hall.

SOME weeks ago, we made mention of the destruction of the town of Kuchan, Persia, by a terrible earthquake. Late reports give this further account of the loss of life and property: "Twelve thousand persons were killed in the awful disaster, and where was once an important and beautiful city of 20,000 people, there is now nothing but death and terror. Ten thousand corpses had been recovered at the date of the dispatch. In addition to this stupendous loss of human life, 50,000 cattle are said to have perished in the upheaval of the earth. Details of the terrible event are not given in the dispatch. The town of Kuchan was a walled city of Persia. It lies at the foot of Shah Jahan Kuh, a mountain which rises to the lofty height of 11,000 feet above the sea. The city itself has an altitude of about 3,000 feet. It was a most delightful and prosperous place, and its sudden and awful destruction is one of the greatest calamities ever known in Persia."

THE STERLING CHURCH.

THE BRETHREN at Sterling, Ill., have just closed a four weeks' meeting. We were with them in the four last meetings. The effort resulted in thirteen additions by confession and baptism. Six were baptized last Sunday. The baptism took place in Rock River, only a short distance from the church. It was witnessed by more than one thousand persons. We found the members full of hope and zeal. A good work is being accomplished. At present the congregation numbers fifty-three members. Seventeen were baptized during the last year. The material being gathered into the church is of the better class, and will add much to the working force of the church.

This is one of the mission points in Northern Illinois. A few years ago a good house was erected in the city, and the mission placed in charge of Bro. P. R. Keltner, who was instructed, by the Mission Board of this District, to devote his entire time to building up and training a church. At first the undertaking was not very encouraging. The congregations were very small, and the interest not the best. But Bro. Keltner worked hard; visited every family in the city in any way inclined to the Brethren church, and distributed tracts by the hundreds. Gradually the congregations began to increase, and now the house is frequently well filled with an intelligent class of people.

Our people are greatly encouraged with this effort in the city of Sterling. It shows that we can succeed in the cities if the proper efforts are made. But the work must be placed in the hands of men who understand that class of missionary labor, and can devote their entire time, talent and attention to it. We hope to see missions opened up in many other cities, for we feel confident that a great and good work may be accomplished if undertaken and carried out as wisdom would dictate.

J. H. M.

AN ORIENTIAL TRIBE.

THE following, which is going the rounds of the press, may possibly contain a grain or two of truth, but the most of it is fiction, such as the visionary delight to read:

"A Washington special to the Hagerstown (Md.) *News*, of recent date, reports the presence in this country of an Oriental party, representing a very ancient patriarchal tribe, with a communistic organization, known as the Tribe of Talo the Eberite. Eber was the descendant of Shem, and Talo was one of his many sons. Talo and his descendants emigrated from Armenia across the mountains into Northern India, and thence into China, where they have maintained their peculiar organization intact through all these centuries. They number five millions at present, and excel in skilled labor. For some time they have contemplated a removal to the New World. Plans are said to be completed for the transfer of a large part of them to South America, near the head waters of the Amazon. Others are coming to the United States, and a party has been at Hagerstown the past winter, looking the country over and making purchases, it is thought, for this tribe. They are reported to be Christians, industrious and wealthy. It is said they have purchased over a million acres of land in this country. The account adds that it is known, too, that these people have considered and will take hold on a large scale in the United States and Canada, around the Great Lakes and in the country of which St. Louis is the center, believing that the early completion of an isthmian canal will make the lower Mississippi a wonderful artery of trade."

GOING IN DEBT.

FROM one of our earnest elders we have a good letter, not intended for publication however, but we take the liberty of giving the following extract, hoping that it may be the means of calling further attention to a subject very much neglected in our religious teachings:

"I see in your editorial in Nov. 5, something about brethren going into debt. It is true that we are plunging hopelessly into debt, when there is no call for it. I have wondered if all the brethren, generally speaking, are as much in debt as they are in this part of the State. There are but few in our congregation who are out of debt, and they would not be if there was another eighty-acre piece of land that they could buy joining their farms. This covetousness and worldly-mindedness is forbidden in Holy Writ by the Author of our holy religion, and should be spoken against by our ministers. I think there is something out of line somewhere and if you will carefully look for the difficulty you may possibly find it in the ministry. You say, in your editorial, that you never heard a sermon preached on this subject. Who ever did? Is it not about time that we did preach more on practical daily religion? I notice that most of our writing and preaching has been on the ordinances, and our daily practical life has been overlooked. I ask you, my dear brother, what good can feet-washing and plain dressing do when our life is made up of a bundle of violations of the teaching of our Blessed Savior, as set forth in his Sermon on the Mount. Let ministers live these things out in their daily lives, and then teach them to the people. We should be governed by the principles laid down by Jesus Christ in his Sermon on the Mount as well as all other parts of the Scripture."

IN DEBT.

What is to be done in a case like this? A man who is in debt so that he can never hope to be free from it, desires to unite with the church. He put his name to notes, as security for parties who failed, and he is left to pay the whole debt. There is judgment against him, and as fast as he gets a little property it is taken from him. I have met a case of this kind, and want information. HENRY EIKENBERRY.

A SECURITY debt is a hard debt to pay. Yet it ought to be paid. But that should not keep the unfortunate man out of the church. If he is doing all he can to pay his obligations, he is doing his duty, and no more should be expected of him. If he believes that Jesus is the Christ, repents of his sins, and pledges himself to live according to the Gospel, he should be received into the church the same as every other member, only it should be understood that he will do his utmost to make satisfaction with his creditors, and that the church in receiving him does not in any manner assume his financial obligations.

This is an unfortunate condition to get into, and should teach people to be careful where they put their names. If the gentleman referred to will obey the Gospel and keep up his courage, he may yet pull through the difficulty with honor to himself and his family. Others have done this, and he may do likewise. Let him sell what he has, pay as much of the debt as he can, then go to a new country, take up a homestead, work hard, live like a Christian, and the Lord will help him make enough to satisfy his creditors. There is yet plenty of good homestead land in parts of the South and West. This is not running from debt. It is one of the honorable ways of a man protecting himself and family, until enough can be made to meet his debt. In all his struggles he should be honest, industrious, live a religious life, trust God and keep up courage, and in the end he will be blessed.

J. H. M.

BIBLE TALKS.

WRITING from the McPherson (Kans.) College, Bro. S. Z. Sharp, in a recent issue of the *Educator* says, concerning Bro. Miller's talks at that place:

"The talks on 'Wanderings in Bible Lands,' by Eld. D. L. Miller, were very highly appreciated. The chapel was densely crowded from evening to evening and the side rooms were also well filled. The illustrations by means of articles brought from the Holy Land and the projections cast on the screen by a powerful oxy-hydrogen light, manipulated by Prof. Harnly, made the scenes as plain as if you actually saw them in their native places. I shall not soon forget the look I had of the River Jordan, with its sacred associations, so natural before me, as if I actually stood on its banks. Then there was that rock where, perhaps, Abram tried to sacrifice Isaac, and where David offered a sacrifice and stayed the plague and where Solomon built the temple. The vivid scene before us made vivid also the record of the Bible. More than a hundred and fifty such illustrations were given and all save one were taken on the spot. One striking feature and the one which Bro. Miller is laboring so earnestly to impress, is that the record of the Bible is true."

EVEN THE ROCKS SPEAK.

Every Bible student is interested in the researches carried on in Bible Lands. The ruins of the buried cities are now divulging the secrets held by them for thousands of years. Even the rocks are beginning to speak in languages that are understood. The long, unknown past is becoming well-known.

The Bible has preserved to us one line of this information, telling us of the creation, fall of man, the flood, the founding of great empires, the rise and history of the Hebrew race, and God's dealings with the human family generally. About 1500 years before Christ, Moses wrote the first book of this Sacred Volume. Other books followed in their order, and the Volume was completed 400 years before the birth of the Savior. It is regarded as the oldest book of information in the world. But many of its historical narratives have been doubted by some of the learned. Some of these writers have gone so far as to maintain that the art of writing was unknown in the time of Moses, and that there exists no evidence or reason for concluding that the Pentateuch had Moses for its author. Not a few of the Bible statements concerning Babylon, Nineveh, Egypt and other lands, have been learnedly contradicted by modern scholars, who look upon scholarship as superior to revelation. But now the buried cities and ancient monuments are rising up and vindicating the Bible record.

Some years ago a society was formed for explorations in Egypt. Results of great importance have already been reported, and others may follow. The following, relating to work done in Egypt, is quoted from the *Expository Times*, and will doubtless prove interesting reading:

"The first volume of the published records of the Archæological Society of Egypt has at length appeared. The care which is evident in the preparation of its illustrations is sufficient apology for the delay. The title is 'Beni Hassan.' It gives a careful description of the remarkable tomb on the side of the hill on the eastern edge of the Nile Valley, about half way between the towns of Minyeh and Roda These tombs contain on their walls a considerable number of pictures and inscriptions, all of which have been faithfully copied, and are here given for our inspection. The age of these tombs, in general, is about that of the twelfth dynasty, about 2,500 B. C. So that we have here a large picture book published about the date, or a little earlier, than that of the patriarchs, which Abraham and Joseph might have read, and which, in all probability, Moses, who was learned in all the learning of the Egyptians, was acquainted with.

"The tombs are excavated in a stratum of white limestone. They were for the burial of men of rank and wealth of their age. Twelve have been examined Each consists of one or more large halls, the largest about forty feet square, the roof supported by noble, fluted columns, with lotus lily-leaf capitals, about sixteen feet high and three feet in diameter. The walls are covered with representations of scenes, with hieroglyphic inscriptions. These tombs have been long since rifled, the bones and all the valuable things which were probably buried in the coffins are gone. But the names and some records of the men live on. Assuredly there may be found here an instructive lesson in human ambition.

"We select for our consideration the tomb of one Ameni, who was a governor of a province and a high official at the court of Usurtesen I., whose reign was one of the great periods of Egyptian prosperity. In studying these inscriptions, one of the first things attracting attention is the curious delight in rank and title which seems to belong to men of every age. Ameni had fourteen civil, one military and fifteen religious titles. Civilly he was what in modern language we should call a peer, and privy councillor He was a 'master of the art of making writing speak.' He was 'superintendent of the two pools of sport,' and 'overseer of horns, hoofs, feathers and minerals'; and, further, held an office which was entitled 'superintendent of all things which heaven gives and earth produces'—rather an extensive duty. . . . . He was a marshal of temple processions, and a 'chief reader.' He was also 'keeper of gowns.' These last two are noteworthy. They indicate that in the worship of that age there was intelligence, for he appears to have had a staff of readers under him, and 'man millinery,' as in fashionable churches of to-day. His household seems to have been well organized. The names of some twenty superintendents of departments are mentioned. There was a large staff over the commissariat; there was a water department. There appears to have been an extensive staff of scribes, so that writing and reading must have occupied time and attention in those days. One held the curious office of 'repeater,' probably the reporter of events to his lord. There was one who set the price of wages, which gives a curious glimpse of the labor problems of the day. There were superintendents of the warehouse, the judgment halls, the land, the lakes, the house, the treasury, the house of eternity, the auditors, the gaugers, the weaving, etc, all showing on elaborate organization such as we are not accustomed to think of in the patriarchal age of the world.

"The west wall of the main chamber contains a profoundly interesting series of painted pictures, illustrating the arts of peace. Here we see men working at the manufacture of shoes, bows, chairs, boxes, etc. Here are the goldsmiths with blowpipes at fires, carpenters, potters at their wheels, and men spinning flax. Some are weighing articles in scales. Then there are agricultural laborers reaping, and threshing, and ploughing, and working at the wine or olive presses with a scribe sitting, recording what is done. Then come illustrations of fishing and fowling. Further on is the department of Lady Hotept, the wife of Ameni. Here is packing in jars and baking cakes. Here is a a procession of women carrying articles of the toilet, and musicians with harps and sistrums. This is possibly the engagements of the home. Another wall gives us the out-of-door pursuits—wild beasts are chased with bows and arrows, and there is a procession of cattle. A number of acrobats place themselves in queer attitudes, showing that the profession of contortionist is of considerable antiquity. On the east wall there is a record of the struggle between two wrestlers. They are represented in about sixty different positions, showing that this kind of contest was well developed centuries before Cornwall was discovered The attitudes are vividly given. . .

"The greater portion of the writing is devoted to praise of the divine being or beings, showing us how deeply the religious sentiment lay in the hearts of men of the olden times. It is asserted that Ameni was justified, weighed in the scales of Osiris, and cleared at the great tribunal, an indication of the sense of the need of righteousness wherewith to appear before God. . . . .

"The description of character is most interesting. 'I never wronged the daughter of a poor man. I never oppressed a widow. I never hindered a herdsman. I never took men from their superintendent. There was not a pauper near me. In my time there was no one hungry. When famine came I arose and cultivated the fields of my province to the boundary both north and south. I enabled its inhabitants to live by making provision. There was not a hungry man in my province. I gave to each widow the property of her husband. I did not favor the elder more than the younger in what I gave. In great rises of the Nile bringing prosperity, I did not exact arrears of rent.' This is as grand as it is remarkable. Whether true of Ameni or no, we can not decide. But we may learn from it the ideas of a noble career prevailing at that time. Our minds revert on reading this to the beautiful description in the thirty-first chapter of the Book of Job of the patriarch in his prosperity. It has been urged against the antiquity of that remarkable book of Scripture, that the portrayal of life there given is far too developed for the patriarchal age. I venture to assert that a very little study of the remains of ancient Egyptian literature dispels that argument. I go further, and assert my belief that the Book of Job is tinted throughout with Egyptian thought and allusion, and that it is probably in ignorance or neglect of this fact that for the most part critical works on Job are very unsatisfactory. The true preparation for criticism of that book will be found in the study of hieroglyphic literature of the pre-Theban dynasties of ancient Egypt. The records of that period which have been deciphered all bear evidence of a very high state of civilization prior to the days of Moses. The opinions concerning the evolution of civilized life, current just now, will have to be changed and restated as further light comes to us. . . . As our acquaintance with mankind in different ages of the world is widened, we find many of our notions take wings and flee away, and we are the better for their absence. But we have to beware lest we fill their places with others equally false. There is a prejudice in learning as well as in ignorance, and we may but exchange the falsehood of the street for the falsehood of the schools. It is for us to serve God according to the light we have. And it is through the Bible our brightest and truest light comes. It is well for us to admire Ameni in his faithfulness to duty and care for the poor. It is better to admire Abraham, and seek, like him, to find the root of that goodness which is acceptable to the Lord of all, in living a life of holy communion with God, and so being his friend."

Editorial Brevities.

It is better to stand still than to walk away from God.

Volunteers make the best soldiers in the army of the Lord.

He who walks with God will never lose the way to heaven.

In the pulpit is where we need our thoroughly converted men.

There is no salvation for the man who is not willing to be saved.

A good listener is sometimes as much in demand as a good preacher.

The one talent some of us have is the very one the Lord wants us to use.

There is something wrong with the preacher who never offends Satan.

Most people would like to go to heaven if they could have their own way about it.

Satan seems to have more influence with the men than with the women, for he keeps more of them out of the church. There are more women in the church than men.

THE man who follows the footsteps of Christ will never darken the door of a saloon.

NOTHING in this world can prevent the right kind of a prayer from reaching heaven.

SATAN brings sheep's clothing into bad repute by getting some of the wolves to wear it.

THE Christian woman who marries an unbelieving husband is yoked with an unbeliever.

HE who spends his precious time looking at the faults of others, is making a bad use of his eyes.

WE shall never have a thoroughly converted nation until those who rock the cradle are fully consecrated.

EVERY Christian ought to have about him light enough to enable a sinner to see the way from earth to heaven.

To please God we need not do more than the Scriptures require, but we ought to do at least what is plainly enjoined by them.

PEOPLE who are all the while complaining about the weather, should remember that weather-making is the Lord's business, and he knows just what is needed.

WHEN one at the Communion table hands to his brother the pure, unfermented juice of the grape, he can feel that he is not offering him that which may tempt him, and be the means of his ruin.

THOSE who engage in the religious rite of feet-washing, can feel that there is at least one time in the course af events, that the members of the one body must come to a common level, and that is more than can be said of those who never engage in the rite.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Goodland, Kans. — Bro. J. P. Nofziger came here Jan. 12 and continued meetings till the 31st with growing interest. The Word was preached in a simple way, yet with power. We wished that our brother could have stayed longer. This was a meeting long to be remembered by the members of the Fairview church.—*J. F. Oline, Feb. 2.*

Manheim, Pa.—Jan. 20, Bro. J. H. Longanecker, of Palmyra, Pa., came to us and commenced preaching the same evening in the Manheim house. He continued until the evening of Jan. 30. The attendance was large, with the best of attention. One came out on the Lord's side. Too often these meetings stop too soon.—*A. E. Light, Feb. 6.*

Black Swamp, Ohio.—Bro. J. P. Krabill, assisted by Bro. J. W. Reese, commenced a series of meetings at this place, Jan. 13. Bro. P. McKinney also assisted in the good work. One aged sister was made willing to come out and give her hand to the church, to be baptized in the near future. Others were almost persuaded. The meetings closed Jan. 25. We had a fair attendance, and good order prevailed.—*Catharine Garner.*

Union Center, Ind.—Dec. 2, Bro. Noah Longanecker, of New Stark, Ohio, came to us and held a two weeks' series of meetings. We were richly fed on God's Word. Many golden texts were presented, which were very interesting. His sermons were short but good. Although there were no immediate accessions, yet there was much good seed sown, and we are now beginning to reap the harvest. Two came out and more are seriously considering.—*Lydia Frederick.*

Covington, Ohio. — We met in quarterly council Feb. 3. The business passed off, seemingly, to the satisfaction of all present. Other members are moving in here. This gives us much pleasure. An election was held for delegates to District and Annual Meeting. Brethren George Mohler and James M. Neff were chosen as delegates to the District Meeting and Bro. George Mohler to Annual Meeting.—*O. S. Yount.*

Ephrata, Pa.—Jan. 18 Bro. H. C. Early, of Virginia, came to our church to hold a series of meetings in the Ephrata house. He was with us till Feb. 1, and gave us fourteen sound sermons. Bro. Henry is an able speaker and not afraid to proclaim the Gospel truth. Five members were added by baptism, and one reclaimed. Our dear old elder, Samuel Harley, is gradually recovering from a long attack of sickness.—*J. R. Royer, Feb. 3.*

Lower Stillwater, Ohio.—On Sunday, Jan. 8, Bro. Samuel Horning, of New Lebanon, Ohio, began a series of meetings in our lower house. He continued each evening with some day meetings until Monday evening, Jan. 22 A good interest was manifested, and resulted in the addition of seven precious souls to the church militant. May they ever continue to walk in the narrow way, to reach the joys on high!—*L. A. Bookwalter, Trotwood, Ohio.*

Mt. Repose, Ohio.—Brethren Joseph Longanecker and M. M. Petry came to the Stone Lick church Jan. 6, and stayed until Jan. 22, preaching the Gospel and visiting the sick. Several of our dear members could not attend the meetings, and one sister has since passed over to the other shore. Bro. Longanecker labors with much zeal, and Bro. Petry gives life to the singing. One with very tender of thirteen summers remembered her Creator in the days of her youth, and was baptized Jan. 21. —*L. C. Lesh, Feb. 5.*

Gilman, Ind.—Jan. 22 Bro. D. F. Hoover commenced a series of meetings in the Killbuck church and continued until the evening of Feb. 2. Bro. Hoover held forth the Word with great zeal, teaching the principles of the Gospel. Two made the good confession of faith, and followed their Savior in the holy ordinance of baptism. These two are the heads of a family,—a father and mother. Feb. 2 the church met in council, Bro. Hoover being with us. At this meeting Eld. I. E. Branson was chosen as our delegate to District Meeting.—*Henry E. Millspaugh, Feb. 6.*

St. Joseph, Mo.—Bro. C. H. Brown, of Mound City, Mo., commenced meetings here on Jan. 13, but, owing to the extremely bad weather, and having taken cold, he was obliged to return home. Bro. Levi Mohler, of Warrensburgh, was with us and helped with the work, holding in all, twelve meetings. Although there were no acessions, we know that good seed was sown. There is a large field here for work. Our quarterly council was held Jan. 23. All passed off pleasantly. We feel much encouraged in the work of the Lord. May the good work go on!—*G. H. Lutz, Feb. 3.*

Sand Ridge, Ohio.—We have just closed a very interesting series of meetings. Bro. David Lytle, of the Sugar Ridge church, Ohio, met with us Jan. 21, and commenced a series of meetings. He preached till Feb. 5, when he left for other fields of labor. During all of our meetings we were blessed with large congregations of attentive hearers, and good order. Our dear brother preached the Word in all its purity, causing saints to rejoice and sinners to tremble. One was received into the church by baptism and two reclaimed. We expect others to come soon.—*J. A. Roberts, Feb. 6.*

Williamsburg, Pa.— Bro. George S. Rairigh came here and commenced a series of meetings in the Fairview church Jan. 13, and continued until the 28th. The meetings grew in interest and attendance. One was buried in the liquid stream and arose in newness of life. Many more were made to feel and say, "What shall we do?" — *A. S. Bechtel, Jan. 29.*

Jonesboro, Tenn. — Bro. Andrew Hutchison commenced a series of meetings at the Pleasant Valley church, Jan. 14, and continued until the 27th. He preached in all, twenty-seven Gospel sermons. The attendance was good. As an immediate result twelve came out on the Lord's side and one was reclaimed. Many others thought seriously of their soul's welfare. The church was strengthened in the most holy faith. May the Lord bless Bro. Hutchison in his efforts to spread the Gospel!—*Austin Diehl, Feb. 3.*

North Beatrice, Nebr.—Bro. Gibson came to us about Thanksgiving, and labored for us until Dec. 17, when he left us for another field of labor. Bro. J. E. Young continued the meetings about a week. Although the brethren labored earnestly, there were no additions to the church, but we believe that some were almost persuaded. Bro. J. A. Flory also preached two very practical sermons for us at the beginning of the series of meetings, which were much appreciated. We expect brethren Aaron Sollenberger and C. B. Smith, both young ministers, to locate among us within a very short time.—*J. E. Bryant.*

Beaver Creek, Md.—On the evening of Jan. 8, Bro. Wilbur B. Stover commenced a series of meetings in the Mt. Zion church, which continued until Jan 29. We had excellent meetings, and good weather most of the time. The attendance and attention were good. Fourteen were baptized (including the writer), during the meetings. Many are still outside who should come soon. Those who have just started in this great and noble work should not get weary in well doing. Even though dark clouds sometimes hover over us, let us ever remember that Jesus is able to carry us through, if we only put our trust in him. —*Lula M. Grossnickle, Mapleville, Md.*

Price's Creek, Ohio.—We just closed another good meeting. Bro. Joseph Spitzer came to us Jan. 13 and the same evening began preaching at Casstown, to an attentive congregation. He continued until Feb. 1. The members were encouraged and sinners made to see their condition. Five made the good choice. Four of them were baptized, but one of the number was opposed by her father who objected to her going into the cold water. He said she might be baptized when it got warm. Others said they would come in the near future. Jan. 25 was our quarterly council. No business came before the meeting except the restoring to fellowship of one dear brother that had strayed away from the fold.—*Joseph Longanecker.*

Greene Church, Iowa.—An interesting series of meetings closed last night. Bro. Wm. Ikenberry commenced the meetings Jan. 14, and preached two sermons. Bro. J. Murray, of Waterloo, preached one sermon. The rest of the time brethren Harvey Ikenberry and John Shank did the preaching, making, in all, twenty-six sermons. Many were the tears of joy shed, when, on the evening of the 20th, two young men came out on the side of the Lord. They were baptized the following day. Feb. 4 the waters were again troubled, and two young sisters (daughters of Bro. John Shank) were baptized. Thus we can see the fruits of a Sunday school and also the influence of earnest Christian parents, as well as the faithful labors of our home ministers.—*Etta Flora, Feb. 5.*

Old Messengers.—I have about one hundred old MESSENGERS. Any one wishing them for distributing can have them by notifying the writer.—*David Kilhefner, Ephratah, Lancaster Co, Pa.*

Okaw, Ill.—The home ministers of this church commenced a series of meetings Jan. 21, which closed Feb. 8 These were well attended and excellent order prevailed. We regret that we can not report any additions. We are sure that good seed has been sown. May the Lord grant a plentiful harvest!—*E. F. Wolfe, Feb. 9.*

Knob Creek, Tenn.—Bro. W. A. Sherfy delivered an excellent discourse to-day at the church from John 9: 25. One precious soul was made willing to quit the ways of sin and to walk in the future with the children of God There are opportunities now open for the Brethren, to preach in this city, that should not be overlooked. Our home ministers are doing a noble work.—*Jas. L. Clark, Johnson City, Tenn, Feb. 4.*

Palestine, Ohio.—Jan. 20 Bro. Henry Frantz came to this church to assist the members here in holding a series of meetings. Bro. Henry preached, in all, twenty-four sermons, which were listened to with marked attention. As a result six were baptized, and others are near the kingdom. Bro. Henry said he did not want to preach *for* us but he wanted to preach *to* us, and work for God, to the saving of never-dying souls.—*Daniel Bausman, Feb. 10.*

Landess, Ind.—Jan. 6 we commenced a series of meetings. The writer preached three discourses; then Bro. Joseph Holder, of Anderson, Ind., came to us and preached fourteen able discourses. He then went to other fields of labor. We continued the meetings. After six more discourses we closed with one addition by baptism. We expect to commence another protracted meeting on Saturday evening before the third Sunday of this month.—*Aaron Moss, Feb. 6*

Loysburg, Pa.—Bro. C. G. Lint, of Myersdale, came to the Koons church, Snake Spring Valley, Jan. 6, and stayed till the 14th. He preached each evening and several times also in day-time. He had to leave too soon, but as he is foreman of the Committee of Arrangements for our forthcoming Annual Meeting, he could be with us a short time only. As an immediate result of the meetings two came out on the Lord's side.—*Jacob S. Guyer, Feb. 6.*

Dayton, Ohio.—The members of the West Dayton church were called together in quarterly council to transact the business of the church, which was disposed of in a brotherly manner. The report of the Sisters' Mission shows an increased amount for 1893,—$34.00. We expect to hold another series of meetings soon, conducted by the home ministers. Several have been received by letter since our last report. Feb. 4, Bro. Isaac Frantz gave us two of his earnest sermons.—*Elmer Wombold, Feb. 9.*

Octavia, Nebr.—The members of the Blue River Valley church met in council Jan. 20. Our elder, G. W. Stambaugh (living at McCool Junction) was with us. All business before the meeting was disposed of in a pleasant manner. An election was held for two deacons. The lot fell on our dear brethren, Daniel Eberly and John G. Kilhefner. Brethren William Meck and John Wine were forwarded to the second degree of the ministry. Sister Kilhefner not being able to attend the meetings, on account of rheumatism, our elder and a number of brethren and sisters gathered at her home Jan. 24, where we had a very good meeting. Our elder preached ten powerful sermons while with us, and although none came out on the Lord's side, many are counting the cost.—*Levi L. Meck.*

Harrisburg, Pa.—An interesting series of meetings was held by Bro. Joseph Auker, of Oriental, Juniata Co., Pa, in our Lower Paxton church. He preached fourteen sermons. Six precious souls came out on the Lord's side. May God keep them faithful!—*Dortha J. Aungst.*

Lower Deer Creek, Ind.—The members met in quarterly council, and after transacting a small amount of minor business, Bro. David Bechtelheimer, of the Upper Deer Creek church, was chosen as elder, to fill the vacancy caused by the death of Bro. Samuel Bechtelheimer. As delegate to District Meeting Bro. John Snowberger was chosen.—*Aaron Snowberger.*

Sandstone, Mo.—As we are isolated from the church and have no regular preaching, we would be very glad to get a faithful minister to locate in our midst. We have a good country and land is cheap. We had Sunday school till Dec. 10. I was the only member present and was appointed for Superintendent. We will commence again in the spring. Then I should like to get the *Brethren's Quarterly* introduced. The people in this vicinity mostly belong to the Methodist Episcopal South, Baptist and Christian churches. Several families make no profession. The MESSENGER is a welcome messenger to us.—*A. J. Miller, Feb 5.*

Indian Creek, Pa.—Bro. Fred Weimer, of Sterling, Wayne Co., Ohio, commenced a series of meetings here Jan. 23, which closed Feb. 4, 1894. The meetings were interesting and we regretted to see them close, but Bro. Weimer could stay with us no longer. He preached, in all, fifteen soul-cheering sermons. As a result eight precious souls were made to forsake sin, and decided to join in with the people of God Others, we believe, are halting between two opinions. Bro. Weimer preached the Word in its purity to a large audience, and we hope many lasting impressions were made upon the hearts of the people.—*Alice M. Nedrow, Feb. 6.*

Williams Center, Ohio.—The brethren of the Lick Creek church began a series of meetings on the evening of Jan. 11, and on the evening of Jan. 15, Bro. Ed. Loomis, from New Philadelphia, Ohio, came to us and preached for us until the evening of Feb. 4, when the meetings closed. He preached in all, thirty-three sermons. The church was much encouraged, sinners were warned, and many good impressions were made. One dear sister was baptized on Sunday, Feb. 4, and that evening two more,—man and wife,—came forward and said they wished to unite with the people of God. They will be baptized in the near future. Bro. Loomis preached one missionary sermon while here. We think he should be kept in the field, as he is an able expounder of the Gospel. May God bless him wherever he goes!—*M. J. Bosserman, Feb. 7.*

Middle Fork, Ind.—The members of this church held their quarterly church meeting Feb. 6. A good deal of business was done very pleasantly. Brethren Solomon Blickenstaff and Samuel Mohler were elected delegates to District Meeting. The District Meeting for Southern Indiana will be held in this congregation this spring. Arrangements will be made to accommodate all the members who will attend the meeting. We would like to see a large attendance. Bro. L. T. Holsinger came to our neighborhood in the evening after our church meeting and stayed all night with one of our brethren. The next morning the brother's daughter was baptized, after which Bro. Holsinger attended a church meeting at Fairview. In the evening he preached in Edna Mills. This morning he returned home. His visit, though short, was much appreciated.—*John E. Metzger, Edna Mills, Ind., Feb. 8.*

Lancaster, Pa.—Jan. 28 closed a two weeks' series of meetings, held here by Bro. S. E. Yundt, of Mt. Morris, Ill. Bro. Yundt preached sound doctrine. His sermons were instructive and also very interesting. If all our brethren would take Bro. Yundt's way of admonishing the young, the ways of the world would never find room in our midst. Three persons were willing to renounce Satan, and walk in the way that leads to the pearly gates.—*Anna Eby.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Rosston, Tex

IN my travels through the Indian and Oklahoma Territories, this month, I found a number of members who held their letters for several years. In every such case we thought it a good omen to find the GOSPEL MESSENGER, as it was to us a manifestation of life and zeal,—a kind of an inspiration.

I will suggest that members, who move into the Southwest, and do not get into the vicinity of a church, take the almanac and look over the ministerial list; then write to the nearest minister and get their letters into a church as soon as possible.

One more church was organized in Oklahoma Territory, two miles northeast of El Reno City. I was informed that an Indian, west of El Reno, offers a place for a church-house for the Brethren, claiming that he knew our Brethren and is very favorably impressed with their teachings.

Ministers will find a good field of labor at Dover, on the R. I. R R Bro. Isenbise lives one mile west. A little band lives about nine miles east of Hennessy in the Cotton Wood church. This is a very promising opening. Bro. J. H. Grove lives at Yukon, Okla. These fields are rich and while the harvest truly is great the laborers are few. Now is the time to do a great work in this country. Other churches are gathering up members by thousands. We must come to the front. Has God enlarged this field for nought? Does he not desire his people to come in and possess this field? Should his people look too much at the probabilities of money-making, fine farms, fine houses, etc.? We might mention the advantages of the country, but our object is now to get before us the worth of souls, and the harvest that is now ready in this Territory. People are waiting to hear,—*anxiously waiting to hear.*

A. W. AUSTIN.

Jan. 31.

From the Bethany Church, W. Va.

ON Friday night Jan 12, we commenced a series of meetings. It had been arranged that Bro. Jonas Fike should conduct it, but he failed to come, and Bro. B. F. Satterfield, of Overhill, preached an excellent sermon, which was much appreciated. On Saturday, Jan 13, Bro. Fike came and began to preach for us. He continued until Thursday night, the 25th, preaching about fifteen sermons with telling effect, which resulted in twenty-three additions by confession and baptism, three reclaimed and one applicant. There was joy in the church as well as in heaven. Bro. Fike's arrangements were such as to compel him to leave us, to the regret of the church and the entire community, as his deportment was such as won him friends wherever he went. As he left us, our prayers were offered to God in his behalf.

that his blessings may attend Bro. Fike in all his missions of love. Before Bro. Fike left us, our much-esteemed elder, Z Annon, of Thorn[illegible], came to us and assisted Bro. Fike a few evenings before he left us, and then continued the meetings until Monday night, Jan. 29. During these meetings seven more came out on the Lord's side. Six were baptized, and there is one applicant. This makes, in all, twenty-nine additions by baptism, three reclaimed and two applicants.

Our old members were made to rejoice to see their children, neighbors, and neighbors' children coming into the fold for shelter. Others are near the kingdom, who have a strong desire to be with us, but seem to be hindered.

The church here is in good working order and in a most healthy condition. We, at one time, had seemingly strong opposition, but not so now. It has nearly all disappeared before the Word "which is mighty through God to the pulling down of the strongholds." W. R. MURPHY.

Palatine, W. Va.

Notice for Annual Meeting of 1894.

As there have been no objections made to defer the coming Annual Meeting two weeks later, and as a number have expressed their entire satisfaction to the change, therefore, the Lord willing, the Annual Meeting for 1894 will be held at Meyersdale, Pa., on May 29. The Standing Committee meets on Friday, the 25th.

The general arrangements, etc., of the Meeting, will be given in due time. Those desiring lodging, or any information on the same, will please write to either M. C. Horner, Secretary, or W. G. Lint, Foreman, Meyersdale, Pa, of said Committee. Do *not* write to me or any one of the Committee of Arrangements, for information in reference to lodging. C. G. LINT, Foreman.

J. W. PECK, Secretary.

Death of Eld S. H. Bechtelheimer.

SAMUEL BECHTELHEIMER died in the Lower Deer Creek church, Carroll Co, Ind., Jan. 27, 1894, aged sixty-four years, six months and twenty-nine days.

He was married to Nancy J. Mahony March 11, 1858. To this union were born eight children, of whom four survive him.

He was married the second time to Elizabeth Perkins Sept. 18, 1884. This union was blessed with one child which, with its mother, survives him. Bro. Bechtelheimer united with the German Baptist Brethren church in 1859. He was chosen to the office of deacon in 1869. He was elected to the ministry in 1875, advanced to the second degree in 1883, and ordained as elder Nov. 14, 1887. Bro. Bechtelheimer lived a consistent Christian life and always maintained the integrity of the church of his choice. He called for the elders in his last sickness and was anointed in the name of the Lord, according to the direction of the apostle James, and died in the hope of eternal life. Funeral services by the writer, assisted by Bro. David Niccum from Rev. 14: 13.

JOHN LESH.

From the Monitor Church, Kans.

THIS church has been trying to do some mission work in its own district. Brethren J. J. Yoder and ——Wieand preached at a point eight miles northwest during vacation. The interest was good, but the evil influence of the secret orders will have to be overcome there before much can be done.

Bro. Jacob Witmore preached at a new place, eight miles southeast from our house of worship. Here the house was crowded and many were intensely interested. Just then our dear brother was called home to the bedside of a sick companion but we hope and pray he may yet be permitted to return and finish the work.

Jan. 8, we met in quarterly council. But little business came before the meeting and all was pleasant. It was decided to have another series of meetings five miles southwest, where we had an appointment some years ago. The meetings are to commence about March 1. Our Communion was appointed for May 19, at 4 P. M., at which time we expect to have a series of meetings at the church-house.

Our Sunday school is progressing fairly well. Last spring a dime was given to all the children that desired to do mission work, with the understanding that they might invest the same in what they chose, keep one half the proceeds, and turn the other over to the Mission Board of the Southwestern District of Kansas. Twenty-six dimes were given and by the good stewardship of the children $23.87 was paid over to the Mission Board, which we consider good for such a dry season. May God be glorified and his cause advanced thereby, is our prayer! S. E. LANTZ.

Feb. 6.

From the Manvel Church, Texas.

A SPECIAL council was called Feb. 3, to adjust some business that had to be deferred, on account of the absence of some at regular council. Our ministers made a few remarks on the chapter read, and gave some admonitions as to the brotherly kindness that should exist at these meetings. After that some rather perplexing business came before the meeting, but no unkind words were used, and when the decisions of the church were reached, they were so cheerfully accepted, that we were made to feel that it was good for us to be there.

When we left the North, we felt very loath to leave the brethren and sisters and friends, who treated us so very kindly, but it seemed that our duty toward our family required us to make an effort for the improvement of our health by coming to a mild climate. And now, as we are here, in the far South, we feel that we have again found kind brethren, sisters and friends, and a pleasant home in the Manvel church. I would say to the brethren and sisters in the North, "Remember us and the church here in your devotions." This church is far from any other churches, and not surrounded by those of like precious faith like you are.

To the many friends of brother and sister Sanger, of Keota, Iowa, I would say that they arrived safely here Feb. 5. We were, indeed, glad to meet them again. S. CORRELL.

From Macedonia, Ill.

ELD. D. B. GIBSON came to us Jan. 18, and preached in the Macedonia church the same evening.

Owing to inclement weather there were no further services until the 21st. This being Sunday, there were morning and evening services. Preaching was continued each evening; also at 11 A. M., Sundays, until Feb. 6. With an 11 o'clock service the last day, we had twenty-two sermons in all. Eld. S. Bucklew delivered the last three.

This was the first extended series of meetings for several years at this place. The interest became wide spread, resulting in a well-filled house with excellent order and good attention. In one discourse, which he had previously announced, he gave about twenty reasons for his church relationship. The doctrinal features of the Brethren church were briefly, yet clearly, set forth. The ordinances received due attention and many of the foolish and hurtful objections offered by thoughtless and designing persons against the practices of our church, were fully met. The temperance, Sabbath school and missionary causes were prominent among the many reasons given by our brother for his preference for the Brethren church.

The subject of Christian baptism, its design, mode, etc, was considered in a special discourse, and, so far as we could learn, was well received.

As an immediate result of these meetings, four were baptized. One asked to receive baptism in the near future, while quite a number have expressed themselves as being dissatisfied with their present way of living. Brethren, help us to pray that they come to Christ before it is eternally too late. S. A. SHUCK.

Liverpool, Ill.

From the Derry Church, Pa.

Nov. 25, Bro. Jacob Pfautz came to the Auville meetinghouse, Pa, and preached the Word with much power, for more than two weeks. Twenty-five dear souls came out on the Lord's side and made the good confession. Jan. 14, 16 of those were baptized. Dec. 23, Bro. Hiram Gibble came to the Spring Creek house and preached for us a little over one week. He was not well while with us, and for that reason he did not stay as long as he intended. Nevertheless the meetings were continued till Jan. 5, by our home preachers, assisted by Bro. John Witmer. Thirteen made that good confession. Jan. 6, brethren A. T. Hottenstein and J. M. Stouffer came to the Palmyra meetinghouse and labored for two weeks. Five came out and made that good choice. These converts are all young people.

The meetings at Palmyra were well attended. The house was so full that frequently we had hardly room enough, and all labored in unison to the advancement of the Lord's work.

CYRUS WESTHEAFFER

A Glorious Revival.

WE have just closed a series of meetings at the Union church, in Floyd County, Va., that will long be remembered. We began meetings on Sunday evening, Jan. 21, without any set time to close. As the meetings progressed there seemed to be a general awakening all along the lines. The Lord truly manifested his power in our midst. We closed on Sunday, Feb 4, with thirty-two additions to the church, including four restored. At the last appointment we made a break into a family of which none professed religion.

Among those baptized were the best citizens of the community. Two were ex-members of the Legislature of Virginia and one was a captain in the late rebellion, who seemed to enjoy a double portion of the Holy Ghost after his baptism.

Another pleasing feature of the meeting was the manifestation that these parties were willing to bend right into line and put on the "harness." We met each evening at six o'clock for song service and at 6:30 we began preaching. On the evening prior to our closing we held a prayer meeting, at which time we called on some of the young converts, and our hearts were filled with joy, to hear the fervent prayers offered to God.

There is no better time to begin a life of prayer than when we first take upon us the yoke of Jesus, and brethren who hold series of meetings should give this matter some attention. May the Lord ever guide and protect the lambs, as well as the older ones, at Union and elsewhere!

C. D. HYLTON.

Hylton, Va., Feb. 5.

From Royerton, Ind.

ACCORDING to arrangements with the Mission Board, Eld. I. E. Branson and the writer left home Jan. 12, for the mission field of Southern Indiana. We met the same evening with the Brethren of the New Hope church, Jackson County, for preaching. This church is under the care of Eld. Branson. We remained with them over Sunday, having in all, five meetings including one council-meeting. One young sister made the good confession and was baptized on Sunday. On Monday morning (Jan. 15) we went to Shoals, Martin County, and had meeting the same evening at the Sherfick schoolhouse, near Bro. Henry Tranter's. This is known as the Samson Hill church. There were about fifteen members here. They have no resident minister. The elder who has charge of them has not been with them for three and a half years. During that time they had only seven or eight sermons preached. They meet every two weeks to pray with and encourage each other, this being the means of their holding together.

We continued the meetings at the above-named place each evening for two weeks. On Sunday, Jan. 21, a funeral discourse was delivered in memory of Bro. Jesse Tranter, a worthy young brother of twenty-three summers, who was laid away sixteen months before. The next day another funeral sermon was delivered in memory of sister Davidson, a worthy young sister, twenty years of age, who died June 3, 1892 These services were held at the Davidson schoolhouse and by these we see the unhappy condition of isolated members who have no minister to call on in time of need. If some of our brethren and sisters who have church houses near by, and plenty of ministers at their command, could realize their favored condition, they would be more attentive and more willing to hold up the hands of the home ministers. It has been four years since they had a Communion here. We appointed a council-meeting. Previous to it the members were visited and found to be in peace and union. At this meeting they appointed a Communion for Saturday, the 27th, beginning at 4 P. M. At the same meeting a husband and wife who had gone with the Old Order Brethren, made application to be received back into fellowship with the Brethren. This the members gladly took steps to do. The next day (Friday) we received one dear brother by baptism, and the same evening, after meeting, by the light of lanterns, we again went to the water and received three precious souls by baptism. The Communion was a feast indeed Eighteen members communed. The meeting was held at the Sherfick schoolhouse, which was well filled with eager listeners. We had preaching the next day, and also in the evening.

At the close of the evening meeting one more came forward and demanded baptism. She was baptized at the same hour of the night. At the time of the meetings at this place we also held some meetings at two other schoolhouses and a private house,—in all, thirty meetings including two council-meetings and one Communion. We received in all, six by baptism, two to be restored, and two applicants for baptism. All are heads of families except two.

Jan. 29 we boarded the train for home, leaving the members much revived and all well except sister Tranter, who was taken ill a few days before. May God's blessing rest upon them all!

JACOB W. RARICK.

Death of Eld. David Rupel.

ELD. DAVID RUPEL died in the Pine Creek church, St. Joseph County, Indiana, Jan. 24, 1894, aged 82 years, 5 months and 24 days. He was born in Somerset County, Pa., July 31, 1811. His parents, Jacob and Anna Rupel, were natives of Germany and came to America at a very early day. In 1830 he came to Elkhart County. In May, 1836, he moved to Liberty township. He was married Jan. 10, 1836, to Sarah Melling, daughter of Andrew and Margret Melling, natives of Ohio. This union was blessed with six children, of whom are living Dennis W. and Andrew M., of North Liberty, Ind., and Malinda C., wife of D. N. Weaver, of Longmont, Colo. Mrs. Rupel died Feb. 21, 1875, aged 58 years. Eld. David Rupel was received into the church by baptism in 1852, being baptized by Eld. Jacob Miller. One year later he was called to the ministry, and later to the eldership of the Pine Creek church. He was ever zealous in the work of the church and under his care and oversight the Pine Creek church prospered and greatly increased in membership and usefulness. Being a man of very temperate habits and laboring, as he did, upon a farm, his health was uniformly good and until hearing and sight began to fail, he continued to preach at the regular weekly meetings as well as on funeral occasions. Nov. 1, 1890, he resigned the active work of the eldership to the younger elders, and on Nov. 13, 1891, he suffered from a paralytic stroke from which he never fully recovered. His death was painless, and thus passed away one of the fathers in Israel. He was a man of sound judgment and inflexible honesty, and his hand was ever open to the poor. Funeral services by Eld. Jacob Hilderbrand from Rev. 14: 12, 13.

S. W. HARBAUGH.

Teegarden, Ind.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

BAKER—HERSHBERGER. — Near Everett, Bedford Co, Pa, at the residence of the bride's mother, sister Eliza Hershberger, by the undersigned, Jan. 16, 1894, Jacob L. Baker and Sophia Hershberger, both of Snake Spring Valley, Bedford Co., Pa. JOHN B. FLUCK.

SHALLENBERGER—SIEBER.—At the home of the bride's parents, Oct. 5, 1893, by the undersigned, Mr. Norman Shallenberger and Miss Mary O. Sieber, both of near McAlisterville, Juniata Co., Pa. S. S. BEAVER.

SMITH—BEERS.—At the home of the bride's parents, near Swale's, Pa., Jan. 25, 1894, by the undersigned, Mr. Elmer E. Smith, of McAlisterville, Juniata Co., Pa, and Nora M. Beers, of near Swale's, Juniata Co., Pa. S. S. BEAVER.

SMELTZER—JONES.—At the residence of the bride's parents, near Coalfield, Iowa, Nov. 22, 1893, Mr. Joe Smeltzer, of Glendora, California, and Miss Bessie Jones, of Monroe County, Iowa. EMMA FINK.

RODABAUGH—WARNER.—At the residence of the bride's parents, Nov. 9, 1893, by Eld. Hiram Berkman, Bro. Willis Rodabaugh, of Jefferson County, Iowa, and sister Martha Warner, of Monroe County, Iowa. EMMA FINK.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

KRATER.—At the home of A. Brandt, near Dillsburg, Pa., Jan. 10, 1894, M. G. Krater, aged 29 years, 7 months and 3 days. Services at the home of his parents, A. O. and Sarah A. Krater by Mr. A. Lamberson, of the U. B. church, and the writer. This young man was engaged as a window trimmer in Baltimore, took sick and started for home, but only reached his uncle, Al. Brandt, where he died about two miles from his home. DANIEL LANDIS.

PUTERBAUGH.—In the Solomon's Creek church, Elkhart County, Ind., Jan. 28, 1894, Halley Puterbaugh, infant child of Amsey and Rilla Puterbaugh, aged 6 months and 16 days. The Lord's ways are not our ways. It seemed best to him to call little Halley home before the father could return home from the South, where he has gone for his health. Funeral services by the writer, from Mark 10: 13-16. HIRAM FORNEY.

WIANT.—At Roaring Spring, Pa., Jan. 23, 1894, sister Dottie Wiant, aged 30 years, 8 months and 24 days. She leaves a husband and six children. Services were conducted by Jas. A. Sell and the writer. J. R. STAYER.

BURKEPILE.—Near Dague, Paulding Co., Ohio, Nov. 26, 1893, sister M. Jane, beloved wife of Bro. Daniel Burkepile, aged 59 years, 4 months and 16 days. She was enjoying usual health, but suddenly had a stroke of paralysis and after an illness of four hours her spirit took its departure. She was an exemplary member of the Brethren church. She left a husband and five children. Bro. B. F. Honeyman was to preach the funeral sermon Jan. 5, but the church at Dague was closed on account of diphtheria; so it was postponed. IDA F. MILLER.

SMITH.—Near Pine Grove, Schuylkill Co., Pa., Jan. 20, 1894, Geo. S. Smith, aged 69 years, 3 months and 24 days. He was buried at Pine Grove Jan. 27. Funeral services in the United Brethren church by Eld. David Etter, Bro. M. Haldeman, and the writer. He leaves a widow (a sister), three sons and one daughter. This father was a minister among the United Brethren about twenty years. When he was about forty-two years of age he united with the Brethren. He was soon called to the ministry, and became well-known in the German churches of the East as a man mighty in the pulpit. Some years ago he was disowned, but from all that I can learn, he lived a good moral life since; and, unlike many who are disowned, he never talked disrespectfully of the church, nor of any of her members. He was frequently visited by official and other brethren, and often expressed a purpose to return to the Brethren. This, however, did not come to pass. He was seriously sick about five days. GEO. BUCHER.

TRIMMER.—At New Chester, Adams Co., Pa., Nov. 2, 1893, sister Saville Trimmer, aged 65 years, 2 months and 20 days. Interment at the Hampton meetinghouse. Services by Eld. Peter Brown and David H. Baker.

SIMPSON.—At Round Hill, Pa., Dec. 22, 1893, Mrs. Sarah Simpson, aged 81 years, 6 months and 20 days. Interment at Hampton. Services by David H. Baker.

POWER.—Near Bragtown, Pa., Dec. 2, 1893, Mrs. Hannah Power, aged 71 years, 10 months and 11 days. Interment at Red Mount. Services by David H. Baker.

GOCHNAUER.—At Kralltown, York Co., Pa., Jan. 8, 1894, sister Leah Gochnauer, aged 76 years, 10 months and 17 days. Interment at Mennonite church. Services by Jacob Hershey (Mennonite) and David H. Baker.

ALTLAND.—Near Big Mount, York Co., Pa., Jan. 23, 1894, Eld. Daniel Altland, aged about 86 years. Interment at Holtz Swamp meetinghouse. Services by brethren Gochenauer, Cook, and David H. Baker.

FISSEL—Near Hampton, Adams Co., Pa., Jan. 26, 1894, Abraham Fissel, aged 60 years, 9 months and 9 days. Interment at Hampton; services by O. V. Long and D. H. Baker. M. K. BAKER.

MITCHELL.—In Berrien County, Mich., Dec. 16, 1893, Permelia Mitchell, aged 77 years and several days. She was married to Tarpley Mitchell in 1840. To them were born six children, three sons and three daughters. Funeral discourse by the writer, from 1 Thess. 4: 14. D. P. MILLER.

MITCHELL.—Also in the same congregation as above, Jan. 9, 1894, Aseneath Mitchell, wife of friend George Mitchell, aged 25 years, 11 months and 11 days. Funeral by the writer. D. P. MILLER.

MAICKER—In the bounds of the Poplar Ridge church, Defiance County, Ohio, Jan. 21, 1894, Barbara Maicker, aged 80 years, 9 months and 8 days. She was a member of the Brethren church for many years, and was a sister to Eld. Jacob Layman, who preceded her to the spirit world years ago. Funeral services improved by the writer from Job 5: 26. G. W. SELLERS.

BROWN.—Near Columbia City, Ind., Jan. 29, 1894, Bro. Daniel Brown, aged 69 years, 11 months and 17 days. He was born and raised in the State of Ohio. His father died while Bro. Daniel was but a boy, eight or nine years of age. He married Rebecca Brenner, Nov. 15, 1847. About 1850 both united with the Brethren church. In 1853 they moved to Indiana, residing near Columbia City until his death. He was elected to the office of deacon and lived consistent to his calling until death. He leaves a companion and eight children to mourn their loss. Funeral services by the writer, assisted by Jeremiah Gump, from 2 Tim. 4: 7, 8. H. H. BRALLIER.

MARTIN.×—In the Welshrun church, Pa., Jan. 15, 1894, sister Barbara Martin, aged 89 years, 11 months and 17 days. She united with the church when young. Seven of her children survive her. She was the grandmother of John Zuck, of Iowa, and J. M. Zuck, deceased, of Huntingdon. Funeral services by Bro. Samuel Foltz and Bro. David Winger. ELIAB ZUCK.

× Barbara was the wife of Jacob Martin, a 2nd cousin to my father David ...

FAGAN.—In Bowmansdale, Pa., Jan. 24, 1894 Bro. John B. Fagan, aged 65 years, 9 months and 24 days. Services in the morning at his late residence at 7:30 A. M. Services also at Huntsdale, conducted by Eld. Daniel Keller, Cyrus Brindle and the writer, from John 11: 25, 26, after which the body was interred in the Brethren's cemetery at that place.

DANIEL LANDIS.

OELLIG.—At Woodbury, Pa, Dec. 26, 1893, Bro. F. A. Oellig, aged 69 years, 11 months and 11 days. Death, under any circumstances is always sad, but in this case peculiarly so. The subject of this notice was *en route* to attend the funeral of his brother at Martinsburg, Pa. He stopped over night with a brother, Dr. Charles Oellig, at Woodbury, Pa., when he was stricken with apoplexy and never regained consciousness. His son, Brown, took up the sad journey to his home, at Upton, Pa., where a very large concourse of relatives and sympathizing neighbors attended the last sad rites. Elders John Lehner and Daniel Miller officiated.

JOHN B. OELLIG.

METZGER.—In the North Manchester church, Ind., Feb. 1, 1894, sister Susannah Metzger, aged 36 years, 4 months and 16 days. She has been a consistent member of the Brethren church for a number of years. She leaves a loving husband and six children. Funeral services conducted by Eld. Jacob Snell, assisted by Eld. Samuel Leckrone.

D. C. CRIPE.

RITZUS.—In the Kewana church, Fulton County, Ind., Feb. 2, 1894, of spasmodic croup, Milo, son of Bro. Noah and sister Ritzus, aged 5 years, 3 months and 9 days. Funeral services conducted by the writer, from Matt. 18: 1–3 and Rev. 14: 4–5.

D. P. SHIVELY.

CASTLES.—In the Lost Creek church, Juniata County, Pa, Jan. 28, 1894, sister Catharine M. Castles, aged 67 years, 7 months and 12 days. For some five years sister Castles had been failing, and La Grippe finally caused her death. She leaves a sorrowing husband and two daughters. Sister Castles was a consistent and faithful member of the Brethren church for thirty years. Funeral services by the writer, assisted by Eld. Andrew Beasor.

S. S. BEAVER.

STOUDER.—At his home near Goshen, Clermont Co., Ohio, in the Stone Lick church, Bro. James Stouder, aged 72 years and 3 days. The above arose on the morning of Dec. 28, as well as usual. He went to the barn to husk corn, and while so engaged was attacked with heart trouble. He was found unconscious and soon passed away. He leaves a wife, three sons and four daughters. Funeral services by Bro. Jno. Pringle. He was buried in the Stouder cemetery.

LYDIA C. LESH.

JACKSON.—In the Blackwater congregation, near the Antioch church, Franklin Co., Va, Feb. 2, 1894, of consumption, sister Emma, daughter of Bro. Daniel and sister Catharine Jackson, aged 24 years, 9 months and 5 days. Funeral services by the Brethren at the church.

ISAAC BOWMAN.

LONG.—In the Maquoketa church, near Lost Nation, Clinton County, Iowa, Bro. Jacob E. Long, aged about 78 years, 10 months and 10 days. He was united in marriage to Elizabeth Zook, who died some years ago. His remains were laid to rest in the Lost Nation graveyard. The funeral was conducted by the writer.

JOSHUA SHULTZ.

HAIN.—In the Lost Creek church, Juniata County, Pa, Jan. 18, 1894, of lung and heart trouble, sister Mary (Beers) Hain, aged 73 years, 4 months and 6 days. She was well versed in the Bible. She leaves five sons and two daughters. Funeral services by Eld. Andrew Beasor and the writer.

S. S. BEAVER.

HUBER.—In the Springfield church, Noble County, Ind., Jan. 12, 1894, Bro. Samuel F. Huber, aged 22 years and 11 months. He was afflicted with lung trouble and thought to regain his health by taking a trip to Florida, but returned home no better than before. When he saw that his days were few he became concerned about the interest of his soul and was baptized about four days before he died. He then enjoyed the peace which only those can enjoy that have made their peace with God. Funeral services by the writer, assisted by Bro. J. Crume, from 1 Thess. 4: 18.

JACOB HOLLINGER.

BERRY.—Near Virginia, Nebr., Jan. 25, 1894, of lung fever, Minnie E. I., daughter of John T. and Nancy A. Berry, aged 3 years, 6 months and 23 days. Funeral at the house by the Brethren.

EMMA F. BECKNER.

GREENWOOD.—At Linganore, Frederick Co., Md, Jan. 20, 1894, Josiah Greenwood, aged 70 years, 4 months and 22 days. The remains were interred in the Greenwood cemetery at New Windsor. Funeral services by elders Wm. Franklin and Jesse Roop.

LIZZIE FRANKLIN.

RHOADS.—In the Hatfield congregation, Montgomery County, Pa., Jan. 9, 1894, Bro. Samuel J. Rhoads, aged 68 years, 4 months and 24 days. Deceased had not been well for over one week, when his illness suddenly developed into typhoid pneumonia, and death followed in about two days. He was a member of the Brethren church in Hatfield over forty years. He leaves a bereaved widow, (a sister), and an only son who is also in the church.

JAS. Y. HECKLER.

KILE.—Near Norman, Oklahoma, Aug. 23, 1893, Vena, daughter of Marshal and Sadie Kile, and granddaughter of Thomas and Jane Thompson. She was born in Muscatine County, Iowa, Sept. 6, 1878. Her death was caused by typhoid fever.

SADIE KILE.

THOMPSON.—Near Norman, Oklahoma, Dec. 29, 1893, Bro. Thomas J. Thompson, aged 65 years, 11 months and 4 days. He passed away after a lingering illness of three months, leaving a wife and four children. He was married to Jane Black, of Portage County, Ohio. They were blessed with six children. Deceased has been a member of the Brethren church over thirty years. He was interred in the Fairview cemetery.

SADIE KILE.

ROUDABAUGH.—In the Solomon's Creek church, Elkhart County, Ind., Jan. 26, 1894, Bro. John Roudabaugh, aged 79 years, 11 months and 18 days. Bro. Roudabaugh had bodily afflictions for many years, but was a faithful member to his death. Funeral services conducted by Henry Worstler and the writer, from 2 Tim. 4: 6, 7.

HIRAM FORNEY.

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4 boxes Carbolic Ointment at 25 cents each is	1.00
Total	$6.75

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(Signed) ED. WM. J. THOMAS.

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THEO. GREENAWALT.

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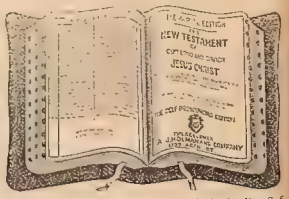

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Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., FEBRUARY 27, 1894. No. 9.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 58.
Huntingdon, Pa.

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AT this writing, Feb. 15, we are having the finest winter weather of the season, about ten inches of snow having fallen at different times and without storm. The roads are in excellent condition, and all who have horses, sleds and sleighs are making good use of them.

A PROMINENT thought given in one of the lessons in Job was, "Where are you going? To what port are you sailing, and who is your pilot? How few think of this, or even care to know." And yet life *is* a voyage, and we are all on it. There are but two ports,—the one heaven and peace forevermore, and the other hell and hopeless despair. Christ is the pilot who guides us to the one; and Satan, to the other. Who, dear reader, is your pilot?

IF we were to say that we have men in the church who try to be prominent, and who, to carry out their own selfish purposes, will persist in trying to throw reproach on the character of others by circulating things that they have been told are false, it would be saying a hard thing about a brother, but it is no harder than to feel that it is true. Any cause or institution that must be built up by tearing another down will, in the end, fall from the gallows of its own building. Put your finger right there. So our good God has arranged, and his purposes will not be changed.

ONE of the great dangers of the day is to enlarge the church borders by adding to it unconverted members,—men, women, and children who have never founded their religion on the Solid Rock. This is dangerous, not only to those who are in this way added, but also to the spiritual life and perpetuation of the church. This has been the cause of decline in piety of many of the churches that started out to do all the commandments of the Lord. A church in which the majority of the members are unconverted, and become the controlling power, will invariably be led away from that which is spiritual to that which is carnal and worldly. In many of the churches the terms for admission are so easy that no sacrifice need be made, no change of life,—and no cross. This condition of things has been brought about through the influence of worldly membership. "No cross, no crown" will always remain true of the church of Christ. But because of this truth we should not labor to make crosses of our own, and refuse to take up those that Christ has laid before us. To know what the cross of Christ is, is to study his life and follow in his footsteps. If we take up what comes before us in *walking* the Christian life, we will have all the cross that any of us are able to bear. The great secret in religion is "going about doing good." To do this calls into requisition all the powers and possibilities which God has given us.

A SISTER writes as follows: "Bro. A. is poor, with a large family, borrows money to go into business and so makes a living. Yet if he would sell all he has and pay his debts, he would have nothing of his own. Would it be right for him to give some of the proceeds of said business to the Lord when it is not really his?" We first note that it is not a good thing for any man to run a business in this way. But if he does so and gets proceeds from it above a living, there is no reason why the Lord should not have his share from these proceeds, as well as the laboring man who does not borrow, but gets proceeds from the labor of his hands directly, without endangering others on account of the risk that necessarily attend such manner of making a livelihood. If we borrow money and pay for the use of it,—all the gain that we derive from it is as strictly our own as the gain that we make in the using of our own means. Therefore, in giving a part of these proceeds to the Lord, we do not give of that which belongs to another, but of our own. The giving is not to be measured by the bulk of the business we run, but by the proceeds that we get from it. And to withhold from the Lord that which is due him, for fear that we shall not be able to meet our obligations, is not the best way to make our ends meet. Let us always do our duty towards God first, and we have the promise that all else will be added. There is no one that we can afford to trust so well as God. If we have him on our side we are always safe.

THE Bible Term is moving along encouragingly, being enlarged each day by new students coming in. The interest seems to be growing. The study of Job, under the direction of the President of the College, M. G. Brumbaugh, draws a large attendance each evening, and from the book many precious gems have been dug out that were hidden to the casual reader before. Indeed, the same may be said of all the books that are being studied critically. It is wonderful what new truths are brought to light through a *careful* study of the sacred text.

ON last evening Eld. D. L. Miller arrived and was gladly welcomed among us. Bro. Miller will now commence a series of lectures, which, undoubtedly, will be interesting and instructive. If our people who attend these meetings don't go away filled with more of the knowledge of the Bible, it will not be because of a lack of opportunities. The school of Tyrannus was a good place for Paul to be, and we have among us today those who know less than Paul. We pity men who know so much that they can learn no more,—and, seemingly, we have such.

HE DELAYED TOO LONG.

"A FEW years ago," writes a clergyman, "I was preaching in Scotland, and during the time of my visit I resided with a zealous and godly minister. Alas, poor man, like Eli and many other men of God, he was afflicted with an ungodly son, who was on the highway to ruin. He drank, and betted, and went to the theatre, and behaved in such a manner that, between grief and shame, he brought his mother's gray head in sorrow to the grave. His father asked me to speak to him and I took the first opportunity of doing so. He was a young fellow, about twenty-three years of age, and he said he was far too young to go in for religion yet. Wait till he got a little older. 'You are not too young to go to the theatre,' I replied; 'not too young to get drunk, not too young to swear and blaspheme, and you may find you are not too young to die.' But he would not surrender his pleasures and come to Christ. 'Excuse me,' he said, 'I have an engagement tonight that I must keep, but to-morrow I promise you I will go to the Union Hall and give myself to Christ.'

"That was the last time I saw him in life. He was not home when the family retired to rest. The gas was left burning for his convenience, but in the morning it was found he had not returned, and the gas blazed on. The housekeeper going out for some things early in the morning found the young man lying half-way down the stairs, dead. Coming home late at night from his amusement, the hand of death had struck him. For him there had been no to-morrow, no more convenient season; and for you, my unconverted friend, there may be no to-morrow. We preachers cannot promise salvation to-morrow. God says: 'Now is the accepted time, now is the day of salvation, and if you harden your hearts, it is at your peril."
—*Talmage.*

Notice of District meeting page 139

On Secret orders 130

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE WORDS OF THE LORD SHALL REMAIN.

BY N. R. BAKER.

"Heaven and earth shall pass away, but my words shall not pass away."—Matt. 24: 35.

DESTRUCTION shall level each towering wall,
And man-built monuments crumble and fall,
And domes, and towers, and steeples tall,
"But the words of the Lord shall remain."

And the sound of the sea as it beats on the shore,
And the noise of the storm, and the cataract's roar,
Shall cease to re-echo forevermore,
"But the words of the Lord shall remain."

The forests that dot the fair face of the land,
The mountains that tower so stately and grand,
Shall fall at the touch of a magical wand,
"But the words of the Lord shall remain."

The river that rolls with ripple and gleam,
The city that stands on the bank of the stream,
Shall pass from the earth like a fleeting dream,
"But the words of the Lord shall remain."

And all that is written on mortal page,
The learning and wisdom of poet and sage,
Of past, or of present, or future age,
"But the words of the Lord shall remain."

The Destroyer shall pass with flying feet,
The Giver of all just recompense mete,
"The elements melt with fervent heat,"
"But the words of the Lord shall remain."

The stars shall perish, and the moon decay,
The sun shall no longer rule the day,
For "heaven and earth shall pass away,"
"But the words of the Lord shall remain."

Chesterfield C. H., S. C.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

SECRET SOCIETIES.

BY I. J. ROSENBERGER.

In Four Parts.—Part Two.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?"—2 Cor. 6: 14.

II. Secret Societies are an Injury and a Hindrance to the Work of the Church.

(*a*) A number of these fraternities profess a religion. They have their regular, authorized officers to lead their religious services, whom they call chaplain, prelate or priest. They have an altar and a ritual. Their various services, installations, dedications and burials at once impress the observer that they are religious bodies. A number of their standard authors claim their organization to be a religious one. We quote as follows: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." Mackey's "Lexicon on Freemasonry," page 369 says, "The meeting of a Masonic Lodge is strictly a religious ceremony. So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in all their numberless sects and divisions may, and do harmoniously, combine in its moral and intellectual work, with the Buddhist, Parsee, the Confucian, and the worshiper of the Deity under every form." ("Freemason's Monitor," by Thomas Smith Webb, pages 286 and 287.)

On pages 47 and 48, of "Odd Fellows' Manual" by Rev. A. B. G. Grosh, occur these words: "The order as founded by Bro. Wilde was at first a humane institution,—its main objects were to relieve brethren, bury the dead, and care for their widows and orphans. But gradually there was infused into its lectures and charges much moral and religious instruction; and at each revision these principles were increased, deepened and strengthened, until its beneficial and relief measures, from being ends, have become means to a greater and higher end,—to the moral and spiritual."

The *Odd Fellow*, of May, 1871, says: "It is the great aim of the Brotherhood of Odd Fellows to give to their adherents a correct understanding of the relation between God and man. This is the sole aim of the mission of Christ and his Gospel." The *Lodge Bulletin*, July, 1871, says, in plain words, "Odd Fellowship has a morality, a religion or theology." A number of other secret societies make similar claims, including the Knights of Pythias. Be it noted that in the religion of secrecy there is a union of the followers of Buddha, Parsee, Confucius, Mohammed, with the Jews, infidels and pretended followers of Christ. What a motley crowd! What a cage of unclean birds, in pretense of the highest good of humanity!

(*b*) In the religion of secrecy, the name of Christ is almost universally omitted. I have, with care, examined a number of their authorized prayers, and have not, as yet, seen the name of the World's Redeemer in one of them. Donaldson, in "Odd Fellows' Pocket Companion," page 166 says, "Using none other than the prescribed form of prayer." Think of professed ministers, elders, bishops, prominent divines, leaders of the people, offering up prayers, leaving Christ, their only Advocate, not once named! *To us it looks* [illegible] Authors on secrecy are guilty of the grave sin of giving quotations from the Scriptures, omitting the name of Christ.

On page 226, "Freemason's Monitor," by Z. A. Davis, the author gives the outlines of the Royal Arch Degree; he quotes the sacred words of Paul, 2 Thess. 3: 6–17, but omits the sacred phrase, "Our Lord Jesus Christ," without marks indicating omission. Thomas Smith Webb, on page 122, makes the same omission; also Cornelius Moore, page 137. On page 75, Mr. Webb quotes 1 Pet. 2: 1–7, omitting the fifth verse which contains the name of Christ. I pen the warning that, "If any man shall take away from the words of the book of the prophecy, God shall take away his part out of the Book of Life." Rev. 22: 19.

(*c*) The literature of secret societies teaches that their religion is a saving one. Mackey's "Lexicon," page 16, defines "Acacian," as "signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." The Gospel teaches that the blood of Jesus Christ, his Son, cleanseth us from all sin. 1 John 1: 17. But Masonry professes to save men—not women—without a Christ and hence without blood. Jesus says, "No man cometh to the Father but by me." Secrecy teaches to the contrary. Odd Fellowship avows similar doctrines. Mr. Donaldson's "Pocket Companion," pages 128 and 130 says: "Mankind is divided into numerous sects and parties. The Christian faith in Christ is no more earnest and positive than the Jew in his expected Messiah, the Mohammedan in *his* prophet, or the Chinese in the object of *his* worship. Christendom is itself divided into scores of sects and parties. Difference of opinion on religious subjects has always existed and will likely continue to divide the hearts of men, until the reign of the sublime principle of universal Brotherhood shall have been established on the earth. Let us exert our utmost endeavor to hasten this most desirable period." In the foregoing Mr. Donaldson places the blessed religion of Jesus on the low level with the religion of the Chinese Although Christ came from heaven, clothed with all power, yet his system, the church he built, Mr. Donaldson's language implies, will not prove a sufficient salvation. The only hope of rescue is "the reign of universal Brotherhood," as brought about by secrecy. *What a reproach on the fair name of Heaven's Anointed!*

"This is my beloved Son in whom I am well pleased," said the Father. But secrecy is not well pleased with the Son. "They have cast out his name as evil." "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father." John 5: 23. "He that abideth not in the doctrine of Christ hath not God;" that is, he hath no God at all; to reject one is to reject both. This teaching of the Gospel, secrecy pointedly rejects. *I warn these perverters of truth of the solemn fact, that this Jesus whom they reject, will be their judge in that great coming day.*

(*d*) Much of the work of secrecy is a manifest species of robbing God in his church work. The annual reports show that considerable sums are regularly paid for the support of the needy. The correctness of these reports we do not doubt; but the good done by these orders ought to be done by the church; it is a work that belongs to the church. Proof is abundant that these were all works of the primitive apostolic church. These are some of the present fruits of Christianity. Visible present good is a necessary auxiliary for the growth of the church. The truth is, many of these fraternities to-day are but rival institutions of the church. Many persons spend more of their time and their money in support of their order, than they do in support of their church. On the one hand these fraternities have stripped the church of much of her work of charity in caring for the needy, and as a result, the church is robbed of time, patronage and money. Thus robbed, how uninviting is the church to the seeker! At such a juncture she would seem to be well prepared to sing, "The Church's Desolation."

(*e*) A number of orders initiate the candidate by an oath This may be no violation of the principles of their religion, but it is a violation of the Gospel. See Matt. 5: 34; Jas. 5: 12. The magnitude of this sin is increased, when we remember that the initiated take upon themselves an unknown obligation. This sin is defined in Lev. 5: 4, 5. Under the Gospel, faith is enjoined, which implies knowledge. It is both wise and prudent to see before we step, to know before we speak. But here is a system that proffers to acquaint its incoming inmates with its principles after they have declared their allegiance to them. These societies disclose the facts after you enter within the bars of their sunless halls. Hence many, when they come to the verge of initiation, in sight of the dark picture, decline to take the obligation; while others under the sore pangs of a guilty conscience, quietly withdraw after taking the obligation.

Covington, Ohio.

"LIFT UP YOUR EYES."

BY JOHN R. SNYDER.

"Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."—John 4: 35–36.

THIS is the language of the Savior to his disciples on their return from the city and after his

conversation with the woman of Samaria. The apostles were no doubt surprised to find him talking with this woman, for the Jews had no dealings whatever with the people of Samaria But the Savior had broken "caste."

The disciples had asked him to come and eat, but he answered and said, "I have meat to eat that ye know not of." He was feeding now from the table of his Father, eating of the spiritual meat—doing the will of him that sent him. The Samaritan woman had asked him to give her of this water that she should "thirst not, nor need to draw." She thought it was literal water. As yet she had not come to a realiziation of the true import of his language. Subsequent conversation proved to her that she was not talking to an ordinary man. The story she relates to the people in the city, on her return, caused many to come to the well to see Jesus. It was on the approach of these people that Jesus said, "Lift up your eyes, and look on the fields for they are white already to harvest."

The dress peculiar to the Samaritans was white and as the people came in sight, the Savior could truly say that the field is *white* to harvest, although the grain harvest was yet four months off.

Can we not make this instance to suit our time? I think we can. We can scarcely read a copy of the MESSENGER without noticing the call, "Come and give us of this water of life that we thirst not." We can scarcely go anywhere in our broad land without observing that the fields are "white already to harvest."

What can be done to reap the harvest that is now ripe? Soon the grain will fall and be lost. "*Pray ye therefore the Lord of the harvest that he will send for the laborers into his harvest,*" "for the harvest is great and the laborers few."

Truly the laborers are few for this great harvest of souls. Some will surely be lost and that forever. In some of our large congregations there are three, four and even a half dozen ministers who do not do enough preaching to keep in practice. Some of them may not preach one sermon a month, when not many miles away souls may be perishing for want of the Bread of Life.

Some may say "I am not qualified to preach." Who said so? Some brother or sister or friend said so. If you have the love of God in your heart as you should, people will not look so much to the manner of your delivery.

Another says, "I cannot afford to lose the time unless I am paid for it." We never heard of the Savior making such complaints, but he did say: "He that reapeth, receiveth wages and gathereth fruit unto life eternal" You have the assurance that if you reap and gather fruit unto life eternal you shall have your pay. What better wages would a man want than that of saving at least one soul for the Lord's granary?

O what a glorious time it would be if our Mission Board could fill all the calls for reapers with devoted men! Who could then predict what the harvest would be! Will not a number of our ministers say: "Here am I, send me?" It may cost some self-sacrifice on your part to do so but you can never pay the sacrifice that was offered for you and for me. Your pay may not be in the currency of this world, but you may thus secure the "pearl of great price," and become an heir of a King,—a Prince with Jesus Christ.

When your work here is over, you can then hear that welcome voice saying, "Come unto me all ye that labor and are heavy laden and I will give you rest. For my yoke is easy and my burden is light, and you shall find rest unto your souls."

"The calls are coming from the East and the West, from the North and the South,—from every quarter the cry is, "Come over into Macedonia and help us." "Take heed therefore that the light that is in you be not darkness." Spread out and let your light shine so that some other poor, stumbling soul may be led to exclaim, "Lord, be merciful to me a sinner." "The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers to his harvest."

"Far and near the fields are teeming
With the sheaves of ripened grain,
Far and near their gold is gleaming
O'er the sunny slope and plain,
Lord of harvest, send forth reapers
Bid them gather everywhere,
Send them now the sheaves to gather
Ere the harvest time pass by."

Bellefontaine, Ohio.

OTHER RELIGIONS.

IN the Parliament of Religions the non-Christian faiths were accorded a generous hearing. Eloquent and learned representatives of Confucianism, Buddhism, Brahmanism, and Mohammedanism presented their systems in as favorable light as possible. All the good in these faiths was brought to light; the absurd and false elements were passed over in silence. Every point scored in favor of these systems, and every thrust at Christianity, was applauded by numerous and noisy claqueurs. The aim of these men seemed to be to show that in all essential respects their systems are in no way inferior to the Gospel.

It has been broadly intimated by some that one faith is as good as another, and that the difference among the faiths is not really so great as was supposed. Dr. Pentecost boldly asserted that the speakers did not fairly represent their systems. Other men, competent to express an opinion on the matter, assert the same thing. It is claimed that these men borrowed expressions from Christianity and used them as if they belonged to their own faiths. Thus much was said about the fatherhood of God and the brotherhood of man. These are Biblical ideas, and are not to be found elsewhere. But, waiving this point, it may be well to judge each system by its fruit. What, in a long period and over a wide territory, has it produced? This is the true test. Judged by it, Christianity has nothing to fear.

Confucius was a great man. He spoke of himself as an editor, not as an original thinker. There is much that is admirable in his teaching. It is a question whether his system is a religion at all or not. He has had a great following. But what is the outcome of this doctrine? The answer can be given in a single word—China. Compare China with Great Britain, Germany, or the United States. No comparison is possible. China was a civilized power before Rome was founded, before Homer sang, before David was anointed king. But what great men has China produced in a millennium? What contribution has China made to the well-being of the race? One of her own prophets said, "In China the prisons are always locked and always full; the temples are always open, and always empty."

If the priests or people are judged by their faith, their charity, or their holiness, they will be found wanting. Confucius was an agnostic. He walked by sight, and not by faith. His followers do the same. If a boat loaded with human beings and firewood should sink, the other boats would pick up the wood and let the people perish. Holiness is a gem of which they can form scarcely any idea. China boasts of her learning, but till western civilization entered, no physician could remove a tumor or puncture an abscess. The sick were helped by enchantment. In some cities of China carts go round every morning and gather up the children who were killed and thrown out in the night as in our cities carts go round to collect the garbage.

Mohammed Webb is going to convert the American people. He gives glowing accounts of the Koran and its author. Dieper did his best to glorify Mohammedanism. He tells of the great cities in Spain and in Egypt. According to him Europe borrowed much from the followers of the Prophet. But what is the fruit of this system? What great men has it produced in five hundred years? To what inventions or discoveries can it point with pride?

Egypt is like the garden of the Lord in fertility. Egypt was once the granary of the world. What is Egypt now? Her people are indescribably poor, ignorant, and superstitious. Palestine was once a land flowing with milk and honey. What is it now? Her population is small; and they live in filth and poverty. Turkey ought to be as rich as France. But Turkey is on the verge of bankruptcy. The spirit of enterprise has been killed in her people. If a man is thrifty and prosperous, the taxgatherer robs him Judge Mohammedanism by its fruit, and it will be found that it does not take high rank. A blight rests upon every land over which the *Crescent* waves.

Hinduism is a thousand years older than Christianity. What has it done? The answer is—India. Her representative denounced Chicago because of its stockyards. The cow is killed and the beef is eaten. To a Hindu this seems monstrous Two articles in the Brahman's creed are: *The sanctity of the cow, and the impurity of woman.* India protects the cow, but cares little for man or woman. Her system of caste is of the very essence and doctrine of Hinduism. Truth belongs to the highest class. The lowest class is of as little value as the dust on the street. Eloquent Hindus speak of the brotherhood of man, but in India a traveler may see sick men lying along the roadside while hundreds of their co-religionists pass by with no more concern than if they were dying dogs The unfortunate may plead for a drop of water to moisten their lips, but it is all in vain; the vultures and jackals begin to prey upon them before life is extinct.

The Brahmans regard themselves as supreme divinities and are worshiped by the common people. If a Brahman should dip his foot in a basin of water, the lower castes drink the water forthwith. Buckle says that if one of the lower orders, moved by a desire for instruction, should listen to the reading of the Sacred Books, burning oil is poured into his ears; if he commit any part to memory, he is put to death. This being so, it is a grand impertinence to talk about the brotherhood of man. The feeling does not extend beyond the caste. There are hundreds of priestesses connected with the temples of India. They are there for immoral purposes, and not as vestal virgins to minister in holy things.

The Gospel, and the Gospel only, teaches that without holiness no man shall see the Lord. The Gospel creates and fosters the feeling of universal brotherhood. God has made of one blood all nations that dwell on the face of all the earth. The Gospel is the inspiration of all progress. It makes the brain inventive and the hand cunning. The nations who have it are the great nations, the progressive and prosperous nations. They are in the van, leading all others to loftier planes and to nobler achievements. Christianity is the one universal and absolute religion. It is adapted to every kindred and tribe, and tongue, and people. Those who have it are bound to disseminate it. It is destined to fill the whole earth, for the mouth of the Lord has spoken it.—*Christian Evangelist.*

THE IMAGE OF GOD.—Gen 1: 27.

BY JOHN E MOHLER

MAN'S relation to his God has ever been a topic of especial interest to mankind. To have created man in his image was no doubt as high an honor as God could bestow upon the parents of the human family. I wish to notice the relations which have been, and are now, sustained towards God by man as his image or likeness.

God is defined in 1 John 4: 8 as "love." This definition is so simple as to be frequently overlooked, yet so full of meaning that none of us have half learned it. To know that "God is love," is all-sufficient for the Christian. He was love when he "created man in his own image," and he was love when man transgressed the holy command. He was love when he gave his Son to die for the sins of the world, and he is love to-day, when he "will have all men to be saved and to come unto the knowledge of the truth." Speaking of the nature of this love, John says, "There is no fear in love: but perfect love casteth out fear." 1 John 4: 18.

What is meant by an image or likeness is well illustrated by the reflected appearance of an object in a mirror, or by a photograph produced by the aid of the camera The relations between an object and its image which we there observe are similar to those we may expect to see between any two objects when one is the image or likeness of the other. In these relations we notice (1) similarity. Without similarity one object can not be the image of the other. (2) There must be perfect concord or agreement. When there is disagreement between two objects one can not be a likeness of the other, because of their unlikeness. These relations must also continue; for if either object changes without a corresponding change in the other, one is no longer the image of the other. To illustrate: Your photograph may be an excellent likeness of yourself. Now mutilate the picture and it is not your likeness, because it has been changed though you have not changed.

The query, "What did God mean when he foretold the consequences of disobedience to his holy law?" has been variously answered. Of course he meant that man should die, but when, and in what sense?

Concerning the time of death we quote, "In the day that thou eatest thereof," interpreting "day" literally. Defining the sense in which man should die, we say, *as the image of God.* While attempting to make our thought clear, we would ask the reader to bear in mind the scriptural definition of "love," the nature of love, and the relations we have noticed as existing between an object and its image. If God was "love," then man, as his likeness, possessed the nature of love,—was the reflection of love. He was not afraid of God, but enjoyed his confidence. He had that perfect love which "casteth out fear." There was perfect peace and harmony between God and man, and they talked with each other in their love.

Man was restrained in only one thing, but disobedience in that would be followed by death. Why? From the very nature of things, as we shall see. God's decree, "In the day that thou eatest thereof thou shalt surely die," was not merely a sentence of death for disobedience. It was all of this and much more. It was the enunciation of a principle that was to endure throughout time and eternity, namely, that *contradiction of God by the* IMAGE OF GOD *must result in death to the* IMAGE. How could it be otherwise?

When there is contradiction, where is the likeness? Deface your own photograph, and is it not death to the image? Darken the reflection in a mirror, and is the likeness there as before? No! So man's sin against God destroyed the likeness, as a dark blot would destroy a fair painting. Instead of being the reflection of "perfect love" he "was afraid" and hid himself. Perfect love,—God's nature,—had departed from the human heart and "fear" took its place. Fear has always been the result of sin against a higher power. From Adam to Christ we have no account of man being in the image of God. True, many were righteous and hoped, through Christ, to be restored in his image. David expressed his hope in these words: "I shall be satisfied when I awake with thy likeness." Psalms 17: 15.

It was God's will that death-stricken man should be restored to life, for we read, "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. With a new birth of the life which was lost, we know comes also man's restoration in the image of God, for in Rom. 8: 29 we are taught to be conformed to the image of Christ (who is the image of God; see Col. 1: 15), and in 2 Cor. 3: 18 we are said to be changed into the image of God "from glory to glory."

How has the Christian been restored to spiritual life and re-instated in the image of God? Notwithstanding all human *theories* of the "new birth," no man can tell, for "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." John 3: 8.

Yet we may know somewhat of the changes in God's providence that made restoration possible. We know that through Adam and his posterity "all have sinned and come short of the glory of God (Rom. 5. 25), hence man was not able to free himself of guilt before God. To do this would have required the endurance of all temptation without sin.

When sin would enter the heart, then came fear, and, of course, love could not there abide. In man's helplessness to free himself from sin Christ proposed to bear his transgressions. He bore what humanity could not endure, being "in all points tempted as we are, yet without sin." Heb. 4: 15. The oil of healing, by Christ, penetrated as deeply as the wound by Adam, and God accepted the ransom as perfect. Through Christ we are made righteous; for we "have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry, Abba, Father." Rom. 8: 15.

We may be the image of God, because "hope maketh not ashamed; because the *love of God* is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 5. The saints may reflect the love of God, and this is the difference we observe between the saint and the sinner. Their intellects are both the same; their bodies appear alike; in physical strength they are equal, but in their relation to God they are different. One has that "perfect love," which "casteth out fear;" the other has a haunting fear of the Almighty. The one is "born again" and reflects the love of God; the other is dead in sin and dreads God. No wonder that of "faith, hope and charity (love),"—love is the greatest.

We who profess to be the likeness of God should remember well one thing, viz: *The image of God must agree with God, else it is no image at all.* We can not be the image of God and disregard a part of His Holy Will. We can not be his image and disobey him. If Adam died by disregarding the Will of God in one point, how can we live and disobey many commandments? The natural man lives upon bread, but the image of God upon "every word that proceedeth out of the mouth of God." Why? Because it is only through God's Word that we know him, and only as we know him can we become like him This is true, and of concern to all who would grow "in the fulness of Christ" Christ is our Bread of Life, of whom we may eat and live forever. We are liable to sin after being reinstated in the image of God, but God has not removed from us the Tree of Life, as from Adam, for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 8.

It is the privilege of everyone to become the likeness of God. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

Warrensburgh, Mo.

"THEY COULD NOT ENTER IN BECAUSE OF UNBELIEF."—Heb. 3: 19.

BY S. N. McCANN.

"Now all these things happened unto them for ensamples: and they are written for our admonition."—1 Cor. 10: 11.

SINCE God has laid patterns or examples, had we not best use them? If men who have directions, but no pattern or example, fall BECAUSE THEY HAVE NOT WHOLLY FOLLOWED (GOD) ME," Num. 32: 11, how can we, who have both directions and pattern, not only in respect to God's dealing, but also in respect to our submission, hope to escape the judgment of God, if we obey not the Gospel of Christ? Six hundred and three thousand five hundred and fifty men besides Levites, women, and children were brought out from under Egyptian bondage through Moses by the hand of God. Num. 2: 32; Ex. 28: 26. About six hundred thousand men came right up to the borders of the Promised Land and pitched their tents in the Wilderness of Zin, Num. 11: 21 and 13: 21, wholly delivered from bondage and in full possession of God's promises.

So every child of God is delivered from the bondage of sin by the grace of God through faith in Christ Jesus. Rom. 4: 5, 8; Eph. 2: 8, 9. They, like the children of Israel, are delivered into the glorious liberty of the children of God; encamped for a season right on, or within, the borders of the New Jerusalem, in full possession of all God's examples, patterns, promises, and blessings. They groan, being burdened with the body, willing rather to be absent from the body and to be present with the Lord. 2 Cor. 5: 4–6. Every child of God stands ready to cross into the Promised Land, knowing not the day or the hour of his departure.

The call to come over may come at noon, at evening or at midnight. The pale horse and his rider may come without a moment's warning. Encamped as old Israel, we, like them, are commanded to choose out our representative men, our chief men, to be our servants. Matt. 20: 26 and 23: 11. Num. 13: 2–3. The leaders of Israel were given their work and were commanded to be of "good courage and to bring of the fruit of the land." Num. 13: 20. So OUR servants are commanded to preach the Word . . . (to) reprove, rebuke, exhort with all longsufferings and doctrine. 2 Tim. 4: 2; Matt. 28: 19, 20.

Israel's leaders were almost literally true to their command but instead of trusting the Lord and being of good courage, they looked upon the strong, walled cities, upon the mighty men, forgetting God's covenant with Abraham when he said, "Unto thy seed have I given this land; from the river of Egypt unto the great river, the river Euphrates." Gen. 15: 18.

Forgetting God's Word they, no doubt, honestly gave their opinion of matters. When they brought up their "evil report of the land," most of their report was true in reference to the strong, walled cities and the giants, but THEIR OPINIONS came in also, and, no doubt, honestly, and that opinion did not agree with God's Word, for "THEY DID NOT WHOLLY FOLLOW HIM." The leaders all gave their opinions except two. Two of their leaders stuck to God's Word and entreated the people, saying, "Do not rebel against the Lord, neither fear the people of the land, for the land is a good land and the people are bread for us." Num. 14: 6, 10.

But what can two leaders do with ten? They have all had the same chance to see and to know, and no doubt all are honest and very earnest about the matter. They all tell nearly the same story; they are all representative men; they are all rulers; all "heads of the children of Israel," Num. 13: 2-3, and why shall they hear two and reject ten? This happened to them for an example to us, for "of your ownselves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 30. "For the time will come when they will not endure sound doctrine." 2 Tim. 4: 3. What does it signify if a man is a leader, if he has had splendid opportunities? What does it signify if there be a multitude of leaders and all give honest opinions? The leaders of Israel, "even those men that did bring up the evil report upon the land, died by the plague before the Lord." Num. 14: 37. "But my servant Caleb because he had another spirit with him and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." Num. 14: 24.

All leaders who substitute their opinions for God's Word must look to THEIR pattern,—the leaders who went to spy out the land of Canaan. God says, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John 3: 5. The representative man gives his opinion, perhaps honestly, but behold Israel's rulers,—his examples! Jesus says, "If I, your Lord and Master, have washed your feet; ye also ought to wash one another's feet," John 13: 14, but the leaders say their opinion is that it makes no difference. Behold Israel's leaders,—their examples! The Word says, "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and *your* nay, nay: lest ye fall into condemnation." James 5: 12

Leaders give their opinions saying, "It don't matter if you do take an oath; just so you swear to the truth;" but the leader of Judah, Caleb, was accepted "BECAUSE HE HAD ANOTHER SPIRIT WITH HIM, AND HATH FOLLOWED ME FULLY." Num. 14: 24. The Word of God says, "Adorn not with braided hair, or gold, or pearls, or costly array," 1 Tim 2: 9, but leaders give their opinion that the young must be allowed a little more liberty, that we must be a little more lenient, that a little ring or a pin, or even a gold watch won't hurt much, but behold Israel's leaders who gave a bad influence, though mainly a correct report! Many leaders to-day tell the story nearly straight, but they, like the ten spies, fear the strong, walled cities and the giants and thus they bring an evil report upon the church. Israel's leaders are their examples.

THE TWO SUPPERS.

BY D. C. BURKHOLDER.

AT one time, when Jesus went into Capernaum, Simon, a Pharisee, invited him to eat with him, Jesus accepted the invitation, and took supper with him. Capernaum was the place where Christ commenced his public ministry; this event took place after the miracle at Nain. John the Baptist, from his prison at Machaerus, sent message to Jesus by two of his disciples. Jesus answered their questions and after their departure addressed the multitude respecting John. Then this supper took place, which is recorded by Luke only. It occurred in the Autumn of A. D. 28, and the place was Capernaum.

It was at this supper that Mary Magdalene, "when she knew that Jesus sat at meat at the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment."

This Mary Magdalene was at one time a very sinful woman, Christ cast seven devils out of her, and the Bible says, she "was a sinner." She might have led an impure life, but now she is truly a penitent woman; she receives the blessed assurance of Jesus that her sins are forgiven. By her act she showed a sorrow for sin, and expressed a love for Christ.

The other supper took place in Bethany, in the house of Simon the leper, just after the resurrection of Lazarus. It was the home of Martha, Mary and Lazarus, and their father's name Simon the leper, one who probably had been cured by Jesus. It was to this home that Jesus often went and his presence was always welcome.

This supper was prepared two days before the passover, yet this supper, on the evening following the third day of the week, was the beginning of the fourth day after sunset on Tuesday, April 2 and 3, A. D 30.

While the guests were eating, Mary (sister of Martha and Lazarus), came in and anointed the head of Jesus John states that she anointed his feet also, and wiped them with her hair. Mary was a charitable Christain. She had a pound of ointment. The cost was not less than forty dollars. Mary's giving was from love for Christ; it was no "waste."

She did not anoint Jesus for self-interest, nor for rivalry, as some do at present, who try to build larger and more stylish churches, with a taller steeple or a larger bell than other churches. Such things we can call "waste," as it is feeding spiritual pride.

Newburgh, Pa.

ARE WE LIVING WHAT WE PROFESS?

BY S F. NISWANDER.

ARE we living what we profess? This is a question that should interest every professor of the religion of Jesus Christ. Are we living as becometh men and women professing Godliness? If we are, all is well. If we are not, why is it? Are we ashamed of Christ's teachings? If we are (and I fear some of us are) let us remember these words which Christ spoke, 'Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8: 38.

Let us also remember that Christ spoke as he received commandment of the Father, and the Lord says, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55: 9. Then, why are we ashamed of such high ways? If we could see ourselves as the world sees us, we would no doubt strive more earnestly to live in accordance with Christ's teachings. Those of the world who know what we profess will respect and esteem us much more if we live up strictly to our profession, than if we do not, but the respect of the world is nothing compared to the happy thought, that the Lord will be pleased with us, and that he will finally call us home to him, where we can serve him throughout the ceaseless ages of a never-ending eternity. Let us, therefore, strive more earnestly to live a truly devoted Christian life. Let us ever stand boldly for Christ! Let us ever press onward and upward toward the mark for the prize of our high calling of God in Christ Jesus!

South English, Iowa.

FAITHFULNESS.

BY MARY C MILLER.

CHRIST says, "He that is faithful in that which is least is faithful also in much."

Faithful,—least, much.

Faithful,—faith and full,—full of faith.

Faith,—"Fidelity to one's promises." If we say, "Here, Lord, I give my heart to thee," it is a promise. Now if we make a compromise with the world, do we keep our promise? Are we faithful? Are we true? Are we? Can God have confidence in us? We have broken our promise to him!

It would be most unreasonable in us to expect God to count us faithful to him when we have acted in this way.

But how does God measure us? By large things? By that which is least. Who is it that will trust great things to the care and keeping of him who is not faithful in that which is least? Not "the faithful God who keepeth covenant and mercy with them that love him."

Wives, do you keep your promises? If you do, your husband would be unreasonable not to confide in you.

Husbands, do you keep your promises? If you do not, you should not blame your wives if they lose confidence in you. It is a natural consequence.

Children, are you faithful to your parents? If you are, you are on the road which God wishes you to travel, "the faithful God, who keepeth covenant and mercy with them that love him."

Christians, do you keep your promises to God? If you do, he is just and you will receive your reward. If you do not, no reward will be yours.

It pays largely to be faithful to God, and faithful to one another. By so doing we are faithful to ourselves. It is consoling to know that God will be our judge,—God who knows and sees all things. His judgment can not be warped by deception; his eyes can not be blinded by selfishness or prejudice.

Therefore "let us hold fast the profession of our faith without wavering, for he is faithful that promised." Oh what a good thing it is to be faithful and to worship a faithful God!

PRAYER.

BY H. HANSON.

DO WE, as Christians, pray for our nation and the ruler of the land? How becoming it is to hear little Mary and Johnny, on going to bed, on their knees, with uplifted hands and upturned face, say: "God bless papa; God bless mama!" We should not forget to pray for our President and the officers of the government. This we may do every time we pray. True, they may not be saved, but God can and will save all of them, if they will only love him and keep his commandments.

Lordsburg, Cal.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

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☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

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☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

SO SOON!

[*Selected by Ida B. Snyder.*]

So soon! so soon! ere yet life's morning
Hath lost its bloom;
'Mid all the freshness, song, and sunshine;
Ere golden noon;
Must I lie down, while I long to mingle
With busy life;
To vie with throngs of earnest workers
In noble strife!
Thro' earth's fair fields I've wandered idly;
Garnered no sheaves;
I've naught to bring to the Master's harvest
But faded leaves.
My life has held but the common measure
Of shade and shine;
Yet some have had dark cloud and tempest—
Shall I repine?
I'm tired of dust, and toil, and struggle,
Life just begun.
So soon! 'Tis long since the dawn of morning!
God's will be done!
I've dreamed of lands of song and story,
Ah, vainest dream!
Of fairest fields of heavenly glory
I catch a gleam.
If earth is bright, heaven's splendor shineth
Divinely fair;
And shall I dread the blessed message
That calls me there?
Then let me work while life remaineth
A precious boon,
Waiting, obey the Reaper's summons,
Come late or soon.
A calm, sweet peace falls o'er my spirit
With healing balm;
Christ, my Lord, help me in singing
A grateful psalm.

HOW TO ENTERTAIN.

BY N. D. UNDERHILL.

Part One.—Strangers.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

THE apostle tells us to "be not forgetful to entertain strangers: for thereby some have entertained angels unawares." We have the importance of this duty impressed upon our minds Were it not for this, some might forget that it was their duty to *entertain* STRANGERS.

"What claim have the *strangers* upon MY valuable time?" "Why don't they go to a hotel for their meals and entertainment?" "I have enough to do, to care for my own family and entertain my friends!" "We have hotels and restaurants on purpose for the entertainment of strangers."

This is poor, weak, *human* philosophy. It is not the way our Divine Leader reasoned. He told his disciples to make the multitude *sit down* and, looking to heaven, he blessed and brake the bread and fishes and passed it around for the benefit of the multitude.

Jesus is our perfect pattern. Never think that because your supply is meager you haven't enough for your own, and all the strangers that come to you. God is able to increase the supply, according to the demand. Look to heaven! Break and divide thy bread, or whatever you have. Let *all* be filled.

When a stranger comes to your door, do you open the door just slightly and stand there gazing at him, waiting for him to tell his business? We used to be taught that such conduct was very ill manners. Long ago, our mothers used to teach us to ask the visitor to "come in." Once inside, he was asked to "sit down." This is what Jesus told his disciples to do,—to have the people *sit down*.

To be sure, Jesus was not afraid of being robbed. He was poor, had nothing that any one would wish to steal, but it is different with many people nowadays. They don't care to invite *strangers* inside, lest they should presume to soil a carpet, or dirty a mat, or napkin, or towel, or perhaps return sometime and take some valuable article. How blessed is the humble housekeeper whose floors will all bear washing; their linen and tableware likewise; so they need not be afraid of the contamination of strangers. Blessed the family who have nothing too good to be used, nothing too nice to be touched, no parlor too fine for poor human souls to enter. They are a little like Jesus. God bless them!

Does a poor, humble tramp sneak up to your backdoor, begging for a crust? Do not remind him that you *worked hard* for that bread. If he has any sense, he knows that without telling. It is ill manners to tell folks what they already know. He didn't ask for a scolding; he asked for food. Perhaps he has received too much of the former in years gone by, which induced him to become a wanderer.

Don't give grudgingly. "The Lord loveth a *cheerful* giver." This may be the last opportunity you will ever have to help, to encourage or to lift up, one of God's poor fallen creatures. He may be a low, miserable wretch. The very hairs of his head are all numbered, and God who placed him here, knows that a spark of that Divine Nature which he hath breathed into the nostrils of man still lingers in the aching breast. He is "*one of the least of these*." Do unto him as you would wish to be done by, were you a poor, miserable, homeless wanderer. Give him a good meal and no unkind words therewith.

Is the stranger a peddler or canvasser? People do not canvass or peddle for the mere fun of it. You don't have to buy unless you want to, but you needn't slam the door in the face of your guest either. Who knows but that an *angel* hides behind the peddler's garb? Let him (or her) rest awhile in your pleasant room, and if you can say a pleasant word or two, it may send a human heart away lighter and happier. "Inasmuch as ye did it unto one of the *least* of these."

It may be your caller simply desires to ask a question. Would you grudge the information you could easily give? Maybe he is tired, sick, weary or sad. Thousands of hearts beat heavily that a kind word or pleasant look would lighten.

Once there dwelt a certain minister in our town. He had the reputation of being almost perfect; his wife likewise, the members of his church worshiped their pastor and his wife. One day I thought I would make a call. Being summer, I wore a gingham dress and sunbonnet. I rode many miles to town to have an aching tooth extracted. After walking down the street and climbing a flight of stairs, I found that I would have to wait some hours. Therefore I descended the stairs, with a little child clinging to me, and started out to find this paragon of perfection. Block after block in the hot sun I traveled, sometimes carrying, — sometimes leading my child. After walking till ready to faint, we found the place. Entering the door we were expected to state our business. Weary, tired and aching, I introduced myself as a relative of some of their members and asked to be allowed to come in and rest awhile. Privilege was granted, but I was not asked to remove my warm bonnet. A fat horse stood at the gate hitched, waiting for the minister's pleasure, but baby and I walked back to the dentist's office, where we rested and ate our lunch.

MISSION RECEIPTS FOR JANUARY, 1894.

☞Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary *immediately*, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

HOME AND EUROPEAN FUND.

Illinois.—Yellow Creek church Sunday school, $13 85; Southern District, $11.67; Mt. Morris Sunday school, $90.73; Chicago church, $18.60; Rock Creek church, $9; Waddam's Grove church, $11.75; West Branch church, $4.69; Silver Creek church, $5.20; Pine Creek church, $23; Yellow Creek church $15.64; Shannon church $17.50; Rock River church, $39; D. L. Miller, Mt. Morris, $30; West Otter Creek Sunday school, 45 cents; Michael Blocher, Mt. Morris, $1; Peter Royer, Baders, $2; total, $294 08.

Pennsylvania.—A. M. Brodleeck, York, $2; A. widow sister, Somerset, $3; Daniel Hendricks, Chester, $5; Quemahoning church, $25.60; Jas. Kurtz, Womelsdorf, 50 cents; R. J. Swigart, McVeytown, $1; M. E. Lane, South Strabane, $1; Magdalena Hock, Mowersville, 10 cents; J. P. Holsinger, New Enterprise, $1; Mrs. Abram Friend, Stewardton, 40 cents; Green Tree church, $13; Welsh Run Sunday school, $4 41; A. S. Bechtel, Williamsburgh, $5; Altoona church, $17.70; total, $79.71.

Iowa.—South Waterloo, $30; Greene church, $6; Isaac Toms, Cairo, 40 cents; Mr. and Mrs. G. E. Goughnour, Maxwell, $2 50; Sarah Stonerook, Clarence, $1; a brother and sister, Dunkerton, $5; total, $44.90.

Kansas.—Southeastern District, $1.50; Belleville church, $3 50; a brother, $20; Carle Anderson, Enterprise, $9.95; J. B. Chapman, Courtland, $5; total, $39.95.

Ohio.—A sister of Bear Creek church, $5; Joseph Kollar, New Philadelphia, $1; Eliza Kollar, New Philadelphia, $4; Sister W.——, Dayton church, $3.75; Hickory Grove church, $12; Florence Moherman, Ashland, $5; Wheatville Sunday school, $3 87; Michael G. Domer, Baltic, $1; total, $35.62.

Europe.—Brethren and sisters in North Sweden, $2.14; brethren and sisters in South Sweden, $16.08; total, $18 22

Maryland.—Long Meadow Sunday school, $7; Broadfording church, $2.80; Brownsville church, $5; Mattie E. Miller, Oakland, 50 cents; total, $15.30.

Indiana.—J. D. Hochstetler and wife, Remington, 50 cents; Howard church, $4; a brother and sister, Hagerstown, $2; J. H. Kirkham, Laconia,

$1; Philip Kingery, 50 cents; Richard Callane 50 cents; Emma Sholl, 25 cents; Almira Myer, 25 cents; Eliza Eikenberry, 50 cents; Henry Landis, 25 cents; Mary Reiff, 75 cents; Aaron Overholser, 50 cents; A. W. Eikenberry, 50 cents; Mary Pritchard, 25 cents; Eliza Overholser, 25 cents; Leopold Eckerle, 25 cents; Joel Overholser, 50 cents; W. H. Myers, 25 cents; total, $13.

Minnesota.—W. A. Maust, Henrytown, $10; unknown, $1; total, $11

Florida.—D. L. Mohler, Bowling Green, $7 50; total, $7.50.

Virginia.—Ida A. Garber, New Market, $1.50; Sarah Bowman, Harrisonburgh, $1; J. S. Sharpes and wife, Harrisonburgh, $2; S. I. Bowman, Harrisonburgh, $1; total, $5.50.

Colorado.—Amanda Clifford, Akron, $5; total, $5.

Nebraska.—F. W. Weaver, Danbury, $5; total, $5.

Louisiana.—Esterly church, $4.42; total, $4 42;

California.—Ocvina church, $2 30; total, $2.30.

West Virginia. Mrs. Catherine Boys, Lookout, $1.90; Z Annon, Thornton, 25 cents; total, $2.15.

Missouri.—A brother, Avery, Benton County, $1.50: total, $1 50.

North Dakota. — Lizzie Hope, Mandon, 80 cents; total, 80 cents.

Children's Mission, $27; total, $27.

Total General Donations,	$ 612 95
Interest from Endowment Notes,	533 29
Interest from Loans of Mission Fund,	15 00
Total for this Fund,	$1,161 24

INDIA MISSION DEPARTMENT.

Ohio.—Pleasant Valley church, $4.70; Freeburgh Sunday school, $16; a sister, New Philadelphia, $5; total, $25.70;

Pennsylvania.—Dan' Hendricks, Chester, $5; Children's Meeting, Lancaster City church, $3.33; total, $8 33.

Nebraska.—Filley church, 55 cents; Juniata church, 50 cents; Bethel Sunday school, $5.65; total, $6.70.

Kansas.—Southeastern District, $2; total, $2.

Indiana.—A sister, Ladoga, 48 cents; total, 48 cents.

SUMMARY.

Home and European Fund,	$1,161 24
India Mission Fund,	43 21
Total Receipts for January, 1894,	1,204 45
Total Receipts for January, 1893,	$1,312 74
Decrease,	$ 108 29

GALEN B. ROYER, Sec.

FROM THE FIELD

"Go, work in my vineyard."

Report of Washington Mission School.

THE following is the Report of Gospel Mission School of Washington, D. C., for second quarter, November 6, 1893, to Feb. 6, 1894:

RECEIPTS.

Balance on hand from first quarter,	$13 34
Amount received from all sources, present quarter	17 59
Total,	$30 93

EXPENDITURES.

Oranges etc., (treat for school),	$ 4 61
Books, Quarterlies, etc.,	9 82
Clothing, fuel, provisions, etc., for poor,	17 46
Total expenditures,	$31 89
Indebtedness of school,	96

W. M. LYON.

Treasurer's Report.

THE treasurer of Home Mission Fund of the Middle District of Pennsylvania reports as follows:

Interest-bearing judgment note,	$175 00
Non-interest-bearing note,	25 00
Interest-bearing note (four per cent)	200 00
Cash on hand,	213 08
Total amount on hand,	$613 08

Since last report published we have received,

James Creek,	$ 3 50
Lewistown,	22 07
Yellow Creek,	2 85
Warrior's Mark,	10 26
Huntingdon,	8 00
Claar,	5 10
Altoona,	17 70
Total,	$69 43

A. O. DILLING.

Martinsburgh, Pa.

ADDITIONAL REMARKS.

From the above report it will be seen that there are some funds in our treasury, and because of this unused money, some of the churches have been slow to contribute. It is true there has not been much work done recently, and it is because we do not have money enough. There are several points where good work could be done if we had money enough to build a small church and have some one give the work his time and attention. We do not have the means to do this, and unless we can do effectual work, we do not see the propriety of spending much money. To send a minister into a new field and preach a few weeks or even a few months, and thus leave the work, will never accomplish much. It requires hard study and constant work to build up the cause in new fields. J. B. BRUMBAUGH.

McPherson Notes.

OUR special Bible Term began Jan. 16, and closed Feb. 10. It was feared that the stringent times, especially in the West, would seriously mar the interest of the meeting. In this we were happily disappointed, as we never had a more interesting and profitable meeting. It seemed to be the constant regret of those in attendance that others could not be present.

Eld. John Forney, the veteran Bible student, was among the first who were present. Eld. D. L Miller came on the evening of the 17th, and began his "Talks on Bible Lands." He gave a discourse one evening, and the next evening he illustrated the facts and places referred to in the Bible, proving all the time that the Bible is true.

By means of the oxy-hydrogen light, furnished by the college, one could see the places and scenes as clearly as if he stood actually before them. Here was a scene of the Jordan in which the Savior was baptized, presented as vividly as if one actually stood on its banks. Six miles west was the City of Palm Trees, or Jericho, where you could see the waters made sweet by Elijah. They seemed so natural that you fancied you saw your image reflected from them. Then you traveled up the steeps where the man fell among thieves and continued your way to Bethany, the home of Lazarus, Martha and Mary, and the resting place of the Savior. Then you stood on the Mount of Olives, where the Savior sat and wept over Jerusalem, and you, too, looked on the same city and keenly felt the sad events of the passion week, for there was still the gate through which the Savior bore the cross for you and me. Who could look upon these scenes, just as they appear to the traveler now, and not be most deeply impressed with the truth of the Bible!

During Bro. Miller's stay the large chapel was packed full, and the two large recitation rooms on either side were also well filled.

After Bro. Miller left, to fill other appointments, we tried to present Christ, as found in the Old Testament, preaching a sermon on this subject each evening for a week or more. During the day we studied the same subject by outlines from the Old Testament, studying (1) Christ in Prophecy; (2) in sacrifices; (3) in tokens or emblems as the Manna, "the Rock which followed them;" (4) in the Word; (5) personally; (6) in the Tabernacle, which took the place of the simple altar and gave way to the temple, the synagogue, and finally to the Christian church. This part of the subject proved a rich field for investigation.

Each morning after worship, the ministers and all who desired to do so, met under the direction of Eld. Daniel Vaniman and considered the subject of Church Government. Many knotty questions come up, but the spirit in which they were met and disposed of was most gratifying.

The lessons on Sunday school work which followed, under the direction of Bro F. A. Vaniman, brought out the fact that Sunday school influence is a powerful factor in the church, and demands more care and attention than it receives.

The daily Bible and hymn reading under the direction of sister Minnie Windle, showed how to get the sentiment of what was to be read and how to give expression to the thought. The improvement that many made was very striking.

New Testament History was in charge of Bro. J. Z. Gilbert, who conducted the class studying the four Gospels. Some very interesting questions were sprung, which were all disposed of to the satisfaction of the class, as far as we could find out. Several days were spent on the subject of the Lord's Supper and the passover.

Eld. Daniel Vaniman preached the closing sermons on the development of Christ's church and kingdom. After the evening sermon many remained to discuss and outline such subjects as Faith, Repentance, Baptism, Conversion, Sanctification, Atonement, etc.

The last evening was spent in considering the "token of power," which sisters should have on their heads when they pray or prophesy. The subject elicited the deepest interest, and many ideas were brought out not thought of by some of our young people, and those not members of our church.

It was a matter of gratification to know that in some churches those who could not come, helped to send one of their number and assisted to bear his burden. Could not all congregations do this?

S. Z. SHARP.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cent per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum

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JOSEPH AMICK, ... Business Manager

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☞Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill, . . February 27 1894

SIX united with the Duncansville church, Pa, as the result of a series of meetings held by Bro. Walter Long.

THE strength of the Woodbury church, Pa, has been increased by ten additions, being the result of a two weeks' meeting.

A FOUR weeks' meeting at Warrensburgh, Mo, closed with eight applicants for baptism. Four have already been immersed.

THE Brethren at Thornton, W. Va., closed a meeting on the 17th, with fifteen additions. Bro. Tobias S. Fike did most of the preaching.

THE home ministers closed a very successful meeting in the Solomon's Creek church, Ind., Jan. 31. There were twenty-three additions to the church.

AFTER preaching twenty-six sermons, Bro. Reuben Shroyer closed his meetings six miles north of Mansfield, Ohio, the 16th, with seven additions by baptism and one reclaimed.

PLEASE do not mix up obituaries with church news. Some of our writers do this. We have a separate department for each, and notices of the kind should come to us written separately.

BRO. J. S. MOHLER, of Morrill, Kans, is now preaching in California. He has been holding some series of meetings, and is expected to do some special work at the mission points in Southern California.

WE are asked to state where the Garden of Eden was located. That is a subject on which the Bible is very indefinite, only stating that it was "eastward in Eden," and somewhere near the Euphrates river. Some writers have located it near the headwaters of this river, while others place it near the union of the Tigris with the Euphrates, a short distance north of where the latter enters the Persian Gulf. The late evidence on the subject seems to favor the last mentioned location.

LAST year the Annual Meeting opened on Tuesday morning, May 23. This year it will be six days later, May 29, as announced last week.

WE learn that the Bible Term at Cerro Gordo, Ill., this week, is being largely attended, and that the interest is real encouraging. Over one hundred are reported enrolled for the course of study.

BRO. LYON'S report of funds received at Washington City, published elsewhere in this issue, will be found greatly condensed. He has done this at our request. It is important that all similar reports be condensed in the same manner.

BRO J. L. THOMAS, of Ames, Iowa, will move to Jasper County, Iowa, and may now be addressed at Prairie City. At that place is a little band of twenty-two members without a minister. He goes there to help build up the kingdom.

BRO. I. BENNETT TROUT is still engaged in his series of meetings in North Manchester, Ind. When last heard from, there were six additions by baptism and two reclaimed. Some evenings the large house in the city is filled beyond its seating capacity.

SOME of the short, pointed items found on the Missionary pages, are sent us by members who live in different localities. They make interesting reading, and some of them are real suggestive. Items for that department will be thankfully received from any one. Each item should be original, short and to the point.

ON the question of religion, the people of Mt. Morris seem stirred up as they never were before. Religion is the leading topic of the day, on the streets and in the stores. Bibles are in demand. In some of the stores the Scriptures may be found ready for reference to prove this or that assertion or disprove another. It reminds one of olden times, when the people searched the Scriptures daily, to see whether these things were so.

THE time will soon be here for the District Meetings in the different State Districts. These Meetings ought to be announced early, so all the churches will have ample time to appoint their delegates, and prepare the business intended for the District Conferences. In order that there be no neglect or delays, we suggest that the clerks of the last District Meetings make these announcements. They should be published soon.

ONE of our traveling ministers writes that many of the meetinghouses where he preaches are very poorly lighted. This ought not to be. A house of worship should be well lighted and made as pleasant as circumstances will permit. Oil is cheap, and proper care and attention will pay well for the Lord's cause in the long run. When people come to the house of the Lord, they should be made comfortable, and everything reasonably done to render the place inviting as well as the services entertaining.

THE remarkable ingathering of souls into the church this winter, will greatly increase the responsibilities of our elders and other church officials. It is needful that these new converts be wisely fed with the sincere milk of the Word. It is important that they be thoroughly indoctrinated, so as to become well established in the principles of the Gospel. This important duty must not be neglected. All of our ministers ought to prepare to preach sermons with this thought in view. To neglect these new converts is to prove unfaithful to our important and sacred trust. Can we not have some good articles along this line?

IN order that he may keep the young members profitably employed and interested, the elder of one of our city churches has organized a Bible History class, that meets each week in his own house The idea is a good one. The right way to keep young members away from the evil influences of the world, is to give them something to do for Christ.

A SISTER writing concerning a certain preacher, says he is not so abusive in his preaching as he used to be. She also mentions the great increase of his influence for good because of this change. It would be well if all of our preachers should consider this important matter. The Lord's cause is never advanced by abusive preaching. Ministers of the Gospel should be models in consistency. While they ought to be firm, bold and true, they should not forget to be courteous to all men. The cause needs strong arguments, but not abusive language.

WE suggest that correspondents do not go back for months, and even years, and gather up death notices and send them to us for publication. The better way is to send notices of such deaths only as will likely be of interest to our readers. There is no necessity of occupying space with the obituaries of persons not known to at least a number of our readers. While we are perfectly willing that this part of the paper be used free of charge, in which to publish death notices, we feel that some discretion should be exercised, that the privilege be not abused. We give more space for this purpose than any leading religious journal coming to this office.

THE saloons are the devil's churches. There he makes thousands of his converts, and prepares them for the regions of despair. To run these churches it takes millions of money, and causes the greatest sacrifice of life known to history. Every man who votes for a saloon is casting his influence on the side of Satan. If in a city or town there are more saloons than Christian churches, then Satan has the ascendency, and it behooves the Christian people to redouble their energies to overcome the power of these saloons. There can be no question but that these saloons start men on the road to hell, while the whole aim of the churches is to start them on the road to heaven. The one points downward in the direction of all that is miserable and degrading. The other points upwards in the direction of all that pertains to happiness and success.

SOME one has suggested that Philip did not take the Ethiopian eunuch down into the water to baptize him, saying, that the eunuch would not likely go on his way rejoicing when all his clothes were thoroughly wet. Is it presumable that a man of his wealth and station would travel all the way from Ethiopia to Jerusalem without a change of clothing? Then it has been further intimated that there was no water in the desert district where he could have been immersed. In those days there was an abundance of water along the road running from Jerusalem to Gaza. Recent travelers, who visit that country, tell us of the streams affording ample water and the remains of ancient pools indicating water in great abundance. Many of these pools near the roadside were for public use, such as bathing and watering animals, and baptizing in them would not have been considered an act of impropriety. But the Scriptures say that both Philip and the eunuch "went down into the water." Then it says, "When they were come up out of the water." Acts 8: 38, 39. That ought to settle the question for any one who is willing to take the Bible as it reads.

We are still in the midst of a glorious meeting in the Chapel at Mt. Morris. The congregations are large and the interest excellent. We can not say how long these meetings will continue. Up to the time of going to press, there were forty-two additions, with indications of more to follow. Twenty have been baptized so far.

Every now and then, some one who ought to know better in this age of Bibles and books, tells the public that immersion could not have been practiced in Palestine by Christ and the apostles, for the reason that Palestine is a very dry country, and water is exceedingly scarce. Concerning the water supply of that country, we quote from Deut. 8: 7. It is the language of Moses, and he certainly knew what he was talking about: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills." In the time of Christ and the apostles, there was an abundance of water in all parts of Palestine. There were fountains and pools and springs by the hundreds. On every hillside and in every valley were well-constructed pools that supplied the people with water for domestic, bathing and agricultural purposes. The ruins of many of these pools may still be seen.

THE TWO BAPTISMS.

I find in the Messenger, Feb. 13, on page 105, an article in reply to a leaflet published by the American Baptist Publishing Society, from which I gather the following: "Entering the kingdom, entering Christ, and entering the church, was all by the one and same act. Baptism we understand to be the dividing line between the church and the world." I believe you are right in this and I like your whole article, but I cannot reconcile it with your remarks on page 666 of 1893. There you teach two baptisms separate and distinct from each other, one of the water and the other of the Spirit, and consequently two doors and two "walls of partition, the very thing advocated by the Baptists and condemned in your late article. Now if you continue to teach that the baptism of the water and of the Spirit are two baptisms, separate and distinct from each other, then you are a debtor to explain which of them admits into the kingdom and church.

In a postscript the writer says, that his letter was not intended for publication, but as we cannot well answer his question without giving at least a part of the communication, he will excuse us for giving at least the above paragraph.

We regard water baptism as the door into the church, or into Christ. This is plainly taught in Gal. 3: 27: "For as many of you as have been baptized into Christ have put on Christ." To put on Christ is to enter the church. After putting on Christ, or entering the church, the baptism of the Holy Ghost takes place. We do not regard the baptism of the Spirit as the door into any kingdom. Its work, with the saints, is in the church, and it is at the door of the church that the Spirit meets the new man in Christ Jesus, and takes him under his influence, to guide, comfort and develop him. The baptism in water takes the man into the Father, and into the Son, and into the Holy Spirit. That establishes a relation by which the Father, Son, and Holy Spirit take up their abode in the heart of the man. But the Spirit becomes the Comforter and Guide. Water baptism is the door to all these rights, benefits and privileges. It is the line between the church and the world. On the one side is sin and condemnation. On the other side may be found justification and life eternal. On the one side is Satan, his kingdom and all the evils resulting therefrom. On the other side is the church of God, with Jesus as the head, and the Spirit the indwelling power, to receive, overshadow, comfort, guide and develop all those who by faith enter the church. To cross this line, as Jesus has directed, is to come where all these blessings may be received and enjoyed. The one entrance into the church, or into Christ, entitles the penitent believer to all the immunities of the kingdom. The Spirit meets him at the door, fills his heart, or overwhelms his soul with its power, and takes him under its direction and develops him to the extent that he can be made to assimilate the Word of Truth.

The apostles, however, were in the church some years before they received the Holy Spirit. They entered the church at their baptism. It was not till the day of Pentecost that they were permitted to enjoy the comforting influence of the Spirit as their guide. When it did come they were all filled with it, and brought completely under its influence. This baptism, however, did not change their state.

The regular order is, "Repent and be baptized . . . . in the name of Jesus Christ for the redemption of sins." Acts 2: 38. Therefore, he who believes that Jesus is the Christ, repents of his sins, confesses Christ as his Savior, and is baptized for the remission of his sins, does, by this very process, enter the church and at the same time receives the Holy Ghost.

Baptism being the last point passed in this process, is regarded as the line. It being the formal act by which the penitent throws off the old man and puts on the new, is called a birth—born of the water. This process ushers the individual into the church and the Spirit at once enters and fills the soul, brings that soul completely under its influence—hence, born of the Spirit. All of this is effected by the one legal entrance of the penitent believer through the door of Christian baptism into the church. J. H. M.

WHERE ARE THE INFANTS?

"Baptism we understand to be the dividing line between the church and the world. It is not the dividing line between the church and the kingdom of Christ. There is no use for such a dividing line, nor do the Scriptures so teach. All those outside of this line, are outside of the kingdom as well as outside of the church."—*J. H. M. in Messenger No. 7.*

Will Bro. Moore tell in next Messenger on which side of the line infants are? S. Z. Sharp.

Infants do not properly enter into the consideration of a question of this kind. They are saved on the ground of innocency. The death of Christ on the cross atoned for them, and on entering the world they are in an uncondemned condition, and so remain until they reach the age or condition of accountability. Adults are saved on the ground of obedience. To them the command is, believe, repent and be baptized. Complying with this they are saved from their sins. To them baptism becomes the dividing line between the church and the world. Faith and repentance are steps leading to this line. It is the *line* for the reason that the church is on one side and the world on the other. Crossing that line and receiving pardon, hinges on the question of obedience.

This is not true of infants, for their salvation does not rest upon the question of obedience, but upon the question of innocency. Of innocent children nothing is required in order to salvation. To them, however, there is another line, and that is the line of accountability. On one side of this line they are innocent, on the other they become responsible, and therefore guilty, and must be classed with the disobedient until they accept Christ in his own appointed way. All children dying before reaching the age, or line of accountability, are saved, not because of obedience upon their part, but because they are innocent. When they pass the period of innocency, their salvation must then hinge on the question of obedience, and baptism becomes to them the line between the church and the world. J. H. M.

BIBLE SCHOOL AT NAPPANEE, IND.

At the last District Meeting, held in Northern Indiana, it was decided to hold a special meeting for the careful and systematic study of the Book of God. A Committee, composed of Eld. J. C. Murray, Hiram Forney and Henry Neff, were appointed to take charge of the work. Nappanee, Ind., was the place selected for the meeting, and the work of teaching was placed in the hands of Bro. E. S. Young, of Mt. Morris, who was assisted by Bro D. L. Forney, of the same place.

The School opened on the 2nd, and closed on the 13th of February. As an evidence of the great interest taken in the work, it is only necessary to state that one hundred and two were enrolled as Bible students. Among this number were brethren and sisters, old and young, elders, ministers, and deacons. We had the pleasure of attending most of the sessions, two being held each day, and the interest manifested in the study of the Bible was commendable. The Bible was used as a text-book, and many facts concerning the Book of books were impressed upon the mind in such a way as not soon to be forgotten.

The evenings were devoted to sermons on "Church Government," the "Lord's Supper," "Christian Evidences," "Bible Land Talks," and kindred topics, by brethren W. R. Deeter, I. D. Parker, E. S. Young and others. Bro. Lemuel Hillery was to have preached, but, owing to the serious illness of sister Hillery, could not leave his home. The evening meetings were well attended. The house was literally packed; not even standing room could be secured, and it is safe to say that hundreds went away unable to get into the house.

The Spirit of God was manifest at the meeting, and four precious souls made application to be received into church fellowship. The result of the work, it was felt by all who were present, was good, and at the close many gave expression to their appreciation of the help they had received in the study of God's Book. A prominent elder said he had been preaching twenty years, and had been studying the Bible for a much longer time, but he had received much help as to the best methods of study, during the ten days spent at Nappanee. It is remarkable how little we know about the facts of the Bible. If any of our readers doubt this, let them try to give the number of the books in the Old and New Testaments, and repeat them in the order in which they occur, or let them give the names of the twelve apostles in their order.

We are especially impressed with the importance of a thorough study of God's Book, and we feel that these Bible Schools may be a great help to all in this important work We should know more about the Bible, its history and its teachings, than about any other book in the world, and yet it is a lamentable fact, that, as a rule, we know less about it than we do about many other books. The primary study of our lives should be God's Book; all else should be secondary to this.

D. L. M.

EARLY CIVILIZATION IN PALESTINE.

LAST week we gave our readers an exceedingly interesting account of the discoveries lately made in Egypt, having an important bearing on the reliability of the historical part of the Old Testament. Below we give an extract from the *Edinburg Review*, that will probably be read with equal interest:

We have become possessed of certain very important indications as to the early civilization of Palestine by means of clay tablets. Not that the knowledge so attained is altogether new, or that it conflicts with that which has been deduced from yet earlier Egyptian records. It is well known to scholars that Thothmes III., when he defeated the league of Hittites and Phœnicians at Megiddo, in 1600 B. C. (a century before Amenophis III. acceded), reaped a spoil which indicates the advanced civilization of Syria, including not only the precious metals and chariots painted and plated, but also objects of art having a high æsthetic value, and that he found corn, wine, and oil, abundant in the country, and many hundred walled towns, in which there were already temples of the gods.

Such evidence has, however, been slighted by those who regard the early Hebrews as savages, and who think that, though placed in the very center of the ancient civilized world, between the Egyptians and Assyrians, they were, nevertheless, unacquainted with any arts and uninfluenced by surrounding culture. The new discoveries insist on quite another understanding of the ancient history.

It is surely a lesson of humility that the modern student should learn from such discoveries. Voltaire was no doubt a writer of great originality and acumen, though, from our present standpoint, wonderfully ignorant of antiquity. He finds it hard to believe that Homer's poems could have been written down before 500 B. C., and asserts that papyrus had not been invented in Egypt in the time of Moses, though we now possess in the maxims of Ptahhotep a manuscript as old as the pyramids.

We find, on the contrary, that not only in Egypt or in Mesopotamia was the art of writing known in the time of Moses, but that the inhabitants of Palestine also could pen a brick epistle, which, in the space of a few inches, contained as much information as can now be condensed into a sheet of note paper. Such letters were neither heavy nor bulky, and could be carried in the turban or in the folds of the shirt bosom just as easily as paper letters are now so carried, with the advantage that they were imperishable, as is witnessed by the fact that they are now being read, 3,400 years after they were written.

DON'T SCOLD.

The Treasury has this excellent piece of advice for ministers. We commend it to our preachers:

Every pastor of a church may, at times, feel that duty compels him to reprove and rebuke, as Paul enjoins Timothy to do, but he is to do so with all long-suffering. He is not to make the occasion one for the display of ill-temper, nor for an indulgence in tirade, nor for taking an opportunity to cut and rasp the feelings of his audience, nor to chide with rudeness, or find fault with coarseness. He must never forget that if he is any better in any aspect of his character than those upon whom he is pouring these hot words, he is indebted for the difference to the grace of God, and that Moses lost the pleasure and honor of leading his people into Canaan and of getting himself into that promised land, because of his hasty, ill-advised words to the people at Horeb. The preacher must never forget that his mission is to win souls for Jesus, and to fulfill this mission he must show that he is not a sensational denunciator, but a faithful, judicious, broad-minded, level-headed herald of the Lord. And if he should ever so forget himself as to use rude words in rebuking men or manners, he should instantly ask the forgiveness of his audience.

DEALING WITH THE SKEPTIC.

MR. MOODY wastes no time with the skeptic. He tells the following:

"I pity the man who knows all the Bible, for it is a pretty good sign he doesn't know himself. A man came to me with what he thought was a very difficult passage, and he said, 'Mr. Moody, how do you explain it?' I said, 'I don't explain it.' 'But how do you interpret it?' 'I don't interpret it.' 'Well, how do you understand it?' 'I don't understand it.' 'But what do you do with it?' 'I don't do anything with it.' 'You don't believe it?'

"Yes, I believe it. There are lots of things that I believe that I do not understand. In the third chapter of John, Christ says to Nicodemus, 'If you do not understand earthly things, how can you understand heavenly things?' There are a great many things about my own body I do not understand; I don't understand nature; it is filled with wonderful things I don't comprehend. Then why should I expect to know everything spiritually?"

"But men ask, 'How can you prove the Book is inspired?' I answer, because it inspires me. That is one of the best proofs. It does inspire us."

THE POPE AND THE EASTERN CHURCH.

THE New York *Tribune* of recent date says:

"The cabled announcement the other day, that the Pope is about to issue an Encyclical in regard to the unity of the Eastern and Western Churches, would excite more interest if there was any general belief that such a unity is possible.

"The great schism between the East and the West occurred in the ninth century, but the causes that led to it, date from the division of the Roman Empire. The establishment of Constantinople as one of the capitals of the Empire, tended to confirm the Eastern churches in the attitude of independence, which they had always assumed toward the Roman Pontiff. The great patriarchates of Rome on the one side, and of Alexandria, Antioch and Jerusalem on the other, had for centuries striven for precedence. Owing to the intellectual and spiritual decadence of the last three patriarchates, it seemed as though Rome would soon come to be recognized as the seat of the primacy, when the patriarchate of Constantinople appeared to contest its claim. The patriarch of Constantinople was not backward in asserting his pretensions, not merely to independence, but to supremacy. His strongest argument was, of course, that which had been employed by the Roman Pontiffs, namely, that spiritual primacy belongs of right, to the patriarch of the chief seat of Empire.

"To meet this plea, the Roman Pontiffs fell back on the tradition, that the City of Rome had another claim on the spiritual allegiance of Christendom. It was not merely the most ancient seat of Empire, but it was doubly and Apostolic See, since it it was founded by Saints Peter and Paul. At the same time the two divisions of the church were drifting apart on other questions of doctrine and polity, until toward the close of the ninth century, Pope Nicholas I., of Rome, and the Patriarch Pholius, of Constantinople, mutually excommunicated each other. And the schism which was then begun has never been healed since.

"Pope Nicholas was strengthened in his claims to universal supremacy, by the forged Isidorian decretals, which first saw the light about 850 A. D. These decretals purported to have been compiled by Isidore, of Seville, in the seventh century, and consisted of alleged letters, written by various early Popes, in which the Papal claims were amply recognized. These forgeries were generally accepted by the Western Church, and were a potent factor in establishing the power of Papacy. But they were utterly discredited in the East, and in fact did much to widen the breach already existing between the two Churches.

"Since then there have been numerous attempts to compose this old quarrel, but they have all been unsuccessful. Other differences than the Primacy of the Pope now exist. One of them is the so-called 'filioque' clause in the Creed. The Western Church declares that the Holy Ghost proceeds 'from the Father and the Son,' while the Eastern Church says that He proceeds from the Father only. It is admitted by most church historians, that the 'filioque' clause crept into the Western Creed through an inadvertence, a circumstance which has only intensified the opposition of the Eastern Church to it. It is indeed probable, that if the Papal claims were entirely eliminated from the controversy, this one thing would keep the two Churches apart.

"In view of all these facts, it is hard to see how the coming Encyclical of the Pope can contribute much toward healing the long-standing breach between the two Churches, unless he should yield all the points at issue, which is not within the bounds of possibility. For it is certain that the Orthodox Greek Church is as firmly as ever opposed to any compromise."

THE MINISTER WILL SUFFER LOSS.

Will you please explain through the MESSENGER what Paul means when he says, "If any man's work shall be burned he shall suffer loss; but he himself shall be saved, yet so as by fire."—1 Cor. 3: 15. JAS. A. STOUDER.

IN this scripture Paul is speaking of the loss the minister may sustain by having been the means of bringing into the church converts who prove unfaithful, and will not stand the test of the judgment. The "work" or material, spoken of in 1 Cor. 3, refers to the members of the church, built upon the foundation. Some of that material is compared to gold, silver and precious stones. This will stand the test, and the minister will receive his reward for bringing that class of converts into the church. That compared to wood, hay and stubble is worthless, and will be destroyed. For this the minister gets no credit, though he may have done the best he knew at the time, and in the judgment will be exonerated, and saved, yet his work will be lost; it will be burned. He himself may pass through the refining fire of the judgment and be saved. A strong inducement is here held out for ministers to exercise great caution about receiving converts into the church and taking care of them. In this world a minister, to all appearances, can do a great work, by adding thousands to the church, and yet in the judgment most of his converts may prove to be no better than wood, hay or stubble. For all this work he must lose credit, and suffer loss accordingly. Furthermore, the minister must, in the judgment, give an account of his method of making and caring for converts. If he has failed to properly instruct the people concerning the requirements

the Gospel, and has also neglected to properly ed the flock, entrusted to his care, and in that ay has been the means of any member being st, he will most assuredly not excape condemnation. If he is a blind leader of the blind, he will into the ditch with his blind followers. The inister who takes this lesson to heart will not ek the applause of men in this world, but will ek to honor God by preaching the Word, and eding the sheep that belong to his Master's flock.

J. H. M.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Douglas County, Mo.—On Saturday, Dec. 29, rethren Mason and Troxel from Texas County, ame to Fairview and commenced a series of meetings. They preached ten sermons. There were o immediate results, but we trust the good seed own will produce good results.—*Nannie Hanson.*

Green Spring Church, Ohio.—The members of this hurch are rejoicing over the coming to the hurch of two precious souls. Bro. Henry Frantz camet o assist in holding a series of meetings, but took sick and went home, after preaching two sermons. The brethren continued the meetings, assisted by Bro. George Wise, of Kansas.—*Mary E. Miller.*

Woodberry, Pa.—Bro. Wm. Richie commenced a series of meetings at the Crosswood church in the bounds of the Woodberry congregation Jan. 20, and continued two weeks, preaching, in all, nineteen sermons to very attentive hearers. Ten were added to the church by baptism and the membership much encouraged, for which we feel to praise the Lord.—*Annie Miller, Feb. 12.*

Dorrance, Kans.—Bro. Isaac Brubaker commenced a series of meetings here Jan. 20, which closed Sunday evening, Jan. 28. He preached eleven sermons in all. The weather was cold and disagreeable at first, but pleasant at the close of the meetings. We heard many good lessons during the meetings. Our brother labored hard to preach the true Gospel of Jesus Christ.—*Lillie Eby.*

Wirtz, Va.—Since Bro. P. S. Miller's letter appeared in the MESSENGER there have been eight more baptized in the Germantown congregation. Two more were reinstated, making twenty-six in all, inside of the last nine months. We have had about forty-eight accessions to our church, which, we think is doing fairly well. A large part of the above number is from eighteen to thirty years of age.—*Wm. Robinson.*

Woburn, Ill.—The members of the Mulberry Grove church met in regular quarterly council on Saturday, Feb. 10. One brother was restored who had for some years been out in the world. He is the fifth member restored at this place in a little over a year. Our Sunday school was re-organized and new officers elected, the old officers having served a year without an intermission.—*W. C. Kessler, Feb. 13.*

Laurel Run, Pa.—Bro. F. B. Weimer, of Wayne County, Ohio, came to us Feb. 6, and preached seven sermons, which were much appreciated by all who heard them. Saints were much encouraged while the words of Eternal Truth came forth from a heart filled with the love of Jesus. Gospel seed was sown and, we trust, will bear perfect fruit. Bro. Weimer formerly preached for us, but at this time he and his wife were here visiting relatives, brethren and friends. They left many good impressions.—*J. K. Eicher, Kecksburg, Pa., Feb. 12.*

Shellsburg, Iowa.—Bro. J. C. Seibert, of Hills Siding, Johnson Co., Iowa, came to this place Feb 9, and remained over Sunday. He preached the Word with ability. We hope the reaping will be by and by. Bro. Wm. Long, of Garrison, was with Bro. Seibert during the last three meetings. —*A. E. Bonesteel.*

Polo, Ill.—The members of the Pine Creek church took up a collection yesterday at the Pine Creek house, and also in Polo, in behalf of the Brethren's church in Chicago. The sum of $31 07 was raised and will be forwarded to Bro. Wm. R Miller. We trust that he may, by giving to the destitute food and raiment for the body, be enabled to lead them to a higher life and feed their souls with the Bread of Heaven.—*John Heckman, Feb. 13*

Clover, N. C.—In January, 1893, we sent you money for which Bro. J. G. Lawter received the GOSPEL MESSENGER one year. During the year he, wife and four children united with the church and are praising the Lord. The MESSENGER would do much good here, but many are too limited to pay for it. The church here (Mill Creek) is in fair working order. We have preaching every first and third Sundays at the church, and every second and fourth at other points. The Lord bless all of his faithful workers!—*W. Lawter, Feb. 8.*

Warrensburgh, Mo.—We have just closed a very interesting series of meetings, here in the City of Warrensburgh, which extended over four weeks. The meetings were held in an old United Presbyterian church, which has been vacant for years. Our elder, D. M. Mohler, did all the preaching except a few times when he could not be present. The attendance and interest were good throughout the meetings. As a result four have been baptized, and there are four more applicants which will be baptized in the near future. We think a number more are near the kingdom.—*A. A. Weaver, Feb. 13.*

Rockford, Ill.—Bro. Daniel Dierdorff, of Franklin Grove, came to us Feb. 10, and preached three interesting sermons. We had the meetings in the hall over Harbaugh and Hulse's store, No. 229 South Main and Chestnut Streets,—a very suitable place for the Brethren to worship. The attendance was from twenty to thirty. We think there is a good openiug for mission work here in the city. We have left an appointment for meeting to be held in the above-named hall on Sunday, March 10, at 10: 30 A. M., and in the evening at 7 o'clock. Any one coming to the city will please remember the place and attend the meetings.—*S. H. Wolf.*

Syracuse, Ind.—The Solomon's Creek congregation held a short series of meetings at their large church, commencing on the evening of Jan. 14, and lasting until the evening of Jan. 31. The preaching was done by the home ministers,—brethren Henry Wertzler and Hiram Forney. Twenty-three dear souls were added to the fold. Three of the number were grandparents, others were fathers, mothers, sons and daughters. The meetings closed on account of the Bible School, held in the adjoining congregation on Friday following. We believe that home ministers can hold some of the best meetings if they try. Bro. John Rodabaugh was called to his reward, at the age of nearly 80 years. Bro. John was one of the early settlers of this congregation. Bro. Daniel Shively has returned again to the land of his fathers, realizing that there is no place like home. Bro. Daniel Forney, of Mt. Morris, came over from the Nappanee Bible School and preached for us today. Bro. Bennett Trout, of New Carlisle, Ohio, is booked to hold a series of meetings in Syracuse, beginning March 1.—*L. A. Neff, Feb. 11.*

Marsh Creek, Pa.—On the evening of Feb. 10, Bro. Wm. A. Anthony, of the Falling Spring church, commenced a series of meetings here. The attendance and interest are very encouraging. We intend to have meetings each evening during the week, and hope to report good results.—*B. F. Kittinger, Feb 12.*

Reading, Pa.—I have returned to this place after an absence of eight months. I feel as though I were in India, considering the fact that here are over 58,000 souls who never heard Eph. 4: 5 preached as we understand and practice it. Last week Bro. Isaac W. Taylor gave us seven good sermons. Our meetings were small, yet one precious soul became willing to accept Christ. Bro. Taylor is in full sympathy with city work, but had to leave too soon, as is generally the case. The prospect for the ingathering of many souls was good.—*Ella Raffensperger.*

Pleasant Valley, Ind.—Feb. 3 was our quarterly council. All business passed off in a Christian-like manner. Arrangements had been made to hold a choice for two deacons. Adjoining elders present were A. Neff, Joseph Culp, Benjamin Leer and —— Swihart. We had a very pleasant meeting. Brethren John Young, Daniel Bolinger and Eli Schrock were elected to the office of deacon. We had meetings over Sunday by our adjoining ministers. We expect to hold a series of meetings in the near future. Bro. I. L. Berkey expects to preach for us. The brethren preached some very interesting sermons while with us. —*Levi E. Weaver, Feb 9.*

Mountville, Pa.—The District Meeting of Eastern Pennsylvania will be held in the Mountville congregation at the Petersburg meetinghouse, Lancaster County, Pa., April 18 and 19. The Missionary Board meets at Petersburg at the house of Bro. John Dombach on Tuesday, April 17, at 4 P. M. Delegates will meet at the Petersburg church, Wednesday, April 18, at 4 P. M., to organize. Elders will meet at the church, Wednesday, April 18, at 2 P. M. All work for the elders' meeting must be sent in by an elder (or to the undersigned) by mail before April 17. All should stop at Petersburg station on the Reading and Columbia and Lebanon and Lancaster joint line railroad. Passengers via Lebanon leave Lebanon at 12: 30 P. M.; via Reading, leave Reading at 11: 55 A. M.; via Lancaster, leave Lancaster at King Street station at 12: 35 P. M.—*H. E. Light, Cor. Sec., Lock Box 24.*

Virden, Ill.—The Pleasant Hill church has enjoyed a revival season. The meetings were conducted by Bro. H. E Light. Eleven have professed faith in Christ, and have been baptized; others are near the kingdom. The membership has been much encouraged. The regular quarterly council occurred yesterday, and the business presented was considered pleasantly, and harmoniously disposed of. The contributions to the regular work of the church, as well as the Mission and Tract Work, received their due share of attention. The use of the Brethren's Hymnal was encouraged by granting the privilege to hold singing school in the church. The Sunday school re-organized with N. J. Brubaker as Superintendent. A Committee was appointed to engage the services of an evangelist. A delegate was chosen to represent the church in Annual Meeting. Our Communion will occur April 13, at 4 P. M. The regular appointment will continue with social meetings once a week in Girard. Quite a number of our members will attend the Sunday School Meeting, the Ministerial Meeting, and the Bible School, beginning this week. For these privileges we feel grateful.—*James Wirt, Feb. 11.*

Yellow Creek, Pa.—Last night we closed a series of meetings, held in the Snyder church. Eld. Daniel Holsopple, of Rummel, Somerset Co., Pa., delivered sixteen able discourses. One came out on the Lord's side and was buried in baptism, and arose to walk in newness of life.—*Levi T. Stuckey, Feb. 5.*

Correction.—In my "Field Notes," page 109, No. 7, read thus, "From the present time on, seed for spring sowing will be furnished as the *funds* (not fields) are provided" I will further say, that as not much more is coming in, we must begin to provide for each in proportion to what we have on hand, and not as we might think they need.—*G. E. Studebaker.*

Adrian, Mo.—The Mound church met in quarterly council on Saturday, Feb. 10 The work was all done in a quiet and loving manner, with Bro. D. M. Mohler as our elder *pro tem.* Eight members were received by letter. On the evening of the 14th a special meeting was held and a Bible class organized, to meet once each week. Eld. Mohler gave us a good sermon on Saturday night.—*Albert J. Smith, Feb. 15.*

Teeter's Commentary.—Circular of the "Commentary" has been received and sample page examined. I am pleased with it. The advent of Bro. Teeter's work I regard as an important auxiliary to the study of the Scriptures, especially in directing the mind to a proper understanding of the real teachings of the Gospel. The church and age needs an unbiased exposition of Holy Writ in reference to the great redemptive plan of salvation.—*J. S. Flory, Feb. 12.*

Anderson, Ind.—I recently held some meetings in the Bethany church, Boone County, Ind. This is one of the places where a resident minister is needed. The Brethren here are alive to the work although they are yet young in the faith, (babes in Christ). I had nineteen meetings with a fair attendance, and the best of interest. The members were much built up, six baptized and one reclaimed. Several made application, but were hindered.—*Jos. Holder, Feb. 18*

Clear Creek, Ind.—This and adjoining churches were called in special council last Saturday, to make further arrangements for our meetinghouse and also transact other business. Everything was done in good order and satisfactory to all. After the meeting two more dear souls, one brother and one sister, were added to the church by baptism. Since my last report six have been received by letter. We will organize a Sunday school next Sunday.—*D. H. Snowberger, Huntington, Ind, Feb. 19.*

District Meeting Notice.—The District Meeting for the First District of Virginia will be held April 13 and 14, at the Pleasant Valley church, in Floyd County. The Ministerial Meeting for the same District will be held April 11 and 12, at the Brick church, eight miles from Pleasant Valley. Brethren coming by rail will stop off at Christiansburg, April 10, at 11 A. M., and by writing to Bro. Noah Reed, ten days beforehand, he will arrange to have them met and conveyed to the Meetings.—*C. D. Hylton.*

Little Capon, W. Va.—We enjoyed a good sermon two weeks ago at Spring Gap. Bro. Benjamin Smith, of Barren's Mills, preaches for us once a month. Bro. Smith is an earnest worker for the cause of Christ. He baptized four more souls since last report. We believe there are many more near the kingdom. I hope the Lord may bless them, so they may find their way to the light. Many are seeking to know the way that leads to light, that they may have eternal life.—*Lacy A. Abe, Feb. 7.*

Cedar Lake, Ind.—A few of the members met in quarterly council, Feb. 10. There was not much business of importance, but all was done in a Christian spirit. We agreed to have a protracted effort in April, if some one can be had to do the preaching at that time.—*Joseph Hoover, Feb. 16.*

Berlin, Pa.—I notice in GOSPEL MESSENGER No. 7, that in the notice of the series of meetings, held in the Brothers' Valley church, Pa, by Bro. D. F. Stouffer, the name "Schrock" occurs three times in place of Bro. Stouffer. Please correct. The original before me does not read that way.—*J. J. Blauch.*—[In the original, instead of spelling the name out, our brother had written "Eld. S.," and our printers had to guess at the meaning of "S.," and as it now appears guessed wrong. They are good at following copy, but not so good at guessing. It is important that all names be written very plainly.—ED.]

Duncansville, Pa.—Bro. Walter Long, of Shirleysburg, came to us Jan. 20, and began a series of meetings in the Duncansville church, Leamersville house. He preached, in all, nineteen soul-cheering sermons. The interest increased up to the last. We closed with a crowded house. We had six additions to the church. Others, who, we think, are very near, put it off for various reasons. We also had a love-feast during these meetings which we all greatly enjoyed. We had a crowded house, and the best of attention, and we feel that at least some good seed has been sown that will be as bread cast upon the waters.—*Esther B. Sell, McKee's Gap, Pa.*

Beecher City, Ill.—Jan. 14 our home ministers began a protracted effort at the Kaskaskia church. A week later we were cheered by the coming of Eld. J. Harshbarger, of Wayne County, Ill., who broke unto us the Bread of Life during that week; then left for home, followed by the prayers and good wishes of his many friends here. We closed the meetings a few days later with two applicants for baptism and others near the kingdom. The church elected Bro. David T. Wagner to the ministry, and advanced Bro. J. Simpkins to the second degree. This gives us two ministers in the second degree and one in the first degree, besides our resident elder.—*Granville Nevinger.*

Lulea, North Sweden.—On Christmas Day I was at a place named Norhed. We had very good meetings. A love-feast was held on Christmas Day. On account of the inclemency of the weather only five members were with us. Although we were but few in number, yet we had a good meeting. The people there are asking about feet-washing. I think if I could work more for the Lord, some more would come, but I am so much confined to my daily labor, that I can not work more there. On New Year's Day we had a love-feast in Lulea. Seven members were sitting at the table of the Lord. We hope that some more will soon come to us.—*H. Olsson, Jan. 30.*

Cando, N. Dak.—We are out here in North Dakota, all alone, yet not alone, as Christ is with us if we only ask him and believe on him. We have not the privilege of going to church and Sunday-school this winter, as we used to do when we were in Indiana, in the old Pine Creek church, but it will not be long any more until our brethren, sisters and friends will be here with us, and then we can go to church and Sunday school. Then it will seem more like home to us. I pray that the Lord will bless the Brotherhood at large and especially the brethren and sisters that are coming to Cando, that we may get an organization started here. The Brethren are almost unknown in this part of the country.—*Emmanuel Cripe, Feb. 12.*

Litchfield, Ill.—To-day was the first time we co meet with the Brethren's Sunday school at place, recently organized by the persistent eff of our much esteemed Eld. M. Flory, of Gir Ill. We can not see how it could be brought any better working order. This school has si Kidwell as its superintendent, which accounts its skillful operation. It contains a corps of workmen as officers and teachers. During short existence it has numbered 126 scholars bright future is in store for them. We preach for them Saturday evening, Sunday and Sun evening.—*Allen A. Oberlin, Feb. 14.*

Galveston, Tex.—I wish to express my gratit to the brethren and sisters of Northern Indi for their kindly and loving remembrance of self and family at a throne of grace, while un the hand of affliction and weighed down heartaches and sorrow over the loss of a child. We are thankful also for the resoluti of condolence and sympathy, passed by the Bi Institute in our behalf as a family, and for many earnest appeals at a Throne of Gra Surely the Lord will graciously hear our uni appeals! May his gentle hand ever lead us, keep us from all harm! I am still gaining think my prospects for recovery brighter than at any time since I came from home. letters, addressed to me after the 25th of t month, should be addressed to Manvel. I le Galveston March 1.—*A. H. Puterbaugh, Feb.*

Richland, Ohio.—By request of the brethren sisters of the Richland church, I commenced series of meetings in their church house, locat six miles north of Mansfield, Richland Coun Ohio, on the evening of Jan 29, and closed meetings on the evening of Feb. 16, preaching all, twenty-six sermons. The meetings were larg ly attended, and the attention most excellent. the meetings progressed it could be clearly ticed that lasting impressions were being ma and sinners aroused to a sense of their duty. an immediate result of the meetings seven p cious souls were added to the church by bapti and one reclaimed, who had wandered away fr the fold. We much enjoyed these meeting The dear brethren and sisters surely did th part well, and if my home affairs had been so that I could have remained one week long many others could have been gathered into t fold. Those that were received into church f lowship made application during the last week the meetings. Many tears of joy were shed seeing sinners flocking home to Christ.—*Re Shroyer, Pierce, Ohio, Feb. 17.*

Hartford City, Ind.—By request of the ab church I left my home Dec 9, to labor with t brethren of the Hartford church. On my arri I found them assembled in church council. T business of the meeting passed off pleasantly quietly, the council being presided over by B L. Winklebleck who is the elder of the church. remained with the Brethren up to Jan. 1, and n withstanding the disadvantages with which were surrounded, we were blessed with good tendance and interest. The meetings were mo from place to place about six different tim This was caused by the brethren not having meetinghouse of their own in the city. Wh this was a very unpleasant feature of our me ings, we were rejoiced to see eleven dear o come home to Jesus. All were heads of famili The Brethren are making arrangements to buil church house in the city and the Lord has bless their efforts with special success so far. O meetings closed with Communion services New Year's evening that will be long remember and especially by those dear ones that just ca into the church.—*M. L. Hahn, Lakeside, Ind.*

terms to ministers

Meadow Branch, Md.—We have just closed a two eeks' series of meetings in this church, conucted by Bro. Albert Hollinger, of Huntsdale. He preached seventeen sermons in all, and, an immediate result, three young men were de willing to forsake sin. Bro. Hollinger gave such lessons as will be to the future development of our Christian lives, if practically acpted.—*Chas. D. Bonsack, Westminster, Md., b. 14.*

A Minister Wanted.—A minister, who is a carpenr by trade, thinks of changing locations from ere he now lives, and go somewhere where he y be needed as a minister, and also where he uld find ready employment at his trade. He uld come recommended as a first-class housepenter and a good framer. Any Brethren in ed of a minister of the above description can dress as below.—*J. B. Sell, Cameron, Mo., x 390.*

Maysville, Mo.—All those MESSENGERS, tracts, d pamphlets, that have been sent me by the embers I have given away to such people as I ought would read them. Now the people to om I gave the papers, etc., come to me and ask I belong to the church mentioned in these apers and tracts, and also, if I believe the things ey teach. I say, yes. I have advertised our beof all over this country, and now we are ready r some good brother to come and preach. This a fine country and I believe if a few Brethren ould come here and see for themselves, they ould stop in this town, or close by. We have od, cheap land, and an abundance of wood and ater. We always have good crops and plenty of uit. Here is a good location for a brother that a good shoemaker. Our town is building up st. It is the County seat. Two sisters and I e the only members that live in this County. I n not feel satisfied until we have a minister with . All that we need is some one to start and any will follow. Everybody here says they ink we are right. Some express their willingss to practice those things we teach, but their eachers don't practice them and so they can not. What is to be done? The field is ready. Who will me and cultivate it?—*Ross Halterman, Feb. 14.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a od meeting, send a report of it, so that others may rejoice with you. writing give name of church, County and State. Be brief. Notes of avel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Random Thoughts.

OUR first quarterly council for 1894 was held on aturday, Jan. 13. Bro. D. H. Weaver, of Longont, was with us and presided over the meeting. verything passed off pleasantly. All the old ficers were re-elected to serve the church for 894. Sunday, Jan. 14, Bro. Weaver preached a ery instructive sermon for us.

On Sunday evening, Jan. 14, I started for McherSon, Kans., to enjoy the Bible Normal. Havg now passed through its work, I feel that it is untold value to young ministers, in preparing hem for the work devolving upon them. We look pon it as one of the grandest means yet develped, for the improvement of our ministry as well laity.

We call special attention to one subject, conidered in our Church Government class: "How Encourage our Young Ministers to More Active Work." It was thought that our elders should rge them to speak more in public, and if they ake mistakes, kindly tell them privately, but never publicly. Some of the class stated that they had been publicly corrected by elders, and for that cause they were quite backward in making any further attempt. It was thought that a public correction is an unwise course to pursue, and that it would be well to think along that line, and aim always to give corrections privately and in the spirit of love. D. M. CLICK.

Fort Collins, Colo., Feb. 12.

Western Sufferers' Report.

AMOUNT previously reported, $2,928.60; David Hostetter, Hope, Kans., $1; unknown, Accident, Md., $10; Sisters' Mission Band, Huntingdon, Pa., $5; John Rudy, Liscomb, Iowa, $5; Mary Reitz and C. Blough, Friedens, Pa., 50 cents; Emma and Julia Reitz, Listie, Pa., 30 cents; a sister, Ashland, Ohio; $1 95; A. J. Bowers, Hammond, Ill., $2; A. Leedy and C. W. Dick, Hammond, Ill., $3; Michael G. Domer, Baltic, Ohio, $1; K Leonard, Aurelia, Iowa, $1; Deepwater church, Mo., two boxes of clothing; Jennie Kinsey, Boyd, Ohio, $1; Covington church, Ohio, $11.32; Sugar Creek church and Sunday school, Baltic, Ohio, $4.50; Lost Creek church, Pa., $9 25; Sugar Ridge church, Ohio, $7.70; J. A. and Anna Traxler, Macomb, Ohio, formerly by mistake reported Macomb, Ill., $2 50; additional from Bear Creek church, Ohio, $1.

DANIEL VANIMAN.

McPherson, Kans.

From Weyer's Cave, Va

I HAVE just returned from a trip to Winchester, Va., where I taught a class in vocal music. The Brethren there have just finished a church, two and a half miles east of Winchester. It is in Bro. Daniel Baker's charge, and is ten miles from his home church. The house will cost them about $800. They have raised most of the money among themselves. They have preaching every second Sunday, and the appointments are generally filled by our Mission Board. The membership is small and scattering, yet we see more life and energy among the members than we often see in congregations of two or three hundred members. There is a great deal of prejudice against our Brethren at that point; nevertheless they have had eight or ten additions in the last year.

I sometimes think if some of our brethren, who seem to be so indifferent in regard to the mission cause, were to go to some of these isolated places, and there see what the Brethren have to contend with, and also see the hearts that have been made glad by the acceptance of the doctrine of Christ, as practiced by the Brethren, they would become more ready to assist in the spreading of the Gospel. D. M. CLICK.

Feb. 17.

From Bolinger, Ark.

IN MESSENGER No. 6 the subject "The Place for Missionary Work" interested me very much, as I live in the South, and far away from any church of the Brethren. I see great need of missionary work all around me. There are many here who have only heard about churches. They may even see the buildings but were never within their walls, nor have they any desire to be there. Their language sounds very rough to one who loves *God*. There are churches here, but the missionary spirit does not seem strong. The Brethren have no church anywhere in this district. I believe a missionary (some ministering brother) could do good work here I should like very much to see some one locate in this section.

One here does not have all the conveniences of the North. In some ways we have more The winters are short and very mild. Farming can be carried on successfully. Fruit will grow and do well. Almost any kind of vegetables will grow. Land is very cheap. There is some government land yet open for homestead seekers. As to health, I can say this is no health resort, although there is no more sickness than I find in ordinary localities. Lung troubles are very few. Cases of catarrh are rare.

Our little town is near the lines of Louisiana and Texas, in Arkansas. If any *brother* desires to write me and ask questions about the country, or with a view of seeking a location, I shall take pleasure in answering him. *Brethren, why not have a church in Southwestern Arkansas* or Northwestern Louisiana? M. S. BOLINGER

Feb. 12.

Teeter's Commentary.

The Brethren in this part of the Brotherhood are anxious to know in regard to Teeter's Commentary, whether the Half Morocco binding is more durable than the Half Leather, or whether it is only for style or beauty. You will oblige many by answering it through the MESSENGER.

C. BECHER.

Schaefferstown, Pa.

WE do not know that the Half Morocco binding will make a much better appearance than the Half Leather, but it is a better class of binding. Some of our Hymnals are bound in all Morocco, and it makes a very durable book. It was thought that all Morocco for the Commentary would make the work too costly, hence the Half Morocco was decided upon for the best binding. To those who can afford it we would recommend this binding. Still the Cloth and Half Leather will be found good, and especially the Half Leather.—ED.

From Kjeflinge, Sweden.

IT is now about a year since I last wrote for the MESSENGER. I will now send a report of the meetings here at Christmas. I am very glad to tell you that the year which is now ended has been a good year with us,—the best since the Brethren began their work in this place. It is now about seven years since the Brethren held their first meeting at this place, and since that time the Word of God has been made known to the people, and sinners have also listened to the Word preached. Eleven have been added to the church by baptism, and we hope that this year will also be a good year for the Lord's cause.

Dec. 3, 1893 two young brethren united with the church, and we believe that some more will soon go the same way. At Christmas we had some very good meetings, conducted by Bro. O. P. Olin and others. New Year's evening we had a very pleasant love-feast Nineteen members sat around the Lord's table. We have also opened meetings at a place named Furuland, one mile south of Kjeflinge. There is a great spiritual darkness at that place, but we hope our dear Savior will bless us, so we can work much for him and sinners be converted. The first meeting was held there New Year's Day, and very good instruction was given to the people by brethren A. Anderson, from Limhamn, and D. P. Olin, from Kjeflinge. The Holy Ghost has begun a good work in some of them, as a sister has now resolved to walk with God. With the Lord's help we will work there as much as we can.

I close my letter with hearty thanks from all the members here for all the good we have received from our dear brethren and sisters in America. Our prayer is that God, our Father, bestow upon you the richest blessings, and that this year be a happy one for all God's children!

J. M. RISBERG.

Jan. 16.

Good News.

MANY hearts have been made to rejoice in Nappanee, Ind., during the past fall and winter. Many of the churches had their refreshing season, so much so, until about two hundred volunteers have been enrolled for the Lord's army.

We have the old story "hard times," until one becomes tired of it. Yet we hear Paul say, "All things work together for good to them that love God, to them who are the called according to his purpose.

Hard times, by some, may not be good news, but it gives more time to many to attend church. I see a religious revival springing up over the land, and many are seeking shelter in "God, the rock of their salvation." Some churches are not satisfied with one series of meetings for the year, but are arranging for the second one. "Hard times" in finances makes good times for God's children. Let us have more "good news," until the GOSPEL MESSENGER will tell of thousands turning home to God. J. H. MILLER.

Goshen, Ind., Feb. 13.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

ROYER—GROFF.—At the residence of the bride's parents, near North Star, Ohio, Jan. 28, 1894, by the undersigned, Bro. William Royer and Martha Groff, both of Darke County, Ohio. JOSEPH GROFF.

BYERLY—FERRALL.—At the residence of the bride's parents, near Lima, Ohio, Dec. 25, 1893, Bro. Oscar Byerly and Miss Myrtle Ferrall, both of Lima, Ohio. DAVID BYERLY.

HORN—PUTNAM.—At the home of the bride's parents, by the undersigned, Jan. 28, 1894, Bro. James P. Horn and sister Clara B. Putnam, both of Polk County, N. C. W. LAWTER.

CARROLL—LEEDY.—At the residence of the bride's parents, near Lima, Ohio, Feb 8, 1894, Bro. William A. Carroll and sister Alice R. Leedy, both of Allen County, Ohio. DAVID BYERLY.

SHIFFLET—JOSEPH.—At the residence of the undersigned, near Lima Ohio, Feb 6, 1894, Mr. John D. Shiffler and Miss Mollie Joseph, both of Allen County, Ohio. DAVID BYERLY.

MILLER—COCKLIN.—By the undersigned, at his residence, Feb. 4, 1894, Mr. George I. Miller and Miss Sarah E. Cocklin, both of Middle Branch, Stark County, Ohio. WM. H. QUINN.

SHEPFER—STEINER.—Near Baltic, Ohio, Sept. 17, 1893, by the undersigned, Mr. Wm. H. Shepfer and Miss Ida M. Steiner, both of Tuscarawas County, Ohio. M. H. SHUTT.

ANDREWS—SCHWINDAMEN.—Near Baltic, Ohio, Oct. 22, 1893, by the undersigned, Mr. Lewis Andrews and Miss Mattie Schwindamen, both of Tuscarawas County, Ohio. M. H. SHUTT.

PERSHING—BURKHOLDER.—At the residence of the bride's mother, near Canal Dover, by the undersigned, Dec. 14, 1893, Mr. Christian B. Pershing and Miss Elizabeth Burkholder, both of Dover Township. M. H. SHUTT.

DOMER—LIMBACHER.—By the undersigned, near Baltic, Ohio, Dec. 17, 1893, Bro. Edwin M. Domer, of Holmes County, Ohio, and Miss Flora Limbacher, of Coshocton County, Ohio. M. H. SHUTT.

BRISTOW—SNELL.—At Hygiene, Colo., Feb. 4, 1894, by the undersigned, Frank E. Bristow, of Oregon, to Miss Teressa Alwelda Clarke Kate Snell, of Altoona, Colo. G. W. FESLER.

LEEDY—SMITH.—In Boulder, Colo., Feb. 5, 1894, Bro. D. Leedy, of Hygiene, to sister Sarah V. Smith, of Sunset. G. W. FESLER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

ECHARD.—In the Indian Creek church, Fayette County, Pa., Jan. 13, 1894, sister Nancy Echard, aged 74 years, 5 months and 2 days. Her husband, Bro. David Echard, preceded her to the spirit world a little over a year. She leaves some children. She called for the elders and was anointed before she died. The funeral service was conducted by F. F. Murray and the writer, from 1 Cor. 15: 56–58. JEREMIAH FAUST.

DOUGLASS.—In the bounds of Indian Creek church, Westmoreland County, Pa., Catharine Douglass, daughter of friend Reed and Mary Ann Douglass, aged 14 years, 8 months and 10 days. Funeral occasion improved by the writer. JEREMIAH FAUST.

SELLERS.—At her home in Seneca County, Ohio, Dec. 9, 1893, sister Hannah Sellers, born May 11, 1816. She was married to Frederick Sellers Dec. 22, 1842. To them eight children were born, seven of whom still survive. She was a member of the Brethren church about forty years. MARY E. MILLER.

HAYNES.—In the Wabash church, Wabash County, Ind., Bro. Calvin Haynes, son of Bro. George W. and sister Jane Haynes, aged 18 years, 7 months and 16 days. The subject of this sketch joined the German Baptist Brethren church in his 14th year. He led a consistent life till death. He leaves four brothers (one a twin brother), and three sisters to mourn their loss. Funeral services by D. S. Caylor and N. W. Crumrine. W. L. PULLEY.

SLAUGHTER.—In the bounds of the Abilene church, Dickinson County, Kansas, Feb. 5, 1894, Wm. A. Slaughter, aged 28 years, 7 months and 22 days. Deceased was shot. Funeral by the writer. Text, 2 Sam. 18: 29. GEO. MANON.

HOOVER.—In Blair County, Pa., Jan. 2, 1894, George B. Hoover, aged 80 years, 3 months and 20 days. He has been a member of the church since 1840, and has had his home with the Nettie Creek Brethren for fifty years. He leaves a wife, six sons and two daughters. The funeral services were conducted by D. F. Hoover and Abram Bowman. J. L. HOOVER.

WARNER.—In the Canton congregation, at Ossnaburg, Jan. 17, 1894, Bro. Henry Warner, aged 78 years, 4 months and 11 days. His death was the result of *La Grippe* and dropsy. He lingered several weeks and bore his sufferings with patience. Deceased belonged to the German Baptist Brethren for upwards of forty years. He was an honor to the cause he espoused. Funeral occasion improved from Job 19: 25, by the undersigned. WM. H. QUINN.

LINDLEY.—In the Greentown church, Howard County, Ind., Dec. 22, 1893, of paralysis, Eld. William Lindley, aged 78 years, 4 months and 23 days. Bro. William was a member of the Brethren church for forty-two years. He was born in Wayne County; emigrated to Howard County in 1849; joined the church in 1851. He was elected to the ministry in 1852 and ordained elder in 1866. He was anointed on Nov. 29, 1893. He lived an exemplary Christian life. During his last illness he manifested a calm trust in God and a full resignation to his will, closing his journey here in peace with God and all he knew. A large concourse of sympathizing neighbors and friends convened on the occasion of his funeral. Services conducted by D. S. Caylor from 2 Tim 4: 6. ELEANOR M. WOLFE.

HOLLOWAY.—In the Goshen congregation, Ind., Feb. 6, 1894, John Holloway, aged 79 years, 6 months and 5 days. He leaves a wife, three brothers, four sisters, two sons and two daughters, with many relatives and friends. The community has lost a respected citizen. Funeral services by the writer. QUINCY LECKRONE.

PLAUGHER.—At Conway Springs, Kans., Jan. 2, 1894, Bro. Samuel Plaugher, aged about 63 years. He was born in Rockingham County, Va. His mother died when he was quite young. He was married to Sarah Deetrick Dec. 1, 1853. To this union were born six children,—two sons and four daughters. He leaves a wife and three children living, all members of the church. In 1871 he moved with his family to Illinois. After one year he moved to Southern Iowa, where he remained four years, and then went to Norton County, Kans. In 1883 he and wife came to Sumner County, Kans., where he lived until his death. He was a member of the church thirty-six years, and a deacon seventeen years. He faithfully served the church as a deacon. He was a quiet, unassuming brother, but firm for the order of the church. He was visiting his old time friends in Virginia, and died at the home of his brother-in-law, Wm. Hinkle. He was buried in the Green Mount cemetery, Va. At the request of the family, in Kansas, funeral services were held at Conway Springs, Kans., from the text, "At home in the body, absent from the Lord,—rather be absent from the body, and present with the Lord." JOHN WISE.

BOBB.—At the home of her son-in-law, near Bowmansdale, Pa., Dec. 11, 1893, sister Elizabeth Bobb, aged 73 years, 6 months and 7 days. Services at the Huntsdale meeting-house, Upper Cumberland, by Eld. Jacob Hollinger, John Longanecker, Albert Hollinger and the writer, from 1 Pet. 1: 10. DANIEL LANDIS.

STAHL.—At Gebhart's, Pa., Feb. 7, 1894, Mamie Stahl, aged 8 years, 6 months and 9 days. She was the daughter of our co-laborer, Bro. Herman Stahl, of the above place. Funeral services by the writer and Eld. Josiah Berkley. A. D. CHRISTNER.

SPEICHER.—In the Johnstown congregation, Pa., Dec. 27, 1893, Bro. Samuel Speicher, aged 71 years, 11 months and 2 days. Services by Bro. Abram Fyock and the writer. A. W. MYERS.

GARDNER.—In Johnstown, Pa., Eighth Ward, Jan. 1894, Samuel Gardner, aged 53 years and 24 days. Services by the writer. A. W. MYERS.

SHRINER.—In the Johnstown congregation, Pa., on Jan. 28, 1894, Jennie Virginia Shriner, daughter of Bro. Daniel and sister Shriner, aged 1 year, 7 months and 4 days. Services by the writer. A. W. MYERS.

HUGHS.—At Flint, Ind., Jan. 27, 1894, David Sutton Hughs, aged 76 years and 11 days. Funeral services by Bro. M. C. Shotts and Bro. I. N. Snowberger. J. W. FAST.

PENROD.—In the bounds of the Sugar Creek church, Tuscarawas County, Ohio, July 2, 1893, sister Nancy Penrod, aged 72 years, 8 months and 1 day. She was the mother of seven daughters and five sons. Four sons and two daughters survive; also forty grandchildren and eight great-grandchildren. Funeral services by Bro. Norcross, from California, and the writer in the Brethren church in Ragersville. M. H. SHUTT.

BENDER.—In the same church, July 16, 1893, Sarah, daughter of Bro. Jacob and sister Mary Bender, aged years, 8 months and 13 days. Disease, diphtheria. The heart-stricken parents could hardly give up their faithful child, which was the only help mother had. Funeral services on day of interment, by the writer, in Canal Dover. Later on funeral discourse was preached by Bro. Edward Loomis at the house. M. H. SHUTT.

ASH.—In the same church, Aug. 16, 1893, Emma Elizabeth, daughter of Bro. Jacob and sister Ash, aged 4 months and 18 days. Funeral services in the town of Ragersville by the writer. M. H. SHUTT.

KASER.—In the bounds of the Sugar Creek church, Bunker Hill, Ohio, Sept. 19, 1893, Bro. George Kaser, aged 59 years, 4 months and 27 days. He leaves a wife and children, five boys and one girl, to mourn their loss. Funeral services by Bro. Josiah Hochstettler and the writer. M. H. SHUTT.

GONSER.—In the same church, Oct. 29, 1893, Rebecca Gonser, aged 83 years and 9 months. Funeral by the writer. M. H. SHUTT.

GARBER.—In the same church, Dec. 3, 1893, of consumption, Rosa, wife of Frank M. Garber, aged 32 years and day. She died in Fraceysburgh, Coshocton Co., Ohio, and was brought to Ragersville, Tuscarawas Co., Ohio, for burial. Funeral services by the writer and the Reformed minister to a very large concourse of people. M. H. SHUTT.

BARR.—In the Sugar Creek church, Tuscarawas County, Ohio, Oct. 12, 1893, of consumption, Mary E., wife of James A. Barr, aged 22 years and 20 days. She was married Dec. 1891. The subject of this notice lived in Canal Dover. She was brought to Ragersville on Sunday. A very large concourse of people followed her to her last resting place. Funeral services by the writer. M. H. SHUTT.

BARRICK.—In the same church, Jan. 25, 1894, Catharine, wife of Frederick Barrick, aged 82 years, 4 months and days. She was the mother of nine children, five of whom are yet living. She lived a consistent member of the Lutheran faith for sixty-five years. Funeral services by the writer to a large assembly. M. H. SHUTT.

LANTZ.—In the Nettle Creek Church, Ind., Jan. 29, 1894, sister Phoebe Lantz, aged 50 years, 8 months and 29 days. She leaves two sisters, five brothers and a host of friends to mourn their loss. Funeral services by Eld. D. H. Replogle and the writer to a large congregation. ABRAHAM BOWMAN.

RIDEN.—In Lewistown, Pa., Jan. 31, 1894, Mrs. Cora Bertha Riden, daughter of Geo. S. and Susannah R. Myers, aged 25 years and 1 month. Funeral services by J. B. Focht. ROSIE S. MYERS.

VEAL.—In the Lancaster church, Huntington County, Ind., Dec. 6, 1893, sister Hester S. Veal, aged 64 years, months and 23 days. Her maiden name was Bennett. She was married to Robert A. Hendricks, with whom she lived and raised a family of four children. When Bro. Hendricks died, a few years later, she was married to Andrew Veal, who only lived one year, when she was again left a widow. Her remains were brought to the Nettle Creek church, Wayne County, and buried in the cemetery west of Hagerstown, where the funeral was preached by the writer, assisted by Bro. Jacob Hoover, from Rev. 14: 12, 13. ABRAHAM BOWMAN.

ECHABD.—In the Indian Creek church, Fayette County, Pa, Jan. 31, 1894, sister Peggy Echard, wife of Bro. John Echard, aged about 72 years. She leaves a husband and eight children. Before her death we had the privilege of having a lovefeast in the house of the deceased, by her request. Funeral services conducted by the writer, from Rev. 13: 14. JEREMIAH FAUST.

STOUT.—In the Indian Creek church, Westmoreland County, Pa., Jan. 9, 1894, sister Sarah Stout, aged 76 years, 6 months and 29 days. Before she died she called for the elders and was anointed. Her remains were taken to the Indian Creek meetinghouse where her funeral was preached by Eld. D. D. Homer, and I. B. Furgason, from John 11: 25. Her remains were taken to the old Berger graveyard for interment. JEREMIAH FOUST.

SHOEMAKER. — Near Fairmont, Fillmore Co, Nebr., of scarlet fever, Harry, youngest child of M. C. and Addie Shoemaker, aged 2 years and 4 months. JOS. JORDEN.

COOK.—In the Union City congregation, Ind, Feb. 7, 1894, Bro. Henry Cook, aged 55 years, 5 months and 18 days. Bro. Cook was born in Darke County, Ohio, near Union City. He was married to Malinda C. Crevlston, April 8, 1869. To them were born eight children, three of whom preceded him to the other world. Bro. and sister Cook united with the church about 1877. He was elected deacon Jan. 12, 1882. April 12, 1883, he was chosen to the ministry and advanced to the second degree of the ministry Jan. 17, 1885. March 18, 1893, he was ordained to the eldership. Bro. Cook was a man of sterling qualities, strong in the faith, and filled with the Holy Ghost. The funeral was largely attended. Text, Rev. 14: 13 W. K. SIMMONS.

BOWMAN.—Near Mount Serrat, in the Walnut Creek congregation, Johnson County, Mo, Jan. 26, 1894, sister Bowman, aged 67 years. LILLIE MAXWELL.

HAY.—In Jasper County, Iowa, Feb. 7, 1894, Bro. John P. Hay, aged 80 years, 6 months and 15 days. Deceased was born near Berlin, Somerset County, Pa., and came to Iowa in 1857. He was thrown to the ground by a horse a few weeks ago, the injuries from which resulted in his death. He leaves one brother, two sisters and six children. The funeral occasion was improved by Eld. S. M. Goughenour, from 1 Thess. 4: 13, 14. G. W. GIBSON.

WEIMERT.—Near Helzer, Kans., in the Walnut Valley church, Feb. 1, 1894, of consumption, sister Elizabeth Ann Weimert, daughter of Bro. William and sister Sarah Weimert, aged 27 years and 26 days. Sister Lizzie put off serving the Lord until the eleventh hour. Just seven weeks before her death, being confined to her bed, she was carried to the water and baptized. Funeral services by the Brethren. S. P. WEAVER.

DOMER.—Near Foraker, Ind., Nov. 1, 1893, Gracie May, daughter of Adam and sister Ellen Domer (deceased), aged 12 years, 5 months and 22 days. After her mother's death she lived with her grandpa Domer. Her disease was diphtheria. A short time before her death she asked her grandma for some GOSPEL MESSENGERS. When the papers were given her she clipped out two pieces of poetry, one, "Heaven," and the other, "Death and the Ressurrection." Thus we can see what an influence Christian parents can exert over their children by providing them with wholesome literature. Funeral services by the Brethren.

KNISLEY.—At Foraker, Ind., Nov. 10, 1893, also of diphtheria, Susie, youngest daughter of brother Edward and sister Mary Knisley, aged 2 years, 2 months and 4 days. Funeral services by the Brethren.

DOMER.—Near the same place, Dec. 17, 1893, of tonsilitis, Ralph, son of Bro. William (deceased), and sister Mary Domer, aged 5 years, 2 months and 9 days. Funeral services by the Brethren. All of the above were grandchildren of brother and sister Moses Domer. ELLEN ROSE.

ROYER.—In the Tulpenhocken church, Lebanon County, Pa., Jan. 18, 1894, Bro. Samuel Royer, aged 85 years, 9 months and 23 days. He was the second oldest of a family of ten children. He leaves two brothers, one sister and six children. He united with the church Sept. 4, 1887, in his eightieth year. A few years thereafter he had to be taken to the State Lunatic Asylum at Harrisburg, where he remained until the Lord saw fit to remove him. Funeral services by Eld. C. Bucher and others, from Isa. 3: 10, 11. MICHAEL ZUG.

SHIVELY.—At the Old People's Home, Mt. Morris, Ill., Feb. 6, 1894, sister Sarah Shively, aged 77 years, 10 months and 13 days. Deceased was formerly a member of the Waddam's Grove church. By her request she was brought to Lena by brethren Amick and Puterbaugh, and laid to rest in the Waddam's Grove cemetery by the side of her husband, Bro. Jacob Shively, who preceded her to the spirit world several years ago. Services by the writer from Mal. 3: 16, 17, 18. W. K. MOORE.

MOOR.—In the Manvel church, Manvel, Tex., Jan. 29, 1894, sister Malica Alice Moor, wife of Bro. John Moor and daughter of brother and sister Samuel and Mary Fager, aged 17 years and 5 months. She joined the Brethren church when fourteen years of age and lived a faithful life till death. She was married Nov. 29, 1892. She offered an earnest prayer the night before she died. She was anointed in the morning and passed away on the evening of that day. She leaves a husband, infant child twenty one days old, father, mother and one brother to mourn their loss. Funeral services by Bro. Leaman, from Ps. 39: 4. S. CORRELL.

SMALL.—At his home in Shrewsbury, York Co., Pa., Jan. 20, 1894. Bro. Charles Small, aged 91 years, 8 months and 10 days. He was married twice. His first wife was Rachel Shank who died in 1843. Their union was blessed with five children,—three sons and two daughters. In the year 1844 he married sister Catharine Yount, who died in 1866 Funeral services in the Lutheran church in Shrewsbury by Bro. Orville V. Long. Text, John 11: 25, 26. W. B. SWEITZER.

DUNCAN.—In the Brick church congregation, Floyd County, Va, Jan. 29, 1894, Bro. Abel C. Duncan. C. D. HYLTON.

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Announcements

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April 13 and 14, First District of Virginia, at Pleasant Valley church, Floyd County.

March 21, Southern District of Indiana, in the Middle Fork church, Clinton Co., Ind.

LOVE-FEASTS.

May 17, at 5 P. M., Roaring Spring, Pa.

May 19, at 4 P. M., Monitor church, Kans., 8 miles west and 2 miles south from McPherson.

June 16, at 10 A. M., Portage church, Wood Co., Ohio.

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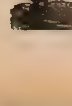

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If all the names were printed of those who accepted our premium offers last year, this whole page would not contain them.

If all the testimonials which we received within a year were published, it would more than fill every page of the MESSENGER.

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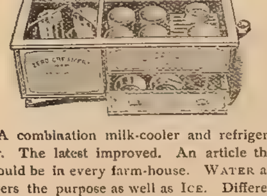

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A. M. FLORY.

Mont Ida, Kans., Jan. 30, 1894.
I received the Bible and medicine, O. K. Am well well pleased with the Bible and medicine. The Bible alone is worth the price I paid for the offer. All that have seen it think it is a fine book. THOS. HESP.

Modena, Mo., Jan. 27, 1894.
I received the Bible and it is as you represented it to be, also the medicine. WM. WHITESTINE.

Ligonier, Ind., Feb. 8, 1894.
Dear Bro.:—Find enclosed money order for $12.50, amount due you for medicine. I feel to thank you ever so many times for the Bible. It is so nice. It contains so many useful helps, both in the ministry and Sunday school work. I appreciate it very much.
ELD. JOSEPH WEAVER.

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Tatesville, Bedford Co., Pa., Dec. 16, 1893.
S. E. DUBBEL, *Dear Sir*:—Last summer I was poisoned and did everything possible for six weeks. I then tried a bottle of your "Discovery" and two boxes of your valuable Ointment, and was completely cured and have been ever since. Your medicine cures when doctors fail. For the benefit of others you are at liberty to publish this statement. Very truly,
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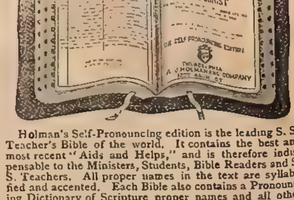

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terms to ministers ——

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Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., MARCH 6, 1894. No. 10.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 54.
Huntingdon, Pa.

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ELD. D. L. MILLER is giving his lectures on "Bible Lands," to crowded houses, and the good spirit is moving on the hearts of the people, so that a number have already decided on the side of the Lord.

WE are informed that Eld. J. W. Brumbaugh is growing weaker, and that he earnestly desires the prayers of the church in his behalf. It is a great comfort to the afflicted, to feel that they have the sympathy and prayers of those of a like precious faith. Then it is a precious thought that the prayers of the righteous *do* avail with God.

GIVE us rest,—is the voice of the people of the United States to-day. The political caldron has been simmering and boiling until everybody is sick of it. Our law-makers, in pretending to make times better, are consuming and eating up the wage-earner's bread and crushing his life. If free trade is the good thing for the American people to have, why not pass it and let the world see its working. Truly, the test of the pudding is the eating of it; and the application of this rule will prove equally true of the financial crisis that is weighting our people down. Give the people a let-up by making a decision. Uncertainties are always unsatisfactory and dangerous to prosperity and success. Every man wants to know where he can set his foot, even if it is in the mud.

A MOTHER'S LOVE.

NOT long after the close of the late rebellion, a young man and his wife bade farewell to their home and friends among the hills of Western Pennsylvania, in search of health and a warmer clime. After a long search they finally found an inviting spot on the banks of the beautiful Indian River in Florida. This place seemed to give promise for health, ease and comfort. It is a land of flowers, where the rose blooms all the year around, and where every day gives its sunshine and balmy air. A home with such surroundings was a home to be desired and enjoyed. And had not sin, with its blighting breath, breathed upon our earth, a world of paradises we could have.

After a few years a daughter was born to this home and their cup of joy seemed to be filled,—but the bitter,—the bitter,—came. Only four short years, and the cold, icy hand of death was laid upon the child. This was hard, but the cup was not yet full. Less than a year and the husband was taken—and alone, separated from kin and friends, she was left,—the only occupant of the once happy home. The river continued to flow in its majestic beauty, the birds sang and the roses bloomed, but to the lone and broken-hearted wife, these had lost all their charms. Could it be? Was it all a dreadful dream, or was it, indeed, a truth? When the terrible reality dawned upon her, reason was dethroned and her life was changed. The thought came to her that her little daughter had gone out among the trees to get flowers. Not returning as soon as expected, her husband went out to find her, and had not yet returned. All idea of time to her was lost, and she was waiting for the return of the loved ones.

A lady who had gone South for her health, one day walked by the humble cottage, and for some cause, she scarcely knew what, entered, and, concerning the occurrence, says:

"She bade me enter the cozy sitting-room, and as I seated myself, I glanced around the room with surprise. There were playthings everywhere, just as a careless little hand might have left them when weary of play,—a tiny table set out with a miniature tea set, a little chair held a lovely doll whose hands were stretched out as if asking to be taken up. A cart with two spirited horses attached, was standing not far away. In the corner stood a sweet little bed, and numerous other things reminding one of dainty little feet and hands that had once played there.

"I longed to hear her speak of her well beloved, and I felt that she was noting my survey of the apartments. I said, 'All this speaks of a little one.'

"'They are my little daughter's playthings,' she said in a subdued voice. 'She went out to play sometime ago in the meadow among the flowers and has not returned. Father and I grew weary waiting for her, and he has gone to fetch her.'

"After a sigh and a few moments' silence, she said with more eagerness: 'They have been gone so long that they will soon come now.' I could not keep back the tears, so I departed at once, not understanding what it all meant.

"As I went away, I met a lady who said: 'Been to see Mrs. Hawkins?' 'Yes,' I said, 'and she is expecting her husband and child soon.'

"A profound look of sympathy came over her face and she said: 'The little girl died twenty-seven months ago, and her husband has been dead fifteen months. She takes no note of time,—just expects to see them come in any moment.'"

As we learned of this sad circumstance, we were wonderfully impressed with the depths of a mother's love. As we place this picture before us, oh, how sad it looks. And yet, what earnest, patient and loving "waiting!" And must it always be disappointing? Though reason be dethroned, that love remains unmolested, and in loving service waits for the reunion of ties which time can not sever. How many mothers to-day are, with hearts unchilled by the work of the icy hand, in loving service, waiting to see the little ones and the dear ones who are out in the meadows gathering flowers!

But will this woman always be waiting only to be disappointed? No, not always. After a while a messenger from the Elysian field will be sent to invite this waiting mother to also go out to the meadow to seek for the little one, and she will find both. Who says there will be no heavenly recognition? Is it the loving mother as she kisses the rosy cheek of her darling child, or the one whose heart has been sorrow-pained as she, for the last time, looks upon the form that, to her, is the dearest on earth? Is it the fond husband who has laid away the wife of his youth, and with her his own life? No; all these say, We will meet "over there." Thank God for this hope! We do not know fully what it will be, but we know it will be enough.

Again, we look at this picture, and as we do so, the saying of the Master comes to us, "Can a mother forget the child she bare?" This mother, though bereft of reason, has not lost the power to love. Day by day the house is swept, the little bed is arranged and the playthings all placed in readiness for the return of the husband with the child in his arms. How would it be,—could this happen on this side,—would reason come? If not, love would open the arms and a warm heart would welcome the return. But the other side will be better. And, perhaps, in this case, love is better than reason. By it the cup can be sweeter than it otherwise could be. Let us, by all these teachings, learn to kiss the rod that smites from so loving a hand. Let us try to more fully know that love, in all its manifestations, is of God, though it may be wrongly placed or directed.

The New Eastern

"[illegible] workman that needeth not be [illegible] of Truth."

THE POOR OLD DRUNKARD'S CHILD.

[illegible]

Oh, mama dear, come near,
I have something you must hear,
It has pained my heart for many, many a day,
I have asked you once before,
And you told me to no more,
But I'm dying now and soon must pass away
Why is it that you sigh
And turn your face away,
Or in sadness you are weeping all the while,
When I asked of you to know
And mama is it so,
That I am only a poor, old drunkard's child.

CHORUS.

Only a poor, old drunkard's child
Only a poor, old drunkard's child
Will they tell me at the gate,
Where the happy angels wait,
There's no welcome for a poor old
Drunkard's child.

I remember, dear mama,
How not very long ago,
Papa came home from town so sick and pale,
How he leaned against the door,
He could scarcely stand you know,
How you led him in, his limbs they were so frail
And oh! that dreadful night.
Oh! could I forget the sight,
And how you wore the lonely hours away.
How he lay upon the floor,
So near unto death's door,
But God, he let my poor, dear papa stay.—CHO.

And when I went next day
With Jamie for to play,
His mamma did no and did not even smile,
But loudly shut the door,
And I said to come no more,
I was only a poor, old drunkard's child,
And when I go to school,
Although I into each rule,
And I try to be amiable and mild
I hear the scholars say,
I'm only in the way,
And only a poor, old drunkard's child.—CHO.

And when to church we go,
They all stare at us so.
Although, mama we do try to be good,
'Tis sometimes whispered low,
But just the same, you know,
They are only a drunkard's wife and child,
And the preacher then said,
That drunkenness was a sin,
And that rum it was a curse and it defiled,
And the sermon seemed to be,
Only meant for you and me.
Lord, pity a poor drunkard's wife and child.—CHO.

Now, mama, do not cry
'Tis not so sad to die,
And leave this world for mansions of the blest.
Could I only take you too!
My only friend so true,
To that home where no tears shall dim the eyes
And now I'm at the gate,
Where the shining angels wait,
And I hear my Savior say so sweet and mild,
Oh, let this dear one in,
For she's guilty of no sin,
It is Jessie, the poor, old drunkard's child.—CHO.

EXPLANATORY.

BY C. H. BALSBAUGH.

NOTHING is easier than misapprehension. The deeper any thought, the more intricate an economy, the larger any purpose, the larger the possibility of misconception. The Jews never comprehended their own dispensation. So egregiously did they fail to understand their own Law, that when every precept and type and prophecy stood embodied in living form before them, [illegible] consummation for an incarnate God! Bez. 3:6.

Just as little is Christian by comparison heeded to-day. With holy indignation Stephen asks, "Which of the Prophets have not your fathers persecuted?" Acts 7: 52. With a pathetic lamentation Jesus cries: "O Jerusalem, Jerusalem, thou that killest the prophets [illegible] are sent unto thee." Matt. 23: 37. [illegible] spiritual and faithful exponents of God's word, are the surest to be misapprehended, first persecuted.

In a recent number of MESSENGER I referred to the secondary position of the church and the ordinances. This has been misconstrued by minds of opposite tendencies. One dear brother is greatly troubled because his children have taken advantage of this phraseology to justify views which disparage the ordinances. And the brother is moreover perplexed on his own account, as he fails to see the propriety of the term *secondary* as applied to anything in the New Testament.

Both parties are manifestly wrong. Rightly to apprehend the *Godman*, is to understand the entire economy of Redemption. He is the key to all the problems and institutions and doctrines of Divine Revelation. The history of the race has furnished some fair specimens of human nature: Enoch, Noah, Abraham, David, Samuel, Elijah, Isaiah, Jeremiah, Ezekiel, Daniel, Shadrach, Meshach, Abednego, Peter, John, Paul.

These, and a host of others, are "bright and shining lights" in a "world lying in wickedness." But no one can redeem either himself or his fellow, but "the *man* CHRIST JESUS," being VERY GOD as well as truly *human*, is able to save himself and the world besides. Will any one dare to put humanity on an equality with Divinity, or assert that humanity is not essential to salvation because it is inferior, or secondary to Deity?

This principle runs through the whole economy of grace, and gives the church and her ordinances a secondary position. Just as Christ conjoined in His person both God and man, the one infinitely superior to the other, yet both essential, so the Holy Ghost and the church are united while the former inconceivably transcends the latter. The Head can work without the body, but the body without the Head is a corpse. "A *body* hast thou prepared me," is a Divine declaration to prove that the church is an essential factor in the redemption of the world, even if her constitution and ordinances and work are secondary. Heb. 10: 5.

Another dear brother, to whose generosity in time of pinching need I am greatly indebted, hopes to know wherein Professor Henry Drummond is "misleading." It seems I made a remark to this effect in one of my articles. I have read half a dozen of his works, and acknowledge the beauty and fascination, both of his thought and style. But "the *Christ* OF GOD" is not found in his books. Christ as an *example* and man as an *imitator*, are graphically and truthfully portrayed in the page of Drummond.

But the vicarious Christ, the *penal sufferer* for sinners, the substitute for the ill desert of the ungodly, the imputed righteousness to faith, independent of merit in the recipient,—these cardinal realities, without which all else is a hollow delusion are not found in the writings of Professor Drummond. He holds to the ethical view of the atonement, and discards the central doctrine of grace that the death of Christ had a Godward effect [illegible] of eternal righteousness. As regards human conduct, resulting from the contemplation of a perfect model, Drummond is enthusiastic and inspiring.

But this is not the salvation which God offers the world through His Incarnate Son. If there would be nothing better than the Gospel of Henry Drummond, "our faith would be vain and we would be yet in our sins" 1 Cor. 15: 17. If Christ had not [illegible] suffered 2 Cor. 5: 21; 1 John 2: 2 and 1 Pet 2: 24 and Isa 53: 5, 6, 7, 10, God would never have raised Him from the dead.

The life of Jesus is a perfect exemplification of the very righteousness of God; and the death of Emmanuel is an exhaustive, unanswering endurance of the penalty, consequent on the *absence* of all righteousness. This is the substance and sum of "the Gospel of the Son of God." The ethical view of Drummond includes only the manward side of this great central Truth. We want a larger Christ than is found in a merely man-attracting, man-reforming Redeemer. He must be also God-satisfying and sin expiating.

Another brother of distinction wants to know how much the Gospel warrants us to expect prior to baptism. Just as much as in all other forms of life. The essential, eternal law of generation is, "Everything after its kind." Gen. 1. The same is true of man. Gen. 5: 1 Emphatically is this true of Jesus Christ. Heb. 1: 3 Is it reasonable to suppose that the Christian, the Christ begotten child of God is an exception? Generation is not only antecedent to birth, but without it birth is as impossible as the creation without God.

If we keep in view the subordinate position of the ordinances, not forgetting their essential office in their proper time and place, we will have no trouble about what and how much prior to baptism. The *order* of God in the *communication* and *manifestation* of His life in Christ and all His brethren is pivoted in "THEREFORE," Luke 1: 35. Christ needs the human for His redemptive purpose; but the human needs Christ, *much more*.

Life is not originated in the symbol, but is expressed by it. "GOD hath given to us *eternal life* and this life is in HIS SON." 1 John 5: 11. "That CHRIST may *dwell in your hearts by faith*." Eph. 3: 17. *We* are *His workmanship* CREATED IN CHRIST JESUS UNTO GOOD WORKS, WHICH GOD HATH BEFORE ORDAINED THAT WE SHOULD WALK IN THEM." Eph. 2: 10. This law, this order, holds good from God down to the gnat. We infringe it at our peril.

Union Deposit, Pa.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

SECRET SOCIETIES.

BY I. J. ROSENBERGER

In Four Parts—Part Three

The Principles and Laws of Secret Societies are Disloyal to the Laws of the Land.

(*a*) Secret societies administer extrajudicial oaths. The statute alone qualifies men to administer oaths, tells to whom they shall be administered and what for. But secret orders, unauthorized by law, assume the right to administer oaths within guarded doors, and execute their own horrid penalties, all after night, without legal court or trial. The abduction and murder of the ill-fated William Morgan is an example. For full particulars of this sad occurrence address, *Christian Cynosure*, 221 W. Madison St, Chicago.

But it is said that secrecy is not now what it was then. I claim that it administers the same oaths now as it did then, with the same penalties.

Those who ... Webb, ... Nubler ... 180 ... developed ... R... A... been ... degree ... safe to conclude ... It is said, "They do not ... " *Where is the proof?* ... ing the workings of their order ... ceiving threats that they will be visited with the penalty of the oath they are violating. ... marks of the spirit of disloyalty to our high standard of civil government. It is not ... with the kind of government administered in the jungles of Africa, or the half civilized isles of the sea.

(*b*) Secret societies are disloyal in the matter of perjury. Webster defines perjury "The act of willfully taking a false oath ... lawfully administered." As we have seen, the oaths secret orders administer are not lawful; hence a violation of them could in no sense be called perjury. Besides, the courts should decide if the case alleged is perjury or not.

(*c*) Secret societies often prevent our courts from administering justice. As proof I only need to refer to the trials of the murderers of Capt. William Morgan, of Batavia, N. Y., and of Chief Police Hennessy, of New Orleans. In fact, there is scarcely a sitting of the court, all over this land, in which it does not become apparent, that there are cases in which the guilty have been set free, under the ruinous influence of secret societies.

(*d*) Secret societies are the basis of riots. There is not a crown in Europe at present, but is trembling as to her power. They do not fear an invasion of foreign power, but an insurrection organized by a secret league. In our own country, the police force in all our large cities, our railroads, our manufacturing interests, and mining interests, all tremble at their ... foe,—secret combinations. In Prussia, Poland, Russia and Spain, Freemasonry is prohibited by law. These countries look upon Freemasonry with grave suspicion. True, there are secret societies of a milder form, which are less prominent; but it is only sin in a milder form.

(*e*) The titles of the officers of these orders are contrary to the simplicity of the Gospel of Christ. "In idolatrous religions, in the Roman church, in monarchial countries a great deal is made of high titles and ceremonies." This same principle is followed by secret orders. Some of their official titles are, High Priest, King, Scribe, Noble Grand, Vice Grand, Junior Past Grand, Thrice Puissant, Sublime Grand Pontiff, Captain of the Host, Master of the First, Second and Third Veil, etc., etc. Christ taught, "Be ye not called Rabbi; for one is your master, even Christ." "My brethren, be not many masters," said James. *In our* government we use plain titles, thus, "President, one who presides;" "Governor, one who governs," etc. It must be apparent to the unprejudiced reader that the entire working of secret societies is at variance with the laws of the land and the Gospel of Christ.

4. The Claims of Secret Societies are, in the Main, Misleading.

(*a*) They claim, generally, to be institutions of charity, but they reject the old in their dotage, and the young in their nonage. The colored race, Indians and the Chinese are excluded,—all deformed, including invalids, in fact any and all who are likely to come to want. Subjects of charity secret orders will not receive. ... some penniless pauper ... tance; not a door will open for him ... whom will admittance be granted? Simply to those sound in body and mind, having money, able to provide for themselves. Secret orders will ... receive those who need no help. *The Bible does not teach such charity.*

(*b*) The claims of benevolence, so called, ... business principles. For instance, ... support of widows, their feeding and clothing the needy, their caring for the sick, ... a well defined contract. To explain: I join a secret society; I pay my initiation fee, my monthly ... and incidentals, with the contract that in the event of my sickness or death certain services will be rendered me. If my widow or my children come to want, certain aid will be rendered them. Hence, the aid or service rendered is by well defined contract. The society is paid for their aid or service, and that in advance. Besides, a non-payment of dues renders all future claims on the society void. That which we pay for is commerce and not charity. Hence, all claims of benevolence or charity on the foregoing line vanish,—is purely a sham.

(*c*) Secret societies commonly claim that their institutions inculcate morality and reform. I have never met with any fruits of their work of reform. I never met an individual,—profane, intemperate, or an abuser of his family,—who was reformed by joining a secret society. But it is true that the lodge is productive of less taste and love for the home and its dear inmates. Their constant meetings exclusive of the female sex, are demoralizing rather than moralizing in their effect.

5. Patrons of Secrecy Usually Claim that a Number of Ancient Divines were Members of Secret Orders, Especially Masonry. Among these they name David, Solomon, Christ and the Apostles.

I am glad that a number of these ancient worthies have placed themselves on record on this grave question. David's words are these: "Hide me from the secret counsel of the wicked; who whet their tongues like a sword, and bend their bows to shoot their arrows, even bitter words; that they may shoot in secret at the perfect; suddenly do they shoot at him and fear not. They encourage themselves in an evil matter; they commune of laying snares privily; they say, Who shall see them?" Ps. 64: 2-5. In these words David strongly opposes secret plans,—some brand of which must have existed in his time. Mark his words, "Who whet their tongues like a sword, and bend their bows to shoot their arrows, even bitter words." Finney, Bernard and scores of others, bear witness to the "whet tongues" and "bitter words" of secrecy, in anonymous letters of threats and warnings which they constantly receive. Morgan and Dr. Cronin are evidence of their shot arrows.

Isaiah 45: 19 says, "I have not spoken in secret, in a dark place of the earth." Hence the prophet was no patron of secrecy. Christ's words are, "Wherefore if they shall say unto you, . . Behold, he is in the secret chamber; believe it not." Matt. 24: 26. "In secret have I said nothing." John 18: 20.

As Christ was not found in the secret chamber, and "in secret said nothing," therefore Christ did not attend the Lodge. Paul's words are equally clear against the lodge system. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? What communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Those who reject the inspiration of the Scriptures are numerous in the ranks of secrecy. To be united with these, and that in worship, is an open violation of the foregoing text. "For he that is joined to a harlot is one body." Again, "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things done of them in secret." Eph. 5: 11, 12. What a cutting reproof is this text! What a shame it would be to ... speak some of the sayings and doings ... of the dark rooms of secrecy! To love secrecy is to love darkness, and ... be "because their deeds are evil." I therefore aver that the forgoing ancient worthies are innocent of the charge of being adherents to secrecy.

Covington, Ohio.

THE "OLD MAN" VS. THE "NEW CREATURE."

BY LEVI MOHLER.

Our life of sin ... false life. The life of righteousness is the true life. They are contradictory to each other, with no intercourse or fellowship ... The former is the life of the carnal man, the latter of the spiritual man. ... by death.

... buried and is resurrected ... The bounds between the two ... do not overlap, so that one can live in both ... same time, any more than do the present life ... and the future life beyond the grave. The aversion and repulsion between ... life and death belong as truly to the soul as ... How the sinner recoils from, ... the way to Christ! Is it ... of the old man of sin from his ... the strange struggles away ... of Christ? The dying of the soul to sin, by crucifixion with Christ, is an ordeal ... pain and the agony of death, the ... on the strength of the sinful ... up of all the former life ... tie that binds to ... abandonment in death is ... as in the natural death of ...; ... of all the world left behind. ... the soul's support through this ... ever after, is sustained ... the way.

... "The soul that sinneth shall die," ... by the Gospel, but was changed ... of time and conditions, preaching ... who will, may die now unto sin, with Christ, and with him to be resurrected unto eternal life, which life begins at regeneration.

The body will not be free from sin and its effects ... natural death and the destruction ... is resurrected a glorified body. The soul passing this ordeal, with Christ, ... this world, freed from sin and endowed with ... 1 Pet. 1: 23.

... the only destroyer of this new life planted in the soul. The seeds of it remain in the body ... If permitted, sin will revive and its ... 2 Pet. 2: 20-22.

The regenerate soul is not the former sin-corrupted soul, reformed and transferred from the world into the church, but it is a new creation. "Old things have passed away and all things have become new." 2 Cor. 5: 17.

The sinner who thinks he can not live a faithful, Christian life, is right. He can not. But let him yield himself in obedience to the Gospel,—die with Christ, be buried with him by baptism into death, be resurrected with him to walk in newness of life, a new creature, with the gift of the Holy Spirit, to sanctify, guide and sustain,—then, what was impossible for him to do as a sinner, he can readily and naturally do as a child of God. 2 Cor. 12: 9, 10.

In this process sin in the soul is destroyed; it, with its guilt being washed away by the blood of Christ, which flowed in his death, into which death we are baptized. Rom. 6: 3. The power of Christ's resurrection, as well as the power of his

death, reaches the soul, buried with Christ, with regeneration complete. The Holy Spirit given, the child of God is brought forth,—born of water and of the Spirit.

This change in the soul is not a fancy, but a reality, resulting in an entire new life of righteousness, which is, to the old life of sin, not only distinct and different, but absolutely antagonistic. They can not be maintained together. Life in either means death unto the other. Spiritual life is a resurrection from dead carnality, and all along through the Christian life, spirituality seems to arise from crucified carnality. Paul's great spiritual vigor was maintained by "dying daily." Rom. 8: 36; 2 Cor. 12: 10 and 13: 4

Such is law, not only as to the origin of the "new creature," but of the maintenance and growth of the new life, as well as of the relation between the life of the old man and the new creature.

Trials, sacrifices, self-denial, afflictions and persecutions do not retard spiritual life and growth but seem to favor it, while every form of indulgence in sinful pleasure, love of the world, yielding to the flesh, etc., draws upon the vitality of the soul, weakening and endangering the eternal life planted there.

The soul-weakening is soon shown by well-defined symptoms in those who drift into self-indulgence. All zeal and interest disappear,—love grows cold,—the work of the Lord falls into neglect.

Attractions, that draw into the church by appealing to the natural man, may gain multitudes but they sap the life of the soul by stimulating the carnal life which preys upon the spiritual.

These facts are overlooked by "a zeal without knowledge," that would hasten building up the church by relaxing discipline, compromising with the world, catering to the flesh to gain numbers. What gain for salvation is it to build up the church by means that will destroy the soul?

It is easy to awaken an interest by touching the sensibilities of the natural man, and transporting him into ecstasy, by means of personal magnetism, pathetic eloquence, excitement, etc., but it is impossible, by such means, which are, after all, but of the earth, earthy, to propagate eternal life, however much "experience" may be generated. Gal. 6: 7, 8.

Christ is Lord over the spiritual life. Satan is prince over the carnal. Under these "the flesh lusteth against the spirit and the spirit against the flesh." In every soul that comes to Christ, so long as it is in this world this conflict is waged, and it is unto death. There is no truce, no compromise, no neutral ground.

Serving Satan to advance the cause of Christ never advances it beyond Satan's control of the results. If money for the church must come through Satan's hands, as proceeds from unlawful, worldly devices in the church, the work for which such money is required would as well, or better, not be done; it is not the work of Christ. Satan is not in partnership with the Savior. If sins are winked at because dealing effectually with them would keep some out of the church, and interfere with the membership of others in the church, particularly some who are rich, cultured, popular, etc., will such a membership be of any benefit, when, to keep them, there must also be kept enough of sin and the world in the church that their carnal natures may be as well fed and gratified in the church as out?

Will Satan, sin and the world,—because they are admitted along into the church with some desirable (?) persons,—cease from their work of destruction in the soul and devote themselves to the cause of salvation?

Is God a respecter of persons that the sins of "privileged characters" shall escape his punishment? Are wealth, culture, popularity, etc., antidotes for the poison of sin, to stop its work of death in the soul, and are they antiseptics to prevent the spread of contagion, more deadly than leprosy, among the people, that all the church will not be contaminated and its spiritual life utterly destroyed? 1 Cor. 3: 16, 17; 2 Cor. 8: 14–18. Can a church administer the gift of eternal life, when filled with a membership saturated with the virus of eternal death? Jas. 3: 11, 12.

To those at Galatia, who, to increase the church by making it popular with the Jews, contended for circumcision, Paul said, "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature,"—or creation. Gal. 6: 12, 15.

This is the idea. All Christian work, regardless of numbers gained, amounts to simply nothing if the carnal nature is not destroyed in death and the "new creature" brought forth, protected and maintained unto life eternal, making a church built of truly regenerate material that "Christ may present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it would be holy and without blemish. Eph. 5: 27.

Warrensburgh, Mo.

LOSS AND GAIN.

BY J. H. MILLER.

"What shall a man give in exchange for his soul?"—*Jesus.*

THIS question was asked by the Savior, and no one could answer it. The question has an affirmative as well as a negative side.

1. To save life.
2. To lose life.

Jesus called the people unto him, with his disciples also, and said unto them, "Whosoever will come after me, let him deny himself, and take up the cross, and follow me." Mark 8: 34. The Savior gives a prescribed rule how to save life; also how to lose life; hence the problem. There seems to be in the text loss and gain, or, *vice versa*, gain and loss. This matter remains within our reach to settle, and it is our pleasure to choose.

"Choose you this day whom ye will serve." Josh. 24: 15. The Gospel has a central idea, and all in the Gospel revolves about that central thought. From that central idea come rays of heavenly light. God placed a central power in the heavens, and from that central power come the rays of the sun. The sun controls all other planets, and gives the required amount of light and heat. All other planets move around that light. The same may be said of the divine power of God. Christ became the great light of the world. John, in speaking of that light, calls it "the light of men." John 1: 4. Paul, in Eph. 5: 4, speaks on this wise: "Christ shall give thee light." As the planets move around the sun, so do the apostles and all Christian workers cluster about Christ.

Mohammed is the central idea of that religion. To be a Mohammedan, one must believe that doctrine and yield to that power. The same may be said of other men, such as Joe Smith or Brigham Young. To become a member of the body that these men established, one must believe the doctrine and fall under the influence of its founder.

We examine a watch. Though small as it is, there is a central power. We call it the main spring. That watch is of no use unless it has a main spring that gives action to all of its parts.

Christ has become the moving cause in one religion, hence we, as the lesser lights, must revolve around our great Head. Christ has become the central idea of the Gospel. In coming to Christ we must first come to the cross. "Let a man deny himself, and take up his cross and follow me," is the language of the Savior. No one can come to Christ unless he first comes to the cross. Jesus would have us "take up the cross."

We must place the cross on our shoulders. "Take my yoke upon you and learn of me." Matt. 11: 29. A yoke is of no service unless worn. Our religion will do us no good unless we put on Christ. In taking up the cross we must take a *firm hold.* Some may take hold of the cross at arm's length, or touch it very lightly. In placing a weight on the shoulder, it takes all the strength we have. In order to lift anything we desire to shoulder, we must come close to it. The nearer we get it to our body, the easier it will be to handle. I fear that some do not come to Christ with a full purpose of heart, but prefer to touch the cross with the points of their fingers and thus let it slip. Paul understood this careless way of coming to Christ, and said, "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip." The religion of Jesus Christ may *slip* away from us, by us not coming up boldly to the cross.

In coming to Christ we must first slay an enemy. Jesus, in his work here on earth, met an enemy and said unto him: "Get thee hence, Satan." The road the Savior traveled was made free of obstructions. These enemies may come up like giants. David met such. Goliath was an enemy to David and to the whole Jewish nation. David, only a youth, would "come in the name of the Lord of hosts, the God of the armies of Israel." David called upon God to help him in battle. The stone he threw, went into the forehead of the Philistine giant, and he fell upon his face upon the earth. David struck him in the forehead and made sure work. So must we, in coming to Christ, be sure to do thorough work.

We may kill an enemy by love. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." Rom. 12: 20. Under the law, forcible means were resorted to, but under the Gospel we come to Christ by love. "If ye love me, keep my commandments."

The first giant we must slay is *self.* Self-denial is essential to our salvation. The Savior carried his own cross to the place of crucifixion (John 19: 17), but he also needed help (Matt. 27: 32) and another man helped him. In like manner must the sinner deny himself and take up his own cross and bear it. If the cross should prove too heavy, ask God to help you carry it. "Ask, and ye shall receive," etc.

When we see a poor sinner struggling for life, and he cannot bear the cross alone to the fount, to have his sins washed away, let us come to the rescue. "Bear ye one another's burdens, and so fulfill the law of Christ." In our ministerial work we often find a struggling soul willing to come to Christ, who has not the moral courage to break loose from sin and take up the cross. By some one assisting him, the cross is made much lighter, the faith stronger, and the hope made brighter.

Not every one may have the same obstacle in the way,—enemies may appear in different forms. The Savior speaks of *gain,* "If he shall gain the whole world." Worldly honor or applause may be gain to some, and yet be the cause of losing their souls. "The love of money is the root of all evil: which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things." 1 Tim. 6: 10.

Money, no doubt, will lead many souls to ruin. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 5: 1. Money was the whole trouble with the young ruler, and stood as an enemy between him and the cross of Christ. Mark 10: 17-22.

Pride may be a barrier, and keep thousands away from Christ. I do believe this evil is keeping more people out of the church than any other evil. It stands as an enemy. Many would rather dress in the fashions of the world, and get the honor and applause of men and lose the soul, than to deny themselves of the pleasures of sin and gain eternal life.

Sickness may be a loss to families and friends, so far as time and money are concerned, but it is gain to the physician. Death is a great loss to the relatives of the deceased, but gain to the undertaker, as the caring for the dead is his business. When death slays his victims, the undertaker reaps a rich harvest. A drouth in a certain section of country may be a loss to the farmer, but where plenty of rain has fallen, crops have matured well; hence a loss to the drouth-stricken districts is but a gain to those who were favored with gentle showers.

A man who lives for this world alone, expecting that gain is godliness, living in pleasure while he lives, rolling sin as a morsel upon his tongue, will lose his soul. That man who lives to lose life, lose the world, and expects that "godliness with contentment is great gain,"—who lives to live again, and is a pilgrim and stranger, will find a rich treasure, much gain,—eternal life. Let us "lay up treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Ashamed to confess Jesus may be the cause of some not coming to the cross. "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8: 38. Many would come to Christ, but cannot bear to leave the frowning world. They even speak against those who will confess Jesus. "For whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8: 35. Nothing will buy it. As we die, so the judgment will find us. "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there shall it be." Eccl. 11: 3. There is no change after death. The rich man found this out to his great sorrow. Luke 16.

The road to the grave is traveled but once, and why so many are living so careless is a solemn question. "Prepare to meet thy God, O Israel." Amos 4: 12. May the Lord help sinners to prepare to meet their God!

Goshen, Ind.

PRIDE.

BY A. FLORY.

PRIDE prevails to an alarming extent in the world to-day. Notwithstanding this fact, but few are willing to confess that they are guilty of this great sin. Some may wonder why such is the case. It is simply because men do not like to confess their sins. When we pass through our towns and cities, we see signs hanging over the doors of the business houses. By those signs the dealers mean to tell us what they have within. When we enter those houses, we find that the sign has given us a true idea as to the goods inside.

So it is with pride. All those who have the sign upon their person have pride within their hearts. It could not be otherwise, from the fact that a tree is known by the fruit it bears. Fruit is never found in the heart of the tree,—it always appears on the branches. Good fruit indicates a "good tree." Bad fruit certainly is a sign of a corrupt tree.

Those that are proud do not all have the sign upon their person. Some have it in their house. It is wrong; it matters not where we have it. Some are wasting money in ornamenting their mansions, and think, perhaps, that there is no wrong in this. They should remember that ornaments are the products of the lust of the eye, and consequently indicate pride. If there were no pride in the land, no one would think of spending money for ornaments. Millions of dollars are wasted annually in this way. Even some who have hardly bread enough for their children spend part of their hard-earned money for ornaments.

Pride is a hard master. He is never satisfied. He keeps his servants continually at work. When he changes his fashion his servants have much extra work to do. Old garments must be changed.

We sometimes hear it said that some are proud because they can appear plain. If there is pride of this kind, it is not the kind that God hates. He "hates a proud look." Prov. 6: 17. This is the product of a proud heart. Pride can not be concealed. If it is in the heart, it will manifest itself in some form on the outside.

We should never say of any one that he is proud when his sign is not visible. When a merchant changes his vocation he also changes his sign. He sells off his old stock of goods and advertises that which he expects to engage in in the future. But, supposing, after having changed his profession, he should still suffer his former sign to swing above his door? The result would be great loss on his part, from the fact that men do not like to be deceived. All those who have passed from death unto life, and have Christ formed within their hearts, necessarily take down their former sign and put up that which denotes their new relation. "No servant can serve two masters." Our adorning should not be "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 3, 4.

This is the ornament recommended by the Gospel, and it is the only one that will be accepted by Christ. Every one that is in possession of this noble ornament desires no other. If all men were in possession of this, pride would be banished from the world. The millions of dollars, which are wasted annually for superfluities would be saved and applied to the welfare of mankind. Our schools would flourish, the hungry would be fed, and the naked clothed. Mankind everywhere would be greatly benefited.

But the change has not taken place yet. The adversary,—the devil,—is still going about as a roaring lion, seeking whom he may devour. The longer he is permitted to roam at large, the greater his success. He will not cease his endeavors until compelled to do so. When the angel will "come down from heaven, with a great chain in his hand, and bind him a thousand years," then will the change come. Pride will then be banished from the earth, for the prophet says, "The day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2: 12. "In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, *that* instead of a sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty." Isa. 3: 18-24

Pride will be the prime cause of this great calamity, from the fact that in magnitude it exceeds all other crimes. Strong drink is slaying its thousands,—pride its tens of thousands. Popular religion is already swallowed up by this monster, and he is fast creeping upon us. Ruin will be its final result. Wisdom tells every brother and sister to beware of her. "Watch ye therefore and pray always that ye may be counted worthy to escape all these things that shall come to pass." Luke 21: 36.

Friedens, Va.

NO CROWD, NO SERMON.

A STORY is told that Bishop Grafton, of Fond du Lac, Wis., went to church recently to deliver a sermon. The audience was disappointingly small, there being, indeed, but six or seven devoted members present. His lordship was angry. He told two or three who were gathered together that he had spent full four days on his sermon and he did not propose to waste it on a handful of people. It is added that he upbraided the parish for its lack of interest, and ended by stepping down from the pulpit in high dudgeon without delivering the sermon. Differently did C. H. Spurgeon act when a young and unknown man. The morning was wet and the congregation small, but he selected his best discourse, prayed more fervently than ever before and preached with all his might. His success spread among the villagers and the rain at night did not prevent the church from being crowded. He had not the dignity of a bishop to maintain, but he had the wisdom, though a youth, to adopt the right method of filling the church.—*Presbyterian Review.*

THE UNIVERSALIST ANSWERED.

"A UNIVERSALIST asked Rev. Mr. W., 'If God was willing all men should be saved?' Mr. W. replied, 'Do you believe God is willing all men should live moral and virtuous lives in this world?' The man answered, 'Yes.' Then said Mr. W., 'Do all men live thus?' After a little hesitancy he answered, 'No.' Mr. W. then proceeded: 'According to your own reasoning, the will of God is not accomplished. But to answer your question more fully,—God is as willing all men should be saved, as that all men should live virtuously; but if you mean by *will*, a design, or determination, then I would say God has not determined that all men should maintain good moral lives, for if he had, they would; nor has he determined to save all,—if he had, all would be saved."

"WHEN Christ saith, 'I will be with you,' you may add what you will,—to protect you, to direct you, to comfort you, to carry on the work of grace in you, and in the end to crown you with immortality and glory. All this and more is included in this precious promise."

[illegible]

[illegible]

[illegible]

[illegible]

All money [illegible]

[illegible]

EVERY sermon ought to be food for [illegible], or sheep, or both.

ARE your children given a front [illegible] seat in church?

THE devil is happy whenever a Christian opposes missions.

THE devil is afraid people will learn too much about the Bible.

CHRISTIANITY is designed to fill people full of joy.—*John 15: 11*

IF the old lamps are worn out, get new ones, and have them full of oil.

THE devil is angry when a man won't say anything bad about his neighbor.

IT does not pay to spend sixty minutes in preaching a forty-minute sermon.

THE devil likes to have God's people discuss things they know nothing about.

SOME people's prayers lead people to believe God is hard of hearing or very far away.

LET the spirit of God come down upon your great selfish "I," and double it right up into a "U."

"THE people that sat in darkness, etc," was not spoken with reference to a poorly-lighted meetinghouse.

"COME" never means "to be forced," "to be brought," or "to be carried." Jesus says, "Suffer the little children to come unto me."

AN outline for a sermon: Text: "*What must I do to be saved?*" (1) Ask the way. (2) Keep right on. (3) Keep right on. (4) Keep right on.

SOME people say the Dunkards don't have much Holy Spirit in their religion. The fact is we are *baptized into* the Holy Spirit as well as into Christ.

"AMONG the most [illegible] things to [illegible] Satan are the delusive teachings and lying wonders of spiritualism. Disguised as an angel of light, he spreads his net where least suspected."

THE CHRISTIAN'S COMFORTS

BY LEROY G. SMITH.

He who turns his back to sin and shame,
Turns his back to sin and shame,
And the Comforter is sent him,
And in heaven is placed his name.
He who follows Jesus closely —
Turns not from the path of life,—
God will recompence him greatly
For his work and Christian strife

He who in sad persecution,
Though the cross be hard to bear,
Keeps his eyes upon his crowning,
In that mansion over there;
He it is in grace grows stronger,
And his mind is lifted far,
Up above this world of phantom,
Where its scoffings will not mar.

He who in the fiery trials
And temptations of the way,
Is not shaken from his pathway,
Will grow stronger every day.
He who does his Christian duty,
In that last sad hour of grief,
Will in every flying minute,
Find in Jesus sure relief.

Woodland, Mich.

HOW TO ENTERTAIN.

BY N. D. UNDERHILL

Part Two—Friends.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

THERE are many ways to entertain those whom we call "friends." The Apostle James has something to say about this. Jas 2: 1-9. Some people make their entertainment to correspond with the financial or social position of their guests. This the Scripture condemns. Some will take extra pains to set a fine table, to have everything beautiful and enjoyable, upon the arrival of a wealthy person,—one that goes in the best society.

For such persons who have good things all the time and never know want, many will toil and labor to give them their brightest smiles, and use all their prettiest things, but the poor servant in the kitchen has to take all the scolding when anything goes wrong. The very one that *needs* smiles, kind words and loving attention, toils on,—empty and sad.

Jesus never went to any great expense or trouble to set a grand meal before his guests. Bread and meat, such as the King of kings ate, was good enough for his guests. Why is not his example good enough for us to follow? Such food as we have for ourselves, for our own dear companions and children, is good enough for the guest too.

Don't abuse the poor little hungry children and scold the weary helper, to make a fine display before the guest. Divide what you have all around,—smiles and kind words, bread, meat and honey,—let all share alike.

The guest in the home and the inmate or member of the family alike need some good things. None of them need a grand display.

Is your guest a chance visitor? Never mind the dirt on shelf or floor. We are all of dust, and all expect to return to a bed of earth. Don't worry over a little disorder. We've all had just such things to contend with,—clothes, books, papers and toys. Don't begin to pick up and bustle around as though your guest was far too high to be allowed to behold such common things of life. Just treat him (or her) as a full [illegible]

Don't [illegible] other [illegible] words and actions, that visitors are not quite come at such an hour or day. No matter what day it is, or what hour, *make them welcome.* Is he tedious? You can surely endure it for a time. He endures it ALL the time. Is your lady visitor rich and proud? Do not envy her those rich [illegible]. They may hide an aching heart. Let your soul rejoice with those who do rejoice, and weep with those who weep.

Be kind, courteous and sympathetic. You may [illegible] a load of care, to [illegible] some soul sight, joy [illegible] and trials; the [illegible] Some have no happy home. We can not give happiness. Some never know what it is to feel the touch of love or to receive sympathy. We should never send them away from our Christian home empty. "Inasmuch,"—oh, what volume that one word speaks!

Is your guest a poor laboring man or woman, or just a common neighbor? Do not keep your parlor doors locked, to be used only for the rich; open them now. Let the poor neighbor enjoy the sunshine of your home to-day; it may do her good all her life.

Are there little children? They will never be little and happy but once. Let them enjoy the good things of your home while they may. Some good seed from your hospitable hearth may yield golden grain in eternity. Is your guest a giddy young girl or boy? Ah, they are nearing an important turning point in life. Which way will they turn? Are you in the *right* way? Then make *your* way so pleasant that your young friends will wish to walk with you. Don't repulse them, or they might turn the *wrong* way and be lost. Is your guest a sinner? Luke 7: 39. Please read from verse 36-50. Read also John 8: 3-11. Let us all apply the advice given in verse 7 to ourselves, and remember that Jesus, that Blessed Savior, who is our pattern and the *only* one without sin, never cast a stone at the poor sinner before him. Let us rather help the fallen to rise, by kind words,—not repulse them when they dare to look to us for kindness. Let them see a reflection of Jesus in our countenance.

"God is love." Are we his children? Then we should be like him. Is your guest some one's aged grandparent, or some poor old maid or bachelor? We will be old by and by. The aged do not have the happiest time. Their poor old bones ache, and they feel that they are left out of all the plans of loved ones. Many of them feel that they are useless,—in other people's way, unloved and lonely. Let us open the door of our hearts and allow a stream of warm sunshine to gush forth. Let the easy-chair and footstool be in the easiest corner, near a window where the old ones won't have to strain to see the book, or picture, or work. Talk with them of your everyday work and prospects. If it is a lady, show her your quilts and such things as will interest her. Be a good listener, be interested in the things of which your guest likes to talk. If they have come for a long time, let them help you with the work a little, and don't act as though they were of little use. Be [illegible] and courteous as possible, and God will reward you.

ROMANISM IN THE UNITED STATES.

ONE of the most singular delusions that has ever been propagated in Europe is the notion that Roman Catholicism is making immense headway in the United States. Its position there is [illegible] from [illegible] Rome. Catholic countries in Europe. The Popes of Rome are, on the whole, [illegible] and prosperous, that they are not tempted in the same way to cross the Atlantic. Rome has made scarcely any converts under the Stars and Stripes; but millions

of unhappy Irish and Italian Roman Catholics from Europe have, of course, come to their ancestral faith even in the land of the free.

But with all these recruits Rome has suffered fearful and irreparable losses in the United States. The census of 1890 was the nearest that approximated toward accuracy so far as religious statistics are concerned, because the economists appointed to secure those returns had the wisdom to insist that ministers of religion should in every case make their religious returns on oath, and the perils of a prosecution for perjury if the number were scandalously exaggerated. The result was that, out of sixty-three millions of inhabitants, only seven millions were returned as Roman Catholics. This is five million less than was popularly claimed. Further, if the Roman Catholics in the United States had retained their children and their grandchildren, they would now have numbered twenty-six millions. But in the face and Protestantism [illegible] wealth, founded by the Pilgrim fathers, Romanism actually lost within the present century nineteen million adherents. Moreover, the Protestantism of the United States is of a very decided type. It is not a form of Anglicanism, scarcely distinguishable from Romanism.

It is startling to the English mind to be informed that in the United States the Episcopal church, which represents the Established church of England, numbers, all told, including communicants, adherents, and school children, only half a million. Half a million out of sixty-three million, while there are at least ten million Baptists, ten million Congregationalists, ten million Presbyterians and twelve million Methodists.

It is quite true that the Roman Catholics have the wisdom to act together politically for their own religious [illegible] Protestants of America are divided and cowardly, the Roman hierarchy is able to gain [illegible] vantages of publicity and of civic patronage. But the moment the overwhelming Protestant sentiment of the United States is [illegible] the power of Romanism is simply [illegible]. In America, as in England and everywhere else, there is a great lesson, for those who have want. Mr. Chauncey Depew has so simply and finely called "the open Bible of the family fireside," [illegible] to wrangle with one another, closely watch, be vigilant and active on behalf of civil and religious freedom, and the future of the race is in your hands.

All this need not and must not imply any injustice or any unkindness to our Roman Catholic fellow citizens. On the contrary, we must invariably treat them with the justice and the courtesy which their fathers invariably refused to us. Let us conquer them by kindness. Let us convince them from all that is sectarian and cruel by teaching with word and deed the supremacy of love.—*Rev. Hugh Price Hughes in the London Methodist Times.*

LET THEM COME!

BY GERTRUDE A. FLORY

[Usually apologies are useless; yet the writer feels that several might be appropriate for this article.]

THERE has been nothing in the pages of the MESSENGER of such absorbing interest to me as those articles on receiving children into the church, for, when we can get the children to understand that their sins [illegible] they continue in right [illegible] whenever they go astray [illegible] mighty victory for the Lord!

We all know that it is almost impossible for the natural body to develop perfectly when disease or [illegible] in health. [illegible] in the spiritual life [illegible] in this respect [illegible] in disease.

Satan's [illegible] purpose is [illegible] every evil! [illegible] present [illegible] the child [illegible] Christ [illegible] even [illegible] by [illegible] in childhood, or [illegible] in.

Religion is so clearly and beautifully illustrated in [illegible] MESSENGER (No. 7) that it need no further [illegible].

Who [illegible] so nearly represents the Divine ex[illegible] in the [illegible] Christ [illegible] the [illegible] find [illegible] faith?

For the [illegible] time is inestimably [illegible] influence [illegible] in the "growth of grace," which [illegible] in Christ Jesus.

Let us [illegible] the [illegible] of our [illegible] for [illegible] in the field of [illegible]. [illegible] could they have [illegible] went astray. [illegible] lost [illegible] as the [illegible] so [illegible] in India. [illegible] shall [illegible] for the Lord!

[illegible]
[illegible]
[illegible]
[illegible]

L. Pierson.

PRAYER VEIL.

[illegible] in the congregation [illegible] over his head, [illegible] [by wearing [illegible] woman stands [illegible] her head [illegible] own head, as [illegible] if she cast off [illegible] veil [illegible] at once; but if it [illegible] shorn or shaven, [illegible] head. For an [illegible] the [illegible] ness [illegible] glory. But [illegible] made from the [illegible] Neither [illegible] woman, but [illegible] man. Therefore, [illegible] for this [illegible] Nevertheless [illegible] from God. [illegible] her [illegible] O [illegible] long hair is [illegible] but a glory to a woman? for her hair has been given her for a veil. But if any one thinks to be contentious in defense of such a custom, let him know that it is disallowed by me, and by all the churches of God."—*1 Cor. 11:4-15, Conybeare and Howson's Translation.*

THE LAWYER CONVINCED.

THE *Treasury* relates this interesting incident: "It is related that a curious and infidel lawyer once went into a testimony meeting and took notes of the testimonies given. He did so to ridicule religion and have sport; but the testimony so overpowered his heart that at the close of the service he arose and said: 'My friends, I hold in my hand the testimony of no less than sixty persons who have spoken here this morning, who all testify with one consent that there is a divine reality in religion, and that they have experienced it in their own hearts. Many of these persons I know. Their testimony would be received in any court of justice. Lie they would not, I know; and mistaken they cannot all be. I have been skeptical as to these things, but now I am convinced as to their truth, and must lead a new life. Will you pray for me?'"

TRUE ZEAL FOR GOD.

"A NEW ZEALAND girl was brought to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said, 'Why do you go back to New Zealand now you are accustomed to England? You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you.' 'What!' she said: 'Do you think I could keep the good news to myself? Do you think that I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they can get it, too? I would go if I had to swim there!'

THE secret of perfect trust is very simple, yet but few learn it. We seek by many mistaken ways an increase of faith, and find only disappointment. Our greatest mistake is looking within rather than without.—*A. T. Pierson.*

The Gospel Messenger

[illegible] Brethren's church, [illegible] the form of [illegible] in the New Testament and [illegible] Christ [illegible].

[illegible] the New Testament [illegible] rule of faith and practice, and [illegible] faith [illegible] Christ [illegible] from dead [illegible] by Trine Immersion [illegible] of God,—the [illegible] Ghost by the laying [illegible] hands, are the [illegible] of God.

[illegible] both by ex[illegible] much.

[illegible] universally ob[illegible] full meal, and, in [illegible] the evening or after [illegible] is binding [illegible].

[illegible] the spirit and self-denying [illegible].

[illegible] conformity to the [illegible] be observed by the fol[illegible].

[illegible] God, in the Name [illegible].

[illegible] Missionary and Tract [illegible] the Gospel and for the [illegible].

[illegible] have en[illegible] discords of [illegible] to be in[illegible].

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Mount Morris, Ill, ... March 6, 1894.

WRITING from Landess, Ind., Bro. Aaron Moss says one was received into the church at that place, Feb. 19.

BRO. I. N. H. BEAHM is engaged in a series of meetings at Johnsville, Va. Four were baptized the 21st of last month.

BRO. SILAS HOOVER reports ten additions at the Bethel church, Bedford Co., Pa, as the result of meetings which closed Feb. 23.

THE Brethren held a series of meetings at Beech Grove, Ohio, which lasted two weeks, resulting in five accessions to the church.

WE are again prepared to fill orders for certificates of membership in book form. Price, 50 cents. Every church ought to have one of these books.

BRO. W. T. SINES, of Maryland, has been doing some excellent preaching at Keuka, Fla. Five have made the good confession, and others seem near the kingdom.

BRO. H. E. LIGHT, of Pennsylvania, who has been spending some weeks preaching in Southern Illinois, gave us a brief call on his way home from Fulton County.

THROUGH the door of Christian baptism five recently entered the White church, Montgomery Co., Ind., being the results of a series of meetings held by Bro. Michael Flory.

BRO. I. BENNETT TROUT'S meetings at North Manchester are proving quite a success. When last heard from there were 37 additions. The meetings are growing in interest.

THE *Octographic Review*, the paper edited by Daniel Sommer, says, "Dr. Talmage, of Brooklyn, N. Y., understands man's relation to man, and is probably second to no one in America on that subject. But in regard to man's relation to God, Mr. Talmage seems to know less than a child of twelve years ought to know."

THE District Meeting for Michigan, a few weeks ago, seems to have passed off very pleasantly. Bro. Isaac Rairigh was selected to represent the District on the Standing Committee.

BRO. WM. IKENBERRY, of Waterloo, Iowa, is dangerously ill with typhoid fever. His friends are hopeful of his recovery, and yet they feel to crave an interest in the prayers of the faithful.

BRETHREN Geo. D. Zollers, Levi Trostle and D. B. Eby, the visiting elders for the Mt. Morris College, spent a few days with us last week, looking after the moral and religious interests of the school.

BRO. S E. YUNDT, who spent nearly four months preaching in the East, returned to his home in Mt. Morris, last week. He preached 103 sermons in Lancaster County, Pa., and reports a pleasant sojourn among the churches.

ONE of our readers desires to know when and where the Brethren organized their first Sunday-school? Will some one, who is posted on this subject, give the desired information? An article of that character would prove interesting reading.

WE learn with pleasure that the Brethren at Huntingdon, Pa., are having a refreshing season from the presence of the Lord. Several have united with the church. The number will probably be reported in the Eastern Department next week.

BRO. G. H. LUTZ, of St. Joseph, Mo., will locate in Nashville, Tenn., this month. He would be pleased to make the acquaintance of any members living in that part of the State. He may be addressed in care of the "Cumberland Telephone Co."

THE Post-office Department requests that all those who write letters will place their name and post-office on the upper left hand corner of the envelope, so that, in case the letter is not delivered, it can be returned to the writer, and need not be sent to the Dead Letter Office.

BRO. DANIEL SNELL speaks very encouragingly of the meetings he recently held at Markle, Williams Co., Ohio. Five united with the church. The meetings were held at a very isolated point. We like to see our preachers go to these places where preaching is so much needed.

BRO E. S. YOUNG returned last week, after an absence of nearly one month, conducting Bible Terms at Nappanee, Ind., and Cerro Gordo, Ill. He reports a very enjoyable visit among the Brethren in those localities, and feels much encouraged with the interest taken in Bible study.

FOR quite a while the Whitesville church, Andrew Co., Mo., has been in a discouraging condition, but Bro. W. C. Hipes went among the members and preached for them several weeks. He succeeded in working up an excellent interest. Four were baptized and the church greatly revived. It pays to have an evangelist work among these isolated churches.

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THE interest in our meetings at the Chapel still continues, and we never saw better interest. Up to date there are sixty-seven additions. This includes two restored to fellowship. Fifty-one have been baptized, and the rite of baptism will be administered to the others shortly. Most of those who have come out, so far, are residents of Mt. Morris. Among the number are about one dozen that are quite young. The meetings are still in progress, and others are likely to come out on the Lord's side.

AN elder and his wife, who are doing a grand work on the frontier, preaching the Gospel and building up the church, send us ten dollars to be used in sending the MESSENGER to the poor. This is an example that might be imitated by hundreds of others.

WE would like if each reader would turn to page 134, in last issue, and examine carefully the "Missionary Receipts for January, 1894," and see what churches and States are represented. Watch these reports, as they appear from month to month, and see to it that your church is credited with a donation at least once during the year. Our Secretary wants to hear from every church in the Brotherhood before the next Annual Meeting.

AN earnest minister writes us that he has his discouragements because some of the members do not walk uprightly before the world. This is the greatest discouragement in the minister's work, and yet it is the very thing that we must expect more or less. False brethren were the great obstacles in Paul's way, and the hypocrites are the great hinderances to the Master's work. Still it is the duty of every minister to continue feeding the flock till Jesus comes.

WE expect to have our Sunday school song book ready for delivery by spring. The compilers are pushing their work and the copy will soon be in the hands of the printers. We intend to bring the book out in both the character and round notes, and would like to learn from our readers which notation they prefer, so we will know about what proportion to print of each. Both books will be alike, save that one will be in character notes and the other in round notes.

WRITING from Allentown, Pa., H. F. Rosenberger says, "I have been a constant reader of the Brethren's papers for twenty-five years, and never in their history have such clear, well-defined expositions been published upon our faith and practice as those upon Primitive Christianity. They show deep research, sound reasoning, and full comprehension of the various subjects treated. They deserve, most assuredly, to be compiled into a book, added to the Brethren's literature, and go down to posterity as the ablest defense yet published of our doctrine and the Gospel's."

SOME one writes us that a Mr. Houston is traveling in the West, lecturing, and telling the people that he is the man baptized by Mr. Talmage in the River Jordan. He also says that Mr. Talmage dipped him in the water once backward. This very minute we have in our hand a copy of the *Christian Herald* of "March 19, 1890," in which it is said that Mr. Talmage immersed the man three separate times. Now, either Mr. Talmage's own paper does not tell the truth, or else this man Houston, lecturing in the West, is not the genuine article that came out of the river Jordan.

THE following item is clipped from the Roanoke (Ill.) *Call* of a very recent date. It shows that others are not only willing to receive and fellowship trine immersion, but are willing to administer it when urged to do so. We understand that three were baptized in that way at the meeting referred to: "The controversy on baptism which has existed between the Disciple and Dunkard Brethren churches, for a quarter of a century, was brought to a close by Eld. E. E. Cowperthwaite at his recent meeting, by baptizing some of his converts by trine immersion, thus practically yielding the whole question to the Brethren."

terms to ministers

A READER wishes to know why we, in No. 8, published a whole column of poetry, and yet would not publish the few verses he sent concerning the death of his dear friend. If our reader will carefully examine the MESSENGER, he will observe that we do not publish poetry in connection with obituary notices for any one. We decline verses of this kind by the score. The very day his letter reached our desk we declined two or three poems intended to be published along with death notices. In this respect we treat all alike.

SCHMUCKS, an able Lutheran writer, has this to say concerning the New Testament form of baptism:

"The disciples of our Lord could understand his command in no other manner than as enjoining immersion; for the baptism of John, to which Jesus himself submitted, and also the earlier baptism of the disciples of Jesus, were performed by dipping the subject in cold water. It is certainly to be lamented that Luther was not able to accomplish his wish with regard to the translation of immersion in baptism as he had done in the restoration of wine in the Eucharist. Luther and some late theologians have thought that the aspersion destroys the force of some passages of the New Testament." (Bib. Theology, Vol. II, p. 290 See Briney's "Form of Baptism," p. 132)

Luther, himself, gives the following directions for baptizing a lady:

"As to the public act of baptism, let her be dressed in a garment, usually worn by females in baths, and be placed in a bathing tub, up to the neck in water; then let the baptist dip her head three times in the water, with the usual words: 'I baptize you in the name of the Father,' etc." (Luther's Works, Ed. Walch, Part X, p. 2,637, C. D. Loos' translation.)

ONE-HALF OF THE BODY BAPTIZED.

I am asked, how we, as a people, get the authority for trine immersion, when in fact one half of the body gets but one single immersion, as from the waist down the body enters the water but once? THOMAS HECKER.

NAAMAN was told to go wash in Jordan seven times and he should be cleansed of his leprosy. "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." 2 Kings 5: 10, 14. No Bible student would conclude from this narrative, that Naaman had to return to the shore at the completion of each dip, and then wade into the water again, and so on for the seventh time, in order to dip himself seven times. He most assuredly walked into the water till the proper depth was reached, and then dipped himself seven times. This is the reasonable conclusion. True, the lower half of his body entered the water but once, and yet Naaman went under the water seven times. If Naaman could dip himself seven times by entering the water but once, why cannot one be dipped three times by entering the water but the one time only?

People who practice single immersion should not quibble too much about a matter of this kind. They should bear in mind that when single immersion was invented by Eunomius, about 330 years after the death of Christ, the lower half of the body was not immersed at all. The followers of Eunomius got into their heads the ridiculous notion that "All the parts of the body below the waist are abominable, and must not touch the water; so they used to uncover the person to the waist, and then, holding his heels upward, and his head downward, they dipped him into the fount as far as the waist." For further particulars see "Wall's History of Infant Baptism," Vol. 1, pages 593, 594.

In the use of single immersion to-day, the candidate is taken into the water waist deep. No one thinks of regarding the lower part of the body as being baptized until the ceremony is pronounced and the entire body placed under the water. If, however, any one should insist upon the lower part of the body as being baptized before the ceremony is pronounced, it would surely puzzle him to state in what name that part of the body has been baptized.

When the Pedo-baptist sprinkles water upon an infant, and pronounces it baptism, the drops of water usually fall upon the face only, and yet the child is said to have been sprinkled, though everybody knows that the water was applied only to its face. So in trine immersion, the upper part of the body is dipped three times, yet it is called trine immersion, there having been three distinct actions performed in the water. As the one action performed in the water is called single immersion, so the three actions performed in the water are called trine immersion. There is just as much consistency in calling the three actions of the upper part of the body trine immersion, as there is in calling the seven actions of the upper part of Naaman's body seven dips. If it is affirmed that only the upper part of the body is immersed by trine immersion, then it may be affirmed with equal propriety that only the upper half of Naaman's body was dipped seven times.

J. H M

THE ELDERSHIP.

THE great need of the church is an active, intelligent and exemplary eldership. Active, because everything pertaining to evil is active and we must have activity and energy to cope with it. Intelligent, because this is an age of general knowledge, and those who instruct the flock should know how to handle and apply the Word and church government with skill. Exemplary, because actions speak louder than words, and one who fails to practice what he preaches is a hinderance, rather than a help to the Lord's cause. This has been the great need of the church in the centuries past, and will continue to be in the generations yet to come.

The success of the church depends largely upon the elders. They are the leaders of the flock, and to them is entrusted the care of precious souls. To the elders the Lord has entrusted his most valuable and precious jewels of earth. Hence the importance of having for teachers and leaders men possessing the qualifications suggested above. Even Jesus was greatly concerned about the twelve entrusted to him, for in his prayer to the Father he said: "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition." John 17: 12. It was a great satisfaction for the Master to be able to say to his Father that only one of the twelve was lost. If he, who was divine, could feel so deeply concerned for the welfare of a few souls, what ought to be the feelings of an elder who has under his care from one hundred to four hundred precious souls! Should he not do his utmost to properly instruct and guide them while he is their shepherd!

To the elders at Ephesus Paul said: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20: 28, 29. Every properly-appointed elder holds his position by authority of the Holy Ghost. He should feel that he has been commissioned from heaven, and that at the bar of God he will be called upon to render an account for his official stewardship. It makes no difference whether his flock is a large or a small one. It makes no difference whether it is rich or poor, isolated or surrounded by other flocks. Every soul in that flock is entrusted to him. It is his duty to properly feed and care for that flock. If he knowingly and willfully neglects his duty in this respect, he proves himself unfaithful to the charge entrusted to him. It becomes his duty to study the needs of that particular flock, and give the members such spiritual food as is required to keep them in a healthy and growing condition.

No amount of work done elsewhere can atone for the neglect of his own flock. His own flock (or flocks) is the only one over which the Holy Ghost has made him overseer. To neglect this is to neglect everything. On the proper performance of this special duty hinges the report that he is to make at the bar of God. If his charge be a small one it is no less important. The Lord requires that the small flocks be as well fed and cared for as the larger ones. The elder who neglects his flock just because it is a small one, is trifling with his appointment. He is burying his talent. He is proving unfaithful over a few things, and cannot be entrusted with greater responsibilities. With his own precious blood the Lord has purchased the little flock, the lambs as well as the sheep, and to neglect this is to neglect the Lord's interest.

No elder can properly perform his duty without being a man of great activity and energy. He is the spiritual leader of the flock. The members are looking to him for religious food, guidance and encouragement. He ought to be as active in looking after the interests of his own congregation as the shepherd is in looking after the welfare of the flock of sheep entrusted to his care. He need not necessarily be a man who can preach well, but he must be a man who lives an exemplary life, and by his activity and energy shows a deep concern for every member in the church. He should not use up all his energy in secular pursuits and then have none left for the Lord's cause.

An active, intelligent and exemplary eldership makes a membership of like nature. The elder who is ever ready to instruct and encourage the members in all good undertakings, will have a church abounding in good works and consistent Christianity. Under him are the deacons and the ministers. Zeal upon his part will inspire them, and wisdom will enable him to use his helps in a way that will develop their talents and increase their usefulness. A church, kept thus active and healthy by proper exercise in godliness, will have the strength to resist the evils that are destroying the peace and happiness of many congregations.

We call special attention to this subject, for we believe it to be one of the most important questions before our Brotherhood. Show us a church with an active, intelligent and exemplary eldership, and we will show you a healthy church, alive to the Master's cause and abounding in good works. We care not whether the church is large or small. A small church can be a healthy, working church, just as well as a larger one.

J. H. M.

WHO IS RESPONSIBLE FOR THIS?

We have here a communication from a member of one of our Mission Board: [illegible] ministers to thinking. We give it [illegible] hoping that it will be read and [illegible] by every minister among us:

"Is there not something radically [illegible] the missionary work of the [illegible]? As a member of the Missionary [illegible] District, we follow very closely what [illegible] said on that subject, and [illegible] what our ministering brethren in the [illegible] field are doing.

"We find that nine-tenths of our [illegible] now in the mission field, are [illegible] time and labor, not at [illegible] places whence come the [illegible] comfortably quartered with the Brethren at places where there are either [illegible] wealthy congregations, [illegible] comfortable houses of worship, [illegible] and even a strong, [illegible] this?

"Then, if we ask any [illegible] into the mission field [illegible] and labor at points where [illegible] introduce the Brethren [illegible] calls from these places, [illegible] do it; it is entirely [illegible] our time is all taken up until spring.'—*L. J. Hooke.*"

How is this, brethren? Are we, [illegible] spending all of our time [illegible] which we are now getting [illegible] we spreading the Gospel [illegible]? Are we not doing less work [illegible] winter than usual? [illegible] strong points, thoroughly [illegible] and gather them into [illegible] stop there? Is it possible that our Mission Boards cannot get the [illegible] mission fields?

We do not believe [illegible] neglect the proper care of the flock [illegible] Holy Ghost has made [illegible] certainly have a number of good [illegible] be spared to work on mission fields, [illegible] them ought to respond to [illegible]. Every State District ought to [illegible] skillful worker in the [illegible] they will not relax their efforts until these [illegible] have been accomplished. We can put [illegible] men into these fields, [illegible] to feed and care for the flocks at home [illegible]. In some churches we have [illegible] This thing of seven [illegible] to another preach, Sunday after Sunday, [illegible] faring sumptuously every [illegible] but it is not apostolic. We believe [illegible] ough-going ministry. [illegible] go into all the world [illegible] Gospel to every creature, we ought to [illegible] preach it to the regions [illegible] Let us have a regular stirring up upon the part of our ministers, along this line, and [illegible] churches everywhere [illegible] preachers. We ought [illegible] and we can if we only will.

J. H. M.

THE NEW EXCITEMENT.

Battle Creek, Michigan, is the headquarters for the Seventh Day Adventists. For [illegible] weeks no little excitement has existed among them concerning the end of the world, which [illegible] at hand, and they are [illegible] for it. The ground [illegible] is a "vision" which [illegible] to the effect that the [illegible] end. Their faith in Mrs [illegible] taken a very practical [illegible] and making [illegible] goods for the further- [illegible] the last meeting of this [illegible] dispatch, "was in battle [illegible]. The spacious tabernacle [illegible] almost capacity. Over [illegible] When the elders called [illegible] of giving for the [illegible] from the multitude [illegible] the like of which was [illegible] the history of any religious [illegible]

[illegible] but it was not large [illegible] that came from the [illegible] worshipers of this po- [illegible] gave money, [illegible] personal property. [illegible] his house and lot, [illegible] followed suit and [illegible] at $1 000. Other [illegible] gave their over- [illegible] off her sealskin cloak and [illegible] Alderman Gerou'd, a promi- [illegible] de Grock, gave his gold [illegible] her silverware. Prof. [illegible] college, gave his check [illegible]

[illegible] was ceased, it was seen that [illegible] following with watches, [illegible] silverware, brooches, [illegible] of value in the [illegible] at one can conceive [illegible] watches, seventy [illegible] the total value of [illegible] at $25 000. This [illegible] made by this church, [illegible] largest ever made by any [illegible] Over ninety per cent of the [illegible] work every day for what [illegible]

[illegible] are in any manner tinc- [illegible] let them read D. M. [illegible] "Seventh Day Advent- [illegible] Caright was an able [illegible] among the Adventists [illegible] but finally became con- [illegible] and was honest enough [illegible] up the visionary dis- [illegible] While in a manner that is [illegible] that believe in her [illegible] be had at this office.

J. H. M.

TRAINED LEADERS.

From a [illegible] of the *Christian Evangelist* [illegible] practical lessons, that may be applied by [illegible] people with profit.

During the Columbian Exposition millions of [illegible] were transported from all parts of the United States to Chicago by the different railroads. [illegible] trains ran at a very high speed. [illegible] the World's Fair Flyers, [illegible] from New York to Chicago, [illegible] forty-four hours, going at the [illegible] miles an hour. Concerning [illegible] the *Youth's Companion*, last October, published this paragraph:

"Seven engines with seven engineers make the journey in relays, each engine running less than a hundred and fifty miles. No engineer is able to stand more than three hours daily of the violent speed the intense strain of constant watchfulness, and the mental responsibility involved in the running of these locomotives. Even then the engineers,—all of them picked men, as strong as they are skillful,—stumble down from their engines when the trips are over, with unsteady gait, in a state but little short of physical collapse. They do not even return by the opposite bound Flyer, but by a slower train; and besides this are allowed a rest of a whole day between the trips. Thus seven strong men do two days' work every time the Flyer runs from New York to Chicago, and seven other men do two days' work every time it runs back."

This extract teaches an important lesson. The railroad companies were very careful to intrust these fast trains only to the best-trained engineers. They picked the men, and put on these trains men of strong, steady nerves, and of thorough skill. Where so much was involved, where so many human lives were being whirled along at so fearful a rate of speed, it was important that the strongest, steadiest, and most skillful engineers be put in charge of the train.

Young, rash and inexperienced engineers were not allowed to practice on these fast trains, which carried thousands of human lives onward to their destination. Too much was involved, and the risk too great. These young engineers must gain experience by running smaller and slower trains on the branch roads before they are intrusted with the weighty responsibility of running long and fast trains on the main line. In all this the railroad officials have evinced a practical wisdom that commends itself to all thoughtful persons.

Is there not in this a practical lesson to churches and church officials? Churches, like railroad trains, are filled with precious lives which are carried along at a rapid rate to their final destiny. As the railroad officials are careful of the lives of the passengers who travel on their roads, so church officials, especially the elders, watch in behalf of the souls of their flock, as they that shall give an account, that they may do this with joy and not with grief. As a mistake on the part of the engineer might cause a disastrous accident in which many persons would be killed, so a mistake on the part of the preacher, who takes the lead in the direction of the work of the church, might result disastrously to the church, imperiling the spiritual welfare of its members. As the railroad officials selected their most competent and skillful engineers to run their most important trains, so the church should select the most capable and experienced preachers to take charge of the largest and most important churches. As the younger and less experienced engineers were assigned to smaller and slower trains until they obtain experience, so the younger and inexperienced preachers should be assigned to the less important places until they gain that experience necessary to manage larger churches with skill and success. As years of faithful service make skillful engineers so years of experience in the work of the ministry make skillful pastors. As experience *counts for something* among engineers, so experience should *count for something* among preachers.

All this is manifestly the dictate of wisdom. But how often do we see it otherwise in practice! Young preachers, with fluent speech and captivating address, but with little experience or skill in managing churches are put in charge of important churches, and preachers of ability and experience are passed by because they have reached or passed middle age. What is the re-

sult? With rash and inexperienced engineers the result is disastrous; so with heady and unskillful preachers the result is often a church rent asunder by division, or almost destroyed by internal strife. Members are driven away from the church and people kept from joining the church by the troubles that arise through bad management, and the bad management is the result of putting a young, inexperienced preacher in charge of the church.

Were we as careful in the management of the things pertaining to the church, and her work, as we are in our temporal affairs, there would be fewer mistakes made in religious matters. We are too much inclined to use all our wisdom in the interest of the things that belong to this life only, and thus virtually have none left with which to wisely direct the affairs of the church.

WHAT WHISKEY DOES.

A SISTER in the West writes us of a medium-sized town in which may be counted seventeen saloons. Her business makes it necessary to visit each family in the city. She speaks of the wretched-looking women, the brutal men, and the untrained children that are met on every hand. Drink is brutalizing the men, Madam Fashion is killing the women, and the despondency resulting therefrom renders parents wholly incompetent to care for the children they bring into the world. What an enemy this strong drink is! It seems strange that it should have one advocate in a civilized and Christian land. One of our exchanges, published in St. Louis, Mo., tells one of the saddest stories of the season. It shows the demon that lurks in the intoxicating cup. Can any man, after reading this incident, afford to drink another drop?

"One of the most brutal crimes recorded in the history of crime occurred in this city last week. A young married man, son of a Granite Mountain millionaire, with an income of $20,000 a year, came home to his palatial residence in a drunken frenzy, and his beautiful little three-year-old boy left his toys to greet his papa. With a brain crazed with strong drink and the poison of cigarettes, he drew his revolver, after abusing his patient wife for awhile, and shot her three times, and then sent two deadly bullets through the curly head of his innocent child. The fiend then ran to the nearest police station and gave himself up, trying to explain it as an 'accident.' The whole community is shocked at the inhuman and atrocious crime, but the saloon that furnished the maddening drink that crazed the brain and caused the fiendish assault, will go on with its business as usual, provided it pays its license fees for the privilege of coining money out of human blood. The blood of this innocent wife and child, is first upon the soul of the murderous husband and father; but indirectly, though not less really, it is upon the city that authorizes the saloon and legalizes the sale of intoxicating and murder-producing drinks. When the people come to realize their responsibility in this matter, they will rise in their might and abolish the saloon."

AFTER a lady had been received into one of the popular churches by baptism, one of her friends said to her, "You can now tear the thirteenth chapter of John out of your Bible. You will have no more use for it." Had the Book been made by some of the modern preachers, they would have left that chapter out in the start.

Notes from Our Correspondents.

[illegible]

Bath, Ind.—The home brethren commenced a series of meetings at our [illegible] Jan. 15, [illegible] and Ford. There [illegible] and excellent order prevailed. We [illegible] kept it near [illegible]. [illegible] good seed has been sown. May the Lord [illegible] plentiful harvest!—*E. M. Cobb, Feb. 10.*

Weeping Water, Nebr.—We still are trying to do what we can to sow the good seed. Since our [illegible] four [illegible] one has been baptized and we [illegible] organized a Bible class, which meets each [illegible] evening. It is interesting to see what zeal is manifested in the subject by both the old and young. Each member takes part. The subject for our next meeting is, "Conversion."—*J. A. Ryan.*

Mahoning, Ind.—Bro. John F. Kahler came to the Bethel house of the Mahoning church on the evening of Feb. 3, and preached very acceptably, [illegible] to all that came to hear, and [illegible] giving strict attention to the things that were spoken. There were no additions, but seed has been sown, and in the Lord's time we expect to reap. May God's blessing be with his children everywhere, in the efforts which are put forth to advance his cause and kingdom. The meetings closed on the evening of Feb. 11.—*Jacob H. Kurtz.*

Monticello, Ind.—Bro. L. M. Hahn came to us Jan. 23, and commenced a series of meetings, continuing until Feb. 7. The weather was fine and the attendance good. There seemed quite an interest manifested during the entire meeting. Bro. Hahn delivered a number of excellent sermons, making deep impressions on his hearers. The meetings resulted in four precious souls coming out on the Lord's side. Among the number was an aged sister. Peace and harmony still prevail among our entire membership. May God's blessings rest upon the good work throughout our entire Brotherhood!—*J. A. Weaver, Feb. 15.*

Marsh Creek, Pa.—The last of the series of meetings at Marsh Creek, conducted by Bro. Wm. A. Anthony, of the Falling Spring church, was held last evening. Bro. Anthony, in his usual force, preached eleven soul-stirring sermons, which resulted in the conversion of four precious souls, and which awakened in the membership new inspiration to labor on still more assiduously for the salvation of souls and for the glory of God. The meetings were well attended, considering the disadvantages under which the attendants were laboring, many of which may be overcome, would we but heed the injunction of Paul, "Forsake not the assembling of yourselves together."—*B. F. Kittinger, Feb. 19.*

Moscow, Idaho.—Bro. Gwin commenced a series of meetings here last Friday evening, Feb. 9, and continued till the following Tuesday, when he took sick with *La Grippe*, and had to close the meetings. We were sorry to see the meetings close. Bro. Gwin is improving and thinks he will be able to be at church next Sunday. At our last council-meeting the church chose Eld. S. S. Barklow, of Oregon, to be our elder. Owing to the distance he is from here, he will not be able to visit us very often, but we hope the arrangements can be made so that he can visit us before long. We are having a very interesting Sunday school this winter. I think it a very good arrangement to have the lessons divided in the Old and New Testaments. In order to thoroughly understand the New, we must study the Old also; for it testifies of Christ.—*J. U. G. Stiverson, Feb. 16.*

Burr Oak, Kans.—Bro. Albert Smith came back to [illegible] class in vocal music, commencing [illegible] 15, and continuing till Feb. 8. He also preached some while with us. The church was [illegible] when one dear young woman was [illegible] to unite with the church and work for Jesus. May the Lord help her! Bro. Albert [illegible] Feb. 13.—*Emma Hachenberg.*

Arapahoe, Nebr.—Being an isolated member of [illegible] church, and having a great desire to [illegible] them in worship or love-feast, I would [illegible] if there are any Brethren living near Arapahoe or Elwood. I am seventy-four [illegible] old, and living with my daughter, Mrs. Alex. [illegible] miles northwest of Arapahoe, [illegible] of Frontier County, and fifteen [illegible] of Elwood.—*Louisa Woodard, Feb. 17.*

District Meeting of Southern Indiana.—The District Meeting of the Southern District of Indiana will be held in the Middle Fork church, Clinton Co., [illegible] on Wednesday before Good Friday, March 21. Those coming on the Lake Erie and Western railroad will be met at Mulberry on Tuesday before the meeting; also on Wednesday morning. Those coming on the Vandalia railroad will stop at Moran. Those coming on the New Albany railroad will stop at Rossville. There will be conveyances the day before the meeting, at all the points named. Those wishing to come earlier, will be met at the train by notifying the writer. An invitation is extended to our [illegible] and others to attend this meeting. We would like to see a large attendance. Arrangements will be made to accommodate all [illegible].—*John E. Metzger, Edna Mills, Clinton Co., Ind., Feb. 19.*

Fort Scott, Kans.—Bro. Christian Hope, of Herington, Kans., just closed a series of meetings [illegible] that he began here, in the Fort [illegible] church, Jan. 27, preaching in all twenty-five [illegible], most of them on doctrinal points. The attendance was good, except during the snow-storm. Bro. Andrew Neher, of McCune, Kans., came the 17th and assisted that day and the 18th. As an immediate result two [illegible] in baptism; with many others almost ready to come into the fold. This makes three that have been baptized since my last report. The wife of Bro. Sol. Garber was baptized Jan. 21. One of the sisters that came to the church [illegible] had belonged to the Methodists for [illegible] years. The other one had been identified [illegible] United Brethren for several years and [illegible] to be baptized, but they never complied with her request.—*A. B. Fisher, Feb. 19.*

Markle, Ohio.—I came here Jan. 30 and commenced [illegible] in the Township Hall. We held [illegible] day and night and closed last [illegible] good interest and a crowded house. I preached thirty-four sermons including one [illegible] and one young people's meeting which [illegible] well attended. This is rather an isolated point. Only a few members are living [illegible] tried to present to the people the doctrine of the Bible as taught by Christ and the apostles. As an immediate result three came out and were baptized. Two others, that had come [illegible] meeting at another place, came here [illegible] baptized, making five in all that [illegible] baptized at this meeting. Many others [illegible], and we hope they may [illegible]. I do not know that I ever closed a meeting [illegible] there seemed to be as good a feeling [illegible] present as at this place. May the [illegible] of brethren and sisters at this place ever prove faithful, and be the means of bringing many others into the fold, is our prayer! —*Daniel Snell, Sidney, Ind., Feb. 19.*

Conemaugh, Pa.—Bro. G. S. Rairigh opened a series of meetings at Conemaugh in the Johnstown church, Feb. 10, and closed Feb. 20, with two additions to the church.—*David Hildebrand, Feb. 24.*

Glensted, Mo.—The Prairie View church met in quarterly council on Saturday, Feb. 4. Quite a good deal of business was adjusted. Our Sunday school was organized for the coming summer with Bro. J. A. Bowman, Superintendent. A change being necessary, it was decided to use the *Brethren's Quarterlies* in Sunday school, instead of the Testament, which we have used heretofore.—*Anna Bowman, Feb. 11.*

Pine Creek, Ind.—Bro. John Metzler came to us on the 8th, and remained until the morning of the 19th. On account of the very bad weather he could only preach twelve sermons, but we were greatly encouraged and built up by the blessed assurance and encouragements given us by our dear brother. Although there were no acessions to the church, there was seed sown that, we hope, will bring forth fruit in the near future.—*Etta Harbaugh, Feb. 19.*

White Church, Ind.—Bro. Michael Flory and wife came Jan. 23, to assist the Brethren in a series of meetings, which was in progress by our home brethren. Bro. Flory remained with us until Feb. 15, preaching twenty-six sermons to attentive congregations. Five were baptized. We trust the good seed that was sown will soon spring up and grow. Bro. D. C. Campbell is improving in health. He attended meetings three times, and we trust the Lord will soon restore him to health.—*Mary E. Harmeson, Bowers, Ind., Feb. 22.*

Claar, Pa.—Bro. Michael Claar, our home minister, commenced a series of meetings in the Upper Claar church on the evening of Feb. 4, and continued till the 18th. The attendance was large, with the best of attention. Two made the good confession of faith and followed their Savior in the holy ordinance of baptism. These two are heads of families. One was reclaimed. May they ever continue to walk in the narrow way! Bro. Claar preached the Word in all its purity, causing saints to rejoice and sinners to tremble.—*C. F. Lingenfelter, Claysburg, Pa., Feb. 21.*

Manheim, Pa.—Bro. Levi S. Mohler, of Dillsburgh, York Co., Pa., commenced a series of meetings at the Longanecker meetinghouse Feb. 5. The meetings were well attended, with good attention. His sermons were instructive and also very interesting. On his way home he stopped at Manheim and gave us one very enjoyable meeting. Bro. Mohler was somewhat indisposed, and thought he could not say much, but when he came into the church and saw it filled with people, anxious to hear what he had to say, he took courage and gave us a very edifying sermon.—*A. E. Light, Feb. 21.*

Everett, Pa.—Eld. G. W. Brumbaugh, of Clover Creek, has just closed a series of meetings with us. He came on the 8th, and remained till the 19th. While there were no immediate results shown, yet the sound Gospel reasoning he used did not fail to deeply impress the large congregations that regularly gathered to hear him. There were two elections held during these meetings,—one at the Fair View church and one at Everett. Bro. William Morris was called to the deaconship at the Fair View church, in the eastern part of our congregation and brethren Luther Miller and John Hershberger to the same office at the Everett church. A choice was held for a minister. The lot fell on the writer. We now have a good corps of workers in our congregation, and will try, by the help of God, to work valiantly!—*A. T. Simmons, Feb. 20.*

Oak Grove, Iowa.—We met in quarterly council Feb. 24. Considerable business was transacted. We decided to send a delegate to the Annual Meeting. It was decided to hold a series of meetings at Palestine, beginning May 12; also to have a series of meetings at the Stone church Aug. 25, continuing until Sept. 8, at which time we have our Communion.—*M. B. Cline, Riverside, Iowa, Feb. 26.*

Casey, Iowa.—Feb. 12, Bro. A. Brower, of Yale, Iowa, came and preached six strong Gospel sermons. Bro. M. Myers, of Creston, Iowa, came Feb. 17 and continued until Friday, Feb. 23. He gave us seven interesting doctrinal sermons,—just what we need here, as the Brethren have never preached much in Adair County. There were no additions, but much good seed was sown and the few members here were much built up. I am satisfied that we need more preaching to accomplish the good that we desire.—*Sylvester Noland, Feb. 26.*

Lyons, Kans.—Our quarterly council, which occurred Feb. 17, passed off pleasantly. Among other business we appointed our love-feast for April 21. A Superintendent was chosen by the church for our Sunday school, which opens April 1. We also forwarded Bro. H. T. Brubaker to the second degree of the ministry. Brethren D. Vaniman and D. Dierdorff were with us; they also preached for us on Sunday and Sunday night. Bro. D. Vaniman expects to begin a series of doctrinal discourses in Lyons, Feb. 26.—*Sadie Dresher, Feb. 24*

Conestoga, Pa.—On Christmas evening Bro. J. Y. King, from the "Eastern Shore" of Maryland, commenced a series of meetings at the Bird-in-Hand meetinghouse, which were continued to Jan. 7. The evenings were dark and the meetings were rather poorly attended, although, considering weather and roads, the attendance was as good as could be expected. The interest was good. Bro. King preaches with the same earnestness to a few, as to a full house. As an immediate cause of the meetings one soul was made willing to join in with the Brethren.—*Barbara Weaver, Groff's Store, Pa.*

Whitesville, Mo.—Jan. 16 Bro. W. C. Hipes began a series of meetings here. He continued the meetings until Feb. 18, preaching thirty-two sermons in all. We had good congregations most of the time. He preached the Truth with convincing power, and created the greatest of interest here. Many seemed to be deeply impressed. The members are much encouraged and strengthened. As an immediate result, four were added to the church by baptism, and one reclaimed, which caused much rejoicing with our little band of members at this place. Brother and sister Hipes will be long remembered by many of us. Sister Hipes traveling with him is a great help to the cause. We hope they may come again.—*Mollie L. Taylor, Feb. 21.*

Pear Land, Texas.—In answer to many letters of inquiry, that we get, I wish to say that we have located at Pear Land, Texas, fifteen miles southeast of Houston, where we expect to make our home. Sister Shively has improved much in health since we came from Chicago, Ill., Oct. 8, and we think she has fully recovered from her throat trouble. There are nine families of our Brethren living here, and others are talking of coming. We have the promise of a meetinghouse, to be put up by the town company. We need an able minister,—one who will devote himself to building up the Lord's cause, and we hope that some, who are looking for new and fruitful fields, will decide to locate here in the near future.—*J. J. Shively, Feb. 21.*

District Meeting Notice.—The District Meeting for the Middle District of Indiana will be held on the first Wednesday in April (April 4), 1894, in the Manchester church, Wabash County, Ind. Those coming by rail will stop at North Manchester where they will be met by conveyance the day before the meeting at all trains due. The elders' meeting will be on Tuesday, the day before the District Meeting, at 1:30 P. M. A full representation of the elders is desired.—*J. H. Wright, Sec.*

Portage Church, Ohio.—We, the Brethren of the Portage church, Wood County, Ohio, intend, the Lord willing, to hold a series of meetings, commencing June 9. The lovefeast will be held June 16. Bro. Henry Frantz is to do the preaching. We should like if adjoining churches would not appoint their lovefeast for the same day, as we want them to come over and help us; hence this early notice. Our church is not very large in number, but still we feel encouraged to go on and work for our Blessed Master.—*Mary A. Wilmore, Longley, Ohio.*

North Manchester, Ind.—We are in the midst of rejoicing. Our meetings will continue over Sunday. Bro. Trout is still with us, ably defending the cause. To date twenty were baptized and some restored. Such an awakening as now we never had in the history of the North Manchester church. Parents, children, husbands, wives, guardians and orphans, yes, and angels in heaven, are all rejoicing over the ingathering of souls. God be praised. We are expecting many more before we close.—*D. S. T. Butterbaugh, Feb. 22.*

LATER.—Bro. Trout will continue his labors at this place until the evening of Feb. 28. He baptized thirteen more to-day, making, in all, up to date, thirty-seven, with some applicants for Tuesday. It is marvelous to see the awakening among the people.—*D. S. T. Butterbaugh, Feb. 25.*

Pearland, Texas.—The Brethren's Colony is still growing a little. Bro. S. Click, of Nevada, Mo., is here looking over the country. He preached two good sermons for us on last Sunday morning and evening. Bro. J. H. Peck, Business Manager of McPherson College, is here for his health. He has improved so much that he has made up his mind to stay in Texas. Eld. David Bare is much afflicted and feeble and much desires the prayers of the dear brethren and sisters in his behalf. The church here is in love and union, as far as I know. There are now nearly one hundred members here. About twenty-two reside at Pearland and the rest at Manvel and Deer Park. We have seven speakers and five or six deacons, so we have a good start in this, the Sunny South. This is a fine place to build up churches. We need more help. Address me with stamp for particulars.—*Jacob P. Moomaw, Feb. 22.*

Bond County, Ill.—Feb. 10, Bro. Javan Gibson came to us and began a series of meetings that evening, which he continued during the week following and closed last night. Inclement weather and other meetings close by were against us, but we believe lasting impressions were made. Feb. 17 was our quarterly council. Our elder, Henry Lilligh, was with us. All things passed off pleasantly. The church decided to have a Sunday school the coming season. Our Communion services were appointed for May 19. Bro. Gibson promised to be with us at that time. Fairview is a village one mile north of our churchhouse. The Methodists have been holding meetings quite a while. On Sunday, Feb. 11, my brother's son joined the M. E. church, and requested baptism by immersion. They went to the place where the Brethren generally baptize, and immersed him faceforward, one dip.—*Cornelius Kessler, Smithborough, Ill., Feb. 19.*

Astoria, Ill.—Our series of meetings closed Feb. 18. According to previous arrangements Eld. H. E Light, of Mountville, Pa, was to come to us Feb. 3, but, owing to the interest in his meetings in Sangamon County, he continued there and sent Bro. John Brubaker to fill the appointments until his arrival, which was Feb. 7. He preached five sermons at the Astoria house, and then came to the Walnut meetinghouse, where he also preached eleven sermons, including four day meetings. One was reclaimed and others, we hope, are counting the cost.—*Jonas Beck, Feb. 19.*

Cedar County, Iowa.—Eld. Geo. D. Zollers, of Illinois, has just closed a very enjoyable meeting in the Pleasant View church, with fair attendance and a good interest. Sister Zollers met him here, as did also Bro. John G. Smith, and wife. We enjoyed their visit very much, and hope Bro. Smith will locate with us. They were much pleased with the country. It affords us much pleasure when brethren and sisters visit us who are true to the church and her distinctive characteristics. Bro. Zollers has spent much of his time this winter in Iowa, working for the isolated churches,—something that our evangelists should make note of,—*pen it down in jet black heavily underscored*, as our Mission Boards are looking for more of such brethren. We are in great need of more Pauline, self-sacrificing ministers; and those who give no uncertain sound. Brethren, give us a call as you pass along.—*John Zuck, Clarence, Iowa, Feb. 20.*

Rock Grove Church, Iowa.—On the evening of Jan. 13, Bro. W. H. Lichty, of Waterloo, Iowa, came and preached three soul-cheering sermons. He came again on the evening of the 25th, and preached three more interesting sermons. Our brother came, as it were, with the Bible in one hand and the map of the land of Palestine in the other. He gave us good instruction, such as we have not had before at this place. During the meetings there was a growing interest. May the Divine Father in heaven bless our brother in his labors, that he may be instrumental in his hand, to do much good. On the evening of Feb. 10, Bro. J. Murray, of Waterloo, Iowa, came and gave us three more able sermons. Our brother is a great expounder of the Gospel. The brethren and sisters here feel to thank God that our dear brethren of the Missionary Board of Northern Iowa, Minnesota and Dakota remember us and send good ministers to labor for us. May the Divine Father bless them in their labors!—*G. M. Noah, Feb. 14.*

Reading, Pa.—On Saturday, Feb. 17, at 7:30 P. M., Bro. Benjamin Huttle preached for us, from Rev. 22: 17. On Sunday, at 1:30, we met for Sunday school. After the lesson Bro. Elias Lefever, of Ephratah, made a short but encouraging address to the school. At 2:30 P. M. Bro. Isaac W. Taylor, of Vogansville, preached an impressive sermon. One precious soul was willing to be baptized after the meeting. Bro. Taylor selected his text from Mark 16: 16, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." The house was crowded with many intelligent looking faces. Many had come for the first time, to hear what might be said on baptism. After prayer and singing of a hymn, the congregation went to the river. Bro. Huttle did the baptizing, which took place at 5 P. M. The daily papers stated that over one thousand persons were there to see trine immersion. To the best of my knowledge, it was the first time our Brethren ever baptized in this City. Suitable tracts were distributed as we left the river side. At 7:30 P. M. Bro. Lefever preached from Jonah 1, followed by Bro. Huttle.—*Ella Raffensperger, Feb. 20.*

Sugar Creek, Ill.—Our quarterly council was held at this place Feb. 17,—two weeks earlier than usual in order to enable elders McClure and Fitz both to be present. There was quite a number present also from adjoining churches. Business was quickly and quietly disposed of, and harmony prevailed throughout the meeting. Eld. McClure tendered his resignation, which was accepted, and Eld. Fitz was elected to fill the vacancy. Bro. Fitz was chosen as delegate to the Annual Meeting, and Bro. C. H. Harnly to act as alternate. After the meeting the congregation retired to the water-side where baptism was administered by Eld. Fitz to three applicants, who were heartily welcomed into the fold of Christ. These are evidently the fruits of Bro. Henry Light's labors among us. He conducted a series of meetings at the Pleasant View schoolhouse, beginning Jan. 6, and continuing two weeks. The attendance was good and all were benefited by the truths presented.—*B. H. Harnly, Feb. 22.*

Modena, Mo.—We closed our meetings at Bro. S. B. Stuckey's, near Waldron, Mo, Dec. 24. There were no additions, but some appeared to be much interested. Bro. S. B. Stuckey and wife, and brother, are the only members living at the above-named place. Although living away from the main body of the church, Bro. Stuckey is the right man for that place. He is an able defender of the Truth. Leaving Bro. Stuckey's Dec. 25, we went to Plattsburgh, to spend the Holidays with the six members at that place. This was a feast of good things to us. We shall not soon forget the soul-cheering words that were spoken to us by the dear brethren and sisters of Plattsburgh. Jan. 15 we came to Whitesville, and commenced a series of meetings, which lasted thirty-three days. Four dear souls decided to enter the kingdom of Christ. This was done Feb. 11 in the midst of a driving snow-storm. Notwithstanding the extreme cold weather a large congregation lined the banks of the river, to witness that baptismal scene. One was reclaimed and another applicant is to be reclaimed. My wife, who has been with me many months, has gone to her daughter, to rest awhile. May God bless the work!—*Wm. C. Hipes.*

Union City, Ind.—We are now in the midst of a very interesting meeting. Bro. Daniel Garber, of Farmersville, Ohio, commenced preaching in our Hill Grove meetinghouse on Saturday evening, Feb. 10. He has been preaching every evening and four days each week since, with good interest. At times the house was crowded to its utmost capacity. Some had to go away, not being able to gain admittance. There seems to be a demand for the house being enlarged so as to meet the wants and convenience of our increasing membership and congregations. There have been no accessions by baptism up to present writing, but Bro. Daniel is doing effectual work, strengthening the membership and moulding a strong religious sentiment in the minds of all, which will develop into favorable results for the cause of the Master. We have arranged, the Lord willing, to have children's meeting the coming Lord's Day, to take the place of the regular preaching service, after the Sunday school hour. We have an evergreen Sunday school this winter, with a marked and encouraging amount of vitality and life. It is our first effort in continuing the school during the winter. We have no reasons yet for discouragement, but a strengthened confidence and assurance that an interesting and profitable school can be carried on in winter as well as summer. The Lord will always bless properly directed efforts. Our Sunday school, at any time, is just what we make it. If we love the work and all labor together, blessings will attend in every way.—*W. K. Simmons, Feb. 23.*

Sterling, Ohio. — The Chippewa congregation, Wayne County, Ohio, held a series of meetings at the Beech Grove meetinghouse, commencing Jan. 6, and continuing two weeks, closing with five accessions by baptism and a good interest. Feb. 17 we met in quarterly council. All business passed off pleasantly. All seemed anxious to see the good work move on.—*James Murray, Feb. 24.*

Bills, Pa.—I commenced a series of meetings in the Bethel meetinghouse, Bedford County, Pa., Feb. 15, and continued until the evening of the 23rd. The interest increased and good attention prevailed. As an immediate result, ten were added to the church by baptism. Three years ago we held a series of meetings here, which resulted in twenty additions. There is a good opening here for a large and prosperous church. During my stay I had my home with Eld. John Bowser, which is a pleasant home for the Brethren.—*Silas Hoover, Feb. 24.*

Grenola, Kans.—The members of this church met in council at the Independence schoolhouse Feb. 10. Eld. G. W. Studebaker, of Fredonia, Kans., desiring to be relieved from the oversight of the church, his request was granted. Eight church letters were then read. Eld. W. B. Sell was selected to take the oversight of this church, and he was also chosen as our delegate to the District Meeting of Southeastern Kansas. All business before the meeting was disposed of in brotherly love. Eld. Studebaker has had charge of the Grenola church for several years, and he was much beloved by all. He was always firm and thorough in all his church work, yet mild and kind.—*Joseph Prough, Feb. 21.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches"

☞Church News solicited for this Department. If you have a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department We have an advertising page, and, if necessary, will issue supplements.

Notes from the Second District of West Virginia.

Bro. Tobias S. Fike, from Brookside, Preston Co., W. Va., came to our place (Thornton, W. Va.) Feb. 3, and preached until the night of the 16th, delivering, in all, sixteen sermons. Bro. W. R. Murphy, from Marion County, W. Va, was with us a few days in the beginning. Our brethren from a distance attended the meetings and helped in the good work. The home brethren held two meetings after Bro. Fike left. During our meetings the best of attention was paid to the Word preached, and large crowds gathered to see our dear brother break to us the Bread of Life. Saints were made to rejoice to see twelve dear souls unite with the church by confession and baptism, and two reclaimed. One will be baptized to-morrow. Others were near the kingdom. May the Good Lord still spare them a little longer and may they turn to Jesus ere it is too late!

The church has been built up and strengthened, and we pray that a brighter day is still ahead. Bro. Fike made many friends.

We were all pleased with Bro. Chas. M. Yearout's diagram in Gospel Messenger No. 7, page 103, but think the broad road should be on the *left*, instead of the right.* We are also pleased with Bro. J. H. M's remarks on Gospel Diagram, on page 106. Brethren, let us expose error wherever we find it. Brethren, pray for us, as we have strong opposition! May Zion prosper everywhere and souls be won to Christ! Z Annon.

Thornton, W. Va., Feb 18

*Note.—The broad road was turned downward purposely at this office. We thought the downward course more significant.—Ed.

From the Thornapple Church, Mich.

THE District M[illegible] D[illegible] of Michigan was held in [illegible], Feb. 17. All the local [illegible], [illegible] the District, were represented by [illegible], except the [illegible]wa Creek church. The amount of business [illegible] small, and all [illegible] were passed without requiring a vote of the delegates. We [illegible] queries to Annual Meeting. Bro. [illegible] was chosen to represent our District as a member of Standing Committee.

Our first Ministerial Meeting in the State was also held at the same place the day before the District Meeting. The attendance was good and quite an interest was manifested in the discussion of the five topics [illegible] the committee. It was decided to hold another Ministerial Meeting the day before our next District Meeting, which is to be held, the Lord willing, in the Woodland church on the first Saturday in May, 1895.

PETER B. MESSNER.

Campbell, Mich., Feb. 19.

From the Lexington Church, Ohio.

WE have just closed [illegible] series of meetings at this place with one addition. This is the third successive winter that I have engaged in meetings with these Brethren and I have preached to them over a hundred times [illegible], it seems to me, more than [illegible] of opposition. This is the church [illegible] James Quinter lived and preached [illegible] school work at New Vienna [illegible]. [illegible] was the home and [illegible] sister Major. Once [illegible] church here, but when [illegible] in the Brotherhood came, [illegible] fragments and [illegible] bleeding [illegible] brethren [illegible] labored, amidst much [illegible] opposition, to uphold the good cause. [illegible] number of [illegible] last few years and now have a [illegible] of life. Bro. Allen Ockerman [illegible] faith, hope and courage, [illegible] a better day.

Covington, Ohio, Feb. [illegible] D. D. WINE.

Some Interesting History.

SISTER MARY ROTHROCK died in Lawrence, Kansas, Dec. 14, 1893, aged 83 years, 9 months and 10 days. Deceased was a daughter of Michael Beashor. She was born in Lost Creek Valley, Juniata Co., Pa., March 4, 181[illegible], and was married to Abram Rothrock, [illegible], later an elder of the Dry Valley congregation. In the spring of 1858 they moved to Douglas County, Kans., about [illegible] of Lawrence. They settled on a [illegible] of land and built a house on it. [illegible] and others quite a congregation was built up. Bro. Rothrock traveled over that land and preached for a number of years.

In the year 1863 a band of guerrillas, led by Quantrell, brought destruction upon everything in their pathway. [illegible] his family and shot Bro Rothrock. [illegible] was dead, they plundered the house, set fire to it, and started on. Sister Rothrock and [illegible] saw that there was still life in [illegible] him some distance under a small [illegible] and dressed his wounds. By proper [illegible] he recovered, and built his house again and [illegible] on spreading the Gospel, and [illegible]. Then his life ended and [illegible] her family. Finally some of [illegible] and went to the far west. Sister Rothrock was left with only one daughter, who, after her marriage, moved to [illegible] of L[illegible], and kept her [illegible] her death. JOHN ZUCK.

[illegible], Pa.

"NAPOLEON never pointed to his ancestry as [illegible] of his unparalleled ambition and achievements, but said: 'I am my own ancestor.' A plebeian once said to Cicero: 'You are a plebeian.' 'I am,' said Cicero; 'the nobility of my family begins with me; that of yours ends with you.' Better be the foundation of a new pyramid than the apex of an old one. Better make your family proud of you than be foolishly proud of your family, with nothing in you to enable them to return the compliment."

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

KOONTZ—BECHTEL.—By the undersigned, at his residence in New Enterprise, Feb. 6, 1894, Mr. John T. Koontz and sister Hannah Bechtel, both of New Enterprise, Pa.

C. L. BUCK.

FOOT—HORTON.—By the undersigned, L. A. Foot, of Canton, Ill., to Mattie Horton, Buckhart Township, both of Fulton County, Ill. MATTHIAS LINGENFELTER.

CLEMENTS—SPERRY.—Near Tilton, Iowa, at the residence of Mr. Frank Critz, Feb. 14, 1894, Mr. Frank Clements and Miss Hattie Sperry. G. W. HOPWOOD.

SNAPP—WATSON.—At the bride's residence, Feb. 11, 1894, Mr. Hugh Snapp and Miss Avice I. Watson, both of Logan County, Ohio, J. M. Deweese, officiating minister.

JOHN R. SNYDER.

LAPP—GAY.—At the residence of Bro. A. Lapp, Leonard, Shelby Co., Mo., Feb. 6, 1894, Bro. George A. Lapp to sister Emma J. Gay, Bro. Wm. J. Colebank, of Nebraska, officiating. A. LAPP.

TINKLE—POPE.—At the residence of the undersigned, Feb. 10, 1894, Mr. Albert B. Tinkle and Miss Myrtle Pope.

AARON MOSS.

WATTS—FELKER.—At the home of the bride's parents, Feb. 13, 1894, by the undersigned, Mr. Fred L. Watts, of Mount Morris, Ill., and Miss Fannie F. Felker, of Leaf River, Ill. AMOS H. HAINES.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

BLOUGH.—In the Garrison church, Iowa, Feb. 15, 1894, sister Mary, wife of Joseph Blough, aged 74 years, 4 months and 24 days. She leaves a husband and eight children. She was a mother of twelve children. She was a great sufferer for almost two whole years with heart trouble. The deceased was a faithful companion of Bro. Blough for fifty-two years next May. She was also a constant member of the Brethren church for nearly fifty years. Funeral services conducted by Bro. S. H. Miller, of the South Waterloo church, from Rev. 14: 13, assisted by the writer. WM. LONG.

ECKELBERGER.—In the Elkhart congregation, Elkhart County, Ind., Jan. 28, 1894, Bro. Geo. Eckelberger, aged 82 years, 8 months and 20 days. He was the father of ten children, of whom nine are yet living. His wife preceded him to the spirit land fourteen years. Funeral services by Lemuel Hillery, assisted by the undersigned. A. L. NEFF.

HOLLINGER.—In the Elkhart congregation, Elkhart County, Ind., Dec. 11, 1893, sister Barbara Hollinger, aged 77 years, 2 months and 16 days. She was a member of the German Baptist Brethren church for nearly thirteen years. She was the mother of ten children. Five children and her husband preceded her to the spirit land. Funeral services by the undersigned, assisted by George Swihart, from Prov. 21: 16.

A. L. NEFF.

COTTET.—In the East Nimishillen church, Stark County, Ohio, Dec. 31, 1893, sister Theresa Cottet, aged 90 years, 5 months and 8 days. Sister Cottet was born at Bedfort, France, July 23, 1803, and emigrated to the United States in 1844. She was preceded by her husband to the spirit world eighteen years. She had been a strong member of the Catholic church, but became dissatisfied, and joined the Brethren church about thirty years ago. Funeral services by the writer. J. J. HOOVER.

KELLER.—In the bounds of the Sandy church, Stark County, Ohio, Feb. 1, 1894, Arthur, son of brother Aaron and sister Laura Keller, aged 4 years, 1 month and 29 days. Little [illegible] had just recovered from a siege of *La Grippe*. He and his little sister Bessie had gone out to the barn to hunt eggs. When reaching the top of the stairs, he fell about fourteen feet and struck his head. He was taken to the house in an unconscious state, and [illegible] of fifteen hours the spirit took its flight. Funeral services by the writer, assisted by Bro. S. B. Stuckey, from John 16: 22. J. J. HOOVER.

ELLABARGER.—In the Nettle Creek church, Ind., Jan. 16, 1894, friend Jacob Ellabarger, aged 85 years, 4 months and 15 days. Deceased was born in Lancaster County, Pa., Sept. 1, 1808. He was twice married. First to Mary Ann Rider, who died in 1846. His second marriage occurred Jan. 24, 1847, to Mary Kolb Hoover. They settled here at their present home in the spring of 1848. He leaves a faithful wife, two sons and four daughters. Funeral services by the writer and Eld. Lewis Kinsey, from 1 Sam. 20: 3, latter clause, at the Locust Grove meetinghouse.

ABRAHAM BOWMAN.

MOHLER.—Near Lewistown, Mifflin Co., Pa., sister Amanda E. Mohler, wife of Eld. John M. Mohler, aged 55 years, 8 months and 24 days. She leaves two married daughters and a husband to mourn their loss, which is truly a sad bereavement. But a few months ago she enjoyed reasonably good health, but disease did its work rapidly. As was her desire, she was soon taken home. Funeral services in the Dry Valley church by the home ministry. S. G. RUPERT.

KESSLER.—Nov. 3, 1893, Jonathan Kessler, aged 84 years, 3 months and 26 days. Father and mother were married Nov. 30, 1826. They lived together sixty four years, lacking twenty-seven days. After mother died, in 1890, father went to Frederick County, Maryland, where he was united in marriage with Harriet Griffith in the spring of 1892. Father called for the elders and was anointed. He was consigned to his final resting place in Maryland. Funeral services improved by the Brethren. JOSHUA KESSLER.

(Condensed from the *Vindicator.*)

RENCH.—In the Mississinewa church, Delaware County, Ind., Feb. 10, 1894, Bro. Geo. M. Rench, aged 27 years and 2 months. He united with the Brethren church in May, 1884; was united in marriage to sister Mary C. Young, March 1, 1887. Bro. George was a model brother, always at his post of duty. He leaves a wife, and two little boys. Funeral services by the writer, assisted by Bro. J. W. Rarick. The Mississinewa church has lost six members by death since Nov. 1, all heads of families but one. GEO. L. STUDEBAKER.

WEARTS.—In Lewistown, Pa., Jan. 29, 1894, at Bro. J. U. Howe's, sister Mathilda Wearts, aged 77 years. Funeral services conducted by S. J. Swigart. SARAH SPANOGLE.

TEETER.—At her home in St. Louis, Mo., Feb. 10, 1894, sister Flora Bell Teeter, wife of John D. Teeter, aged 19 years, 6 months and 11 days. They were married Dec. 25, 1892. Bro. John brought his wife here to the Bear Creek church, Montgomery County, Ohio. Sister Flora leaves a kind husband and a baby. Funeral in the old meetinghouse by brethren John Smith and Silas Gilbert, from Eccl. 12: 1.

L. A. HARRIS.

MARTIN.—In the Marsh Creek church, Adams County, Pa., Feb. 4, 1894, Bro. David Martin, aged 76 years, 11 months and 14 days. Funeral text, 1 Thess. 4: 13, 14.

D. F. KITTINGER.

IDDINGS.—At her home, in Atchison, Kansas, of lung disease and paralysis, M. J. Iddings, aged 57 years, 8 months and 10 days. She was a daughter of A. W. and Sarah Peebler. She leaves three daughters and one son to mourn their loss.

A. W. PEEBLER.

CAIN.—At his home, near Mt. Etna, Iowa, Dec. 21, 1893, Andrew Jackson Cain, aged 58 years and 16 days. He was born in Fulton, Ill., Dec. 5, 1835. Deceased was a member of the United Brethren church. Funeral at Mt. Etna, by the writer. M. MYERS.

STERN.—Near the same place, Jan. 29, 1894, John M. Stern, aged 75 years. He was born in Bedford County, Pa., Jan. 19, 1819. Deceased was a member of the River Brethren church, leaving an afflicted widow, two sons and two daughters. Funeral at the Mt. Etna Brethren meetinghouse by the writer. M. MYERS.

CODER.—Near Layton Station, Pa., Jan. 11, 1894, of heart failure, Martin Coder. E. S. CODER.

COWAN.—In the Mahoning church, near North Lima, Mahoning Co., Ohio, James Cowan, aged 66 years, 10 months and 10 days. He leaves an aged and afflicted widow, two daughters and two sons, one of whom is married, and one grandchild. Funeral occasion improved by Bro. John F. Kahler from Gen. 5: 24, assisted by the writer.

J. H. KURTZ.

FOUTZ.—In the Falling Spring church, Franklin County, Pa., Feb. 15, 1894, sister Katie Foutz, aged 37 years, 1 month and 6 days. Funeral services by the writer, from 1 Thess. 4: 14–18. Interment at the Shank burying ground.

WM. C. KOONTZ.

terms to ministers [illegible]

HELMAN.—In the Harris Creek church, Miami County, Ohio, Jan. 31, 1894, of *La Grippe*, Bro. Adam Helman, aged 81 years, 2 months and 16 days. Bro Helman was born in Bedford County, Pa. He was united in wedlock to Mary Fry, Nov. 16 1835 To this union were born fifteen children, nine of whom are living. Bro. Helman was a minister of the Gospel in the Brethren church for about fifty years. He was one of the oldest ministers in the Brethren church. Bro. Adam had lost his eyesight for the last few years. The funeral was held at the Harris Creek church, by Eld. Tobias Kreider and the local ministers. J. G. PORTER.

ORANGE.—Near Forest Chapel, Botetourt County, Va., Feb. 13, 1894, Lucy Orange, aged 78 years, 5 months and 6 days. Funeral services by T. C. Denton from Heb. 4:9. Deceased had only been in the service of the Lord a short while, having come in at the eleventh hour. W. S. GREENWAY.

GREEK.—Feb. 5, 1894, sister Martha Greek, aged 79 years, 6 months and 6 days. She was married to Frederick Greek Feb. 23, 1834. To them were born fourteen children, three of whom preceded her to the spirit land. Sister Greek leaves an aged companion. They moved to Williams County in the year 1854, on the farm where they have since lived. Funeral services took place Feb. 8, 1894, in the Presbyterian church, of Kunkle, Ohio, by Bro. George Mahler, from 2 Tim. 4: 6, 7, 8. A. A. THRONE.

SCHNECKENBERGER.—Feb. 9, 1894, Frederick H. Schneckenberger, grandson of the above, aged 5 months and 1 day. "Its short life on earth is as a pleasant dream." CYRUS WALLICK.

BUTLER.—In the Walnut Creek congregation, Johnson County, Mo., Feb 10, 1894, of pneumonia, Bro. Walter Butler, aged 39 years, 11 months and 10 days. He was born in Cooper County, March 17, 1854. He spent two years and a few days in the service of his Master. Funeral services by Bro. R. S. Rust, assisted by Bro. Amos Wampler. LILLIE MAXWELL.

CLAUTEN.—In the Mt. Vernon church, Ill., Feb 7, 1894, of pneumonia, sister Celia Clauten, aged 63 years 6 months and 3 days. Funeral services at the Brethren church in Mt. Vernon, Feb. 9 1894 by Bro. J N Campbell, assisted by Bro Hicks Interment at Union cemetery. Text, John 14: 1, 2, 3 J. M ANGLE.

WOTRING.—In Lenawee County, Mich., Feb. 11, 1894, Rena Myrtle, daughter of Nicholas and Libby Wotring, aged 6 years, 5 months and 20 days. Funeral services by the writer from the words, "Weep not; for she is not dead," assisted by W. H. Hauthougly, of the U. B. church. PERRY MCKINNEY.

COIN.—In the Upper Deer Creek church, Ind., Feb. 2, 1894, Samuel Randolph Coin, aged 69 years, 6 months and 22 days Deceased settled in Deer Creek township, Cass County, Ind., in 1840 May 15, 1851, he was married to Eleanor Rhine. To them were born twelve children, of whom six and his dear old companion survive him. He was a member of the German Baptist church. Funeral discourse by Bro. Jacob Cripe, assisted by the writer. DAVID BECHTELHEIMER.

YODER.—In the Chippewa church, Wayne County, Ohio, Jan. 25, 1894, of *La Grippe*, Bro. Andrew Yoder, aged 73 years, 2 months and 23 days. He was born in Stark County, Ohio, and removed to Wayne County in 1847. He was married to Martha Snively. Two sons were born to them. The wife and sons are still living. Brother and sister Yoder were devoted members of the Brethren church for thirty-three years. Funeral services by Bro. Eli Holmes and Henry Berry, from 2 Tim. 4: 6, 7, 8. His body was laid to rest in the East Chippewa cemetery. H. S. YODER.

SUMMERS.—In the Canton church, Stark County, Ohio, Nov. 14. 1893, sister Barbara Summers, aged 71 years and 23 days. Her maiden name was Snyder. She was married to Bro. John B Summers March 8 1845 To this union were born nine children three of whom have preceded her to the home beyond. She was a faithful member of the church for forty five years and died in the triumph of a living faith. Services at Mt. Pleasant house, by Eld. Samuel Sprankle, assisted by the writer. JOHN F. KAHLER.

MILLER.—In the Rock Creek church, Nemaha County, Kans., Jan. 3, 1894, of diphtheria and croup, Mary, infant daughter of Bro. W. H., and sister Sarah Miller, aged 3 years and 21 days.

MILLER.—Also Jan. 26 1894 Ora William, infant son of the same parents aged 2 months and 22 days E. COBER.

BEEGHLEY.—Also in the above named church, Feb 3 1894, of diphtheria and croup, Calvin Arthur, infant son of Bro E J, and sister Delilah Beeghley, aged 5 years and 11 months Interment of all three in Brethren's cemetery at Rock Creek church. Funeral services by the writer. E. COBER.

SPANGLE.—In the Palestine church, White County, Ind, Feb. 8, 1894. Bro. Jacob Spangle, aged 68 years, 7 months and 4 days. He was born in Stark County, Ohio, July 4, 1825. In 1852 he married Julia A. Blackman, and moved to Princeton township, White Co, Ind. Here, for forty years, they lived on the same farm and raised a family of eleven children. He was a member of the church for thirty years. Less than a month before his death he preached his last sermon Funeral services by Bro. M L. Hawn, assisted by Bro J. T. Dobbins. CYRUS WALLICK.

Programs.

Ministerial Meeting for the Southern District of Missouri and Arkansas

1. "The Great Importance of the Proper Training of Children Morally and Spiritually."—S. Click, J. P. Harris, S Stump

2. "The Relation and Duties Existing Between the Ministry, the Deacons and the Laity."—J. P. Mason, A. I. Mow, David Markley.

3. "The Importance of Family Worship and how to Make it Profitable."—S. Weimer J. P. Baily, S. M. Stevens.

4. "How can we Make our Sunday Schools More Profitable?"—C. Holdeman, C. E. Gillet, Samuel Wine.

5. "What is the best Course to Pursue in Order to get all the Members to Conform to Order of the Church?"—George Barnhart, Jas. R. Gish, Daniel Lorah.

6. "What is the best Means and Method for a Minister to Avail Himself of, and Do, so as to Give him the Greatest Power for Evangelistic Work?"—Wm Harvey, F W. Dove, J. C. Mays

This meeting will convene at the time and place of our next District Meeting, in Douglas County, Mo., in April Arrangements will be made so that all ministers present can take part in the exercises, whether named in the above list or not. J J TROXEL

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	2 00	03
	2 00	04
the Lord's Day,	2 50	04
societies Incompatible with Christianity,	1 50	03

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Announcements

DISTRICT MEETINGS.

March 21, Southern District of Indiana, in the Middle Fork church, Clinton Co., Ind.

April 4, Middle Indiana in the Manchester church, Wabash Co.

April 13 and 14, First District of Virginia, at Pleasant Valley church, Floyd County.

April 13 and 14, Northwestern Kansas and Colorado, Hygiene, Colo., 4 miles west of Longmont.

April 18 and 19, District of Eastern Pennsylvania, at the Petersburg meetinghouse, Lancaster Co., Pa.

LOVE-FEASTS.

April 21, at 2 P. M., Kansas Center church, three miles east of Lyons, Rice Co., Kans.

May 12, at 5 P. M., Roaring Spring, Pa.

May 12, at 2 P. M., Salem church, Reno Co., Kans.

May 27, at 4 P. M., Wolf Creek church, Ohio

May 18, at 4 P. M., Woodbury church, Bedford Co., Pa.

May 19, at 5 P. M., Hurricane Creek church, Bond Co., Ill.

May 19, at 4 P. M., Mon tor church, Kans., 8 miles west and 2 miles south from McPherson.

June 16, at 10 A. M., Portage church, Wood Co., Ohio.

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PREMIUMS!

So far this season we have had no time to make up a premium list, but we hope to do so before many weeks.

If all the names were printed of those who accepted our premium offers last year, this whole page would not contain them.

If all the testimonials which we received within a year were published, it would more than fill every page of the MESSENGER.

At the low prices we are now quoting, LARGE orders for FAHRNEY'S CELEBRATED BLOOD CLEANSER OR PANACEA are not solicited. We prefer to scatter our medicine over the whole country in small quantities, in order to get our make of PANACEA more extensively introduced, well knowing that the subsequent orders will take care of themselves.

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I make this offer to induce you to try the medicine. After you learn its value you will keep it in your homes and dispense with the *doctor and his bills.* The retail price of the Bible is $3.50. I make no profit on this offer, but expect to have many future orders from you for medicine if you accept this inducement. ***If you hesitate to order—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc.*** It is no cheap book. Any persons not satisfied with their purchase can, on receipt of goods, return the Bible and medicine, except one bottle of "Discovery," which you can keep, and your money will be refunded. The following testimonials should convince you about the medicines and Bible. We could publish ***numbers*** of testimonials like the following if necessary, but space forbids.

Hudson, Ill., Jan. 15, 1894.

S. E. DUBBEL, *Dear Bro.:*—The medicine and Bibles came to hand all right. I think the Bibles are magnificent. I am more than pleased with your liberality. Please accept my thanks for same.

ELD. THOS. D. LYON.

[P. S.—Eld. Thos. D. Lyon is an old agent and his order for medicine amounted to $25.67. He was entitled to two Bibles as a premium. Think of it. New agents can get one Bible for a small order of $3.75.]

North English, Iowa, Feb. 2, 1894.

I am well pleased with the Bible that I received with the medicine. It is much better than I expected.

A. M. FLORY.

Mont Ida, Kans., Jan. 30, 1894.

I received the Bible and medicine, O. K. Am well pleased with the Bible and the medicine is worth the price I paid for the offer. All that have seen it think it is a fine book.

THOS. HESS.

Modena, Mo., Jan. 27, 1894.

I received the Bible and it is as you represented it to be; also the medicine.

WM. WHITESTINE.

Ligonier, Ind., Feb. 8, 1894.

Dear Bro.:—Find enclosed money order for $12.50, amount due you for medicine. I feel to thank you ever so many times for the Bible. It is so nice. It contains so many useful helps, both in the ministry and Sunday school work. I appreciate it very much.

ELD. JOSEPH WEAVER.

Holmesville, Nebr., Feb. 5, 1894.

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D. C. BASHOR.

Tatesville, Bedford Co., Pa., Dec. 16, 1893.

S. E. DUBBEL, *Dear Sir:*—Last summer I was poisoned and did everything possible for six weeks. I then tried a bottle of your "Discovery" and two boxes of your valuable Ointment, and was completely cured and have been ever since. Your medicine cures when doctors fail. For the benefit of others you are at liberty to publish this statement.

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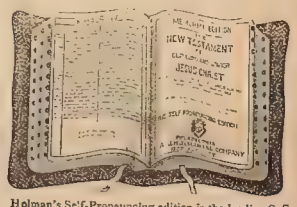

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
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THE Committee appointed by District Meeting, met at this place on Wednesday, Feb. 21, and we are glad to note that the work is progressing encouragingly. Considering the tightness of the times, our canvassers are meeting with good success, and we hope to be able to open free of debt. Yes, and better still, we have not, as yet, made any efforts toward endowments.

THE DANGER OF HASTY CONCLUSIONS.

IT is strange indeed, how strangely we are disposed to look at things, and how differently we see the same thing, looking at it, as we sometimes do, from a different standpoint. Two brethren hold precisely the same views in regard to a certain subject. The one writes out his views and has it published. The other reads it, and, though holding the same view of it, yet, looking at it from a different standpoint, he pronounces it all wrong,—condemns it as being misleading and, in fact, not true, giving great cause for infidelity, etc. We have a case of this kind before us just now. We have carefully looked at the article reviewed, and the "review," and it is remarkable how nearly the two think alike, and yet how much the reviewer thinks he differs from the one whom he reviews. The whole difference seems to grow out of the different standpoints from which the two look at the same subject.

The lesson we may learn from this is, that we should more carefully study the thoughts of others, as expressed, before we make it our duty to criticise them. A man should never determine how many windows there are in a house by looking at one side of it only. Hasty conclusions are never as safe as those made after careful investigation.

A MORE EFFICIENT MINISTRY NEEDED.

AT this writing, March 1, our meetings in the chapel are being continued with encouraging interest and some are making the important decision of giving their services to the Master. For the general awakening, not only here, but, seemingly, throughout the Brotherhood, we are made to rejoice, but we should do more than this,—we should not be satisfied in rejoicing in the labors of others, but we, too, should labor that others may rejoice in what we do. As we look at the results that follow the persevering and earnest labors of the few, we can not help but think what might be the result should all of our ministers more fully unload themselves of table service,—home service,—and give *all* to the Master, at least for a part of each year. Many of our ministers are excellent farmers and business men, and comparatively poor preachers. It is very easy to see why this is so. Men excel in that to which they give their time, strength and energies. Where a man's interests are, there is his heart, and where the heart is, there is strength and development. We can not all be preachers, but those who are, ought to make this calling the great object of life. If those ministers who are good farmers and business men could turn their talents and energies more fully to their higher calling, they would excel in the ministry. We do not, in any way, reflect on our ministry, because they are the very best men that the church has, and, as a rule, do more,—much more,—than their share of the work. They are largely what the church makes them or allows them to be. We are glad that many of our churches are beginning to see this, and when they see it more,—as much as they ought to see it,—we will have a new era in our work and everywhere will be found good, earnest ministers preaching the Word, and from all over our land reports will be coming in of souls being saved.

DISTRICT MEETINGS.

WHILE some of these Meetings have been held, the time will soon be here when the greater number of them will convene. As these Meetings largely determine the character of our Annual Meeting, it will be well for us to take a look along this line that, what is done, may be to the uplifting of the church and the promotion of the Master's work. These Meetings were intended to simplify and lessen the burden of the Annual Meeting, and it was intended that only such matter should pass through them as is general in application and has not been, and can not be, determined by said Meetings.

If the true intention of these Meetings were kept in view, and all subjects that have been passed upon, left alone, our Annual Meetings would have much more time to devote to things pertaining to the spread of the Gospel. Unless changes are desired, subjects that have been discussed and decisions made, should be left alone.

We have, in our present Minute Book, as many as fifteen, eighteen and twenty decisions on some of the subjects, when one would answer the purpose quite as well. The trouble has been that some of our churches want a decision from Annual Meeting on every special case that comes up. By using the wisdom, that any local church should have, all these special cases could be decided by the general decisions made on the subject. If a local church does not have armed with dom, surely a District Meeting should have. God

These numerous decisions are very perplexing, and the different interpretations that have been placed upon them, have made them the cause of dissension rather than union. As far as decisions in regard to our form of church government are concerned, it would seem that we have enough to last for centuries to come. It is true, some changes may be desired. But even these should be well considered before allowing them to pass through our District Meetings to Annual Meeting.

Changes neded and desired should be well discussed, and the general demand for it should be known before it goes up for decision. Many good things are lost by pushing them before their maturity. To do a thing at the right time is wisdom, and this wisdom ought to be exercised in all of our church proceedings. Our unfortunate decisions were brought about and made possible by men who had not enough wisdom and patience to abide the time. Good things do not lose in being thoroughly investigated and tried before they are accepted. Indeed it is a good thing in this fast age of the world to be a little slow in accepting new things. If they are really good, age always makes them better.

Then, sometimes, there are things passed through our District Meetings that are not considered of much importance. They are sent simply to see what Annual Meeting will say about them. Curiosity has more to do in their sending than any real need that is felt concerning them. Some of these queries, thoughtlessly sent, take up a half day of discussion at the Meeting, and when done with, only a little bit of curiosity is satisfied.

(Concluded on page 165.)

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

HIS OWN.

[*Ethel M. Colson, in Inter Ocean.*]

Do you think that the Lord forgets you
  Because you must fight and pray,
And reap the sorrow harvest
  You've sown from day to day?
Do you think that he lets you suffer
  And never heeds your moan?
Ah, no! for the dear Lord Jesus
  Will *never* forget his own.

Do you think that because your heart aches
  With a bitter, cruel pain,
And your life's sweet happy sunshine
  Is shadowed by storm and rain,
And the music is hushed and silenced
  Till you hear but the undertone,
That the dear Lord Jesus forgets you?
  He never forgets his own.

Do you think that because your loved ones
  Are lying cold and still
Where you cannot hear their voices
  Or work their careless will,
And the struggle you've made together
  Must now be fought alone,
That the dear Lord Jesus forgets you?
  He never forgets his own.

Do you think that because the sorrow
  All human hearts must know
Has come to you or the darling
  You loved and cherished so,
And things you want have vanished,
  The things you would call your own,
That the dear Lord Jesus forgets you?
  He never forgets his own.

And we're all his own dear children,
  And he holds us all as dear
As you do the wayward baby
  Who creeps to your heart so near;
And if we will only listen
  We can hear his tender tone:
"Oh, rest in peace, my children;
  I never forget my own."

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

SECRET SOCIETIES.

BY I. J. ROSENBERGER.

In Four Parts.—Part Four.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?"—2 Cor. 6: 14.

6. *The Initiation and Ceremonies of Secret Societies are a Waste, much of it unintelligent,—mere Twaddle,—some of it Ridiculous.*

It is a fact well known that the initiated is commonly made the object of sport,—the butt of ridicule. "The lodges are often the scenes of extravagant mirth and bacchanalian revelry, and the admission, passing and raising of candidates, occasions much indecent sport and ridiculous merriment, accompanied with mock murders, feigned discoveries, and profane and blasphemous ceremonies and representations."—*C. G. Finney, page 49.*

As proof, I quote from the *Cincinnati Inquirer*, entitled, "Killed without Inquest:" "Masonic circles are greatly agitated over the shocking accident at Huntington, W. Va. (Jan. 10, 1890), which resulted in the death of a candidate, the Rev. J. W. Johnson, of the M. E. Church, in taking the Royal Arch Degree. In the face of the great and unexpected sorrow, which has befallen the Lodge, its members have torn aside, as far as possible, the veil, shielding the mysteries of the ceremony, and explained fully the details attending the accident. . . . One feature of the ritual, in taking this degree, occurs in what is known as the dark room. . . . In the middle of this room is a three-foot trap, which opens into a vault like an elevator shaft. It has a depth of thirteen feet. . . . The candidate for this degree is lowered into this vault by means of a rope. . . . Mr. Johnson fell while being lowered into this vault, and from the injury, after intense suffering, died on the 12th. This sad accident to Bro. Johnson occurred in the performance of rites, in no way derogatory to the dignity of his high profession, as a clergyman. We, the undersigned officers of Huntington Royal Arch Chapter No. 6, certify that the above statement is true in every particular.—Signed, W. H. Brooks, High Priest; John Olson, King; Zenas Martin, Scribe; A. H. Woodworth, Secretary."

The outline of the oath taken by the Rev. Mr. Johnson in assuming the obligation of the Royal Arch degree, is as follows: "Furthermore, do I promise and swear, that I will aid and assist a companion Royal Arch Mason, when engaged in difficulty, if in my power, whether he be right or wrong. Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets . . shall remain as secure and inviolable in my breast as his own, murder and treason not excepted, . . . binding myself under no less penalty than that of having my skull smote off, and my brains exposed to the scorching rays of the sun, should I ever knowingly or willingly violate any part of this, my solemn oath or obligation of a Royal Arch Degree. So help me God, and keep me steadfast in the performance of the same!"—("Light on Masonry," by Eld. David Bernard, a Baptist minister of high standing, who was once a distinguished Mason, and made a complete revelation of the ceremonies, oaths and mummeries of Masonry.)

I had the statement of Eld. Bernard confirmed recently by a brother who was once a high Mason; hence I give the statement full credit. To us it not only looks derogatory to the standing of a clergyman, but it looks derogatory to good morals and good citizenship. It is a vain and foolish imitation of the supposed deeds of ancient divines, that endangers the life of the body, and must peril the interests of the soul. The *Inquirer* quotes the comment of a high Mason thus: "The Huntington brethren did not exercise due care. Still it is a thing that can happen. As far as my memory goes, there have been some half dozen fatal accidents to candidates." Further comment is not necessary.

We quote again from the *Cincinnati Inquirer*, of May 12, 1892, entitled, "*A Costly Jump*" "John Geiger has sued Court Valley Forge No. 169 I. O. F. for $25,000 damages, claiming that while being initiated,—made Forester,—the officers of the Lodge compelled him to jump into a supposed lake of fire to show his courage. He says that instead of getting a plunge into the lake, he landed on the floor and broke his leg in three places." A third accident was related recently by a traveling salesman,—a member of the craft. The candidate fell; it proved fatal instantaneously. The matter brought on a long and provoked litigation in the courts.

President Harrison, in one of his messages to Congress, asked for legislation to better protect men employed on railroads. Are we not in equal need of legislation for protection, to prevent imposing oaths and jeopardizing liberty, and even life, in lodges in our land? As to the Knights of Pythias, we give a quotation from the *Catholic Telegram*, bearing date Aug. 15, 1892, over the signature of W. H. Elder, Archbishop of Cincinnati: "The Knights of Pythias are dangerous, and pastors should be zealous in dissuading those under their care from joining them. Their initiation is a religious ceremony, a mixture of Christian and pagan religion. The candidate kneels down and takes an oath on the Bible . . . he kneels over a coffin which is supposed to contain the skeleton of Pythias, a Pagan idolater. This to a Catholic is profane, and painfully irreligious." This statement I have heard confirmed by the Rev. I. Imler, a respectable minister of the United Brethren Church, who has taken the degree of that order, and is free in raising the voice of warning as to the corruptions of the order.

The burial service of secret orders is vain, needless and unintelligible. The following is almost a stereotyped expression in the prayer at the open grave: "May our brother have been borne from the lodge below, to the grand lodge above." In point of intelligence the foregoing sentiment is a striking parallel with the sentiment of the Indian, who earnestly prays that the Great Spirit may have borne their deceased brother from the hunting-ground below, to the happy hunting-ground above. The surprise is, that intelligent minds, including ministers, can be induced to join in reciting such prattle, and mix it with portions of God's Word. How profane is such service!

To this we add the following testimonies:

"I do not see how any Christian, most of all, a Christian minister, can go into secret lodges with unbelievers."—*Dwight L. Moody.*

"Every good citizen should make war on all secret societies, and give himself no rest, until they are forbidden by law, and rooted out of existence."—*Wendell Philips.*

"I am prepared to complete the de[illegible] before God and man, that the Masonic oaths, obligations and penalties, can not, by any possibility, be reconciled to the law of morality, of Christianity, or of the land."—*John Quincy Adams.*

Kind reader, are you in any way associated with a secret society? If so, I bid you, "Come out of her . . . that ye be not partakers of her sins, and that ye receive not her plagues." For rest assured, "her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18: 4, 5.

Covington, Ohio.

WHAT RELATION DOES THE CHRISTIAN SUSTAIN TO CIVIL GOVERNMENT?

BY D. E. PRICE.

In Three Parts.—Part One.

"My kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—John 18: 36.

By treating this subject in accordance with *God's Eternal Word* we know that we will come in contact with *popular Christianity*, and also with the views of some of our dear brethren; but are glad that we are in harmony with the Gospel of Christ, and the decisions and advice of our Annual Meeting.

We do not wonder that the casual reader of the Holy Scriptures believes that Christians may exercise all the rights and privileges of citizens of the civil government; since church and state were united under the former or Mosaic dispensation, and that God encouraged and even commanded, his people to engage in *carnal warfare*, but does not discover that the deliverance of Israel from Egyptian bondage, their passing through the wilderness, and the destruction of their enemies, in

order to the inheritance of the *Promised Land*, was all a *type* of the Christian's deliverance from the bondage of sin, his passing through the wilderness of temptation, *conquering* his spiritual enemies, and finally passing through the *Jordan* of death and obtaining the promised rest.

In the New Testament (which is the perfect law of liberty, and the law by which the Christian must be governed) the followers of Christ are represented as *pilgrims, strangers, sojourners* and *foreigners*. 1 Pet 1: 17. "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your *sojourning* here in fear;" also, 2: 11, "Dearly beloved, I beseech you as *strangers* and *pilgrims*, abstain from fleshly lusts, which war against the soul." Eph. 2: 19,—"Now therefore ye are no more *strangers* and *foreigners*, but fellowcitizens with the saints, and of the household of God." Heb. 11: 13,—"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were *strangers* and *pilgrims* on the earth."

The above passages of Scripture are sufficient to sustain our position, and we will next try to show what relation that class of people sustain to civil government. These terms all signify a person that has no *certain dwelling-place*, is only sojourning, or passing through, and holds his citizenship in some other country. According to Webster, pilgrim is translated from the Latin word *peregrinus*, and signifies a foreigner; one who is not a citizen of the country in which he lives.

Having established the fact that *pilgrims, sojourners*, etc., are not recognized as citizens in the civil government, we will inquire what relation they sustain to it. A foreigner is expected to pay due respect to all the laws and regulations of the government in which he sojourns, and if he owns any property, he is under obligations to pay taxes, the same as a naturalized citizen, and he is also entitled to all the rights and privileges of a *citizen*, except two things,—he is not allowed to exercise the *elective franchise*, neither is he permitted to hold office in the government as long as he is not a legal citizen. Then, again, he cannot be drafted or compelled to serve as a soldier in defence of the government, until he is legally naturalized.

Therefore our first proposition is, that the relation of Christians to the civil government is such, that they cannot engage in carnal warfare, in defense of the government, or otherwise; and if they do go to war, they forfeit their allegiance to Christ, with whom they made the solemn covenant in their baptism, to be faithful until death. By this covenant they have been translated from darkness to light, and from the kingdom of this world, into the kingdom of Christ which is not of this world. Col. 1: 13,—"Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son."

We will now introduce some of the proof texts, among the many which could be produced in defense of our position. The one at the head of this article ought to be sufficient: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

The inference is plain, from the above language, that, since Christ's kingdom is not of this world, Christians dare not fight with carnal weapons in defense of themselves, or of the government. One of the disciples made the attempt to defend his Master with the sword, but Jesus rebuked him by saying, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26: 52; Mark 14: 47; Luke 22: 50; John 18: 10, 11 The sword is of a perishable nature, and all that take it shall *perish*, not *by it*, but *with it* They and the sword shall *both perish*. When king David thought of building a house for the Lord, the Lord said, "Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight." 1 Chron. 22: 8. If David was not allowed to build a house unto the Lord because he had shed blood, which was only a *type* of our *spiritual house, much more* should the Christian refrain from shedding blood since the *Christian church* is the *antitype* of the house which Solomon built, and every member of Christ's body (the church) is a lively stone in this *spiritual house*, Jesus Christ being the foundation stone, and head of the corner. 1 Pet. 2: 4, 5. "To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious. Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Jesus, when contrasting his kingdom with the former, or Mosaic dispensation, says, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him have *thy* cloak also. And whosoever shall compel thee to go a mile, go with him twain."

These sayings of Jesus teach plainly that Christians cannot defend themselves, either by physical force, or by enforcing the law; but if necessary, even suffer wrongfully for Jesus' sake. Jesus says, Matt. 5: 42–46: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?"

Mt. Morris, Ill.

MY OPINION AND YOURS,

OR

Extracts from the Writings of Dr. Watts on "Christian Candor and Religious Inquiry."

EDITED AND ADAPTED BY JAS. M NEFF.

In Two Parts.—Part One.

SOME of the most beautiful thoughts I have ever read as to how we should defend our own opinions and treat the opinions of others, I find in a few extracts from the writings of Dr. Watts "On Christian Candor and Religious Inquiry." Following is a synopsis of what he has written:

As to the various particular explications of certain doctrines of the Bible and the incidental arguments that attend them, I desire to believe and to write with a humble consciousness of my own ignorance, and to give my assent, but in proportion to the degree of light and evidence. I am persuaded if every man would proportion his assent by the same rule, much of our modern assurance would be abated; we should have but few dogmatists among us, even in some of the most important doctrines; and by this method, perhaps, the most positive and confident asserters of their own opinions would become the most doubtful and modest of all men.

Besides, when I consult the Scriptures, or human writers, on these sublime subjects, I do not come with all my opinions fixed and determined, but I read in order to receive further light; and, therefore, I would write as one who may be mistaken, and who is honestly seeking truth. I know the weakness of human understanding, and how easily we are led into error. I have often seen occasions to retract my former sentiments, and correct them by further discoveries; and I esteem a modest and cautious manner of speech, in the most controverted points, to be one excellence of a fallible writer, and retraction of error to be yet a superior attainment; and though this is made sometimes a matter of scoff among vulgar souls, it is always an honor among the wise.

I would not willingly call every man an enemy to Christ who holds some opinions different from mine, even upon what seem to me to be important points. My charity inclines me to believe that some of them both read their Bibles carefully, and pray daily for divine instruction to lead them into all truth.

I am well assured that the wisdom which comes from above is first pure, and then peaceable; that we are required in the Gospel not to call for fire from heaven, even upon such *Samaritans* who will not receive Christ at all; but with all meekness to instruct those that oppose themselves, that they may be recovered out of any dangerous snares. The methods in which divine controversy has generally been written, have proved fatal to religion, and utterly improper to promote the truth. When we rail, we set our opponents railing too; and in such a frame of spirit, we are neither fit to instruct others, nor are they fit to receive instruction. The wrath of man works not the righteousness of God, nor the knowledge of Christ. These angry fits of zeal do but awaken the disorderly passions of men, and tempt them to resist every argument that comes armed with such assumed sovereignty and fire. It is God who has a right and power to convince the obstinate by a spirit of burning. He may clothe an angel in flame, or inspire a prophet to be the minister of his shining vengeance; but I would rather be a humble messenger of his light and love. The great God can send conviction in the language of death and ruin, but he does not exert this power till gentle methods have been tried in vain.

Besides, in contests and debates among men, much darkness is consistent with vehement heat. These qualities are found in great perfection in the nether world; and sometimes on earth the fiercest heat has the deepest darkness attending it. Light itself, when joined with noise and fire, has not the most happy influence to improve and refine the mind. A flash of lightning rather affrights than guides us. The voice of thunder carries more terror than instruction in it. The soul bars up all the avenues of its understanding against truth itself, when it demands entrance by such human methods of violence. It is the modest, gentle presentations of truth, which, like the morning light, open the windows of the soul, and make it willing to receive all further discoveries.

If by such methods as these, I shall be so far honored of God as to recover any who have departed from their former principles, or establish those who doubt, I am well assured that my blessed Lord will esteem it a better service done for himself than if I had guarded his sacred doctrines by scattering all the terrors of hell about them; than if I had thundered out damnation against disbelievers, and awakened the rage of every gainsayer without the last hope of conviction. There was once a "great and strong wind that rent the mountains and brake the rocks in pieces;

after the wind, an earthquake, and after the earthquake, a fire; but the Lord was not in the fire, in the earthquake, nor in the wind: then a still voice was heard: God was in that voice, and visited his prophet, who was zealous for the Lord of hosts." 1 Kings 19: 11-13.

THE DUTY OF CHURCHES TO THEIR MINISTERS, OR PASTORS.

BY J. L. SNAVELY.

"And we beseech you, brethren, to know them which labour among you and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."—1 Thess. 5: 12, 13.

THE word of God is a perfect rule of faith and practice. It is not only profitable for doctrine, or reproof, and correction, but for perfect instruction in righteousness, that the man of God may be thoroughly furnished unto all good works. Every station and office has its corresponding duties. For instance, there are *parental* duties,—duties belonging to parents. There are also filial duties,—duties belonging to children. Then there are duties devolving upon masters, and upon servants. Besides, there are duties devolving upon the minister, or pastor, of Jesus Christ. To the duty of the minister our attention has been repeatedly and very forcibly called by our dear brethren, in these columns. But there are also necessary corresponding duties, which belong to the church. The object of the *present* occasion is, to particularly call attention to these.

The relationship that exists between the minister and his flock, is solemn and important. It is a spiritual relationship, deep and responsible. The duties of both, pastor and people, are comprehensively stated, and plainly placed before us in the Sacred Volume, and by taking heed the Christian minister cannot mistake his duties. Churches following the same holy rule, will at once perceive the return, which they are to make to the minister *God has placed over them.*

The pastor, or minister, is put in charge of the church, and labors in it. He is an under shepherd, who is to watch over the flock, and to feed them, and by instruction and exhortation, warning and admonition, to labor earnestly that he may present every man perfect before Christ Jesus.

One of the obligations or obvious duties of the church specified, is to "know them which labor among you." This is a spiritual acknowledgement. To "know them," means more than to be acquainted with them; it is more than personal recognition. It signifies that we are to recognize them as the servants of God, and to approve them as such. We are to receive them in their spiritual office as teachers, and overseers in the Lord. They are to be acknowledged as the *Lord's stewards*, and their admonitions are to be regarded as faithful. Ministers should be carefully distinguished from slothful and mercenary men, who have only the *name* of ministers.

In the second place the *Word* says, you are to "esteem him very highly in love." Why esteem him, or value him of so much worth as the Word signifies? Is it because of the *name* and *office* he bears? Not that, but "for his work's sake." This is to be in proportion to his faithfulness and diligence in it. According to the apostle they were highly criminal who despised the admonitions, and refused respect and affection to the faithful minister. Such as expect the reputation and esteem of the ministry, without a diligent and proper attention to its duties, are, of course, at fault.

The church is especially bound to esteem the faithful minister, from the fact that he is the man of its own choice. The minister has not been forced upon the church by any "bishop, synod, or presbytery." The church *invited* him, and has *chosen* him to preach the Gospel to it. The church has approved his ministry, and hence has cheerfully and prayerfully elected him to the office of minister. Therefore he is to be known, and acknowledged, in his official character, as the man of the church's own choice or approval.

The minister is but a steward, and must render a *clear* and *minute* account of himself to God. A great responsibility is connected with the eternal destiny of those under his charge. The blood of souls, should he be faithless, will be required at his hands. Such is the office and work of the Christian ministry. In 1 Cor. 16: 10 the apostle Paul commends Timothy to the church, saying, "Now if Timotheus come, see that he may be with you without fear, for he worketh the work of the Lord, as I also do."

In Philpp. 2: 20 he promises to send him again, and says, "For I have no man like-minded, who will naturally care for your state." The obvious duty of the church, if Timothy come, is to have him with them "without fear." In order to do this, if he was fully engaged in providing for them *spiritual* things, they should not let him fear as to his *temporal* necessities, and further, of still *greater* importance, the church should give him its confidential and affectionate countenance; and let him be without fear, as to the position he occupies in their esteem. The church is to show that the minister has found favor in her eyes, and that he is deeply planted in her regards.

Members should be regular in their attendance upon the means of grace, and let the minister see that his ministry is acceptable among them. He has a right to expect this. If he must *study* and *preach*, it is yours to be present, and hear what he has for you. "Forsake not the assembling of yourselves together, as the manner of some is."

Now, if your conduct is influenced by this "high esteem in love," it will be manifest by your attendance on his ministry. The minister may do a little good single-handed, but he may fail, unless you are near him and with him, to encourage his heart, and hold up his hands. Therefore unite with him your labors and efforts, in every good work, and let him not fear desertion, in holding up the cause of God, and in doing good. If he is bound to preach to you, the obligation is equally binding upon you to receive the Word which he dispenses. Nothing will compensate for a neglect here, and this is an *evil* in *many* churches. There is nothing that will encourage and cheer the minister more, than to see you in your places, in the house of God.

Your "esteem" for the minister should be manifest in your treating him in the spirit of kindness. In all your meetings for church business, and all your intercourse, you should be governed by the spirit of kindness. This will bind the soul of the minister to yours, closer and closer to you, in indissoluble bonds. If you "esteem him very highly in love," you will manifest this by being slow to receive and circulate reports concerning him. The purest characters have not escaped reproach and slander. "Elijah was declared to be a troubler of Israel." Paul, a "polluter of the temple." Christ, it was said, "had a devil." If Satan can effect this in you, he will rejoice, and the world, and infidels, and apostates, will triumph. Please remember your minister's character is largely in your own keeping. You are to be the guardian of his reputation. You can easily do this, if you will not hear or circulate reports to his injury.

The minister is to have the care of the church and labor for your welfare. The care of *a church*, of any magnitude, is enough for *any* man, however talented, active, and strong. You will require *all* his energies if he is to have the charge of your spiritual health. He is to labor and to visit and advise, that you may be strong and vigorous sons and daughters of the Lord God Almighty. He is to direct you how you may safely cross the sea of life, and he is sacredly responsible that he may so guide you, that you may not miss the haven of eternal rest.

Again, you are to "esteem him very highly," and "be at peace among yourselves." This must be the atmosphere you must breathe, or the Holy Spirit can not dwell with you. In view of the close connection between the church and pastor, "esteem one another; esteem all the Lord's people." You will derive advantage from such a course. "Live in peace among yourselves." Much of your improvement and comfort will depend upon this. If you despise and undervalue your brother, the church will suffer, and the world and those without, by seeing and hearing of your distraction, will be hardened. If you would have the church have attractions to those without, and joy to those within, then have peace within your walls. Labor to inspire confidence in both pastor and people. Then we may have a happy pastor and a happy people. Let us see to it, for we will have to answer for the treatment of our brother.

Alvo, Nebr.

"FORGETTING THE THINGS WHICH ARE BEHIND."

BY MRS. A. S. ROSENBERGER.

THE Olympian games excited much interest in Paul's time. Any figure drawn from them would be understood by the people. So, when Paul says, "Forgetting the things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus," Philpp. 3: 13, 14, we know that he refers to the race. Imagine the trained runner who has set out to win the prize, thinking of the things left at the starting-place, and even looking behind him, unable to forget! Such a one would be excluded from the race. Only he who keeps his eye fixed on the prize, and concentrates every energy to reach the goal, has any chance of wearing the crown. Christianity is a race, and every Christian is striving to win the heavenly crown. He must "look unto Jesus," and forget the things which are behind.

Peter surely did not always carry in mind his denial of Christ, and thus embitter his life-service. Why should he, when God has promised to blot out our iniquities, and that he will "remember them no more?" When this is the promise of God to burdened hearts, we should trust God and not torture ourselves with too keen a remembrance of defeat. There are no upward roads that are not overshadowed by storms and beaten upon by tempests, but at the summit there is always sunshine. Press toward the sunlight and forget the storms.

It is good to forget our successes. The disciples had become exultant over their power to perform miracles. They came with great joy to the Savior, to tell him, "Even the devils are subject to thy name." But Jesus tells them only to rejoice that their names are written in heaven,—a gentle reminder of the prize for which they were running. He did not encourage them to speak much of their success. Many times the feelings of triumph and exultation are but the prelude to a sudden defeat.

The almost inaccessible height of the Alps had been scaled by the victorious army of Hannibal; he had routed the Romans and then he rested in

ease and comfort at Canuæ and *that* defeated him. O Christian, forget past laurels, and run swiftly for a crown unfading! It is wise to forget our discontents. A repining, murmuring discontent saps achievement. Study the history of the Israelites and note how their discontent defeated them. They were journeying through the wilderness to the promised land, but they could not, in reaching out for the things that were before them, forget the present with its troubles, and so they died in the wilderness. God's children are as ready now, as in the days of the exodus from Egypt, to wonder whether the old-time bondage were not better than the present liberty.

Paul had freely forgiven his persecutors when he said, "Forgetting the things which are behind." The last words of Stephen were a prayer for those who were stoning him to death, even as Christ prayed, "Father, forgive them." It is easy to make a mockery of forgiveness, by cherishing a deep resentment for insults and grievances, while the lips murmur words of forgiveness. Jesus has commanded us to forgive seventy times seven times, and so he would surely have us forget. They lack Christ's spirit of forgiveness who are so heartless as to say, "I can forgive but not forget." You must forget; God will help you.

The past held up to remembrance may contain only bitter memories of a wasted life. You cannot repair it. You cannot recall the bitter word, nor undo the disgraceful deed; nor erase the cowardly recreancy; nor resurrect and give life to lost opportunities. The past is irrevocably past. Leave it, says God, with me. Live not in it, but forget it. You look back and see "Paradise lost." Take up the burden of life again and strike for "Paradise Regained." Paul wanted to forget the years spent in the Pharisaic school, and in persecuting the church of Christ; yet, in the marvelous alchemy of God's grace, [illegible] cated him to be the world's apostle. Trust God with your past, as well as your future!

Covington, Ohio.

A CLEAR TITLE.

BY J. W. KEISER.

EVERY person who is about to purchase a home for himself is anxious to know whether he can get a clear title. About the first thing he does is to go to the county-seat, and there examine the records to see whether the lot of land, he is about to purchase, is free from incumbrance. If he finds nothing against it, he feels safe in investing, but if otherwise, he will try to get the incumbrance removed. Why be so careful about this? He does so in order that, when he has paid out his money, and made necessary improvements, some other person can not come and take it away from him. He and his family do not want to be driven out, to let others receive the benefit of his labors.

This is right, but how is it with the soul? Are we as careful to see that we have a clear title for the soul as we are about our financial matters? We should feel more interested about our souls than we do about the things pertaining to this life, as we have but a short time to stay in this world at the longest, and after this an eternity to spend somewhere else.

If we have a clear title for the home of the soul, it matters not whether we are rich in this world's goods or not; we shall be rich in heaven, which is far better. But how often do men put forth great efforts to accumulate of this world's goods, who apparently never once think of the great need of the soul! We fear a great majority of the human family will forget to seek a clear title to mansions in the skies until the night of death overtakes them. Then, and then only, will they realize that they have made a mistake. A clear title to earthly possessions is good, but a clear title for the soul in heavenly mansions is far better.

How often do we hear people say, "As soon as I get settled down in life," or, "when I get out of debt," or, "when I get a farm for each of my children," "I will then seek a home for the soul." Let us hear what Christ says about this, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Matt. 6: 33. Then, why put off the affairs of the soul as secular matters? There is danger in delaying. Perhaps you will be required to give an account of your stewardship before you accomplish these things. Then, if you have not a clear title to that better world you will have to take up your abode with the lost.

A clear title means much. It means that you may wear a crown of righteousness in that better land forever, not such as kings and princes of this world wear, that will fade away, but a crown that will never fade. The laurel wreath that rests upon the victor's brow withers and is soon cast away as worthless, and the brightest diadems of earth soon lose their lustre; but if you have a clear title, this crown will always remain untarnished, and will last as long as eternity. A clear title for the soul means love, joy and happiness in this present evil world (which the world knows nothing of), and in the world to come, everlasting life. It means peace and pleasure to the troubled soul, and rest for the weary one.

Primrose, Ohio.

CHRISTIAN LIGHT.

BY ROSAN YOUNCE.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5: 16.

OUR Blessed Savior told his disciples to let their light so shine that others might see their good works. I am truly glad that we, as his believing children, can let our light so shine that others may see our good works and thereby be led to glorify our Father who is in heaven. There are many ways to let our light shine. We must be devoted to the church, and ever be willing to speak words of comfort to those who feel discouraged and forsaken, and point them to the Father of Lights. Do we let our light shine when we speak evil of our brother or sister? Certainly not. If we work for each other's good, we are then letting our light shine. When we are willing to spend our life in the church, we will be a light to the world, and as a city set on a hill. There is much work for all of us. We find work in our Sabbath school, our prayer meetings, our preaching services. We can visit the sick, read the Bible to them and pray with them. We can feed the hungry and clothe the naked. Let each one of us also remember that without love these things will profit us nothing!

Covington, Ohio.

PATIENCE.

BY J. H. MILLER.

NOT long since I called for a ticket in Toledo, Ohio, and as I was passing out at the gate to enter the coach, an old man wished to pass through without showing the station-man his ticket. "Mister, let me see your ticket," said the station-man. "I have a ticket, sir, and I want out, for fear the train will leave." "No, sir," responded the station-man, "plenty of time, sir. I must see your ticket so I can tell you what train to take." With some difficulty the old man was made to halt, and seemed to be much aggravated because he could not do as he thought best.

Had the old gentleman passed through without any instruction, and stepped on the wrong train (as there were three trains about ready to pass out) he would, undoubtedly have entered complaint and severely censured the railroad company.

In passing through this world, how necessary it is for us to exercise patience! Brethren should learn to treat railroad officials with respect, and let them know that patience should have her perfect work. In church matters I have seen those who had no patience, and, by speaking out of season and acting with imprudence, much trouble and vexation of spirit was caused and hearts made to bleed.

KIND WORDS.

SELECTED BY ALICE B SNYDER.

KIND words do not cost much. Though they do not cost much, yet they accomplish much. They help one's good-nature and good-will. Soft words soften our souls. Angry words are fuel to to the flame of wrath, and make it blaze the more fiercely. Kind words make other people good-natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kinds of words in our days, that it seems desirable to give kind words a chance among them. There are vain words, and spiteful words, and silly words, and boisterous words, and warlike words. Kind words also produce their own image on men's souls.

Kind words can never die;
Cherished and blest,
God knows how deep they lie, [illegible]
Stored in the breast;
Like childhood's simple rhymes,
Said o'er a thousand times,
Go through all years and climes,
The heart to cheer.
Kind words can never die,
Never die! never die!
Kind words can never die;
No, never die!

DISTRICT MEETINGS.

(*Concluded from First Page.*)

These are things that should be thought of and carefully considered. Our Districts have no right to burden Annual Meeting with unnecessary work, or with decisions that can be as well made at home. To spend hundreds and thousands of dollars to no purpose, is a wasting of the Lord's money, and somebody will be responsible.

As you meet in District Meeting, think about these things, and send nothing to Annual Meeting that is not of general interest to the Brotherhood, and that you can not decide at home.

In regard to the using of the law, we have twenty-nine decisions, and if any special case that may come up is to have a decision from Annual Meeting, we may have twenty-nine more. There is practically no end to such kind of work, and it is certainly time that we stop it. If our churches would go to the Scriptures,—which we accept as an all-sufficient guide, *more*, and depend on human judgment *less*,—we would come to better conclusions, and have fewer queries to send up to our District and Annual Meetings. Yes, study the Law of Christ, and *do* as it teaches, and few mistakes need be made.

Again we say, *think* on these things, and do only that which will be to the glory of God and the enlargement of his kingdom.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
CALEB B. ROYER, Secretary	Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio
S. BOCK, Secretary and Treasurer,	Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to CALEB B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

AS OUR "sowing," so will be our "reaping."

A WEAK sermon always does its own apologizing.

EIGHT dollars a year for tobacco and nothing for the Lord,—"What shall the harvest be?"

ONE hundred and fifty dollars for a piano and one dollar for the mission fund. Why don't the work move faster?

A BIG supper has spoiled many sermons. The preacher who eats a big supper must expect to preach a little sermon.

IN their preaching our ministers should not attempt to imitate Sam Jones, or some other oddity, but pattern after Jesus and the inspired apostles.

IF the Scripture "according as God hath prospered you" would read,—"When your carnal desires are gratified,"—what obedient servants many of us would be!

IF the professing Christians of the United States were as zealous in mission work as they are in money-making, the close of the nineteenth century would see the Gospel preached "to every creature."

IN Germany there are said to be over four physicians to every 10,000 inhabitants. This gives each doctor less than 1,000 persons to look after. Nothing is said of the number of preachers, but the spiritual health is more important than the physical condition.

IT is said that in Japan a larger proportion of people can read than in any other country in the world. There are 28,000 schools, with 72,000 teachers and 3,410,000 scholars. Besides this there are 607 Protestant Sabbath schools with 22,777 scholars; 16 theological schools with 542 students. The Methodist women still continue to push the Lord's work. During twenty-four years about $3,000,000 have been gathered, and during the year ending October 1, the income was $277,290, an increase of $11,984. The number of missionaries supported is 145. The Society has 4,533 auxiliaries, with a total membership of 150,738.

OVER THE RIVER.

BY MARY M. COX

OVER the river the streets are of gold
Over the river we never grow old,
The rose never fades from the cheeks of the fair
The frosts of time never silver the hair,
The lustre ne'er fades from eyes so bright,
And they need no sun, God himself is their light.

Over the river are mansions most fair
Over the river our loved ones are there,
And soon we shall reach that beautiful shore,
And see them and clasp their hands once more,
For all of the weary of the earth there is room,
And Jesus is calling for each one to come.

Over the river no tears dim the eyes,
Over the river no storm clouds arise,
No tempest e'er sweeps o'er the glittering strand
No death ever enters that beautiful land,
No sorrows e'er come,—no sickness, no pain
But rivers of pleasure flow o'er the bright plain.

Over the river the day's ever bright,
Over the river there cometh no night,
In that beautiful land is the city of God
Its streets by glorified beings are trod,
Jesus calleth all the heavy laden to come
And find sweet rest in that beautiful home.

Sweet Springs, Mo.

HOW TO ENTERTAIN.

BY N. D. UNDERHILL.

Part Three—The Minister.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

THE common idea is, that preachers are different from other folks, yet people will tell us in all kindness and earnestness that "preachers are just like other folks." The latter is a mistake, yet, wherein do they differ? If we knew how they differ from common people, we might be better able to care for them properly.

In the first place, some of them do not perform much physical labor, hence their digestive functions are not so vigorous as those of the hod-carrier or farmer. Having much leisure, they visit a great deal, hence, *company food* is not such a rare treat to them as it is to the workingman. Then, again, the minister has to use his organs of speech more steadily, at times, than do other people,—therefore he should not be expected to talk so much between times. He must be very careful about taking cold, or he may be unfitted for duty. He may contract some throat or lung disease, if his delicate organs of speech are abused.

If he is going to preach to-night or to-morrow he needs some time for preparation, hence do not try to entertain him all the time. Let him have a little quiet time all to himself, for rest, thought, study and prayer.

If he is going to stay at your house all night, or longer, his bed should be comfortable. A good mattress and springs, with two pillows and comfortable covers make a good bed. It should be freshly made and aired in the morning. It should be in a room where there is a fire, if possible, in winter-time. But if a fire can not be afforded, blankets may take the place of sheets, or the sheets may be warmed by an ironing, or hung by the fire before time of retiring. A warm iron or stone or stove lid, well wrapped in paper, and placed in the foot of the bed at night, in cold weather, is certainly comfortable, and can not do any harm.

Now about the meals. If your preacher is holding a protracted meeting, do not rush to the hennery or market, the first thing, for a fat fowl. Probably the families he stopped with yesterday and day before and the day before that, had fowl for breakfast, dinner and supper. Preachers like good things as well as other folks, but even pie, cake and chicken will grow old, if eaten every day. Some preachers like such common things as meat and cabbage or beans occasionally, but it is well to have some variety, though one kind of meat at dinner and breakfast and none at all at supper, is sufficient. Do not have late, hearty suppers. Either have supper early, or else have dinner late and then a very light supper. If your minister wishes to be excused from the supper table, don't urge him a bit. In that case have a lunch before retiring.

If the minister eats, do not urge him to have this or that. Let him have his own way. Try to have brown bread or cornbread part of the time. Try to have cold bread for supper. For breakfast you might have Graham gems. Never have a dish of hot roast or boiled meat for supper, if it is later than four o'clock. Get what you please for dinner and breakfast, but it is well occasionally to have rolled oats or wheat for breakfast or supper.

Now a few words about the entertainment. Have your conversation pure at all times. Do not speak of your neighbors' faults, nor of the faults of your companions. Do not speak discouragingly of the prospects for a good meeting. Do not parade your poverty, nor speak of some deacons' or other members' hypocrisy. Be cheerful! Speak encouragingly! Talk rather of the goodness of others; mention their virtues, not their faults! Don't speak lightly of other ministers, nor of other church members. Do not seek to argue on unprofitable subjects! Be natural! Treat your minister as you would your father or grandfather, if he is an old man. If a young man, let him be as a brother to you. Do not *always* require him to lead in family worship or return thanks at the table. Let him take turns with the host, and others, or he may wonder who, if anyone, leads when he is not present. Help to encourage and strengthen him. Hold up the faithful pulpit's hands!

DOES THE BIBLE TEACH UNIFORMITY?

BY A. HUTCHISON.

I ANSWER, Yes, insofar as identity and recognition are concerned. We will first examine the record, as given in ancient times. Num. 15: 38 says, "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue."

Here is a clearly-defined case of absolute uniformity, throughout their generations. It was to be looked at for a special purpose, that they might remember all of the Lord's commandments, and do them. Again we read in Deut. 22: 12, "Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself." In this case we find full directions for complete uniformity, as to what was to be used, and where placed upon the vesture. This is all in the Old Testament, and applies to the outer garments,—but have we anything in the New Testament on that line? "Come and see." Jesus says, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17: 11.

Here, it may be claimed, that the above applies to the apostles only, and therefore has nothing to do with others. Let it be granted, but what about the following?—"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one." John 17: 20, 21. But it may be said that this has

terms to ministers ...

nothing to do with the exterior, but with the spirit and life of the individual. Please remember, that I am not setting up the plea, that the Bible teaches uniformity in the outer man only,—but that the uniformity which the Bible teaches, sets up a distinction from the world in the life, spirit, costume and everything necessary to make God's people a *peculiar* people. Take, for instance, the following, "If thine enemy hunger, feed him; if he thirst, give him drink." Rom. 12: 20 Now, can we claim that the above applies to one disciple, and not to every one? And if it applies to every one, then the Apostle teaches uniformity of spirit and action. Again, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" 1 Cor. 6: 1. Can we set up the claim, that Paul would here grant the liberty to one brother to sue his brother at the law, and deny another the same privilege? Surely not. Then we have a uniform rule for all brethren, in their business relation one with another.

Now we will notice some of the Savior's language, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27. This is what, the lawyer said, was written in the law, and Jesus said, "Thou hast answered right: this do, and thou shalt live."

Shall we say that this was to be applied to the case of the lawyer, or is it to be a rule for all of us? If it applies to all, then we have the Savior teaching uniformity of behavior toward our God, and to our neighbor as well, and in keeping with the above, we have Phil. 3: 16, giving us a clear pointer. "Nevertheless whereto we have already attained, let us walk by the same rule; let us mind the same thing."

Does this mean that one shall go one way and another a different way? Surely Paul did not so teach,—hear him again: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10.

Here we have a complete uniformity taught, and that in the name which stands above every name. To that name "every knee shall bow, and every tongue shall confess." Here universal uniformity is taught. "Every knee shall bow, and every tongue shall confess." NOT ONE EXCEPTION.

Now to the offering of our bodies to the Lord. "What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. 6: 19, 20. Again we read, "If any man defile the temple of God, him shall God destroy." 1 Cor. 3: 17.

I suppose we will all agree, that what is filthy, will defile. James says, "Lay apart all filthiness and superfluity of naughtiness," etc. Jas. 1: 21. Now if it is wrong for one follower of Jesus to indulge in the use of that which is filthy, it certainly is wrong for every one. If the fumes of tobacco upon the breath of one saint, are enough to defile him, as a temple of the Holy Ghost, it must be true in every case. Out of thine own mouth shall the judgment come. If you say, "It is filthy," that settles the question. If God's law will allow anything to one of his followers, it will allow it to others. And if it is wrong for me to follow the ever-changing fashions of this world, then it is wrong for every other disciple. For we are to be to the world, as light is to darkness, and therefore must be different from the world,—in appearance and spirit.

"IS IT RIGHT?"

BY NOAH LONGANECKER.

IN No. 8 of GOSPEL MESSENGER, the Huntingdon editor has a spicy editorial under the following title: "*Is it Right, or is it Wrong?*" The article will bear re-reading. A principle is referred to in said article on which many have given serious reflection. If it is true as the editor remarks,—and it certainly is,—"that the querists are always more or less biased in their own favor, and word the query, and give the details in a way that will throw favor on their own side," "*is it right*" for the editors to answer such queries in the GOSPEL MESSENGER? We know that the answer of such queries through the GOSPEL MESSENGER has given, at least some churches, unnecessary trouble,—not because the editors did not answer the queries proposed correctly, but because the querists were interested and framed their queries in "their own favor." It is not *right*, it is *unjust*, for any one to give a decision from the testimony of only *one* side of the query. Annual Meeting has decided that any one who goes into churches to adjust difficulties, and visits one of the implicated parties, and hears one side of the case before it properly comes before him, is disqualified to act on the pending case. This certainly strikes at the illegality of taking sides, or of giving advice on hearing only *one* side. Yet how much of just such advice is given! Let me give a few illustrations: No. 1.

A church, with the assistance of adjoining elders, heard the testimony, and decided the difficulties between the two parties.

A few days afterwards one of those adjoining elders received a lengthy letter from one of the parties who was not satisfied with said decision, stating that he had consulted one of the most prominent elders, and that said elder said that the church and adjoining elders had made a wrong decision. He quoted a number of decisions of Annual Meeting, that said elder referred to, to show that *he* was right, and that the *church and adjoining elders* were wrong. The adjoining elder made a statement of the facts in the case, and also referred to a number of decisions of Annual Meeting, to show that the church and adjoining elders had done right and justly, and requested that said statement be sent to the prominent elder.

Not long afterwards the adjoining elder received another letter, stating that the prominent elder requested him to make an apology for not stating facts correctly. The prominent elder had given wrong advice, not because he was not the most intelligent, but because he gave his decision from hearing one side only. Although the wrong was corrected, yet the church had unnecessary trouble through said wrong.

Illustration No. 2 A difficulty existed in a church having two elders. The case had been up at different times for adjustment, and had become quite complicated. One of said elders wrote to five or six elders for advice. The most inexperienced of said elders refused to give advice in the case, believing it to be wrong to do so on hearing only the testimony of one side of the case. Well it was that he refused to give advice, for it saved him from the necessity of making a confession, and, no doubt, saved the church some trouble. The rest were not so fortunate; not because they were not good and experienced counsellors, but because their counsel was *partial;* and their counsel was partial because the *testimony* given them was partial. They certainly did wrong. And any one who gives advice, by taking sides, from hearing the testimony of one side only, does wrong. Yet how much of just such a dvicei s given!

How common it is for members,—and would to God that the practice were confined to the laity, — to go to some adjoining congregation and state their grievances, and all for the sake of obtaining advice in their favor! It is just as common for them to obtain the advice sought for.

We sometimes wonder who does the greater wrong; the one who *seeks* the advice, or the one who *gives* it. We see none, unless it lies in the *motive*. We sometimes think that some of the curses at,—not of, — our Annual Meetings are complainers calling this elder, and that elder, to one side for some private advice, as they call it. By the time such persons return home, the elder in charge, the church, and often the adjoining elders, are wonderfully in the wrong. And how could it be otherwise, since the advice was given from the testimony of one side only? Are we all so ignorant of the advice of Annual Meeting, and of the teaching of God's Word, that we can not get rid of such a cancerous custom? The language may seem severe, but like David said to Eliab, his eldest brother, "*What have I now done? Is there not a cause?*" 1 Sam. 17: 29.

Acts 25: 16, is a good lesson for all advice-seekers, as well as advice-givers. It is all right to obtain the advice of the experienced, but whenever such advice is needed, let the testimony of both sides in the case be first produced. Sometimes some of those advice-seekers are bold enough to come before the Standing Committee to present their grievances. If the advice of experienced elders is needed, why not have those elders go to the parties or church where the advice is needed? This would be far better than to have some interested party to go to the elders. Such would be true "church government." Such the Bible teaches. Such the Annual Meeting has decided. Such is necessary to "do justly," and "without partiality." I endorse the editorial.

A CURIOUS woman one time refused to purchase a windmill, saying, the Lord was good to give her plenty of water, and she did not think it right to ask him to yet pump it for her. But some in the east are making still more use of the windmills, by having them to run a dynamo and make sufficient electricity to light up their houses during the night.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the salutation of the Holy Kiss, or Kiss of Charity, is binding on the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scripteral duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract work, thus giving to the Lord for the spread of the Gospel and for the salvation of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be in a Holy sense.

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THE Brethren at Glendora, Cal., feel much encouraged just now. Twelve recently united with the church at that place.

BRO. I. J. ROSENBERGER writes us that he closed his meetings at De Graff, Ohio, with five additions and a good interest.

THE Brethren of the Four Mile church, Ind., closed a very interesting series of meetings the 28th of February, with eleven accessions.

BRO. HENRY FRANTZ, of Forgy, Ohio, has been quite sick. He called for the elders and was anointed several days ago. When last heard from he was improving.

BRO. JOSEPH SPITZER commenced a meeting at Liberty Center, Ind., Feb. 9th, and is still preaching every evening. When last heard from there were five accessions.

IF you send us obituary and other notices for publication, and they do not appear, you may rest assured that there is something wrong about them, the omission of date, name, State, or something of the kind.

BRO. C. H. BROWN writes us that the meetings, commenced in the Abilene church, Kans., March 1st, are progressing finely. The attendance is large and the interest good. Eleven have already made the good confession.

OUR series of meetings in the College Chapel closed last Sunday evening with seventy-two additions, including the two baptized at Salem. These meetings were conducted by the home ministers, and have been the means of bringing into the church much substantial material. Our number has not only been increased, but we feel that our responsibilities have been correspondingly increased, for these new members must be properly fed upon the sincere milk of the Word that they may grow in grace and in the knowledge of the Truth. To properly care for and develop members is more important than the mere matter of getting them to come to the church.

AT Windfall, Tipton County, Ind., Bro. Aaron Moss recently preached twenty sermons, which resulted in fourteen accessions to the church by confession and baptism. There are also other applicants for membership.

THOSE who prepare articles, containing two or more chapters, will please mail all the chapters at one time. Of this class of articles we never read any part until we get all the chapters together. Nothing is gained by sending us one chapter in advance of the other.

WILL those who send in marriage, obituary or love-feast notices, be so kind as to follow the forms usually found in these departments in the MESSENGER? By so doing they will save a great deal of trouble at this office, and thus make no more work for those who write such notices.

FROM one of the papers published in an adjoining state we clip the following: "At the Bible Institute held here the question was asked, as to who could name the twelve apostles. Not one in the audience could answer it, although there were fifteen or twenty ministers present." How is this, brethren! How many of you can name the twelve apostles now?

WE regretted to hear of Bro. Hutchison's sickness in Tennessee. It was not only painful for him to be ill so far from home, but it also greatly interfered with his work. When he took sick he was in the midst of a very interesting series of meetings. We presume that he is now at his home in McPherson, Kans.

AN earnest minister thinks there is a better way of saying some things that appear in the MESSENGER. He says: "You still call the Holy Spirit *it*. It strikes me that it would be better to say *he* when referring to the Holy Spirit. It falls on my ear the same as if you would call the Father or the Son *it*. You also spoke of 'returning thanks.' Why not say like the Bible and good common sense, 'giving thanks,' and 'give thanks?' Your way strikes me as not so good as the Bible way of telling it."

LAST week mention was made of the awful crimes that whisky sometimes causes men to commit. We publish another report this week, concerning the murder of one of our deacons in West Virginia. Whisky too, was the cause of this awful crime. It is a lamentable thing for a man to be shot in his own house, but it is still more terrible for the murderer to go into eternity with the sin of murder clinging to him. Men who in any manner endorse or encourage saloons become, at least indirectly, a party to these awful sins.

THE Seventh Day Adventists, with more zeal than discretion, are using some Roman Catholic literature, as a means of proving that our Sunday, as a day of worship, is of heathen origin, and came into use as a day of Christian worship by the sole authority of the Roman Catholic church. This assertion is not correct. The first day of the week was the day of religious worship among Christians long before the Roman Catholic church had an existence in the world. When the Catholic church came into power she assumed the authority to make the keeping of Sunday, as a day of worship, *obligatory*. That is the only grain of of truth in the leaflet being circulated on this subject. It is one of these cunning ways of using the Catholic church as a cat's paw to pull some chestnuts out of a very hot fire. Any one who will read D. M. Canright's "Seventh Day Adventism Renounced" (price, $1 00), can see just how hot he has made the fire for them, and how completely he has demolished their entire system.

BRO. I. BENNETT TROUT'S meeting at North Manchester, Ind., closed March 2, with fifty-six additions. Of this number four were reclaimed, the remainder were baptized. This is said to have been the greatest ingathering of souls known in the history of that congregation. By this time a meeting is probably in progress at the large church two miles west of that city.

THE Brethren in the vicinity of Hawthorn, Fla., are now engaged in erecting a meetinghouse near where Bro. John D. Teeter lives. It is in one of the best sections in the State, being only about twelve miles from Kouka. The Brethren here richly deserve substantial encouragement. They are all poor, and are making an earnest struggle to have a place of worship. Any one feeling interested in this work may address Bro. J. C. Lahman, Hawthorn, Fla. Bro. Lahman is rendering special assistance in the work, but expects to go to Pennsylvania in about six weeks.

ONE of our correspondents writes us and says: "Tobacco belongs to the vegetable kingdom." That is right. Now, just let the vegetable kingdom have it. It is a splendid fertilizer. The brute kingdom has no use for it, and as man occupies a still higher place, why should he want to use it? The next higher grade in intelligence is the angelic. Would one ever dream of angels using tobacco? Man's place is above the brute creation, and next to the angels. Does he want to take a lower place, and occupy a position below the animals? If not, then let the vegetable kingdom have the tobacco.

THE *New York Independent* reads a short lesson to the Catholics that they will do well to ponder seriously. It says: "We have long failed to understand why it is that a man who goes about the country lecturing against Catholicism should be in danger of being mobbed, while Colonel Ingersoll can go about the country lecturing against Christianity of all sorts and be treated with indifference. We wish to tell our Catholic fellow-citizens that they can in no other way more injure their cause and seem to put themselves on record as the enemies of free speech, than by hooting and mobbing these lecturers, no matter whether what they say be wise or foolish."

WE learn that Bro. Robert Metzgar is conducting two very interesting singing classes in the Mexico congregation, Miami County, Ind. One class meets at the church in Mexico and the other at the Courter house. The class at Mexico is said to number about sixty, and the singing at both places is proving both instructive and entertaining. We commend work of this kind. There ought to be a singing class in every congregation in the Brotherhood for the purpose of developing the musical talent among our people. Everybody in the church ought to learn to sing, and in most congregations there are those who can and ought to teach singing. The member who teaches a congregation how to praise the Lord in song is doing a work that ought to be classed with that of the ministry in importance. In our Fraternity are hundreds of members who might make themselves useful in this way, and they ought to be encouraged to thus employ their talent to the praise of God and the edification of the saints. Some congregations meet a half hour before the usual time for church services and practice singing under a competent leader. Others meet one evening during the week. Either way is good, only let us have the singing classes and plenty of them. Make our church hymns a specialty and learn to sing them well. Let us also have inspiration in all of our song services. Good singing, and plenty of it, is the life of any meeting.

DR. TALMAGE sometimes tells a thing or two that should be remembered. Here is what he says of new hymns and tunes: "New tunes and new hymns every Sunday make poor congregational singing. Fifty hymns are enough for fifty years." Dr. Hall, of New York, once said the same thing. There is much truth in what is said. We want to learn to sing a moderate number of hymns, and then sing these as though we meant something. There is inspiration in singing if we put our souls into it. Gospel hymns and inspiring tunes never wear out.

THE DOCTRINE.

ONE of our earnest and diligent readers thinks that in our Sunday schools, as well as elsewhere, there is not sufficient intelligent attention given to the doctrine embodied in the New Testament Scriptures. For some years we have been impressed with the same thought, especially as it pertains to preaching. Doctrine is the frame work of the Christian church. It gives shape and firmness to the church. Without clearly-defined and well-taught doctrine no religious organization can long exist. But doctrine does not finish or polish the structure. This must be done by right living, or applying all the Christian graces and duties enjoined by the Scriptures.

And while the doctrine of the church is much neglected, still there are places where the preaching of it is overdone. Some ministers can not preach a sermon without bringing in several doctrinal points that they use in nearly every discourse they deliver. Their way of preaching the doctrine is neither instructive nor impressive. A minister who spends all his time preaching the doctrine is much like the carpenter who erects the frame work of a building but never completes it. The structure may rest securely upon a solid foundation, and may be constructed after the most approved manner, but it can afford neither shelter nor protection in time of storm, nor will it prove a pleasant and healthy dwelling place.

Then, on the other hand, the minister who presumes to build up and maintain a church on that general class of preaching, such as everybody happens to believe, is equally unwise. He is like the workman, who is not much concerned about the frame-work and foundation of his dwelling but is careful to have the building well furnished, without and within, so as to make of it a pleasant and attractive abode. His work will not stand the test of time and storms.

Every minister should study the doctrine of the church with great care, and prepare himself to handle it understandingly. He ought to know just where the church stands on doctrinal questions. Especially is this important for young ministers. In their minds the great cardinal points of Christianity should be firmly fixed. There is nothing like a preacher knowing just where he stands, and what the Gospel demands of him.

And while it is his duty to preach the doctrine understandingly, and forcibly, he should not make a hobby of it. The whole Gospel should be preached, for people need and enjoy variety in preaching. The Bible is full of variety, and he who will study it carefully, and apply himself to the task of bringing out things new and old, can edify and instruct his hearers with these truths. What is said of the minister may apply with equal force to the Sunday school teacher. It is important that doctrine be clearly set forth in our Sunday schools, as well as in our meetings, and yet it should be done in a way that will not make it repulsive to those who do not happen to believe as we do on these points.

J. H. M.

WHO ESTABLISHED THE BAPTIST CHURCH?

There is a friend of mine here who wants to know who established the Baptist church. JAMES H. LARKINS

Beebe, Ark.

BAPTIST historians generally maintain that the origin of the Baptist church is hid in the remote depths of Christian antiquity. Some of their scholarly writers have undertaken to prove organic succession, and trace an unbroken line of churches from the present century to the days of the apostles. To do this they trace the line from America to Europe and then back to the Waldenses and other ancient churches, even claiming Tertullian, of the early part of the third century, as a member of the Baptist church. Their histories, in this respect, prove exceedingly interesting and profitable reading, but the line does not hold together in their favor. All of these early churches, used by the historians, through which to establish organic succession, practiced trine immersion, thus showing that the only line that can be established is over the royal highway of the threefold immersion. On this subject Dr. Robinson, one of the ablest Baptist historians of modern times says: "It is not true that dipping was exchanged for sprinkling by choice before the Reformation (A. D. 1517), for, till after that period, the ordinary baptism was trine immersion." [Robinson's "History of Baptism," p. 148.] Our impression is that the correct history of the Baptist church is yet to be reduced to a single volume. and when that is once done the contents may be outlined something like this:

1. In the reign of Pontius Pilate Jesus founded his church in Palestine. The church was composed of baptized believers who were charged to lead a holy life and to keep certain ordinances in the order given, viz: the washing of the saints' feet, the Lord's Supper, and the Communion, to which were added the holy kiss of charity, and the anointing of the sick with oil and many other duties now mentioned in the New Testament Scriptures. They baptized believers upon a confession of their faith in Christ and a turning from sin. They had but one baptism, and that was into the name of the Father, and of the Son, and of the Holy Spirit, being the one baptism in three immersions of the body.

2 During the lifetime of the twelve apostles, appointed and commissioned by Jesus, his teachings, and the doings of the church were reduced to writing, and are now known as the New Testament.

3. Though much persecuted the church prospered, and as centuries passed became more or less corrupt, and parts of the church laid aside feet-washing, the Lord's Supper and the kiss of charity. Many of the congregations became proud and introduced erroneous practices, such as baptizing infants, and in a few localities but one dip in baptism was practiced, and that was in the name of the Lord Jesus only. Also, some of the bishops got to pouring or sprinkling water on sick persons and called that baptism.

4. A very large per cent. of the churches continued the use of trine immersion until A. D. 633, when one of the Popes decided that single immersion was valid baptism. After that a number of the churches changed to single immersion in the West, but the churches in the East, and especially in that part of the country where the apostles had preached and established congregations, still continued the use of trine immersion. The Waldenses (or those who lived in the Piedmont Valley) and some others in the West would not change their manner of practicing this sacred rite. Some of the churches also continued to practice feet-washing, kept up the Lord's Supper, the Communion services, and observed the kiss of charity, along with many other requirements enjoined in the Scriptures.

5. In the year 753 Pope Stephen II decided that the pouring of water on the head of infants was valid baptism.

6. In 1311 it was decided that sprinkling was just as valid as immersion, and this caused a radical change in the practices of some of the churches in the West to sprinkling and pouring. Still a large majority continued the use of immersion, and a few followed the example of the Catholics, who had commenced the use of single immersion during the seventh century.

7. About the time of the Reformation some of the English Baptists came to the conclusion that, in order for a burial in baptism the candidate should be laid backward under the water. This they did but once, having fallen in the same error, of using but one dip in baptism, that the Roman Catholic church had endorsed in the year 633. Thus backward single immersion got started. But all the churches in the East, as well as many of those in the West, still continued the use of forward trine immersion, while nearly all those that changed to sprinkling and pouring also retained the three actions in performing the rite. The Waldenses still continued the old practice of trine immersion and also practiced some of the other ordinances mentioned in the New Testament Scriptures.

8. In course of time some of these Baptists who practiced the backward single immersion, emigrated to America, and founded many congregations. They rapidly increased in number, and now have flourishing churches in all parts of the land.

9. June 2, 1812, Alexander Campbell, and six others, including his venerable father, were baptized by backward single immersion by Elder Matthias Luse, a Baptist minister. Mr. Campbell's followers now number over a half million, standing in number next to the regular Baptist church among those who practice only backward single immersion.

This is about the true history of the Baptist church in an exceedingly brief form, and all of these statements may be found in their own books, of which there are hundreds of volumes having a bearing on the question. It is the history of a church, starting out with the one baptism in three immersions of the body, with all the New Testament ordinances observed as they came from the Divine Master, and then departing from the ancient order of things until now there are but two ordinances left, Baptism and the Communion, and the former has been changed until only one dip is left, and that is backward, having had its rise among the English Baptists and is not yet four hundred years old.

We give the above as history and not as reflecting on the general piety, intelligence and earnestness of those whose history is here briefly narrated.

J. H. M.

QUERISTS' DEPARTMENT.

1. I would like some one to tell us how old the world is.

2. I would also like to have an explanation concerning the different modes of feet-washing. What is the double mode? And what is the single mode? Why do we practice the double mode? I ask for the benefit of some who do not think we practice it right. ALPHEUS DEBOLT.

1. AUTHORS differ concerning the age of the world. The following will show how wide apart the learned are on this question:

Usher	5898
Perowne (who claims to follow the Septuaglnt Translation)	7305
Ponodorus	7387
Anianus	7395
Eusebius (who wrote in the fourth century)	7053
Constantinopolitan era (Greek Church)	7393
Dionysius (from whom we take our era)	7388
Syncellus	7395
Julius Africanus	7395
Hales	7305
Jackson	7320

After all very little is really known concerning the age of the world, but the most popular idea is that nearly 6,000 years have passed since the creation of man.

2. What we say on this must be regarded as merely explanatory, for the day of controversy is over on this subject. In the single mode a brother washes and wipes the feet of the brother next to him. That brother in turn washes and wipes the feet of the next one, and thus the service continues until all are washed and wiped, and all have taken part in the washing and wiping. In the double mode, one washes and another wipes. Sometimes one washes the feet of several, and another wipes the feet of an equal number. We will not give the reason for either mode, for that might lead to controversy, but for the benefit of young members, many of whom know nothing of the two modes, we state, that some years ago nearly all the churches practiced the double mode, but now most of them practice the single. The change now takes place without making any disturbance.

1. I have Talmage's book, "From Manger to Throne," in which he represents himself baptizing a man in the River Jordan, but he does not say in what way he baptized,—backwards, forward, three dips or one. Did he not tell in his correspondence to the *Christian Herald* what form he used?

2. In the same book he says he saw Pharaoh, the one that oppressed the Israelites. He also gives a picture of the man, and so does Bro. D. L. Miller in his last work, and describes the same Pharaoh, but the pictures differ so widely that they could not have been taken from the same Pharaoh. Can you tell why this difference? E. F. WOLFE.

1. We have never learned why Mr. Talmage failed to state in his book how he baptized the man in the River Jordan. In his paper, the *Christian Herald*, it is plainly stated that he dipped him three times. We have in our possession a copy of that paper. But trine immersion is no strange thing in that country. The Greeks in Jerusalem still use trine immersion, and probably there has not been a period, since the Day of Pentecost, when trine immersion was not practiced in some part of Palestine. It should be remembered that trine immersion is the usual mode of baptizing among the Christians in all the Eastern countries.

2. We can not tell why there should be this difference in the pictures in the two books. It should, however, be observed that the picture found in Bro. Miller's book, is from a photograph, and can be depended upon. Bro. Miller is exceedingly careful about this picture business. All the most important illustrations, found in his late work, are from photographs procured in the Bible Lands, and sent to America where the plates were made, and are now on deposit in this office.

1. In what name did John the Baptist baptize Christ and others whom he baptized, before Christ gave the commission to baptize in the "name of the Father, and of the Son, and of the Holy Ghost?"

2. Was John's baptism valid?

3. We learn in Acts 19, that Paul condemned it because they had not heard or known of the Holy Ghost.

WILLIAM HALL.

Two years ago we answered these questions very fully, so our remarks at this time must be very brief.

1. As it was necessary for John to use some formula, it would seem quite appropriate for him to use the commission, though it was not yet formally given. He could have baptized in the name of the Father, in fact, and of the Son, and of the Holy Ghost prospectively. It was no more inconsistent for Jesus to be baptized in his own name, than it was for God to swear by himself. Heb. 6: 13.

2. John's baptism was valid, for it was from heaven. Matt. 21: 25 Jesus submitted to it as the fulfilling of righteousness. He would not have sanctioned a mode that was not valid.

3. Writers differ much concerning why the twelve, mentioned in Acts 19, were rebaptized by Paul. In the first place they were probably baptized by some one not authorized to administer baptism. So far as we know, John authorized no one to baptize. Hence any one traveling and administering baptism, claiming for it John's authority, would be acting without authority, and therefore his work would not be considered valid. All those baptized by John were legally baptized. He received his commission direct from heaven. He had no power to transmit this authority to another. Jesus alone had the authority to commission others to baptize. And as the twelve disciples at Ephesus were baptized by an unauthorized administrator, who did not even so much as teach the people concerning the existence of the Holy Ghost, it became necessary for Paul to teach them properly, and then rebaptize them. Paul was fully authorized to administer the rite.

In the Correspondence Department of the MESSENGER, we notice accounts of baptism being performed in tanks. We do not mean to condemn this, but would like to inquire whether the tanks are made large enough for both the applicant and the administrator to go into the water. Or does the administrator stand on the outside of the tank? S. P. MILLER.

Where pools are constructed for the purpose of administering baptism, they are made large enough for the administrator to enter the water with the applicant. We have never seen it otherwise. But when tanks are made on purpose for a sick person not able to be taken to where there is "much water," they are often just large enough to accommodate the applicant, and the administrator stands on the outside. While we do not consider the size of the tank a matter of special importance in a case of this kind, we would much prefer, however, to see both the candidate and the administrator, like Philip and the eunuch, go "down both into the water." Acts 8: 38.

J. H. M.

DEATH-BED SCENES, ETC.

In No. 4 I noticed a clipping from the *Mid-Continent*, and with some additional remarks I cannot quite understand. First, in regard to telling "personal experiences" (something I indulged in but very little before an audience). Where is the Scripture condemning it? Please explain 2 Cor. 11: 23-33. Next, as to "death-bed stories,"—how can we preach the Gospel or "Christ crucified," and leave out "death-bed stories?" Must we leave out or not tell about the death of "Jairus' daughter?" See Luke 8. Must we not tell of the death of the rich man and Lazarus? Luke 16. Must we say nothing of the sickness and death of Lazarus of Bethany? John 11. Must we keep silent about the death of John the Baptist, or Stephen, or of the Old Time characters, such as Moses, Joshua, Jacob, David, Jonathan, etc? Please explain why,—if "precious in the sight of the Lord is the death of his saints," Ps. 116: 15,—we should keep quiet about the death of God's people? Why publish so many touching obituaries of our beloved brethren who have fallen asleep? I desire to read them, even when they make the tears start. Is it wrong to tell of the death of a Quinter, or a Miller, or of a Cline? Last, but not least, what about the death scenes surrounding the cross? ANDREW CHAMBERS.

THE minister who follows the line of thought mapped out by our brother, will not weary or excite his congregations with sensational death-bed stories or his experiences. His theme will be the pure, simple story of the Gospel. To tell all the Bible incidents mentioned, is to preach the Gospel. As long as the preacher confines himself to Bible facts and narratives, he will never be accused of telling his own experience or sensational death-bed stories for the purpose of exciting his hearers. By personal experiences and death-bed stories, no reference whatever was made to Scriptural narratives, or even to the death scenes of such saints as Quinter, Cline and Miller. There are some ministers who preach but little Gospel, just enough, generally, to justify the reading of a text, and then proceed to work up the feelings of the people by narrative incidents, purely emotional in their nature. Preaching of this kind excites and stimulates only for the time, and is often the means of bringing into the church persons really never soundly converted. It is to this class of preaching that the item in No. 5 referred, and we regret that our brother did not so understand it. We have never known any one to speak of Bible narratives as "death-bed scenes and personal experiences." This term is applied only to that wholly separate from the Scriptures and exciting in its nature. Bro. Chambers' remarks, however, present a line of thought that will be profitable to consider.

J. H. M.

Literary and Miscellaneous.

"The Hicks Almanac" for 1894 is on our desk. In the Almanac line it is intensely interesting reading. Mr. Hicks' storm and weather forecasts have given him a national reputation, and created a great demand for his Almanac. The work contains an explanation of the principles upon which these forecasts are based, together with much valuable information concerning the movements and positions of the planets, and other astronomical statements easily comprehended by the ordinary reader. Sent by mail; price, two copies, 25 cents. Address Earl R. Hicks, St. Louis, Mo.

"Complete History of the Parliament of Religions; including Chief Addresses at the Great Gathering." Edited by Dr. J. H. Barrows, in two large, well-bound, and finely-printed volumes. This work is profusely illustrated. In fact, the illustrations alone would make a volume of great value and intense interest. The religious press of Christendom may differ about the advisability and results of the World's Religious Parliament held at Chicago, last fall, but no one will deny but that the two volumes now before us, afford a line of information that will be of great value to any one desiring to acquire a thorough knowledge of the religions of the world. At this Parliament each representative was permitted to tell his own story concerning the claims of his religion. The work contains these speeches together with hundreds of pictures that seem to illustrate nearly every condition of things presented. To us the work is intensely interesting. For price and terms address the Parliament Publishing Co. Chicago, Ill.

"The Treasury of Religious Thought" for March makes its appearance ahead of its usual time, and with a table of contents excellent in every particular. Prof. Howe's portrait forms the frontispiece, and his instructive, noble sermon is the initial article of the number. The second article is a characteristic sermon by Dr. Charles H. Parkhurst, on "Sermons

terms to ministers

from a Part of the Universal Creed." Other full sermons by W. W. Taylor, A. B. Vaughan, and J. Rabinowitz, with a scholarly lecture on the "Miracles of the Gospels," Prof. Leitch, and an "Address to Young Men," by President Stryker, of Hamilton College. Dr. Wagstaff describes Mount Moriah, and Prof. Schodde gives a clear and comprehensive view of Gospel Work in Palestine. All the departments are filled with the usual care and excellence, forming a very treasury of mental and spiritual food for all our readers. Annual subscription, $2.50. Clergymen, $2. Single copies 25 cents. E. B. Treat, Publisher, 5 Cooper Union New York.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Wolfe Creek, Ohio—Bro. J. Coppock came to us Feb. 17, and gave us three interesting sermons. Feb. 22, at our council, one was restored. The Board of Solicitors for Missionary and Tract Work, eight in number, were reappointed.—*Jno. Calvin Bright, New Lebanon, Ohio, Feb. 23*

Powell's Valley, Oregon.—The Brethren of the Powell's Valley church met in council Feb. 10. We had a very enjoyable meeting. All was peace. We decided to hold a series of meetings in the near future. We ask the prayers of the faithful in our behalf.—*Josiah A. Royer, Damascus, Oregon, Feb. 14.*

Juniata, Nebr. — To-day the Brethren met in church council to transact some business. Every thing passed off in love and harmony. An election was held for a deacon. The lot fell on Bro. Henry Martin. Bro. Martin and wife were duly installed into their office. May the Lord help them to ever prove faithful—*Sarah B. Lemon, Feb. 24.*

Downsville, Md.—Bro. Eli Yourtee, of Downsville, Md., came to us Feb. 13, and commenced a series of meetings which he continued until the evening of the 20th, with good interest. We had, in all, nine sermons, which caused the sinner to think on his way. The brethren and sisters were much encouraged. As an immediate result three precious young souls were buried in baptism, and arose to walk in newness of life.—*J. A. Bricker, Feb. 27.*

Bradford, Ohio.—Eld. Jesse Stutsman closed a two weeks' series of meetings Feb. 25. The church has been much encouraged by his straightforward preaching, and four were added to the church by baptism. Others were almost persuaded. May God still follow them that they, too, may surrender to Christ. Two were reinstated Jan. 18, that had joined the Progressive church. May God enable them to be faithful to the end!—*S. D. Royer, Feb. 26.*

Little Cove, Pa.—Bro. S. M. Stouffer came here and preached thirteen soul-cheering sermons. He began on the evening of Feb. 10, and closed on the evening of the 21st. He had large congregations and the best of order, and as a result two precious souls came out on the Lord's side. They were baptized on Sunday, Feb. 18, in the presence of four or five hundred spectators. There is one yet to be immersed, and a number of others are counting the cost.—*Theodore H. Myers, Feb. 27.*

Hyndman, Pa.—We would be pleased if some of the ministering Brethren, attending Annual Meeting the coming spring would stop off and preach for us. Hyndman is about twenty miles east of Meyersdale, along the line of the Baltimore and Ohio Railroad. We belong to the Meyersdale district. There are about twenty-five members in our little band, including one minister and one deacon. Any who may desire to stop off will please drop the writer a card, and we will meet them.—*Thomas Harden, Feb. 27.*

Little Capon, W. Va.—We have enjoyed some good meetings at Spring Gap. Bro. B. W. Smith preached for us on Saturday night and also on Sunday. He surely is an honest worker for the cause of Christ!—*Amanda M. Abe, Feb 22*

Cook's Creek, Va.—Feb. 10 Bro. S. A. Sanger, from Mill Creek, came to our Trinity house, and on that evening commenced a series of meetings, which he closed on the evening of the 22nd. He preached, in all, fifteen sound sermons. During the first and last part of the meetings the crowds were small, on account of inclement weather and sickness in the community. As an immediate result we have three applicants for baptism that will be attended to, probably, the first Sunday of next month.—*J. B. Showalter, Dale Enterprise, Va., Feb. 26.*

Hickory Grove, Ill.—Eld. John Zuck, of Clarence, Cedar Co., Iowa, held a series of meetings at the Hickory Grove church, Carroll Co, Ill., during the month of February. He preached, in all, twelve sermons, which were soul-stirring, instructive and edifying. Bro. John has made many sacrifices for the building up of the cause in the locality where he resides, besides doing much labor for the General Brotherhood. He is located in a choice farming country, favored with good railroad facilities, and towns of considerable importance. Among these is Tipton, the county-seat. Brethren who desire to locate in a good country, and at the same time give their influence and energies for the advancement of the cause of Christ will do well to settle in this country. —*Geo. D. Zollers, Mt. Carroll, Ill.*

Tecumseh, Mich. — On Saturday, Feb. 17, Bro. Perry McKimmey, of the Swan Creek church, and Bro. E. M. Rittenhouse, of the Silver Creek church, Ohio, came to my home and held a council-meeting in the interest of the few members in this section. This was the first meeting of the kind ever held in this County. We are forty miles from the Swan Creek church, Ohio, that being the nearest organized church of the Brethren. All business was disposed of in Christian love. There are six members living here. Three years ago I was the only one. We had three meetings by the above-named brethren last year. We had a Bible Meeting in the evening after our council, which was very much enjoyed by all. On Sunday, Feb. 25, we met at Bro. Hall's home and organized a Bible meeting for the purpose of keeping us more closely united. We believe it will have the desired effect. We would be pleased to have any of the brethren visit us in our isolated condition.—*C H. White, Feb. 17.*

Rockton, Pa.—We commenced a series of meetings Feb. 3. Bro. Geo. W. Lowry richly admonished us from the Word of Life. After he was called home the meetings were continued by the home brethren until the 17th, when Bro. D. M. Brubaker, from Ohio, met with us on his return from the Huntingdon Bible Term. He preached for us till the 25th. Lasting impressions were made upon the hearts of the people. While our meetings closed too soon, yet we are confident that good seed was sown. Our hearts were filled with joy during the meetings, but they were turned to sorrow by the sudden death of our aged sister Brilhart, who enjoyed the meetings with us till the last week. She went home with one of the Brethren. When she went in the house, she suddenly felt a sharp pain at her heart, which soon passed off again. At midnight she called for some one, and after having her wants attended to, she told them to return to bed again. This they did at 2 A. M. At 4 A. M., they found her dead, having passed away, seemingly, without a struggle. —*J. A. Brilhart.*

Salem, Ill.—This day it was our pleasure to meet with the members of this church for the first time. Last night the inclement weather prevented a meeting. Bro. Hershberger superintends the Sunday school. A number of different denominations are represented in the school. It is held in the Brethren's house and, in the strict sense of the term, a Brethren's Sunday school. A social meeting there, is another exponent of power. We preached two sermons. May God continue to work with them both to will and to do of his good pleasure!—*Allen Oberlin, Feb. 18.*

Over Hill, W. Va.—Jan. 18 we started to the Shilo church, Barbour County, W. Va., to hold a few day meetings. On the evening of Jan. 19 we preached for the Nicklow Brethren and on the evening of the 20th we began meetings in the Shilo church. We continued each day and night till the 29th, preaching nineteen sermons in all. Jan. 26 the church was called together in council. It was decided to advance Bro. Wm. H. Shafer to the eldership, but he could not be installed, there being but one elder present. The following were elected to the ministry: George E. Shahan, Hannahville, Tucker County, W. Va.; Wm. B. Phillips, Texas, Tucker Co, W. Va., Godfry J. Poling, Kasson, Barbour Co., W. Va. The following brethren were elected to the office of deacon: Geo. G. Poling, Luther Williams and Granville Shafer. There were five additions to the church by baptism. Jan. 31 we went to the Zion congregation, and continued the meetings already begun by the home ministers, brethren Menno Wells and James Holtsbery, assisted by Bro. Wm. H. Shafer, from the Shilo church. We continued the meetings each day and night till Feb. 5, preaching twelve sermons. There was one addition to the church by baptism. A short time before the above-named meetings brethren Wm. H. Shafer, C. G. Nicola and James Holtsbery held a series of meetings in a schoolhouse, at an outpost of the Shilo church, in Tucker County, W. Va, resulting in twenty-two additions to the church, with ten applicants yet to be received.—*David J. Miller, Feb. 17.*

Away from Home and Sick.—Reader, have you ever been in that condition? If not, you know little of what I am writing. Sickness is sore enough wherever it overtakes us, but it seems more severe, when absent from home. Home is the balm for many of our afflictions. I sometimes think my afflictions are hard to endure, but when I think of Jesus, and what he suffered for me, when he was away from home,—away from his Father's house on high,—I am greatly nerved to endure it all, and not complain. But why he must have so few friends in his suffering, and I always find a dear mother to care for me, I can not comprehend. In my late sickness I was cared for by Bro. J. B. Pence and his kind family. Sister Pence performed the part of a dear mother in her constant care for my welfare. Brother and sister Pence, and their kind children cared for me as well as any family could do, at home or abroad. I was making my home, before my sickness (after I arrived in the Limestone congregation) with Bro. S. D. Arnold and family,—where I was well cared for, but our meetings were cut short when we were just fairly beginning the work. I spent about three months with the Brethren in East Tennessee, and tried, as best I could, to work in the interest of the Lord's cause. I see here, in the South, one thing that is more or less true in all parts of the Brotherhood,—a lack of proper system among the Lord's workmen. I suggest an improvement all along the line. Systematize your work, and utilize the forces, so to give every one something to do. There is so much to do, that every one ought to be employed.—*A. Hutchison.*

Bridgewater, Va.—Feb. 4, I commenced a series of meetings at Barren Ridge, Augusta Co., Va., and continued until the 14th. There was but one addition by baptism. Much sickness and inclement weather seemed to be the impediments. February 15 I commenced meetings at Lebanon, but had to close, on account of other work, with only one sermon.—*S. N. McCann, March 1.*

Ollie, Iowa.—Bro. Frank Wheeler, of Rockton, Iowa, came to the South Keokuk church, Feb. 19, and commenced a series of meetings, continuing until Feb. 25. The meetings were very interesting and we think good impressions were made. There were no immediate results, but we trust the good seed sown will bring forth much fruit. Our brother gave us many good lessons during the meetings.—*Mary Heilman, March 1.*

Juniata, Nebr.—Monday night, Feb. 26, we closed a series of meetings held by our elder, Bro. G. W. Stambaugh, of McCool Junction, Nebr. He came to us Feb. 1, and preached, in all, twenty-eight soul-cheering sermons. Saints were made to rejoice and sinners to see the errors of their ways. Lasting impressions were made on the minds of many. As an immediate result two were baptized, one reclaimed, and there is one applicant for baptism.—*Sarah B. Lemon, March 2.*

Berrien, Mich.—Last night, March 1, closed our series of meetings. Bro. J. H. Miller, of Goshen, Ind., came to us Feb. 17, preaching each evening and twice on Lord's Day. His preaching was very acceptable and gave entire satisfaction. The meetings grew in interest from the start, and many lasting impressions were made. Two precious souls,—a man and wife,—made the good confession and were received into fellowship by holy baptism. Many more seemed to be near the kingdom.—*D. P. Miller, March 2.*

Quemahoning, Pa.—Bro. D. H. Walker, of Brother's Valley, Pa., began a series of meetings at this place Feb. 8, and continued until Feb. 25. The meetings were interesting and well attended. We were loath to see the meetings close, but Bro. D. H. could stay no longer on account of other fields of labor. As a result four souls were made willing to forsake sin and follow Christ. Others, we know, were almost persuaded, but, as is often the case, the meetings closed too soon. Bro. Walker preached twenty-two sermons, in all. We hope that impressions have been made that may never be eradicated.—*Mrs. J. S. Zimmerman, Davidsville, Pa., Feb. 28.*

Burnettsville, Ind.—Feb. 18, Bro. David Dilling one of our home ministers commenced a protracted effort, delivering eighteen sermons, in all. Burnettsville is a very small place but it holds representatives of as many different denominations as any place of its size within a week's travel. A more uncompromising lot of Christians would be a curiosity to behold. All claim to be on the same road and travelling on rock bottom. A few evenings after our meetings were in progress, another denomination started a series, and one evening there was public preaching in four different churches. Our house, however, was comfortably filled and, had the meetings continued one night longer, I honestly believe there would not have been standing room for all. Bro. Dilling is a comparatively young man and is not, in a worldly sense, learned or profound, neither is he specially gifted with rhetorical art, yet he is a most interesting and instructive proclaimer of the Truth. His unswerving fidelity and loyalty to God and the church, his candor, his self-denial, moral courage, child-like humility, indomitable perseverance and humble boldness, all combine to make him a useful man in the field.—*P. H. Mertz, March 3.*

Karle, Ohio.—Bro. Daniel Snell, of Sidney, Ind., came to our place Jan. 30, and commenced preaching in the hall at Center Corners. He closed Feb. 18, with a large attendance and the best of interest. He preached, in all, thirty-six soul-stirring sermons. As an immediate result three were added to the fold by baptism. Bro. Snell is an able expounder of the Word and wielded the Gospel Sword with great power. We believe that impressions were made on the minds of the people that will follow them along the pathway of life. We hope more fruit may be reaped from his labors not many days hence.—*D. P. Koch, Karle, Ohio, Feb. 18.*

Hoytville, Ohio.—Bro. George Sellers, of Bryan, Williams Co., Ohio, came to us Feb. 10, and began a series of meetings in the Elm Grove church, near Deshler, Ohio. He preached, in all, twenty-three sermons. The interest increased up to the last. We closed with a large congregation, and the attention was excellent. As the meetings progressed, it could be clearly noticed that lasting impressions were being made, and sinners aroused to the sense of their duty, but some put it off for a more convenient season. There were two reclaimed who had wandered away from the fold. Bro. Sellers wielded the Sword of the Spirit with power. He made the Scriptures so plain as to be easily understood. We organized a Bible class with Bro. Price as our leader for the first lesson. The Brethren are much built up and I pray that we may all hold out faithful.—*Sarah J. Price.*

North Manchester, Ind.—Bro. Bennett Trout, from New Carlisle, Ohio, began a series of meetings in the church-house in town Feb. 3, and closed March 2. The greatest interest was manifested in the meetings. The Sword was wielded with power. All could readily understand. The house, 40x60 feet in size, was entirely too small to accommodate all the people. The members were much encouraged and built up in that most holy faith. Fifty-two were received by confession and baptism, and four reinstated. Give "God the praise!" We have every reason to believe that many more are under conviction, but are putting off the Good Spirit for a more convenient season. They should remember that such seasons seldom come. To-morrow evening, March 3, Bro. Daniel Wysong, of Nappanee, Ind., is expected to begin a series of meetings at the churchhouse two miles west of North Manchester.—*D. C. Cripe, March 2.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

A love-feast will be held May 19, at 4 P. M., in New Enterprise, Pa.

A love-feast will be held May 19 and 20, at Waddam's Grove, Ill.

A love-feast will be held June 9 and 10, at the Yellow Creek church, Stephenson County, Ill.

A love-feast will be held in the Springfield congregation, near Wawaka, Ind., June 16, 1894, at 2 P. M.

THE District Meeting of Southwestern Kansas and Southern Colorado, will be held, the Lord willing, at Conway Springs, Sumner Co., Kans., March 21, 1894. Ministerial Meeting will be held the day before, at the same place. It is important that all the local churches in the District should be represented by delegate, if possible.

ENOCH EBY.

OUR contemplated lovefeast will occur, no preventing providence, May 18, at 4 P. M., at the Panther Creek church, two miles east of Roanoke, Ill.

C. C. BRUBAKER, Clerk.

THE District Meeting of the Middle District of Missouri will be held in the Walnut Creek church, at Knobnoster, Johnson Co., Mo., April 26 and 27. Ministerial Meeting, April 25. Those coming by rail will notify Amos Wampler, Knobnoster, Mo., as to time of arrival.

LEVI MOHLER, Clerk.

THE District Meeting for Northeastern Kansas will be held in the Abilene church, in Navarre, Dickinson Co., April 11. The Ministerial Meeting will occur the day preceding District Meeting, and the Annual Meeting of the Brethren's Mutual Aid Association on the day following District Meeting. All the meetings will begin at 9 o'clock A. M.

ISAAC H. CRIST, Sec.

I AM requested by the Clerk of last District Meeting to announce our coming District Meeting, and according to the time set by District Meeting, it would come on Wednesday, April 18, Ministerial Meeting on the 17th. But I see in the MESSENGER that the Annual Meeting has been put off two weeks, and as our District Meeting was to be held the fourth Wednesday before Annual Meeting, it would bring our District Meeting on May 2. If it meets the approval of the brethren and sisters, our District Meeting will be held with the brethren and sisters of the Paint Creek church, Bourbon, Co., Kans., on April 18, beginning at 9 A. M. Ministerial Meeting will convene on April 17th, at 9 A. M. If I hear nothing to the contrary, our meetings will be held as above.

CHAS. M. YEAROUT.

Westphalia, Kans., Feb. 28.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Sunday-School Work.

As spring approaches, the time to begin the Sunday schools will soon be here. I do not see why there can not be some interesting letters written in regard to conducting Sunday schools, in order to get the most benefit out of them. We, in the Danville church, have been having Sunday school in the summer season for the past few years, and the greatest fault or drawback is, that the members do not go into the work with a will to stand by the school, to make a success of it. We can not expect outsiders to take an active part when members do not. While we have had as good a school as we ever had the past summer, there is still plenty of room for improvement.

While I am not prepared to give any valuable information upon the subject, I sincerely trust that we may be able to read some interesting letters from parts where they have made a success of the Sunday school, and where all the members take an active part in the work. Please give the way they are opened and closed. It is not simply for my own benefit I ask this, but for the good of all schools where they lack the interest they should have. I have one suggestion, however, to offer: I think the Superintendent should have each lesson under contemplation thoroughly understood, and when the classes have finished their lesson, he should spend at least ten minutes asking questions, etc. The entire school may thus be drilled upon the lesson, and thus helped

to a better understanding of it. Teachers will sometimes get the wrong idea of questions, and a few remarks from the Superintendent or some one, may be the means of giving the correct information.

A. R. WORKMAN.

Written in Memory of the South Keokuk Church, Iowa.

THE church in the valley I still fondly cherish,
Where loved ones united to worship the Lord;
May peace from above in thy palaces flourish,
Till heaven shall grant their eternal reward.

How charming the scene, when revived by God's power,
In heavenly places to linger secure;
No storm then was threat'ning, no clouds were lowering,
But light was descending so radiant and pure.

Then kindly and gently the Spirit was moving,
The lost and the wandering to enter the fold;
The bride and her heralds were earnestly sowing,
The life-giving seeds far more precious than gold.

An oasis 'twas for the pilgrim and stranger,
Where found sweet relief from all sorrow and strife,
We shared love's repast when shielded from danger,
And spake to the people the sayings of life.

By the pleadings of love our hearts were made tender,
Sad spirits were broken and eyes bathed in tears;
What fruit of that season to God will we render,
When fleeting time ends our pilgrimage years?

Two brethren deprived of their external vision,
Were prompt in attendance and eager to hear;
In spirit they soared to the realms Elysian,
And happy and tranquil they ever appear.

A dear one astray was redeemed from her wanderings,
From the desert of sin and the dark, stormy way;
She wrestled in grief, and sad were her ponderings,
But her heart found relief when she said, "I'll obey."

She was buried with Christ in the baptismal waters,
The last act of duty that cold New Year's Day;
O follow this handmaid, ye lingering daughters,
And walk with your comrade this heavenly way!

GEO. D. ZOLLERS.

The Western Sufferers.

I WILL take time this morning to write a few lines in behalf of the Western Sufferers.

We are glad to know that the brethren and sisters are still willing to help those who are in distress. Last September I made my fifth annual trip to Western Kansas and Southeastern Colorado. Each time I spent from two weeks to one month among the homesteaders. In some localities, last season, the people raised scarcely anything. In other parts they raised some feed, but they have nothing to sell, so they must either have help, or suffer, or abandon their claims. It is the latter alternative that we wish to notice.

I have been asked the question, "Why don't these people leave a country that is so subject to failures?" Some of these people have been living on their claims for some years and have invested considerable capital and labor in improvements. To abandon their claims at present means to sacrifice nearly all this. And where shall they go? There is more or less distress almost everywhere, and we still have reason to hope that if we help them once more they may get along hereafter.

They have a good, healthy country, but many of them live a good ways from the railroad and from timber, but possibly a railroad may be built in the future, so as to bring them a market and fuel. This country is subject to drought, but as the country is put under cultivation, there may be more rain. So, in my judgment, the best we can do is to try to help these poor people through once more. There are members scattered nearly all through this country. We have labored among them and the people generally are glad to hear plain Gospel teaching. They came a good ways to meeting and listened well. We have reason to hope that, if this country becomes settled and the members prove faithful, brethren churches will be established and much good be done in the name of Jesus. Bro. Zaccheus Henricks, of Conductor, is in charge of this large mission and is an earnest, self sacrificing worker, traveling many weary miles alone over the vast prairies. A considerable number have been baptized lately and we are hopeful that the good work will continue. So, dear members, let us remember that "God loveth a cheerful giver." He that soweth bountifully shall reap bountifully, and the reward will be in proportion to the sacrifice.

D. M. MOHLER.

Warrensburgh, Mo.

[We learn that this is a true statement of affairs, and is well worthy of substantial consideration. All money for this purpose should be sent to Bro. Daniel Vaniman, McPherson, Kans. —ED.]

A Deacon Murdered.

NEAR Trout Valley, Greenbrier County, W. Va., on Christmas night about seven o'clock a young man, about 25 years of age,—Kenaz Douglas by name,—in company with six or seven others (all under the influence of liquor) came to the home of Bro. Thomas W. Read (all of the same neighborhood). Mr. Douglas went into the house and told Bro. Read that they intended to have a dance in his house. This Bro. Read, of course, objected to, whereupon the rude visitor drew his revolver and snapped it twice at the little children lying in the bed, but the revolver failed to fire. Then, turning it upward, he shot through the ceiling. Then Bro. Read and a neighbor boy, that was present, put the intruder out of the house and closed the door. While holding the door shut, another shot was fired. The bullet penetrated the thin part of the panel door, entering Bro. Read's side, and, passing through his gall and liver, it lodged against his backbone. Bro. Read lived until the following Thursday afternoon, when he peacefully "*fell asleep.*" His sufferings were intense, but he endured them without a murmur.

He prayed for the murderer as long as he lived, and requested that he should not be molested. He greatly desired that he should be brought to his bed-side that he might talk to him.

The murderer as soon as he found that he had shot Bro. Read, mounted his horse and went at full speed. Leaving his horse in the neighborhood, he fled to the unsettled mountains for refuge. There he was recently captured and is now lodged in the County jail. The County Court had offered five hundred dollars reward for his arrest and delivery to the jail. His trial will not come off until April.

The writer was present when the Cold Knob church was organized near Trout Valley P. O. Brethren John A. McClurg and the deceased brother were elected to the deacon's office and his father,—Elijah Read,—to the ministry.

They were formerly of Floyd County, Va. Thus ends the short life of our beloved and devoted brother, who has left a wife and four little children, and a number of relatives and friends to mourn his premature death. In this sad murder is shown where the devil will lead his subjects,—to the *saloon*, to *murder*, to *jail*, to the *penitentiary*, or the GALLOWS and then,—where shall I say?—"ETERNAL DEATH."

A. M. FRANTZ.

Dawson, W. Va, Feb. 27.

The Earthquakes for 1893.

I AM not a regular reader of the newspapers, but I give some items for 1893, that should interest all people. I speak only of the earthquakes that were reported through the papers that at times came to hand in my labors and travels for the year, and which I noted, giving time and places:

1. Feb. 12, 1893, Athens, Greece.

2 March 12, Eastern Long Island, N. Y.

3. April 18, with loss of many buildings and lives, at Zante, one of the Ionian Isles.

4 May 30, repeated earthquakes are reported to have done great damage at Thebes, Egypt.

5. The shock and trembling were felt and sound heard, at 11: 05 P. M., June 20, at Charleston, S. C., Savannah, Ga., and Wilmington, N. C.

6. Aug. 11, a severe shock was felt in Southern Italy. Much damage was done, and telegraph wires shaken down.

7. Nov. 8, at Americus, Mexico, and in four States of that country, continuing for days, with much damage to property.

8. At Kuchan, Persia, during the last days of November and until Dec. 1. The city was completely destroyed,—not a house was left, and 12,000 people hurled into eternity.

9. A number of shocks were felt in November, at Montreal, Canada, Albany, New York, and other cities, but no damage reported.

Now these are some of the signs and alarming events of 1893, and do they not speak volumes for all people?

They have been long foretold by Jesus Christ, our Savior, and the last great prophet of God, and they are signs of his second coming to the earth. They are given as warnings unto all nations, so that they can see and prepare for the awful events foreshadowed, and be ready for the Kingdom to come, when "*The powers of the heavens shall be shaken.*" Matt. 24: 29; Mark 13: 25. For the prophecy as to the shaking of the earth in divers places, see Mark 13: 7, 8. These signs are now given the world to indicate something of the last great shock of the earth, when its King and his host "shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." (1 Thess. 4: 16.) Paul says of that time: "We shall all be changed." 1 Cor. 15: 51, 52. I ask: Could these alarming and destructive events of 1893 have been more diversified than we find them, both in time and place, and are not the words of Jesus all being fulfilled! Let us all be prepared for what is yet to come!

LANDON WEST.

From Donnel's Creek, Ohio.

WE just closed an interesting series of meetings at our New Carlisle house. Bro. David Hoover, of Indiana, assisted us. He preached twenty-six sermons and we had one children's meeting, which was well attended and highly appreciated by the little ones. Our regular attendance was not so large as we would like to have seen it, there being sickness in several families, and some of our ministers away in other fields. Our elder, Henry Frantz, is quite sick with a cold and *La Grippe*. He felt a desire to make use of the grand privilege afforded us in Jas. 5: 14; hence he called for the elders and was anointed. His faith being very strong, he felt he would receive a blessing therefrom. We are rejoiced to see he is growing better. We think he will be able to labor in the vineyard of the Lord again, ere long. There were two baptized at the beginning of our meetings. One was a very sick brother. He was not able to go out; so a tank was prepared and he was baptized in the house. He seemed some better afterwards, but died the next day. What a pity that some will delay the one thing needful until so late an hour! Bro. Hoover gave us much good counsel, and also warned the sinner, yet few seemed to heed. His labors were much appreciated by those of our village and all who heard him. We hope the seed sown will soon yield a bountiful harvest.

MARY LEATHERMAN.

March 1.

Report of Ministerial Meeting Held in Cerro Gordo, Ill., Feb. 13 and 14

THE meeting opened with devotional exercises, after which Oniel Gibson was elected Moderator and Thomas Keiser, Writing Clerk. The rules governing the previous meetings being adopted, the following subjects were discussed:

1. "What is the Best Plan for Conducting Series of Meetings?" D. B. Gibson said that there should be thorough preparation on the part of the church. Preachers should emphasize that spiritual life is a present as well as a future pleasure. Preachers should not hesitate to tell of the world's tragedy,—the death of Christ. G. W. Cripe added, that the first need was a good minister, who was willing to make sacrifices and who did not point to himself, but to Christ.

2 "How to Enlist the Sympathies of the Young Members of the Church." John Barnhart suggested that the time had come when they must be interested. The church needed their service, should give them plenty to do and have them understand that the future of the church is with them. H. W. Strickler thought that the older members should set them a good example, and not rebuke them for slight mistakes. Riley Brubaker added that since the future of the church depended on the young, the old and young should associate more together. John McClure thought that young members should be governed in strict accordance with church rules. John Leer added that when discipline is necessary it should be administered in love.

3. "How to Improve Singing in the Congregation." A. J. Bowers claimed Bible authority for singing, and advocated song-service before the regular service. David Frantz believed in congregational singing. To his mind the Brethren had the best music of any church, proving that the Gospel plan was the best of all.

4 "What are the Qualifications Necessary to a Successful Evangelical Ministry?" A. J. Nickey considered a minister a servant of God and also of the people. As such he must know the Bible to be able to impart it to others. John Arnold thought that ministers should thoroughly believe what they preach and be sociable, but not given to levity.

5. "Sermons,—How to make them Impressive and Effectual" Menno Stauffer thought that much of the talk in the pulpit was not preaching. The truth should be told in a convincing manner, and the preacher should practice what he preaches. I. M. Gibson mentioned that the first thing needed was a sermon, then the minister should understand his subject; the needs of the congregation should be studied. The minister should be himself, and not ape some one else. M. J. McClure claimed that the preacher must first be impressed before he can impress others. He said he borrowed many good ideas from others, but that it was dangerous to use other men's words, as memory might fail. James Wirt said there must be co-operation with God. Elder Harshbarger, of Indiana, maintained that to be impressive and effectual, we must preach Christ and leave self out. L. T. Holsinger's idea was that the preacher must get full of his subject, and study well his exhortation and make it clinch every thought.

6 "How to Encourage the Introduction of Gospel Preaching in a new Territory." G. W. Cripe claimed that none would be saved without the Gospel. By statistics he showed how small a part of the world had the Gospel. He gave the Bible command to preach the Gospel to all the world, and that the church should be awakened on the subject. Missionary sermons should be preached at least once a year. L T. Holsinger advised to make what churches there are a success and then extend the work as fast as possible; also to give the preachers moral and material support. D. B. Gibson said, "If you can't go yourself, help some one else to go."

7. "The Advantages of Family Worship and the Best Way to Introduce it into every Family." John Arnold proposed to have family worship consist of songs, Bible reading and prayer. That would give thought for the day and security by night, and should be introduced by example. Sister Mary Gibson told how in their family they began the practice and would not let anything interfere, and how the memories of this would live in the children.

8. "Church Government,—How best Maintained?" M. J. McClure pointed out that the principles are laid down by God for church government, and rules were then made to support them. Love is the great principle around which all others revolve. Too many, while living up to rules themselves, are not careful to enforce them on others. Not enforcing a law leads to anarchy, by permitting little deviations. It opens the way for heresy. A. J. Nickey thought government to be necessary. To be harmonious, the system should be well understood. D. B. Gibson considered laws of no account unless enforced.

A vote of thanks was tendered the members and friends of Cerro Gordo and vicinity for the very hospitable manner in which the visitors were entertained.

This report was ordered by the meeting, and as clerk we wish to say that to be brief, we had to omit names and thoughts of many speakers on every subject. We are largely indebted to the *New Era* for our notes. THOS KEISER, Clerk.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

BEEGHLY—FOFT.—At the home of the bride's parents, near Pierson, Woodbury County, Iowa, by Eld. J. W. Trostle, Mr. Ezra J. Beeghly and Miss Ida J. Foft, both of Woodbury County, Iowa. J. E. ROLSTON.

BURGER—WAGNER.—At the residence of the bride's parents, Feb. 14, 1894, by the undersigned, Bro. Samuel M. Burger and sister Fannie A. Wagner, both of Jefferson County, Iowa. ABRAHAM WOLF.

BOYER—MOSER.—Near Broad Run, Md., at the residence of the bride's father, Bro. John Moser, Feb. 15, 1894, by the undersigned, Mr. Albert A. Boyer and sister Janetta Moser, both of near Broad Run, Frederick Co., Md. DAVID AUSHERMAN.

SMITH—BEACHLEY.—At the residence of Bro. John Moser, Feb. 15, 1894, by the undersigned, Bro. Charles C. Smith, of Burkittsville, Md., and sister Etta Olivia, daughter of Bro. Daniel Beachley, of Broad Run, Frederick Co, Md. DAVID AUSHERMAN.

MILLER—GLICK.—At the home of the bride's parents, Feb. 22, 1894, by Bro. S. N. McCann, Bro. John G. Miller and sister Sarah F. Glick, both of Augusta County, Va D. M. CLICK.

LINGENFELTER—MUSSELMAN.—By the undersigned at his residence, Feb. 18, 1894, William H. Lingenfelter and Susan Musselman, both of Greenfield township, Blair County, Pa. F. C DIVELY.

MARTINDALE—STUDEBAKER.—At the home of the bride's parents, in the Hickory Grove church, Ohio, Feb. 15, 1894, by Eld. Geo. L. Studebaker, Mr. John Edgar Martindale, of Ginghamsburg, Miami Co, Ohio, and Miss Gertrude V. Studebaker, of West Charleston, Miami Co., Ohio. MARY E. STUDEBAKER.

LEAHR—YONTZ.—By the undersigned at his residence, in the Canton church, Ohio, Nov. 14, 1893, Mr. Henry A. Leahr and Miss Jennie I. Yontz, both of Louisville, Ohio. JOHN F. KAHLER.

GARVER—LONGANECKER.—At the home of the bride's parents, Columbiana, Columbiana County, Ohio, Jan. 25, 1894, Mr. D. N. Garver, from Medina County, Ohio, and sister Martha E. Longanecker, of Columbiana County, Ohio. JOHN F. KAHLER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

BOSTON.—In the Hospital at Kansas City, Mo, Feb [...] 1894, from the effects of a surgical operation, Bro. Jo[...] Boston, aged about 23 years. He was visited a few day[s pre]vious to his death by brethren William Holsinger, of Ro[...] Kansas, and D. M. Mohler, of Warrensburgh, Mo. By his [re]quest he was anointed with oil in the name of the L[ord] according to James 5: 14. MARY MOHLER.

HECKMAN.—At Sidney, in the Spring Creek chu[rch] Kosciusko Co., Ind., sister Mary A. Heckman, aged 75 ye[ars] 7 months and 7 days. She united with the German Ba[ptist] Brethren church in 1860, and was the mother of thi[rteen] children,—four boys and nine girls. She was a widow [for] over twenty years. Bro. Samuel Heckman, her husb[and] died in 1873 Funeral services by Eld. J. S. Snell, from [...] 60: 20. DANIEL SNELL.

WITMORE.—In the Portage church, Wood Co[unty] Ohio, Feb. 12, 1894, Bro. Ira J. Witmore, aged 26 year[s ...] month and 21 days. Our dear young brother was a g[reat] sufferer for seven or eight years. His disease was unkno[wn.] He leaves father, mother, two sisters and one brother. T[he] funeral service was conducted by Bro. L. H. Dickey. MARY A. WITMORE.

HARTMAN.—In the Pleasant View congregation, Te[nn.] Feb. 13, 1894, sister Delilah Hartman, aged 78 years, [...] months and 17 days. She was the wife of Jessie Hartm[an] who preceded her to the spirit world about six years [ago.] She was a consistent member of the Brethren church for [up]wards of twenty years. PETER MILLER.

ORREN.—In the Pleasant View congregation, Washi[ng]ton County, Tenn., Feb. 2, 1894, John Orren, aged 84 ye[ars] 10 months and 28 days. He was a member of the Breth[ren] church for many years. PETER MILLER.

WHITAKER.—In the Cole Creek church, Nov. 26, 18[93] Guy, son of friend Dacon R., and sister Amanda C. Whitak[er] aged 7 months and 12 days. He had an abcess in the he[ad] which, when it bursted, went to the brain, causing death a[fter] an illness of nine days. He leaves a father, mother, se[ven] brothers and three sisters. EDWARD WHITAKER.

BRILHART.—In the Rockton church, Pa., Feb. 20, [...] sister Mary Brilhart, aged 70 years, [...] months and [...] days. [Fu]neral services from Ps. 23. J. H. BE[...]

HOFF.—Jan. 26, 1894, Eliza I. Hoff, aged 3 years, 2 mo[nths] and 17 days.

HOFF.—Jan. 3, 1894, Jacob A. Hoff, aged 5 years, [...] months and 2 days.

The above children were sons of Bro. Jacob and sister [...]linda Hoff. Both died of diphtheria. Funeral services by [...] J. H. Sellers. JOHN E. JOSEPH.

MILLER.—In the Elkhart church, Elkhart County, I[nd.] Feb. 15, 1894, sister Mary Miller, aged 61 years and 15 d[ays.] Sister Miller's maiden name was Riley. She leaves th[ree] children and a husband. She called for the elders, and [was] anointed. The last words were, "For I am now ready to [be] offered, and the time of my departure is at hand." This [text] was used at her funeral. Funeral services by the Brethren [of] the Goshen church. J. H. MILLER.

KELLER.—Feb. 16, 1894, Hazel A. Keller, daughter [of] sister Ellen Keller, aged 7 months and 19 days. Though [her] life was short, it budded on earth to bloom in heaven.

KELLER.—Feb. 17, 1894, sister Ellen Keller, wife of [...] Samuel Keller, aged 40 years, 9 months and 2 days. She [was] the last one of her brothers and sisters. Her mother [died] when Ellen was sixteen months old. She was united in [mar]riage to Bro. Samuel Keller. To this union were b[orn] twelve children, of whom six preceded her to the spirit w[orld] —one just a few hours before. She leaves a loving hus[band] and six children. Sister Keller and her babe were interr[ed in] one coffin. Oh! how sad, and yet how loving, to se[e a] Christian mother with her babe in her arms, go to [...] Jesus! Funeral by the Brethren from Rev. 14: 13. JOHN E. JOSEPH.

GILLAM.—In Fredricksburg township, Chickasaw Co[un]ty, Iowa, Feb. 18, 1894, of membranous croup, little H[...] only son of brother and sister Harvey Gillam, aged 5 ye[ars ...] months and 1 day. CORA M. SWANGER.

× MARTIN.—In the Back Creek church, Pa., Jan. 9, [...] sister Nancy Martin, aged 62 years, 11 months and 8 d[ays.] Deceased was a member of the church for over forty [...] years. For several years prior to her death she was a c[on]stant, yet patient sufferer from a cancer of the stomach. [For] over thirty-eight weeks she was confined to her bed. [...] 27, there was a lovefeast held for her at her home. She [en]joyed the services very much. She was the mother of [...] children. She selected her text, hymns, pall-bearers and [...] the brethren who should conduct the funeral services. T[ext] 2 Cor. 5: 1, 8. She was buried in the Old Welsh Run gr[ave]yard. Services by the writer. JOHN LEHNER.

× wife of Jacob Martin, grand Son of Nicholas & Susanna Gegd. Martin Vol. 2. page 42

terms to ministers ...

GRAHAM.—In the bounds of the Upper Deer Creek church, Ind., Jan. 28, 1894, of typhoid fever, Mary F., wife of Geo. M. Graham and daughter of Bro. Levi J, and sister Catharine Nehr, aged 26 years, 6 months and 25 days. She was born in Carroll County, July 3, 1867, and leaves a husband and three children. Funeral in the Lower Deer Creek meetinghouse by Bro. Abram Flora. Interment in the Musselman cemetery.
LYDIA C. NEHER.

EVANS.—At Libertyville, Iowa, Dec. 4, 1893, sister Phoebe Margaret Evans, aged 57 years, 2 months and 9 days. Her husband, Daniel Evans, died in Coos County, Oregon, in 1875. CATHARINE HUTTON.

OVERHOLSER.—In the Donnels Creek church, Clark County, Ohio, Feb. 12, 1894, Bro. George Oscar Overholser, aged 28 years, 8 months and 5 days. He was afflicted for many years. He took his bed about three weeks ago. The day before he died he called for the officials of the church that he might be received into the church, which was promptly attended to. He leaves a wife and two children. Funeral services by Eld. David Hoover. J. D. SANDY.

ULLRY.—In the Covington church, Miami County, Ohio, sister Julia A. Ullry, aged 78 years, 8 months and 26 days. She had been a devoted sister from early life, and in the disposition of her estate she did not forget the church in its Missionary and Tract Work, but remembered it as one of her greatest interests. Funeral services conducted by the Brethren from James 4: 14, "For what is your life?" A. S. ROSENBERGER.

STUVER.—In the Johnstown church, Cambria Co., Pa, Jan. 30, 1894, sister Mary Stuver, wife of Bro. William Stuver, aged 57 years, 2 months and 10 days. Funeral services by G. S. Rairigh and the writer.
DAVID HILDEBRAND.

GOOD.—In the same County, Feb. 5, 1894, Jennie Good, wife of W. H. Good, aged 34 years ... months.
DAVID HILDEBRAND.

HILDEBRAND.—In the same place, Feb 20, 1894, Samuel H. Hildebrand, aged 40 years, 4 months and 25 days.
DAVID HILDEBRAND.

BRENNEMAN.—In the Green Spring congregation, Seneca County, Ohio, Feb. 8, 1894, Bro. Jacob E. Brenneman, aged 67 years and 8 months. He was chosen to the office of deacon in 1859, in which office he served the church faithfully until death. Funeral services by Eld. Geo. E. Wise, of Olathe, Kans., from Psa. 90: 12.
J. W. MOORE.

ZUG.—At his home in Franklin Grove, Ill., Feb. 12, 1894, friend Israel Zug, aged 66 years, 2 months and 15 days. Funeral discourse was preached by Bro. Daniel Dierdorff. D. B. SENGER.

MILLER.—In the South Waterloo church, Waterloo, Iowa, Feb. 20, 1894, infant son of Bro. Simon and sister Lydia Miller, aged 10 months and 9 days. Funeral services conducted by Bro. L. R. Peifer, from John 14: 2.
J. H. FIKE.

LONG.—In the bounds of the Bear Creek church, infant son of Bro. Joseph Long, aged 9 months and 5 days. Funeral services by Bro. John Smith, and others, from Job 15 and 14, first part. LEVI A. HARRIS.

TEETER.—In the Woodbury church, Bedford County, Pa, Jan. 23, 1894, Harry H. Teeter, aged 6 years, 5 months and 23 days. Funeral services from 2 Kings 4: 26, by elders Wm. Ritchey and J. B. Miller.
J. C. STAYER.

BAUM.—In the Shannon church, Ill, Feb. 15, 1894, Frank A. Baum, aged 16 years, 1 month and 22 days. He passed away after a severe attack of pneumonia of but two weeks' duration. Funeral services by Eld. G. D. Zollers. D. ROWLAND.

MYER.—In the Danville church, Ohio, Feb. 22, 1894, sister Ella (Hunter) Myer, aged 32 years, 11 months and 19 days. She was married to Jackson Myer, Feb. 24, 1887, who is left with one child. She united with the Brethren June 15, 1893, and lived faithful until death. Funeral services by the writer, from Rev. 14: 13. C. J. WORKMAN.

WYMER.—Near Windahl schoolhouse, Poweshiek County, Iowa, Feb. 20, 1894, Vore Devene, little daughter of Mr. and Mrs. Wymer, aged 1 year, 6 months and 10 days. Funeral services by the writer.
S. P. MILLER.

GARBER.—In the Mountain Valley church, Greene County, Tenn, Feb. 15, 1894, Abram Garber, aged about 84 years. "Uncle Abram" as he was called, was present at the organization of this church. He was elected to the ministry in 1859, and always found at his place in the church. He was the last of a large family of brothers and sisters, being a brother to Eld. Samuel Garber, who was at one time arrested for preaching at Jonesboro, Tenn. He was a man of but few words, but a great reader, having read the Bible through perhaps oftener than anyone in the Brotherhood. P. M. CORRELL.

Programs.

Ministerial Meeting of Northwestern Kansas.

The District of Northwestern Kansas and Colorado will hold its annual Ministerial Meeting, on Thursday, April 12, 1894, in the St. Vrain churchhouse, at Hygiene, Colorado, four miles west of Longmont. The following subjects have been selected for discussion:

1. "Can Ministers Overcome Embarrassment. If so, how?"—John Hollinger, Joseph Bashor.

2. "What Relationship Should Elders, Ministers and Members hold toward Each Other?"—L. W. Fitzwater, G. W. Fessler.

3. "How can we Get our Members to more Generally Attend and take a Deeper Interest in our Council-meetings?"—J. S. Snowberger, D. M. Glick.

4. "As Annual Meeting has made it Obligatory upon Elders to see that one General Pastoral Visit be made, what is the Result to be Expected therefrom?"—S. L. Myers, B. B. Porter.

5. "How can we Get the Most Effectual Work from Young Members?"—Isaac Lerue, H. H. Winger.

Sermon in the evening on Church Government by B. B. Whitmer. District Meeting April 13 and 14. Communion services on the evening of the 14th. All are cordially invited.

By order of committee.
D. H. WEAVER, Sec.

ADVERTISEMENTS.

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We have published an Almanac prepared by Dr. P. D. Fahrney, which should be in every family. It sets forth the treatment of Consumption, Chronic Diarrhoea, the influence the liver has upon other organs, Hints in regard to the Care of the Sick and Sick Rooms, Rules for Bathers, Table of Wages by the week and day, Pounds to the Bushel, Poultry Raising, and much valuable reading, in connection with an old and experienced Astronomer setting forth a plain Calendar with all its Astronomical Signs, Eclipses, &c., for 1894 and instructions how to read and understand them. This being a valuable pamphlet of 32 pages, it will be sent on receipt of 3 cents in postage stamps, or 25 cents per dozen by mail.

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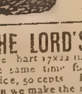

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Total	$5.25

On receipt of $3.75 I will send this quantity of medicine and the Bible.

I make this offer to induce you to try the medicine. After you learn its value you will keep it in your homes and dispense with the *doctor and his bills*. The retail price of the Bible is $3 50. I make no profit on this offer, but expect to have many future orders from you for medicine if you accept this inducement. ***If you hesitate to order not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc.*** It is no cheap book. Any persons not satisfied with their purchase can, on receipt of goods, return the Bible and medicine, except one bottle of "Discovery," which you can keep, and your money will be refunded. The following testimonials should convince you about the medicines and Bible. We could publish ***numbers*** of testimonials like the following if necessary, but space forbids.

Hudson, Ill., Jan. 15, 1894.
S. E. DUBBEL, *Dear Bro.*—The medicine and Bibles came to hand all right. I think the Bibles are magnificent. I am more than pleased with your liberality. Please accept my thanks for same.
ELD. THOS. D. LYON.

[P. S. Eld. Thos. D. Lyon is an old agent and his order for medicine amounted to $25.67. He was entitled to two Bibles as a premium. Think of it. New agents can get our Bible for a small order of $3 75.]

North English, Iowa, Feb. 2, 1894.
I am well pleased with the Bible that I received with the medicine. It is much better than I expected.
A. M. FLORY.

Mont Ida, Kans., Jan. 30, 1894.
I received the Bible and medicine, O. K. Am well pleased with the Bible and medicine. The Bible alone is worth the price I paid for the offer. All that have seen it think it is a fine book. THOS. HEST.

Medina, Mo., Jan. 27, 1894.
I received the Bible and it is as you represented it to be, also the medicine. WM. WHITESTINE.

Ligonier, Ind., Feb 8, 1894.
Dear Sir,—Find enclosed money order for $12.50, amount due you for medicine. I feel to thank you ever so many times for the Bible. It is so nice. It contains so many useful helps, both in the ministry and Sunday school work. I appreciate it very much.
ELD. JOSEPH WEAVER.

Holmesville, Nebr., Feb. 5, 1894.
The box of medicine and Bible received all right. Am very much pleased with the Bible. D. C. BASHOR.

Tatesville, Bedford Co., Pa., Dec. 16, 1893.
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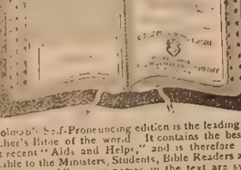

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Announcements

DISTRICT MEETINGS.

March 21, Southwestern Kansas and Southern Colorado, at Conway Springs, Sumner County, Kans. Ministerial Meeting the day before at the same place.

March 21, Southern District of Indiana, in the Middle Fork church, Clinton Co., Ind

April 4, Middle Indiana in the Manchester church, Wabash Co.

April 13 and 14, First District of Virginia, at Pleasant Valley church, Floyd County.

April 13 and 14, Northwestern Kansas and Colorado, Hygiene, Colo., 4 miles west of Longmont.

April 18 and 19, District of Eastern Pennsylvania, at the Petersburg meetinghouse, Lancaster Co., Pa.

May 2, Western District of Pennsylvania, in Mount Joy meetinghouse, Jacob's Creek congregation. Westmoreland County. Those coming on the B. & O. R. R., please come to Mt Pleasant.

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1780

PREMIUMS!

So far this season we have had no time to make up a premium list, but we hope to do so before many weeks.

If all the names were printed of those who accepted our premium offers last year, this whole page would not contain them.

If all the testimonials which we received within a year were published, it would more than fill every page of the MESSENGER.

At the low prices we are now quoting, LARGE orders for FAHRNEY'S CELEBRATED BLOOD CLEANSER OR PANACEA are not solicited. We prefer to scatter our medicine over the whole country in small quantities, in order to get our make of PANACEA more extensively introduced, well knowing that the subsequent orders will take care of themselves.

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Mount Morris, Illinois.

1894.

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Barnes' Notes.—On the New Testament, 11 vols. cloth, $16.50. Barnes' Notes on the Psalms, 3 vols. the set, $4.50. Barnes' Notes on Daniel, 1 vol. $1.50. Barnes' Notes on Isaiah, 2 vols. the set, $3.00. Barnes' Notes on Job, 2 vols. the set, $3.00.

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This hotel is centrally located, and the most respectable House of its class in the City. The charges are moderate, varying in price from 75 cents to $1.50 per day, per person. Thompson's Restaurant underneath. First-class passenger Elevator.

terms to ministers

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., MARCH 20, 1894. No. 12.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 58,
Huntingdon, Pa.

☞ As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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SINCE the close of our Bible Term our meetings have been continued, and from time to time there have been added to the church such as would be saved. On last Friday evening, after services, a very impressive baptismal scene was held under the clear canopy of heaven, as the stars twinkled and looked down. While all nature around was calm and silent, six souls entered into covenant relationship with Christ in holy baptism, rejoicing that they are now no more strangers and foreigners to the commonwealth of Israel, but fellow-citizens. On Saturday we again had baptism, this time two aged citizens whose course in life had well nigh run. And yet they were made to rejoice that the door of the vineyard was still open to them. And what was especially gratifying to the one was that his new birth occurred on the anniversary of his seventieth natural birthday. May the Lord be pleased to give him a number of anniversaries of this last and more glorious birthday! The other was an aged lady, in the seventy-second year of her life's pilgrimage and she, too, greatly rejoices that she can now walk in the better way the remainder of her life. Again, on last evening, after church, we had another baptism, making eighteen in all, that came out on the Lord's side during our late series of meetings.

OF late, a more than usual amount of thinking has been done by our readers and some suggestions have been made which we may give some consideration in the near future. We are glad to feel that our people are doing more solid thinking along the line of religious work. What we need is more solid thought and less duplicating the hard thinking of others. Christ is the great Fountain-head of all spiritual light and nourishment, and all that would have the pure, unadulterated truth must go there for it. That which passes through earthen vessels must needs be more or less contaminated. Drink deep from the pure fountain and ye shall live.

A LOOK AT SELF.

IT is wonderful how much we look outside of ourselves and study the things around us, and yet how little we look at ourselves where, after all, our greatest interests are. Did we ever set ourself aside, or right before us, and look at the real self as we look and study the lives of others and those around and about us? The greatest study in life is to know ourselves, and to do this we must turn our mind to self, the same as we look at, or study, the most difficult problems that meet us in life. Our own life, after all, is the greatest problem that can ever come to us for solution, and on the practical working out of it depends our life or death, what it shall be.

One evening, as David was sitting quiet and alone in his summer house, meditating, looking upward he saw the starry heavens spread out in their majestic glory. And after admiring their beauty and sublimity he thought of the greatness of the Creator of them As he did this, he took one look at himself, and what his thoughts were or how long he continued the look, we are not told. But the result of it we have in these words, "What is man, that thou art mindful of him? Or the son of man, that thou visitest him?" David had been looking and thinking, no doubt for some time, and the thought came to him, How was *I* made? He saw in himself something more than he saw in the horses that drew his chariots, or the cattle of the plains, as he saw them, while he was the shepherd boy, attending to his father's flocks. I was made greater than all these, and only a little lower than the angels. While I am a little lower than the heavenly inhabitants, I am greater than all earthly creations; all these things are put under my feet. These were some of David's thoughts, after looking at himself. And as he, in many respects, was a representative man, may we not take the same look and have the same happy results to follow? It will be noticed that he first looked upward, at the greatness of God, at the greatness of his creation and the happiness of those whose pleasure it was to serve him. Then he looked downward to that which was lower than himself,—the lower creation and the dominion that he had over them. And then he looked at himself.

In taking our self-look we often forget this and, instead of looking both ways we look only one way, and, as a result, our conclusions are unsatisfactory and wrong. We place ourselves either too high or too low.

Let us now take the look. What am I? Where do I stand? Where is my position in the order of creation and life? I am not an angel,—a spiritual being,—because I am of the earth and earthly. I am affected by the elements around me,—subject to disappointments in my will,—have sorrow, pain and death. I see all this plain enough, but as I look at the animals and creatures around me, I see that they do not do as I do,—they eat, drink and sleep, but they do not think and reason, and make provisions as I do,—therefore I am not an animal as they are. If not, what am I? For what do I live and have a being? If I am not an animal, should I live as they do, feed as they feed, and die as they do? Is this [illegible] stamped upon forever removable in all the [illegible] only a little lower than the angels or God, and have the possibilities of becoming as great, or even greater, than they, should I not live and strive to go higher up, and be what God intends and wills that I shall be?

In the morning, as I awake from slumber and sleep,—as the light hastens the darkness away and the bright rays of the sun greet me with his warming and inspiring power, what am I going to do? Will I, like the cattle, blink my eyes, follow my instinct, go forth to eat, drink and be subject to the passions within, only to live while the sun shines, and sleep when darkness comes, and to die in the end as the brute dieth? Is this all that life means to me?

It is now evening. The sun has run its course and the last lingering rays are tracing their courses in the sky as the stars peep out and wipe them away. It is night and the day is gone. What have I done? Let me have a look? In the morning I was awakened from my sleep,—I don't know how or by whom. I arise from my bed. I eat my morning meal. Nothing more? So did my horses, my cows, my dog,—nothing more. If not, we all start alike. In the strength of this meal or feed, I go to labor as the duty before me. So do the animals around me,—some go to one thing, some to another. At the noon hour I return to the house for another meal, the horse to the stall for another feed. In the evening, as the sun lowers behind the tree tops of the mountains, or the sods of the plains, I again return to my place of abode for another meal, and the cattle for another feed,—and then,—we all go to sleep together. The day is gone and what have I done,—what have we done, after taking a look within us?

(Concluded on page 181.)

ESSAYS

"Study to show thyself approved unto God: a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

"NOT AT HOME."

A LADY lounged in her rich boudoir,
A pattern of elegant grace;
Her robe had the rustle of costly *moire*
And splendid *point d'anglaise;*
And her hands like lily-buds folded were
In the creamiest tint of lace.

A "Sister of Charity" waiting stood
In the spacious hall below,
Her mission was noble, and holy, and good,—
God and the angels know;
And the face half hid 'neath the queer, white hood,
Was pure as the unsoiled snow.

The little boy who clung to her hand
Was an orphan seven years old—
One among millions in our land
Whose woes could scarcely be told—
One of the little ones of the land
Who know no pasture nor fold!

In a few sweet words the sister told
Her errand at the door;
She spoke of the winter so bitterly cold,
And the wretched, suffering poor.
'Tis sad, but the story is frequent and old—
We have heard it often before.

The servant waited with impudent stare
Till the gentle-woman had done;
But she blushed as her bold eye fell on the fair
White brow of the motherless one,
And uttered the lie she had been taught there,
"*My mistress is not at home!*"

The great tears filled the child's brown eyes
As they turned without a word,
And the heart of the sister grew heavy with sighs
For its burden of "hope deferred;"
And her prayer of patience cleft the skies
Though by no mortal heard.

Nervous [illegible] who hasely rolled
Against your soul that lie,
Will you dare to send an answer as bold
When the "Master" bye-and-bye
Shall ask you, "*How have you used the gold*
That was lent you from on high?"

Can you treat that messenger with disdain,
As you oft before have done?
Can you send *Him* forth in the cold March rain
With the orphan and homeless one?
Dare you take on your lips the falsehood *then*
And answer *Him* "*not at home?*"

—*Selected.*

"REJOICE IN THE LORD ALWAYS."

BY C. H. BALSBAUGH.

Beloved in Christ:—

1 COR. 10: 31 includes my pen. I am writing for God, and all questions of popularity and expediency are secondary. Christianity will become popular just as fast as self is slain. If I pen some things that seem to collide with accepted views, and possibly pain some readers, it is not done without long deliberation at the foot of the Cross. In that hallowed spot the mists of error dissolve.

In giving us His Greatest Gift, God has pledged Himself to all minor gifts. Rom. 8: 32. This time He has made use of you to answer Philpp. 4: 6, and follow verse 19. Some very well-meaning persons have only a sneer and a derisive laugh for the simplicity that asks God for stamps and envelopes, paper, pen, and ink, and other et cetera of literary service for Jesus. But they know not the Infinite Resources, and Wonderful Love, and the amazing eagerness of self-sacrifice of our Father in Heaven. If we have no motive nor pleasure in life but to live by and in and for the Glory of God, He will do wonders for us and in us and with us. We should be as limber to His use as our hands are to our will. Then will we walk in the Light as He is in the Light, and our life will be radiant with the Beauty of Holiness. 1 John 1: 7, and 2: 6, and 1 Peter 1: 15, 16. These characteristics constitute the Elect of God.

The life of faith is not only an imitation or reflection of God as revealed in Christ, but is the very life of God communicated by the Holy Ghost. "Because I live, ye shall live also," makes our life as really Divine as that of Christ. John 14: 19. We are slow to realize the startling and awful truth that "*our life is hid* WITH CHRIST IN GOD." Col. 3: 3.

That many of us utterly misapprehend this stupendous fact is painfully patent. The idea of imitation and external loyalty has in many minds gained such an ascendency, that the glorious fact of identity of being has been lost. And yet without this the most punctilious fidelity to external observances is worthless. "To me to *live* is CHRIST," is the whole of Christianity. "I live; yet not I, but CHRIST LIVETH IN ME: and the life which *I now live in the flesh* I live by the *faith* of the SON OF GOD." Gal. 2: 20. No wonder Paul writes so exultingly of "the *glorious liberty* of the children of God." Rom. 8: 21; Gal. 5: 1.

The freedom of faith is the freedom of God. Christ is the Truth, and the Truth makes free, even as Christ is free. "AS HE IS, so are *we* in *this* world." 1 John 4: 17. Not only are we to rejoice *in the Lord* always as an objective reason, but we are to *participate* in HIS *joy*. John 15: 11. The beatitude of eternal life is to be our constant inspiration and gladness.

I am a very busy man. Infinite fields of marvels to explore, and countless mysteries to confront. No time for idle speculations, or curious, impertinent puzzles. Possibly I may find time to prepare something on the subject of music, as you propose. Much has been written on this theme, but eternity itself will not exhaust its treasures of melody. All music belongs to God. The devil has no right to a single note. There is much sin committed with music as there is with everything else. The best things may be perverted to unholy uses. The preaching of the Gospel, the Divinest work of the Ages, has become an arena for the display of rhetoric and making money.

Prayer is the very essence of the Christian life, and yet how largely has it become a vanity and a mockery! Into what a revolting falsehood has the Model Prayer been turned. The very first word is a withering condemnation of all grudges and unkindly feeling. "*Our.*" We cannot utter this truthfully unless we include all whom God includes. The soul of man was made for music, and nature is packed with silent possibilities that wait to be evoked.

But the Holy Spirit must have control of the whole octave. The fuller we are of Jesus the more we want to give utterance to the music that is in us. Paul and Silas cannot keep quiet even in the inner dungeon with their feet fast in the stocks. Acts 16: 24, 25. It is a sight for the angels to wonder at, to see a soul in the midnight of sorrow running over with song. A weeping vocalist is one of the glorious prodigies of Grace. It is utterly beyond the comprehension of the natural man. When Christ approached Gethsemane and the Cross, He sung an hymn. Mark 14: 26. It takes the Cross to press the best music out of us.

To sing the pean of salvation in the fire of martyrdom is the most supernatural and yet the most natural testimony of faith. To believe in Christ is to render God and man a unit in life, righteousness, peace, and joy in the Holy Ghost. God in the flesh is a mighty fact, and no less real in the Christian than in Christ. Let mouth and heart, and hands and feet make music unto the Lord. Let us not be shy of new songs. God's musical scale has millions of combinations which neither man nor angel ever dreamt of. The most God-like writers repeatedly approach the upper choir with the rapturous injunction "Sing unto the Lord a *new* song." A holy life is a perpetual, ever-enlarging Psalm.

Union Deposit, Pa.

AN INDUCTIVE ARGUMENT ON THE NATURE OF THE JUDGMENT OF THE SOUL.

BY W. I. T. HOOVER.

"We spend our years as a tale that is told."—Ps. 90: 9.

BY some this Psalm is considered the most obsolete of all ancient Scripture. It is surely a wonderful picture of contrast between the human and divine; between man's littleness and God's greatness; between man's brevity and God's eternity.

But the quotation refers only to this life,—the time when an individual begins to be until he reaches that point which divides time from eternity, when the soul leaves the body and wings its flight to the judgment seat, to receive the sentence, to begin either to die a *living death*, or to live a *living life*. And so to fill out the picture, we give another quotation which refers to the existence of the soul after it reaches this dividing line,—Matt. 12: 36, 37, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

These are not the words of a man, they are not deduction or inference from what has been said; but are the pure, unadulterated words of Christ.

Now there are those who say that science and the Bible, and that philosophy and the Bible are in conflict and can not be harmonized. I have met those, who, if a Biblical quotation be given, to aid in any way a philosophical thought will laugh at you. But some of the noblest, purest, and sweetest men have been eminent in the domains of science and philosophy, and equally as firm in the faith of our Lord and Savior Jesus Christ.

We now approach a subject at which many laugh and sneer, but we hope to show from observation of common experience and facts of every-day occurrence how such a thing as giving an account of "every idle word" is not simply a matter of faith, but that it is a scientific and philosophical question as well.

As far as men have been able to go in their investigations, their conclusions warrant the assertion, that the *mind never ceases to think*. To say that one does not recollect of having thought while asleep, proves nothing; for walking and talking in one's sleep, and dreaming, are of frequent occurrence, and because one can not observe signs of consciousness in a sleeper, does not prove he is unconscious.

Nearly every one is familiar with instances of individuals who have done some remarkable things while asleep and knew absolutely nothing about it. Certainly this shows the mind must have been thinking in order to direct his actions. There are those also, who talk in their sleep, but do not remember of having done so, yet the mind must have thought shrewdly, and logically from the character of the answers given.

Again, we are all given to dreaming. Our dreams are of all degrees of vividness, from the most real of our mental experiences, fading off to that of the faintest recollection of having dreamed something. And so we conclude the mind never ceases thinking and the soul calling for truth.

Though not relevant to our subject, but by way of elucidation of a probable question in the minds

of some, we give the distinction between the *mind* and *soul*. It is the consensus of philosophic opinion that the mind is the same as the intellect, while the soul includes the entire spiritual man,—the intellect, sensibilities, and will.

Again, there are those who think that, when asleep the mind can do nothing of value. But such is not the case. Among the many every-day occurrences we give only two to prove our position. A lady was once competing for a prize to be given to the one writing the best essay. She could not determine upon her subject, and in her perplexity of mind she retired for the night. That night she dreamed she was writing her essay upon an entirely new subject. The next morning she remembered her dream and wrote it down, and by it won the coveted prize.

A clergyman once dreamed he was delivering a wonderful discourse, and the next Sunday he reproduced it with great effect.

Another important proposition: It is said that a thing once done or learned is never really forgotten, or erased from the mind. There is a great difference between memory and recollection. Simply because we can not recall at will a certain thing does not prove it is forgotten or erased from the mind; but, on the other hand, it is indelibly stamped on the soul.

There are many instances on record of individuals who have had remarkable memories and could recall any occurrence at any moment if desired. It is said Themistocles could call by name every one of the twenty thousand citizens of Athens. Pascal never forgot anything he had ever read or thought. Leibnitz and Euler could repeat the whole of the Aeneid,—a Latin poem of 9,896 lines. Ben Jonson, the dramatist, could repeat all he had ever written, and whole books he had read.

It is a very common occurrence to hear people say of old folks that they are childish. They seem not to remember what happened even yesterday, but can give the minutest details of little happenings when they were boys and girls. Things that had not occurred to their recollection for many years, now present themselves as vividly as when they took place, and so they live once again those joyous days.

In New York, an Italian took sick, and, at the beginning, spoke English, in the middle of his sickness French, and on the day of death only Italian,—long since apparently forgotten.

A clergyman in Philadelphia relates it as a frequent occurrence of the Germans and Swedes of his congregation that, when near death, they often speak and pray in their native language.

A most remarkable case of what might be called "double consciousness," was related by a man of whose truthfulness I have not the least doubt, and who knew the lady who had the peculiar experience. She was a very talented lady of eighteen years, and while riding horseback in company with some friends, her horse stumbled and threw her, striking her head against a post. She was supposed dead, but finally recovered consciousness. But the strangest thing was she did not remember a thing of her past life. She had to begin at the beginning to learn all over again. She began with the alphabet and soon learned to read, and made rapid progress. In two years she took a severe fever and sank into a stupor. When she awoke she began talking about that horse-back ride, beginning where she was hurt, and another strange thing is, she could not recollect a single thing of the past two years of her life. From that time on she would occasionally pass over into the other peculiar state, and could recall nothing of the past peculiar experience, but would begin where she had left off just before making the transition.

Another peculiar state of mind (I say *peculiar* because rare) this good old man related was that of Dr. Alexander Campbell, who always desired to visit the Holy Land, and read every available work on the subject. But, fortunately or unfortunately, he was never permitted to see the desired place. But when he was old, he used to gather about him the boys and girls, young men and maidens, and relate to them what he had visited and seen when he was in Palestine. The facts were, he had so completely studied the nature of the country that it appeared to him as real as though he had been there.

O, dear reader, what if we should study our Bibles as did Dr. Campbell those books on Palestine, don't you believe we would enjoy life more, and begin a heaven on earth? While, on the other hand, if we fill our minds with idle, silly, and vicious things the time will come when those experiences will present themselves before the mind in terrible reality!

One more illustration, perhaps the most remarkable of all, yet the most convincing of the truth of the Scripture quoted is that related by Dr. Adam Clarke, the commentator, of his own experience in his own autobiography. When but a boy he was once supposed to be drowned, having been in the water between ten or fifteen minutes. But he was rescued and finally resuscitated. He says that just as he was, as it were, dying,—passing out of life,—his entire past life, including every act performed and thought conceived, passed in swift, panoramic view before his mind, and he became terribly conscious of his past life.

Now, dear reader, from the nature of the facts presented,—that the mind never ceases to think; that it never really forgets anything, and that it tends to reproduce past experiences, is it not reasonable to conclude that the words of Christ are true when they tell us, "That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Greencastle, Ind.

MY OPINION AND YOURS,

OR

Extracts from the Writings of Dr. Watts on "Christian Candor and Religious Inquiry."

EDITED AND ADAPTED BY JAS. M. NEFF.

In Two Parts.—Part Two.

SUCH as know little of the disputes on religious questions, and have never ventured to read anything but the writers of their own side, generally imagine that all things in their own particular scheme are clear as the light; and they are too ready to impute all the doubts or difficulties that are raised on these subjects, to the want of a due regard to truth. They believe their own particular mode of explaining this or that article with as firm a faith, and make it as sacred and divine as the article itself; and they suppose that their whole scheme is supported by those Scriptures which are made use of by the champions of their theory, and that all opinions in the least different from their own are wholly without support. So unhappily has the Christian world been taught to mingle human schemes with divine truths.

And I can not but take notice here, if a man has never so sincere a design to vindicate the same doctrines which are professed and maintained by his brethren, yet if he happen to step aside from the common track of human phrases, and especially if he give an exposition of some important Scriptures, different from their sentiments, and the established interpretation, he runs the risk of having heresy cast on himself and his writings, even while he labors by reasoning and clear ideas to defend those very propositions which they themselves believe. What scheme of explication soever he follows, there are some hard names of modern or ancient error which lie ready to be discharged upon him. It is hardly possible that the nicest care should exempt a man from these inconveniences; but I hope none of these things shall ever discourage me from the sincere pursuit of truth, nor provoke me to lay aside the exercise of Christian candor and charity.

When I apply myself with diligence to make further inquiries into the great doctrines of the Gospel, I would never make my own former opinions the standard of truth, and the rule by which to determine my future judgment. My work is always to lay the Bible before me, to consult that sacred and infallible guide, and to square and adjust all my sentiments by that certain and unerring rule. It is to this supreme judge of controversies, that I pay an unreserved submission, and would derive all further light from this fountain. I thank God that I have learned to retract my former sentiments, and change them, when upon stricter research and review they appear less agreeable to the divine standard of faith.

Though a sentence or two from any man's former writings may be cited, perhaps, to confront his later thoughts, yet that is not sufficient to refute them. All that it will prove is this, that that man keeps his mind ever open to conviction, and that he is willing and desirous to change a darker for a clearer idea. It will only declare to the world that he can part with a mistake for the hope of truth, that he dares confess himself a fallible creature, and that his knowledge is capable of improvement. It becomes the Allwise God, and not mortal man, to be unchangeable. It doth not belong to such poor, imperfect beings as we are, to remain forever unmovable in all the same opinions that we have once indulged, nor to stamp every sentiment with immortality. For a man to be obstinately tenacious of an old mistake, and incorrigibly fond of any obscure phrase or conception, because he has once admitted it, is the shame, and not the glory, of human nature.

Later days, and the mature age of the world, have given light to many passages of the Bible, which were not well understood in the days of the fathers; and though I read their writings with sincere reverence, yet not with an absolute submission to their dictates. We ought to make use of all the advantages of increasing light, nor continue in a wrong application of Scriptures to support any point of our faith, in opposition to their most open and evident meaning.

Happy are the souls above, who see God face to face, who behold the sacred Three in that divine light where objections and darkness are banished forever, and the shadows are fled away! The noise of controversy and wrangling is never heard in those regions; but if it were possible for the happy inhabitants to differ in sentiment, and controversy could ascend thither, I am persuaded that it would be managed without wrangling or noise. The gentleness and benevolence, the sweet serenity and candor, that adorn every spirit there, would reign through all their sacred reasonings, and wheresoever a mistake was found and rectified among those holy disputants, the voice of joy and triumph would be heard on all sides at the bright and lovely appearance of truth. O that the disputes of Christians on earth might be carried on with the same heavenly candor, and might end in the same harmony and joy!

IN some parts of Africa women and girls are hitched to the plow like oxen, and driven with cruel blows. O, is this not terrible?

WHAT RELATION DOES THE CHRISTIAN SUSTAIN TO CIVIL GOVERNMENT?

BY D. E. PRICE.

In Three Parts.—Part Two.

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—John 18: 36.

In Part One we presented arguments from the relation that sojourners and pilgrims, etc., sustain to civil government, and also the sayings of Jesus. We now refer to the witness of the apostles on the subject, Rom. 12: 17 to 21 inclusive. "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds: Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 4, 5.

Paul first tells us that the weapons of our *Christian warfare* are not carnal, which plainly shows that we are not fighting carnal, or natural, enemies. He then tells us, that they are *mighty* through God to the pulling down of the strongholds of Satan, and everything that exalteth itself against the knowledge of God, and bringeth into captivity every evil fashion, lust, and desire, in obedience to Christ. This is the Christian's warfare,—to battle with sin and iniquity within and without, against himself, the world, and the great enemy of souls, the *devil*. Hence, Paul says again in Eph 6: 10, 11, 12, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

In the other passage to the Corinthians he says, "The weapons of our warfare are not carnal." Here he says we wrestle not against flesh and blood. He then tells us what we are fighting against, *principalities, powers*, the rulers of the darkness of this world, and *spiritual wickedness* in *high* places. He then repeats the language to make it more emphatic. "Wherefore take unto you the *whole armour* of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6: 13-17.

Paul, after telling us that the weapons of our Christian warfare are not carnal, and that we contend not against flesh and blood, or natural enemies, very beautifully introduces our *spiritual* armor in contrast to that which is natural, by the language above quoted.

A few years ago the subject for the Sunday school lesson was the Christian warfare; and a certain writer for the *Sunday School Times*, in quoting from the above passage of Scripture, said, "For we wrestle not *merely* against flesh and blood," which shows the fruits of *spiritual wickedness* in *high* places, which the true Christian must contend against, adding the word *merely* to throw out the impression that Christians may also engage in *carnal* warfare.

Upon a certain occasion when Jesus was passing through Samaria, from Galilee to Jerusalem, some of the Samaritans did not receive him. "And when the disciples saw it, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, "Ye know not what spirit ye are of." By this he showed plainly that the spirit of Christ will not induce us to call God's wrath upon our enemies. We read "If any man have not the Spirit of Christ he is none of his." Rom. 8: 9. The principles of *love* and *peace* are the only means by which enemies can be conquered. They may be overpowered and brought under subjection by the stronger power, but they are enemies still. But if we conquer them by love,—return good for evil, pray for them, they may no longer remain our enemies, but, because of our kindness to them, they will become our friends, and thus are completely *conquered*.

In the late rebellion, those who opposed the general Government were not *conquered;* they were overpowered because they were the weaker party. The same rebellious feeling still existed with many of them, as it did before the war.

We said in our introduction, that the relation of Christians to the civil government, as decided and advised by our Annual Meetings, harmonized with the teachings of the Holy Scriptures. Hence we will give a few quotations from the Minutes of Annual Meeting, "Classified Minutes," page 278, 1785, Art. 1. The decision is quite lengthy, consequently we will only quote the last clause, "But that the higher powers bear the sword of justice, punishing the evil and protecting the good, in this we acknowledge them from the heart as the ministers of God. But the sword belongeth to the kingdom of the world, and Christ says to his disciples: 'I have chosen you from the world.' Thus we understand the beloved Peter, that we are to submit ourselves in all things that are not contrary to the will or command of God and no further."

1790, Art. 2, page 280, "At a large and numerous meeting of the Brethren on the Schuylkill, at the place of Bro. John Bach, May 22, 1790, the following was unanimously concluded by the Brethren, viz: We wish and desire that the dear brother, V. P., would desist from his strange notion, because he has renounced with us before God, angels, and men, everything which is contrary to wholesome doctrine, and we believe and profess that Christ has prohibited to his followers the swearing of oaths, and partaking in war. Hence we must hold fast to his truth and word, and withdraw ourselves from every such brother who will justify swearing of oaths and warfare. It is *impossible* for us to break the bread of Communion with such a brother, even if he would allege that the powers that be, require us to do so. For our rulers could not do it, if they would, because we must obey God more than men. But now thanks be to God we have such a government as will not require of us such as is contrary to the dictates of our consciences. But if there should be some one among us that had such a conscience, that he could fight and swear an oath, such a one would not be of us."

1855, Art. 4, page 281, "Has a brother a right to defend himself with a deadly weapon at the appearance of being in danger? Considered he has not, inasmuch as the Savior says to Peter: 'Put up thy sword into his place; for all they that take the sword, shall perish with the sword.' Matt. 26: 52"

1865, Art. 15, page 282, "Can a brother be held as a member of the church who will, when put into the army, take up arms, and aim to shed the blood of his fellow-man? *Ans*—He cannot."

We have given two minutes about the time of of the Revolutionary War, and two just before and during the late war; showing how the Brethren church stood on the question in times of danger, when it tried men's souls to stand up for the principles of the Gospel.

Mt. Morris, Ill.

RELIGION AND HIGHER EDUCATION.

BY S. Z SHARP.

A GOOD education is a blessing like fire, water, electricity and similar agencies, when kept under proper control. We need fire to warm our bodies and prepare our food, but we confine it in stoves and control it. Some of us remember the terrible calamity it produced in the city of Chicago, a number of years ago, when it got out of human control, and destroyed human lives and millions of property.

Water we must have to sustain life, but what a calamity it produced when it burst its confines and swept away the city of Johnstown!

Electricity is also a good servant, but a dangerous master.

Higher education, like all these agencies, is of the greatest advantage to man when kept under proper control, and in legitimate channels. It is indispensable at this age of the world to a successful propagation of the religion of Christ in "all the world," but when unrestrained by the sanctifying influence of the Word and Spirit of God, it may prove a curse instead of a blessing. A clear illustration of this statement is given by the recent disgraceful riots and murder by the students in one of our large universities.

Cornell University, at Ithaca, N. Y., is under the control of the State and not under one of the religious denominations. Its location is charming, its buildings magnificent, its vast library, extensive museums, and all of its equipments are of the very best. Its range of culture, in everything except religion, is very extensive. It is noted for its facilities for the study of science, mechanic arts and agriculture, as well as for languages. It has an endowment of more than four million dollars, and an estimated income of more than two hundred and fifty thousand dollars annually. One thing it lacks, and that which is worth more than all its munificent endowment,—namely, the spirit of Christ among its students. The fault is not chargeable to the faculty, but to the fact that it is a State institution, and not under the auspices of a religious body.

For years reports have been published in the daily journals of the disgraceful conduct among the students of this institution. Hazing of the most barbarous kind has been practiced, which has several times resulted in death. The Associated Press tells us that on Feb. 20, another death resulted from the annual class riot. "For a week previous the under class men had been at sword's points, numerous hazings had occurred, and more than once had the class spirit outreached its proper bounds. On one occasion a Sophomore, who was attacked by a crowd of freshmen, drew a revolver and snapped away at the trigger, but found his weapon empty."

On the evening of the above-named date, the freshmen decided to have a supper in a large hall. The Sophomores obtained access to an adjoining room, and generated deadly gas, which they conveyed into this hall by means of pipes. The re-

sult was death to the colored cook, and many students had to be carried out in an unconscious state.

Not all State Universities and Normal Schools are as bad as this, but this will show the difference between an institution of learning where the religion of Christ may be barred out and a college where the Spirit of Christ unites all the students into fraternal union of love and good will, and where the Bible is made the chief text book and Bible normals and revival meetings are kept up, and where the doctrines of the church are expounded by our ablest ministers, and many brought into the fold of Christ that could scarcely be reached in any other way.

No one who is familiar with the influences exerted in schools controlled by the State and those controlled by the church, can fail to see the alarming difference, and we are made to wonder why some of our brethren will send their sons and daughters to state schools for the purpose of saving a few dollars, yet, when that son or daughter becomes sick, will spare no money to secure the best medical treatment. Brethren, is the body worth so much more than the soul, or are there not enough schools, under the control of the church, suitably located, where all our sons and daughters may receive a good Christian education, and be free from the baneful influences which can not be kept out of State schools?

Many sons and daughters of our brethren will have an education. They can not be prevented from obtaining it, but parents may decide where that education shall be obtained and what kind it shall be.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

CHURCH GOVERNMENT.

BY DANIEL VANIMAN.

In Three Parts.—Part One.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."—Matt. 18: 15.

By the word "church" is here meant the entire body of properly-baptized believers in Jesus Christ, who are governed by his Gospel, including Christ himself, who is the head of the church. Col. 1: 18. This body is called, in the Scriptures, the "church of the Living God," "The pillar and ground of the truth," "The body of Christ," "The kingdom of heaven," etc.

GOVERNMENT.

By the word government, as applied in this chapter, is meant the exercise of lawful authority to direct, restrain and harmonize the actions of those who belong to and are a part of said body.

NATURE OF CHURCH GOVERNMENT.

The church having emanated from God, both its origin and nature are divine. Only those who have become partakers of his divine nature and dwell in God, and God in them, are properly qualified to direct, restrain and harmonize the actions of the children of God.

LOVE THE GOVERNING POWER.

Love is the strongest governing power known to man. The power to direct, restrain and harmonize the actions of the members of the church is that of love and kindness always,—that of cruelty and harshness, never. Jesus Christ was sent by the Father to direct, restrain and so harmonize the actions of his followers, that the greatest possible liberty to do right might be secured to men, women and children, and the greatest possible harmony, usefulness and happiness be secured for all. At the age of about thirty years he came before the world as a teacher sent from God. Having laid his plans, he proceeded to establish his church by directing, restraining and harmonizing the actions of those he gathered around him. As this army of followers increased it became necessary to have officers to assist in controlling this new and wonderful army. He therefore "gave some apostles, some prophets, some evangelists and some pastors and teachers," for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. 14: 11-12. All of them should receive the same word, be governed by the same spirit and walk by the same rule.

ALL VOLUNTEERS.

In this army all are volunteers. They have all come under the power of this government by their own choice for the purpose of receiving and imparting such help as is needed by all. Having with all their hearts accepted Christ as their ideal of true greatness, and having chosen to be controlled wholly by him, they have, by his directions, all been baptized into the one body, and thus have all become members one of another, and are related to each other the same as members of the natural body are related to each other and to the body. If, in the natural body, a member becomes injured, even though it be but a small member,—only a finger,—the other members apply remedies to restore it, if possible, and not until all hope of restoring it is lost, will they consent to have it severed from the body.

The same principles of care for the members of the body of Christ are clearly taught in the text: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." You are under obligations to him. He is a member of your body and hence the strong command, "Go." It will not do for you to excuse yourself, on the ground that it will do no good, nor upon any other ground. God's command is "Go." It is imperative and must be obeyed. "Tell him his fault between thee and him alone," is just as imperative as the command, "Go." The effort must be made, and in the way directed. If that fails, the direction, to take one or two with thee, stands as strong as the former, and if he can not yet be gained, "tell it to the church," must as certainly be done as the preceding, in order that the power of the church may be brought to bear upon him. Should that also fail, nothing more remains for him than to let him be unto thee as a heathen man and a publican. The following language of Paul, Gal. 6: 1, also teaches the same principle. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Thus we see that the nature of church government is such that all are to help and receive help whenever necessary.

DIFFERENCE BETWEEN INDIVIDUAL TRESPASS AND GROSS CRIMES.

In civil government, when one individual trespasses upon the rights of another, the one thus damaged may proceed against the trespasser in court, but when anyone becomes an offender against the government, a government officer is sent after him, and to his government he must answer for his conduct. Similar distinctions are made in church government. The course described in the text must be taken in all cases of trespass of one individual against another, but in cases of gross crimes, such as drunkenness, fornication, etc., which are not against any one individual more than another, but bring disgrace and damage to the church, the deacons are sent to call such offenders before the church for trial, upon the principle, taught in 1 Tim. 5: 20, "Him that sinneth, rebuke before all that others may also fear."

PROTECTION OF THE BODY AGAINST EVIL DOERS.

This principle is more fully illustrated by again referring to the natural body. When a member of the natural body becomes so affected that it can not be restored, but will soon poison and damage the whole body, if allowed to remain, the surgeon's knife and saw must sometimes be used in order that the body may be spared.

This principle is also clearly taught in the following Scriptures: "Therefore put away from among yourselves that wicked person," 1 Cor. 5: 13; "With such an one no not to eat," 1 Cor. 5: 11; "Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly and not after the traditions which ye received of us" 2 Thess. 3: 6. While Christ, the head of the church, was personally with his disciples, he himself personally directed, restrained and harmonized their actions. Refusal to submit to his will was to lose all part with him. When Peter said, "Thou shalt never wash my feet," the Master answered, "If I wash thee not, thou hast no part with me.

When Peter undertook to rebuke him, he said, "Get thee behind me, Satan. Thou savorest not the things that be of God, but of men." Mark 8: 33. He needed a little directing. When a strife arose among the disciples about who should be the greatest, Christ, by using a little child, so tenderly harmonized their actions that all were benefited. Before he ascended to heaven, "he gave to his servants and to every man his work." Mark 13: 37. Now the church must still carry on the work according to the directions of her Living Head, as recorded in the Gospel.

McPherson, Kans.

A LOOK AT SELF.

(Concluded from First Page.)

As we take the look, do we see a picture like this?

If so, are we only a *little* lower than the angels? Can it be said, "We are crowned with glory and honor," and that all sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fish of the sea, have all been put beneath our feet and that we have dominion over them? Or have we turned ourselves out to grass, to feed with them, and be like them? As we take this look, will we not ask ourself: For what am I living? Why do I sleep, eat, drink and labor? Is it only that I may live and enjoy from day to day, and then lie down and die? If so, we fail to see ourselves as God would have us see, and know as God would have us know,—that we are higher than the animal creation, and only a little lower than the angels *now*, and that we have the possibilities of becoming greater than they—when we shall see him as he is, and know as we are known. As we look at ourselves, let us determine that we will be what the Lord desires we shall be,—a power in the world for good, doing good to make others good, and in this way make ourselves good.

Truly we are born to have dominion and glory, and by living up to our possibilities, we may have enjoyment of the highest order in this life, and a fixed hope for the life to come. Live so that wherever our life work falls, it may be a blessing, and as a sunshine that grows brighter and brighter unto the perfect day.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VAHMAN, Foreman, McPherson, Kans.
D. L. MILLER, Treasurer, Mt. Morris, Ill.
GALEN B. ROYER, Secretary, Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

AN African mother, whose heart was cruel and who did not know of the true God, made four hundred cuts on her baby with a sharp stone.

BISHOP TAYLOR is a remarkable figure in the missionary field. Though seventy-two years of age, he is still vigorous and hearty. He has been in this country for some time, but now returns to Africa to continue his work.

THE American Baptist Home Mission Society has not reported a debt for seven years, but this year it has already been compelled to borrow $100,000, and will probably report a debt of $120,000 at the close of the ecclesiastical year in April.

MR. FLINDERS PETRIE finds undoubted evidence from the excavations in Egypt, that the stone-cutters of four thousand years ago used both solid and tubular drills, circular as well as straight saws, and other tools which we have considered as solely of modern manufacture. Drills, exactly similar to those used at the present time, were set with jewels, and even lathe tools had cutting edges.

IN a recent sermon, Dr. Dixon said he knew a man who had a weather vane made for use on one of his buildings, in which were wrought the words, "God is love." Some one said to him, "You have placed an immutable truth on a very changeful thing." "Well, sir," replied the man, "I want you to understand that that means God is love whichever way the wind blows!" Truly, there is a whole sermon in this.

MISS TUCKER, a famous author and missionary, died a short time ago at the advanced age of seventy-two. Her life was as happy as it was useful. She was a hard worker and student from girlhood to old age. At the age of fifty-four she went to India at her own expense, and settled in one of the cities, where she remained till her death, working among the natives. Her influence among them was very great, and especially among the women and boys. She did a work in that far-away country, that will not soon be forgotten. Her life was a busy one. She is said to have written no less than 150 volumes, but they were usually in the form of stories. It is the busy life that is the happy and useful life.

A LITTLE TALK WITH JESUS.

BY PAULINE JOHNSON.

A LITTLE talk with Jesus,
How it smooths the rugged road,
How it seems to help me onward,
When I faint beneath my load;
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There is nought can yield me comfort,
Like a little talk with him.

The way seems long and weary,
To yonder far off clime,
But a little talk with Jesus
Doth while away the time;
The more I come to know him
And his grace explore,
It sets me ever longing
To know him more and more.

I cannot live without him,
Nor would I if I could;
He is my daily portion
My medicine and food;
He is altogether lovely,
None can with him compare,
Chiefest among ten thousand
And fairest of the fair.

I often feel impatient
And mourn his long delay,
For I never can be happy
While he remains away;
But we shall not long be parted,
I know he'll quickly come,
And we shall dwell together
In that happy, happy home.

So I'll wait a little longer,
Till his appointed time,
And along the upward pathway
My pilgrim feet shall climb;
There, in my Father's dwelling,
Where many mansions be,
I shall sweetly talk with Jesus,
And he will talk with me.

THE LATEST ERROR OF THE ADVENTISTS.

BY CHRISTIAN HOPE.

The Seventh Day Adventists Volunteer to Advance the Roman Catholic Interest

RECENTLY a tract, published by the Seventh Day Adventists was handed to me. It purports to be a reprint of Rome's claim against Protestants, and their stand on the Bible alone, condemning them for Sunday worship as being an institution solely by the Catholic church.

The falsehood in the claim of both the above parties is,—they keep from their readers the fact that Sunday worship was established at an early date,—long before the Roman church departed from the Truth, and long before they had any Pope. Now the Roman church, with much boldness, lays claim to the once universal name for all true followers of Christ, in order to blind the nations. Through the blood of martyrs and their noble names, she claims that their practice of worshiping on the first day of the week was instituted by her, and by her alone. The Adventists, on the other hand, red-hot in their sectarian zeal, through their printing presses, use part of the "*tenth*" their membership pay in, to help Rome along,—the very power they purport to oppose and destroy. They are spreading Rome's lie all over the world, as far as they can, not seeing their own folly. What will Protestant sectarianism not do?

Our members can not be posted too well on the difference between *the old Covenant* (the Ten Commandments), Deut. 4: 13; 5: 22; 2 Cor. 3: 7, 11; Heb. 8: 8, 13, and *the new Covenant* (Jesus Christ), Isaiah 42: 6 to 49: 8, by which we are bound. Rome became the seat of a harlot church, according to the prophecy of Paul, by adding the Ten Commandments to the Gospel of Christ. How true his declaration: "*She shall be called an adulteress*," Rom. 7: 4, and how true that her members from the Pope to the poor lazzaroni are in darkness.

The law worketh (1) *wrath*, Rom. 4: 15; (2) *sets sin in motion*, Rom. 6: 5; (3) *retains knowledge of sin*, once blotted out by the blood of Christ, Rom. 6: 7; Acts 13: 38, 39, and so hinders faith, hope and love to develop in man; (4) it brings forth in them *all manner of concupiscence*, Rom. 7, 8, *causes sin to revive* and spiritual death results, Rom. 7: 9; (5) sin through the channel of the law *deceives and slays*, Rom. 7: 11.

Who can read those references carefully and study the history of the present Roman Catholic system, and not see that she is a helpless doomed harlot, for whom an already-kindled fire and torment is prepared? Rev. 17: 16 to 18: 6, 7.

How did the once living Bride of Christ become such? How did the once glorious church of Rome become such a degraded, fearful scourge to all nations? ANSWER.—She ceased to be dead to the law. Rom. 7: 4. She did like those spoken of in Gal. 3: 3, 10, and, like the Seventh Day Adventists, she claimed: "*The New Testament alone does not furnish sufficient instructions upon every moral duty.*" (Seventh Day Adventist Tract, "Two Laws," page 90.) Helpless, engulfed by Satan's schemes, she has become a degraded outcast.

Brethren beloved, let us take care and not add to the Gospel of Christ nor subtract from it, lest we, too, shall be partakers of her deeds and be smitten with her plagues! Rev. 18: 4.

Herington, Kans.

FOR WHAT ARE WE LIVING?

BY A. HUTCHISON.

I SUPPOSE this question might be answered differently, by different persons, and each one answer correctly, because the objects in life are different, but whatever our choice of a pursuit in life may be, none of us can afford to make that line of business the prime object of our life in this world.

I am glad to know, that man is not compelled to follow an occupation, in order to secure the necessaries of life, which will cut off from him the privilege of seeking and finding a home in heaven. Our first and greatest object in this life is to secure the life to come.

In speaking of the things which are necessary in this life, the Savior says, "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6: 32, 33.

Now we must not think (as some have claimed), that the Scripture contradicts itself, because these earthly blessings do not come to us without an effort on our part. The Lord does not promise that, but has plainly shown us that these are to be held as second, in point of importance, for he says, "Seek ye first the kingdom of God." Then the second seeking is for these temporal blessings.

In seeking the earthly gifts we must not lose sight of the first and prime object of life. We have the case clearly brought out in the following words: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. This gives us a clear idea as to how we are to use ourselves in the pursuits which we may choose to follow, while here,—that we are to use these lines of business, and the blessings which may come to us through them, so that all shall contribute to the glory of God. When thus used, it may be truthfully said of us that we use the world as not abusing it.

We all know that we cannot secure to ourselves even the necessaries of this life without the Lord. Jesus says, "Without me ye can do nothing." Then, since we are wholly dependent upon him, it is easy to see why the prime object of our life should be to "honor him with all our substance." Prov. 3: 9. The blessings with which we are favored while here, are the result of the blessings which are sent to us from heaven. We have it clearly stated in Acts 14: 17, "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

The prophet also tells us how these temporal gifts come to us. He says, "The rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth; and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater." Isa. 55: 10.

It seems, however, that some, who claim to be the friends of Jesus, would like to have all these good gifts bestowed upon them bountifully, so that they can have their store-houses and barns well filled, in order that they can eat and drink (but not to the glory of God), and have a general good time,—just as if the object of this life, was to amass wealth for their own glory, and the enjoyment of their children, while here. But look here, my brother or sister, when you are done with these earthly gifts, would you not like to have Jesus divide his inheritance with you, and your children? If you fail to divide with him now, how can you expect him to divide with you over there? Think on these things. For what am I living?

WHAT ONE MAN DID IN THE SOUTH.

In a recent issue, the *Christian Herald* tells what one man did in the South, and there are yet hundreds of openings for work just as important for those who are willing to sacrifice, and labor understandingly. The *Herald* says:

"There is probably no class of people in the United States who enjoy fewer of the advantages of civilization than the poor mountain whites and "Crackers" of some of our Southern States. Philanthropic effort and Gospel crusade alike seem to have overlooked them, and while the energies of Christian churches and other organizations are striving for the evangelization of almost every other section of the country, this particular class has been greatly neglected.

"Some years ago, Louis Reinhardt, a pioneer settler in the mountains of Georgia, resolved to attempt the education of his own family. He saw other little ones growing up to manhood and womanhood in ignorance. He began to teach a few young people in a little two-room school, and soon other families living on the mountains, hearing of his experiment, begged the privilege of sending their children to be taught. At first there were only seven scholars; but in an amazingly short time, the experiment begun by Reinhardt, attained such proportions that the large number of pupils could no longer be taught by a single teacher unaided, so the best available help was secured. The little school has since then branched out to the dimensions of a great institution, and now three hundred students are under the educational care of a regular faculty, whose members initiate them into the mysteries of moral and mental science, English Literature, Latin and Greek, book-keeping, art, physical culture, and all the departments to be found in an ordinary collegiate institution.

"Naturally, the experiment and its success have aroused the interest and attention of the entire State, and many of the leading men and women of Georgia have given it their warmest commendation and support. The Georgia Legislature has chartered the school to do regular collegiate work, and it now gives every promise of becoming a great educational and Christianizing influence. Mr. Reinhardt's daughter recently deeded to the college some valuable grounds, and plans have been made for the erection of new buildings. An effort is also being made to raise a fund which will enable the institution still further to extend its operations. It is, at the present time, the only college in eleven Counties. The ladies of the State have responded to the appeal for aid, and Governor Northen, who is warmly interested in the work, has given it his strongest commendation, as an agency that promises well for the future of that part of the South.

"Besides the educational aspect of the work, the Reinhardt College is exercising a marked religious influence upon a very large section of country, which has hitherto enjoyed very few religious privileges. Many of its students are studying for the ministry and hope some time in the near future to devote themselves to the spread of the Gospel of Jesus Christ throughout their native State. The 'Crackers' of Georgia are people who have been known in the past as exceedingly illiterate and unspiritual, and any work that will bring them within the scope of religious teaching deserves to be commended and sustained. Any of our readers who may feel an interest in this particular work, can address Prof. C. E. Pattillo, President, Walesca, Ga.

"To show how very necessary such a work as this is in Georgia, it may be explained that of 604,971 children of six years and upward, in the State, 114,577 cannot read or write, and 19,701 have never been to school. There are thousands of adults and many more thousands of children, who are as ignorant of the Gospel as of books, and the influence of moral and intellectual training on the rising generation is one whose value cannot be estimated."

"SUNSHINE."

BY SALLIE MYERS.

I was deeply impressed, on reading the article, written by Bro. H. N. Slingluff, entitled, "Sunshine," in No. 5. How evident it is, that it requires cheerful, earnest, untiring effort, not only on the part of the ministers and officers, but also of the laity, both brethren and sisters, to make the church attractive! It should be a home of sunshine and love, so that our children, and others, will feel its pleasant influence, and thus be inclined to cast their lot, and work with us. It is much better to win souls to Christ and the church by a presentation of the beauty of a Christian life, than for them to come through fear of torment.

When we are made to rejoice in seeing lambs coming into the fold, how careful we should be to encourage them by manifesting love and affection for them!

A congregation, in order to shed forth warmth and sunshine, should furnish work for its members, both young and old, in the way of Sunday-schools, prayer meetings, Bible classes, etc, all of which are means of grace to help the humble follower of Jesus to overcome the evil, and cleave to the good. Especially should the young have all the help that can be afforded by the older members, by showing their appreciation of any labor or effort that may be put forth by the younger, thus stimulating to a more active, earnest, Christian life. If we see errors in them, we should not chide in an unkind, fault-finding manner, but entreat and admonish in love. The Gospel requires much self-denial, which other churches claim is unnecessary, and when our young members are treated with coldness and indifference, it may tempt them to seek homes in other and more lenient churches.

Yale, Iowa.

DID YOU CALL UPON ME?

A young man in company with several other gentlemen called upon a young lady. Her father was also present to assist in entertaining the guests. He did not share his daughter's scruples against the use of spirituous drinks, for he had wine to offer. This was poured out and would have been drunk, but the young lady asked, "Did you call upon me or upon papa?"

Gallantry, if nothing else, compelled them to answer, "We called on you."

"Then you will please not drink wine. I have lemonade for my visitors."

The father urged the guests to drink and they were undecided. The young lady then added, "Remember, if you call on me, then you drink lemonade; but if upon papa, why, in that case, I have nothing to say."

The wine glasses were set down with their contents untasted. After leaving the house one of the party exclaimed, "That was one of the most effectual temperance lectures I have ever heard." The young man from whom these facts were obtained broke off at once from the use of strong drink, and holds a grateful remembrance of the young lady who gracefully and resolutely gave him to understand that her guests should not drink wine.—*Ram's Horn.*

"Unselfishness always has an attractive side to other people. Even those who are moved by greed appreciate this fact, and try to present themselves as lovers of their fellows instead of mere lovers of self. A tradesman ordinarily wants you to think that he is carrying on his business for your benefit, rather than from motives of gain. This idea is illustrated in a delicate and tactful manner in the sign over an expensively-finished liquor saloon in one of our large cities: 'Ladies' Thirst Parlor.' The rum-seller seems to sink himself out of sight, in his generous desire to provide refreshment for thirsty ladies."

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

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Mount Morris, Ill, . . . March 20, 1894

BRO. F. R. MCCUNE, of Dallas Center, Iowa, called on us last week.

BRO. D. B. GIBSON is engaged in a series of meetings at West Point, Ill.

BRO. JACOB SOLENBERGER, of Lisle, Ill., has changed his address to Naperville, same State.

BRO. ALBION C. DAGGETT, of Scandia, Kans., announces his address changed to Burr Oak, Jewell Co., same State.

BRO. C. H. BROWN closed his meetings in the Abilene church, Kans., with twenty-two additions. The members feel much rejoiced.

BRO. G. W. FESLER, of Longmont, Colo., writes us that the outlook in Denver is quite encouraging. He adds that the Sunday school is the best he ever attended.

TEN recently united with the Camp Creek church, Kosciusko County, Ind., as the result of a series of meetings held by Bro. Levi Stoneburner. One was also reclaimed.

DURING the month of February, the Coventry church, Pa., held a series of meetings at what is known as the Price meetinghouse, which resulted in thirty-two confessions.

BRO. C. H. BROWN closed his meetings in the vicinity of Hope, Kans., March 4, with nineteen additions, all but four of whom had been baptized when our correspondent wrote.

BRO. DANIEL WYSONG, of Indiana, has been doing some very acceptable preaching in the Paint Creek church, Bourbon Co., Kans. As an immediate result eight persons united with the church.

THE District Meeting for Northern Illinois will be held in the Rock Creek church, April 18. The elders' meeting will be the day before, commencing at 2 P. M. The Brethren at Rock Creek will appreciate a good representation from every part of the District.

EIGHT recently united with the church at New Enterprise, Pa.

MANY of our readers, especially among those in the West, will be grieved to learn of the death of Eld. Wm. Ikenberry, of Waterloo, Iowa. He passed away the 2nd of this month.

WE trust that the Brethren will not fail to send us the Minutes of the District Meetings as soon as they can be had. All questions intended for the Annual Meeting should be marked.

BRO. DANIEL WYSONG is now engaged in a series of meetings at the West house, North Manchester, Ind. When last heard from, six had made the good confession and were baptized.

FOLLOWING the Bible Term at Nappanee, Ind., was a series of meetings, conducted by Bro. Peter Stuckman, which lasted nearly three weeks. Thirty-five were baptized and three reclaimed.

THE agents for Bro Teeter's Commentary on the New Testament are hereby requested to inform us how many orders they have for the work. State the number of copies for each style of binding.

BRO. THOMAS G. SNYDER, of Robins, Iowa, who was with us a few days last January, writes that he has not been well since his return. He is suffering with the *La Grippe*, which has greatly affected his entire system.

IN this issue will be found a report of the money donated for the purpose of sending the MESSENGER to the poor. Look over the report and see if you cannot think of some worthy poor to whom you would like to donate the paper one year.

BRO. W. B. SELL recently held a very successful series of meetings in the Grenola congregation, Elk County, Kans., which resulted in fourteen accessions. Of late his health has not been good, but he does some good preaching nevertheless

THOSE who desire their love-feast notices kept standing in the announcement department, will not fail to send them to us in the condensed form, something like this:

May 18 and 19, Silver Creek, Ogle Co., Ill., at 2 P. M.

HUNDREDS of Sunday schools will open the first Sunday in April. All these schools will need *Quarterlies*, papers and cards. We shall be pleased to fill their orders, believing that we can furnish the kind of literature that should be used in the Brethren's schools especially. Please write us for samples and terms, and order your supplies early, so as to be prepared to commence at the beginning of the *Quarterlies* for the second quarter.

ELSEWHERE in this issue, Bro. Hutchison's work in Tennessee during the winter is very favorably mentioned. This gives us occasion to suggest that it might result in great good if more of our able ministers would visit the churches in Tennessee. It is a part of the Brotherhood greatly neglected in this respect. And while on this subject we would like to further suggest that there be a greater exchange of labor between the ministers in the East, and those in the West. There are a number of ministers in the West who ought to spend a few months among the churches in the East, while in the East are ministers who should come West and preach a few months. We believe that an exchange of labor in this way would tend to strengthen the bond of union between the churches. The more our people can mingle, the better it will be for the Brotherhood in general.

WRITING from Lancaster, Pa., Bro. T. F. Imler says: "The Lord has blessed and encouraged the members here through additions and otherwise. There are now six applicants for baptism; two having yielded last evening after services, March 5.

BRO. C. H. BALSBAUGH, after ordering a large quantity of Sunday school supplies, says: "We will have a *parents'* meeting on the 25th. We have a children's meeting in the fall, and a parents' meeting in the spring. But in aim and character they so blend that one includes the other."

IT will fill many hearts with sadness, to learn of the death of sister Salome Stoner Myers, wife of Bro. T. T. Myers, of Philadelphia. She passed away last Sunday, after an illness of several weeks. Her death has cast a gloom over the church at Philadelphia. Bro. T. T. Myers has the sympathy of this entire community, where he and his wife have been for years so well and favorably known.

OUR quarterly council was held in the Chapel last Saturday. The meeting was quite interesting in many ways, and everything passed off very pleasantly. A few queries go to the District Meeting. Brethren Ephraim Trostle and L. A. Plate are our delegates to that Meeting. Brethren D. E. Price and J. G. Royer are the delegates to the Annual Meeting. Our love-feast this spring will be held at the Silver Creek house, May 18 and 19, commencing at 2 P. M.

BRO. SAMUEL MURRAY, who has been making his home here since last summer, preached an excellent sermon in the College Chapel, last Sunday morning. All present were impressed with the thought, that it might probably be the last sermon they would be permitted to hear from the aged veteran of the cross. He now lacks a few days of being eighty-eight years old. This week he and his wife started to Mexico, Ind., where they have arranged to make their home.

IN a communication just received from Bro. Enoch Eby, is this clause: "This evening the church had a special meeting to appoint every minister his work, the deacons to accompany them as much as possible." That is the kind of news we like to receive from the churches. Whenever each minister is appointed to his work, there is going to be something done of special note. Every elder ought to call his ministers together, and confer with them in regard to dividing up their work, and each man have his part and be responsible for it. Deacons, and even private members, may be called to their assistance. As a people we are not doing the amount of work that we are capable of accomplishing, and this for the want of system.

"IT is much more difficult now to understand the Gospel than it was eighteen hundred years ago. Then the difference between the Gospel and all other religions was easily seen, for the Gospel had not at that period been counterfeited. But now there are over one hundred and forty different modifications of the doctrine and practice set forth by the apostles, and many of them closely resemble the original teaching in many particulars. Therefore it is easy to be deceived."—*Octographic Review.* How about those counterfeits that leave out feet-washing, the Lord's Supper, the kiss of charity, anointing, and substitute for the original a mode of baptism not yet four hundred years old! Those who are willing to accept the Gospel as it reads will find it no more difficult to understand than in the time of the apostles.

SISTER NANCY D. UNDERHILL, of Colorado, writes, "The MESSENGER is doing much good in new fields. If only its silent influence could be followed soon by a consecrated missionary in each new field where it has been sent and read for six months, the ingathering of souls would surprise us."

IN a private letter one of our leading elders, who spends much of his time preaching in various parts of the United States says: "One of the great needs in the Brotherhood now, is to get the ministerial force better systematized, so as to make each one responsible for the work at a certain place." This is one of the important questions now before our people. Our ministerial force is not properly systematized. As a church we are probably not doing half the work we are capable of performing with the force we have at command. Some one in the judgment must be held responsible for this great waste of time and talent. In the use of our ministerial force we do not exercise the wisdom usually displayed in our secular affairs. In this respect the world is in advance of us. Is it right? Is it just that we should permit the world to excel us in wisdom? If not, what are we going to do about it? Will we go on in this way and meet the consequences at the judgment? That is the way the man who had but one talent did. The church that has the ministers in her service has their talents. Must not these talents be put to active use? In a matter of this kind both the church and the ministry become responsible.

LESS MINUTES AND MORE GOSPEL.

WE again urge upon all our District Meetings the importance of sending to the Annual Meeting just as few queries as possible. We now have a Minute Book of nearly 500 pages, containing about all the decisions we need, to enable the different churches to work together and administer the Gospel harmoniously. These Minutes have been the means of producing and maintaining great harmony among the Brethren, until we now view all important questions so near alike, that there seems to be but little if any ground for discord. This was the object of the Minutes in the beginning, and since they have accomplished their work so well, we should certainly not now overdo the good thing and thus produce a reaction.

After all the Gospel is our only infallible rule of faith and practice. The Minutes are assisting us to understand the Gospel alike, and administer church government harmoniously. They express the mind of the Brotherhood on nearly every question of importance pertaining to our church work, and any one who will study these decisions, in connection with the Gospel and good common sense, will be enabled to administer the affairs of the church in harmony with the Gospel. It would be far better if our people would study the Gospel more, and not have to depend so much on new decisions from the Annual Meeting.

Fifty years ago our Brethren did not have half of the decisions we now have, and among them were model churches. A little more dependence upon the Gospel would give our Annual Meeting a great deal less to do, and make stronger churches.

In the administration of church government we like to see elders and others bring their Bibles to the council-meetings, and, if necessary, point out the chapter and verse for what is demanded. If they are in doubt about how the Brotherhood stands on any question, they can consult the Minutes. If the Minutes happen to be silent on it, let them go back to the Bible again, and use plenty of good practical sense, keeping constantly in view the general principles of the Brotherhood, and they will be able to rightly decide the question in nine cases out of every ten.

For our part we think there are about Minutes enough. Let us profit by what we have, and turn our attention more to the preaching of the Gospel among the nations, and building up the good work in the Brotherhood. Let us see how few queries we can have at the next Annual Meeting, and how much attention can be given in the way of encouraging one another in love and good works. We do not say this to underrate the value of the decisions of the Annual Meeting, but do protest against the carrying of a good thing too far. Simply because the Meeting, by her wise course, has succeeded in unifying the various congregations in their faith and practice, is no reason why she should keep on making decisions, especially when they are not really needed. The apostles, in the council at Jerusalem, found it necessary to make but few decisions, in order to bring about a proper understanding between the different elements in the church. Perhaps, if we would use a little more of their wisdom, we would have less occasion to burden the Annual Meeting with queries.

J. H. M.

WAS JESUS DIVINE?

WAS Jesus divine? This is the problem of all problems. On its solution hinges the authenticity of the Scriptures, as well as the redemption of man. If Jesus was no more than a man, however superior, then the Bible can lay claim to no greater excellency than that found in humanity. To rob Jesus of his divinity, is to tear from the human breast the only hope that reaches within the veil. It is to sever the only cable that unites heaven and earth. Take away the divinity of Jesus, and you destroy the last span of the great structure over which the faithful hope to pass to the home of the soul. If Jesus be not divine, then there is a missing link in the chain that should unite the family of earth with the family of heaven, and we can console ourselves only by looking for another. If Jesus did not come from heaven and has not yet returned to God, then we must feel that we have no representative in the courts of heaven, and that this world is without representation. On the divinity of Jesus hinges everything that pertains to our hopes and fears, in time and in eternity.

But he is divine. He is the grand center around which all revelation revolves. Remove this center and you have nothing but confusion. To him point all the law, the Prophets and the Psalms. He was the star of hope almost from the morning of creation. A few hours after our first parents had sinned, they found themselves shut out from the light of heaven by the cloud of guilt. To them the world seemed dark. To their minds hope was unknown. They had subsisted only on the real. But the finger of God pointed to the star of hope. The promise was, that the seed of the woman should bruise the serpent's head. (Gen. 3: 15). This hope, so early planted in the human heart, and though small at first, has been the consolation of the human family in all ages. Men lived, struggled, hoped and died. Yet they died in faith, for they saw that in the future the promised seed would prove a reality. Book after book was written, through which ran the silver cord, pointing to the coming Messiah. Orators held vast assemblies spellbound, picturing the coming age when heaven's legate would visit the earth. Poets sang until the people shouted for joy, because of the hope kindled in every heart. Mothers planted this hope in their children, and with it inspired their husbands and sons. Prophets, in the foretelling of events, were enabled to behold the age when every prophecy would center in the prophet of all prophets. Sages spoke of the Wonderful Counsellor who was to visit the earth, while in the hearts of the masses was cherished the thought of a coming ruler, in whom should be blended all the good of earth and the power and wisdom of heaven.

In the fullness of time heaven's legate made his appearance. His coming was heralded by angels from beyond the stars. The wisest men of earth came from afar to do him honor. He walked the earth as a man, but talked like a God. To the humble he seemed as one who could sympathize with them in all their sorrows, but to the learned he appeared as the embodiment of all wisdom and knowledge. At the grave of a departed friend he could weep as a tender mother, and yet with his word he could break the bars of death and restore the dead friend alive to his sisters. He spoke and taught as one who had at his command the wisdom and power of the universe, for all elements yielded to his mysterious touch, and yet he suffered his enemies to lead him as a lamb to the slaughter. At his death the earth trembled with grief while the light of the universe was turned down, and the world left in total darkness. He was laid in the grave as an executed criminal, and his tomb sealed with the most powerful stamp of earthly empires, yet he came forth as a conqueror with the last enemy prostrated at his feet. In the presence of men and angels he is seen riding from earth to heaven upon the clouds.

This Jesus, of whom the ancient poets sang, and the wise and gifted of earth wrote and talked, has stamped upon the earth a system of religion and morals that is revolutionizing the world. The record of his deeds is being rendered into every language of earth, read and cherished in every clime. He has left a God-like impression that is inspiring the masses, and planting hope in the breast of the millions. His religion has ground to powder the empire whose seal was intended to close his tomb forever. His religion has civilized the savage tribes of Europe, made them our honored ancestors, and has also made the once wild western world the garden spot of earth. This religion is fast spreading itself over India, China, the islands of the sea, and will soon lift the dark clouds from a benighted Africa.

Can it be that he who has done all this is not divine? Surely he is the Christ, the Son of the living God, and is the long-promised and looked-for link that unites the families of earth with those of heaven. Upon the earth he has left the stamp of divinity as surely as the finger of God may be found in the rock formations of the globe. His coming as a babe to Bethlehem was that of a peasant, but his departure to heaven from Mount Olivet was that of a God. The presence of the angels at his birth demonstrated that he was the heir of the royal family of heaven, while his journey from earth to the Paradise of God upon the clouds, displayed the highest order of divinity.

J. H. M.

TO YOUNG MEN IN THE COUNTRY.

THE editor of the *Christian Advocate*, St. Louis, gives some good advice to the young men living in the country. We feel to recommend the suggestions to all the boys and young men where the MESSENGER is read. The country, with hard work and plenty to eat, is by far the better place for young people:

"The business men of this city almost daily are in receipt of letters from young men in the country desirous of employment, and solicitous to obtain positions in a large city where they can, as they say, 'enjoy the advantages of city life.' To most of the youths so anxious to obtain work in a large city may be given a word of caution. Where one man succeeds in attaining to wealth and position in a city like St. Louis, a hundred, or it may be, a thousand fail. One becomes an employer, or it may be a professional man of reputation and honor; the others little by little sink into the position of common drudges, become humble employees with long hours remunerated by small pay. They are forced, in order to retain their positions, to endure indignities and insults such as would make the blood of a free man boil with indignation, and yet they dare not resent the contemptuous words of arrogant superiors for fear of losing their positions, as to lose a position in a large city is to run the risk of starvation. For the young and venturesome, city life has its attractions, but its outside glitter often serves to conceal the misery that lies just beneath the surface. The young man who has work in the country, however humble it may be, however unprofitable it may appear, would act unwisely to leave it on the chance of obtaining a position in the city. The time has come when a revulsion must set in and the flood of population must turn back from the cities to the country. At present nearly one-half of our population live in cities of more than one thousand, while farmers at the busy season of the year are offering far better wages to harvest hands than are paid most of the clerks in the large retail establishments in a city like St. Louis. Country life is independent; a farmer can face the world, and if necessary, bid it defiance, since within the limits of his own acres he can provide for all he wants. A competence in the country, even with cowhide boots and jeans pantaloons, is better than semi-starvation with a glossy coat and immaculate cuffs worn behind a dry goods counter in a great city store. A young man who is making his living in the country should stay there, for in the city he may fail in the effort, and in any event runs the risk of becoming a mental and moral wreck through the vicious associations of city life. The streets of our cities are filled with beggars, young men who are not contented to let well enough alone, but who come to the city to better their fortunes."

MORE CONVENIENT.

I NOTICED an item in GOSPEL MESSENGER No. 7, page 104, that put me to thinking. That is in regard to the Brethren church adopting the single mode of feet-washing instead of the double mode. You say the single mode is "more convenient." We do not wish the readers of the article to understand us to say that we prefer the single mode of feet-washing on account of its convenience, but because Jesus said to his disciples: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13: 14. He also said, "If ye know these things, happy are ye if ye do them." John 13: 17. Here we see that happiness is promised us if we obey the command of the Lord, and that we have no promise if we disobey. But we must do it in faith, for a promise beyond this life,—not for convenience' sake.

I would just say here that the Christianity of to-day is full of conveniences. The minister of to-day will allow his convert to chose his own baptism. Why? In order to please the convert. The convert teaches the minister. Why? Because the convert chooses his own convenience. The convert begins to advise the church he wishes to unite with. They forget to turn to the Master's instructions, given to his disciples, where he says: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

Others will say, "No water baptism for me. All I want is the baptism of the Holy Ghost." They forget to turn to the Master's language to Nicodemus where he says, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. "Marvel not that I said unto thee, Ye must born again." John 3: 7.

Why do we have so many faiths? Because it is a little more convenient. They fail to turn to what old brother Paul says, "One Lord, one faith, one baptism." Eph. 4: 5.

Then, again, many omit the humble command of feet-washing. John 13: 5. Why? Because it is more convenient.

Again, the common meal that Jesus ate with his disciples, in connection with the Holy Communion, is also put away. Why? *Answer:* "More convenient." They forget to turn to the language of our blessed Savior where he says, "He riseth from supper, and laid aside his garments; and took a towel, and girded himself." John 13: 4. "For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." Luke 22: 16. With an eye of faith we can look and behold the Blessed Master eating with his disciples. Then again we can look forward to the evening of this world when Jesus will call his children to the marriage supper of the Lamb. Rev. 19: 9.

A few months ago I attended a Communion service, and when the minister in charge had the members around the altar for Communion, he said, "After supper Christ took bread and brake it; in like manner the cup."

Dear reader, just look at the inconsistency practiced in our educated world. Why did they not have supper? Because it was dinner-time.

Again, the holy kiss is made light of. Why? Because it is none of nature's conveniences in religion. They forget to turn to 1 Thess 5: 25, 26, where Paul says, "Brethren, pray for us; greet all the Brethren with a holy kiss."

In conclusion I will say, Let us, dear Brethren, and sisters, look well to ourselves, that we be true in purpose, true in heart. That is what the blessed Jesus wants us to be. Nothing impure can enter the Kingdom. Let us make a complete surrender of self! Then our conscience will not lash us when we are called upon to pray. Pray without ceasing. Don't only pray when convenient, but pray the church that her borders may be enlarged, and all the saints strengthened, is my feeble prayer. DAN'L. M. SHANK.

Much that our brother says concerning conveniences is correct, and yet convenience may have an important bearing on a question. It is to be presumed that the Lord's commands may be obeyed in the most convenient way, provided that does not, in any manner, set the command aside. The Lord wants us to study his instructions with great care, and then to carry them out just as given, and that will be found the "most convenient way." Probably the most convenient way of obeying any command is the right way. The most convenient way for a man to obey the Lord concerning baptism is for us to take him into the water and immerse him just as Jesus has directed. To sprinkle a little water on him is not to baptize him at all. In the item referred to, our aim was to give a little news without giving occasion for controversy. The subject was well discussed years ago, and is to be discussed no more. We thank the Lord for that. And while some think the single mode the right way, they also think it is the most convenient because it is right. The most convenient way to do anything the Lord has commanded is just to do it. J. H. M.

THE POOR FUND.

SINCE our last report the following amounts have been donated for the purpose of sending the the MESSENGER to the poor. We hope our brethren will continue to contribute to this fund liberally, as there are many poor still applying for the paper.

A brother, Waynesboro, Pa.,	$ 5 00
Mrs. A. Shindler, Maryland,	50
M. Y. Snavely, Nebraska,	45
G. W. Petrie, Maryland,	50
Z. Arnold, Illinois,	3 40
Jno. Yoder,	50
Geo. E. Wray and wife, Nebraska,	2 00
A sister,	1 00
Jasper Barnthouser, Pennsylvania,	1 50
Unknown (no name), Indiana,	1 25
A sister, Maryland,	1 00
A sister, Pennsylvania,	50
Fanny E Light, California,	1 00
D. E. Price, Illinois,	50
Isaac Barahizer, Iowa,	1 00
Geo. M. Miller, Ohio,	1 00
William Allen, Indiana,	50
George Zimmerman, Pennsylvania,	[illegible]
J. D. Trostle, Kansas,	1 00
A sister, Pennsylvania,	1 00
A brother and sister, Indiana,	3 00
W. A. Maust, Minnesota,	5 00
A brother and sister, Iowa,	2 00
E. J. Neher, Florida,	1 00
C. S. Eisenbise, Colorado,	1 00
A sister, Virginia,	25
Emma Fishburn, Kansas,	1 00
Michael J. Good, Pennsylvania,	1 10
Sarah J. Puterbaugh, Indiana,	1 00
I. E. Reed, Pennsylvania,	4 40
Margaret Oellig, Pennsylvania,	50
David Wells and wife, Pennsylvania,	1 00
A sister, Pennsylvania,	65
J. A. Seldomridge, Pennsylvania,	1 00
Philip Eby, Texas,	50
Amanda Clifford, Colorado,	1 00
Daniel Shock, South Dakota,	1 00
A sister, Pennsylvania,	50
A brother, Kansas,	1 00
Alfred Englar, Maryland,	2 65
Isaac Shively, Kansas,	50
Daniel Sheller, Iowa,	1 00
J. B. and Amanda Speicher,	10 00
J. A. Hooker, Virginia,	1 00
Byron Pennel, Michigan,	1 00
E. J., and Hannah Neher, Florida,	10 00
Abraham Hoch, Pennsylvania,	50
Rachel Broadwater, Maryland,	$ 50
A sister, Indiana,	1 00
J. R. Spacht, Ohio,	1 50
Mary E. Ohmert, Illinois,	2 00
Dora Sherfy, Kansas,	1 00
Sarah Brown, Kansas,	1 00
E. A. Teeter, Kansas,	50
J. H. Fahnestock, Missouri,	1 00
A sister, Pennsylvania,	50
F. N. Weimer, Virginia,	15
Susie Long, Iowa,	2 00
Samuel Badger, Iowa,	45
David Kauffman, Pennsylvania,	1 00
Mary S. Haines, Maryland,	50
H. Michael, Ohio,	1 00
Otho Watson, Illinois	2 00
W. B. Strickler, Iowa,	50
C. J. Mishler, Kansas,	1 00
W. H. Slabaugh, Missouri,	2 00
A sister, Pennsylvania,	[illegible]
Joseph Rhodes, Missouri,	2 75
Isaac Butterbaugh, Illinois,	50
Benj. Swingly, Illinois,	1 00
J. C. Stoner,	1 00
Six sisters, California,	3 00
Mrs J. D. Myers, Indiana,	40
A brother, Mt. Morris, Ill.	25 00
Eliza Bock, Indiana,	1 00
A sister, South Dakota,	1 00
Susanna Swalley, Indiana,	50
A sister, Salem church, Illinois,	1 00
George Helman, Ohio,	71
John Baker, Pennsylvania,	1 00
Joseph M. Keeney, Maryland,	1 00
Jno. H. and Josie B. Reinhart, Ohio,	1 00
A sister, Indiana,	1 00
J. H. Naugle, Missouri,	20
A sister, Indiana,	25
Elizabeth Baringer, Illinois,	50
Lizzie Barndollar, Pennsylvania,	1 00
David Reiff, Indiana,	1 00
Phoebe Bosler, Indiana,	45
Unprofitable servant, Pennsylvania,	1 00
M. E. Ewing, Colorado,	1 00
Jno. E Bosserman, California,	5 00
Peter Figert, Indiana,	2 00
J. G. Stinebaugh, Indiana,	1 00
Eld. S. Murray, Illinois,	50
Simon E. Yundt, Illinois	50
E. Bowman, Ohio,	50

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Palestine, Ohio.—We have just closed another series of meetings, conducted by Bro. Samuel Horning. Four precious souls were converted, and made to walk in newness of life. This makes the third series of meetings we had this winter. Sixteen, in all, united with the church.—*Henry Baker, Baker, Ohio, March 1.*

Shoal Creek Church, Mo.—At our quarterly council-meeting all business passed off in a Christian spirit. Bro. C. Harader was chosen delegate to District Meeting of Southern Missouri. Our elder, C. Holdeman, being present, remained over Sunday and did some very good preaching for us. —*John Holderreed, March 3.*

Ephratah, Pa.—Bro. David Kilhefner, and family, left our place Feb. 27, for Octavia, Nebr. Bro. David was our Sunday school Superintendent. Bro. S. W. Kulp will take his place and conduct our school. Sister Kilhefner was a faithful teacher. So our school lost two good workers and the church two faithful members, but our loss is a gain to the church which receives them.—*J. R. Royer, March 3.*

Edna Mills, Ind.—Bro. John H. Wright, of North Manchester, Ind., commenced a series of meetings in the Pleasant View meetinghouse Feb. 16, and closed Feb. 28, with two additions by baptism. Others were almost persuaded, and we hope they will come before it is too late. Yesterday, at our regular meeting, one more was reclaimed and two were received by letter.—*John E. Metzger, Edna Mills, Ind., March 5.*

Bowmantown, Tenn.—Bro. Hutchison came to the Limestone church on the fourth Sunday of January and held meetings one week. Owing to sickness, he had to cease his labors, but the home ministers continued the meetings several nights of the next week. The meetings closed on the second Sunday of February with four applicants for baptism. We are sorry that Bro. Hutchison could not continue his labors, for there was quite an interest aroused and the people wanted to hear him preach. We expect to organize a Sunday school here, at the Limestone church, the second Sunday in March.—*H. M. Sherfy, March 2.*

Glendora, Cal.—Bro. Masterson, of Lordsburg, Cal., came to us on Feb. 15, and continued services to this date. Bro. P. S. Myers, of Los Angeles, Cal., gave us two soul-stirring sermons, which added much to our services. Feb. 18, four precious souls were baptized, we trust to walk in newness of life. Feb. 25 eight more were added to the fold by holy baptism. The good work is yet going on. Bro. J. S. Mohler, of Kansas is now having meetings with a very good interest and crowded houses. We look for good results. Among those baptized one was a Quaker and one a Methodist. Our meetings will continue perhaps two weeks.—*S. B. Kuhn, Feb. 25.*

Bath, Ind.—To say that the Four Mile congregation, at the Cottage Grove house, has just passed through a glorious series of meetings, will hardly express it. Brethren A. G. Crosswhite and Isaac B. Wike came to us Feb. 10, and continued until the end of the month. They preached twenty-seven sermons and we do not hesitate to say that many doctrinal sermons were given with telling effect. We were also instructed in music by Bro. Wike, which we appreciate very highly. The brethren made many fast friends, visiting from house to house. As a result of the meetings, eleven dear souls made a start for heaven. We have reason to believe the invisible result is great. These eleven are all young in years.—*Edward M. Cobb, Feb. 28.*

Grenola, Kans.—Eld. W. B. Sell moved here on Jan. 17, and three days afterwards he was taken by a severe attack of *La Grippe*, and has not rightly recovered from it yet. Feeling some better, he thought we ought to have some meetings yet, so we commenced a series of meetings at the Independence schoolhouse Feb. 18, and continued up to March 4. He preached fourteen sermons. As a result of his efforts, fourteen dear souls came out, of whom twelve were received by confession and baptism. They were all young people but two,—a man and his wife,—who came from another denomination, and are highly respected people. All of Bro. W. B. Sell's children, eight in all, including the writer are now in the church. Oh, what a rejoicing and praising the Lord!—*E. J. Sell, March 5.*

Goodland, Kans.—To the delegates of the Northwestern District of Kansas and Colorado I wish to say that the members of the Fairview church will have their spring love-feast April 21, which will be the week following our District Meeting, and as it is on the road homeward, we hope that some of the delegates, at least, will stop off at Goodland and be with us. The church sends two delegates to District Meeting,—J. F. Cline and Levi Whisler. We have one query for District Meeting. The church is in love and union. We have had some additions during the year and also some deaths. Some have moved away. Considering all, there were many changes during the last year. *John F. Cline.*

Hope, Kans.—We also have good news for you to waft abroad. Bro. C. H. Brown, from Missouri, came to us Feb. 8, and held three meetings at Navarre. A snow-storm set in which delayed the meetings until Tuesday night, when we began at schoolhouse No. 56, in the central part of the congregation. We held eight meetings there and returned to Navarre while the meetings were continued at schoolhouse 56 two days more. We closed our meetings last night with a full house. Sixteen were baptized and five more are to follow. Others are under deep conviction. Among the number baptized was our son Jacob. Bro. Brown having other engagements, could not remain longer. Among the number, I am told, there were twelve heads of families. Praise ye the Lord!—*J. D. Trostle, March 5.*

Everett, Pa.—On Saturday last I took the train at this place and went to Cove Station. Thence I crossed the mountain to the Clover Creek congregation, to visit Eld. J. W. Brumbaugh. While there I preached three sermons at the Clover Creek church. I found Bro. Brumbaugh much worse than I had expected. His sufferings are intense and at intervals he has excruciating pain. He is confined to his bed, and is very weak. He can sit up only for a few minutes at a time. Bro. John certainly needs the prayers and sympathies of the brethren and the church at large, yet, with all the affliction, he bears it patiently, and with great Christian fortitude. He seems well satisfied to be absent from the body and present with the Lord. He will be very much missed among the Brethren and especially in that district, should he be called away.—*D. S. Clapper, March 5.*

Eglon, W. Va.—During the night of Feb. 11, the house of one of our neighbors,—Mr. Wodring,—burned down, together with all that they had. Their two sons, aged twelve and seven years, respectively, were burned to death. After the fire the bodies of the boys were found, clasped in each other's arms and burned as black as a coal. The remains were then gathered up, put in a box and buried. The family that escaped had nothing left but their night clothes. They have the sympathy of the entire community. March 3, was our council-meeting. Not much business came before the meeting, and everything passed off nicely. This church appointed Eld. Tobias Fike as delegate to the Annual Meeting and Bro. John S. Fike, alternate. We elected Bro. Lurenzy M. Fike as Superintendent of our Sunday school, to assist our other Superintendent, Samuel K. Fike. This church also made arrangements to build another churchhouse next summer. At night we had singing and the next morning, at 9:00 A. M., Sunday school, and at 10:30 preaching. At night we had singing again. We also meet once each week for social meeting. Our ministers were all at home, at our council,—for the first time in a long time. We have eight ministers,—four of whom are elders. We also have nine deacons.—*Rachel Weimer.*

Windfall, Ind.—Bro. Aaron Moss, of Landess, Ind., came to us and preached twenty-one sermons. As an immediate result fourteen dear souls were added to the church by baptism, with more applications for baptism in the near future. This is an isolated part of the Greentown District. The few isolated brethren and sisters at this place were much built up and encouraged to see dear ones come to the church. Bro. Moss wielded the Sword with power, and made many friends while with us. May God go with him to other fields of labor!—*Francis M. Bogue, March 1.*

Peabody, Kans.—Bro. Jacob Witmore, of McPherson, Kans., came to us Feb. 17 and commenced a series of meetings in the town of Peabody. He continued until March 4. The weather was fine and the attendance good. This was the first series of meetings ever held in the town by the Brethren. There seemed to be quite an interest manifested during the entire meetings. Bro. Witmore delivered a number of excellent doctrinal sermons, making deep impressions on his hearers. The meetings resulted in two precious souls coming out on the Lord's side. We had the use of the Christian church. — *Katie Yost, March 5.*

Yellow Creek, Ill.—We, the brethren and sisters of the Yellow Creek church, met in quarterly council to-day, March 3. Quite a large amount of business came before the meeting, and we believe all was adjusted in a way that was satisfactory to all. Steps were taken to restore to fellowship two (an aged couple) who had wandered away from the church. While they are not residents of this congregation now, we trust they may comply with the requirements laid down, and again be restored to full fellowship. The church decided to send a delegate to Annual Meeting, and two brethren to represent us at District Meeting. The writer was elected as delegate to Annual Meeting with Bro. S. Studebaker as alternate. Brethren Preston Clair and John Wingart were chosen as delegates to District Meeting. The church sends three queries to District Meeting. We also organized a Sunday school for the coming summer. The writer was elected as Superintendent. We decided to hold a love-feast June 9 and 10. An invitation is extended to as many as can, to be present.—*Lewis E. Keltner, Pearl City, Ill., March 3.*

Merced, Cal.—We have been here since last September, and can say we like our new home very well so far. We have been having meetings every first and third Sundays in a schoolhouse, three and one-half miles west of Merced. We have had fair attendance and the best of attention. One old gentleman, who had not attended church for thirty years, has been attending our meetings, and is favorably impressed with our doctrine. The Brethren are but very little known in this part of the State, being nearly three hundred and fifty miles from any organized church of the Brethren. There are eleven members here, at present, and three at Dos Palos, twenty-five miles from here, and we have heard of some others at different points. We expect to be organized during the latter part of March or April and intend having some doctrinal sermons preached. I would say to the Brethren, desiring homes in California, Come and locate with us, and help build up the cause of Christ by letting your light shine, and living out your profession. I think we will soon have a prosperous church in this part of the State. We have the promise of ground and $500 for a meetinghouse, as soon as we are in a proper shape to receive it. Next Sunday we expect to organize a Sunday school at the place where we have our meetings.—*J. S. Brubaker, March 1.*

Correction.—In GOSPEL MESSENGER No. 9, page 139, I said, "Bro. J. C. Seibert, of Hill's Siding, Johnson Co., Iowa. came to this place Feb. 9." I meant to say, "Feb. 6," instead of Feb. 9.—*A. E. Bonesteel, Shellsburgh, Iowa.*

Sappy Creek Church, Nebr.—A series of meetings at this point commenced Jan. 30. Bro. Sam Forney was with us and delivered fourteen precious sermons from the Word of God. Five precious souls made the good confession and were baptized Feb. 12. On the 14th there was one reclaimed.—*William A. Wright.*

English River, Iowa.—The church met in quarterly council Feb. 24. Considerable business came before the meeting, which was transacted in the spirit of love. We decided to send a delegate to the Annual Meeting. Bro. Peter Brower was chosen delegate, and brethren S. F. and C. M. Brower, alternates. We decided to have an evergreen Sunday school. School was organized the following Sunday morning.—*B. L. Niswander, March 7.*

Coventry, Pa.—The Coventry church held a series of meetings at Price's meetinghouse, continuing about thirty-two evenings. Bro. W. B. Stover was with us until within a few nights of the close. He worked well and earnestly for the Master. Thirty-two desired to follow Christ and unite with us. A number of fathers and mothers, and even children, as young as ten years of age, desire to walk with God. May the Lord keep them!—*W. W. Kulp, Pottstown, Pa.*

Rainey, Mo.—The Osceola church is still pressing onward. We are still trying to work for the Master. We finished our meetinghouse this winter, and held a series of meetings, conducted by the home ministers. Although there were no additions, there were many lasting impressions made. We hope the seed sown will spring up and bring much fruit. On Saturday, March 3, we met in council. All business was disposed of in a Christian spirit to the satisfaction of all present.—*Nannie B. Tracy, March 9.*

Pipe Creek, Ind.—This church met in quarterly council March 8. Everything passed off peaceably and harmoniously and all seemed to take an interest in the welfare and the prosperity of the church. Eld. D. P. Shively was selected as delegate to Annual Meeting and brethren D. H. Long and Isaac Shepler to District Meeting. Bro. Davis Klepinger was elected Superintendent of our Sunday school. We appointed our Communion meeting for Sept. 19, at 4 P. M.—*W. B. Dailey, Peru, Ind., March 9.*

Laddonia, Mo.—As I am now located at Laddonia, Mo., I am desirous to know if there are any members living in the following named Counties: Howard, Boone, Callaway, Warren, Lincoln, St. Charles. I am working in the mission field in the Middle District of Missouri (north of the Missouri River) in connection with the Mission Board of said District. Any one knowing of members now living in the above-named Counties will confer a favor by notifying me of the same by giving name and post-office address.—*Israel Cripe, March 7.*

Great Bend, Kans.—Eld. Enoch Eby, of Booth, Kans., commenced a series of meetings Feb. 10, at the extreme north part of the Eden Valley church, at a point where our doctrine was new. He preached thirteen sermons with great power. What few members could attend, were much encouraged, sinners were warned, and many lasting impressions were made. The weather was very inclement and the roads badly drifted, yet the attendance was good, with the best of attention. As an immediate result three were added by baptism.—*C. B. Goodyear, March 9.*

Waddam's Grove, Ill.—Our quarterly council convened March 1. The members were fairly well represented, and the meeting was one much to be enjoyed because of the spirit manifested. Delegate to Annual Meeting, Bro. Israel Stees; to District Meeting, brethren Ezra Lutz and Albert Myers. Three queries go to District Meeting. Bro. George Masters was elected as Superintendent of our school.—*W. K. Moore, March 2.*

Camp Creek Church, Ind.—Bro. Levi Stoneburner, from Washington congregation, Warsaw, Ind., came to us Feb. 17, and held forth the doctrine of the Bible in its primitive purity. He preached, in all, seventeen soul-cheering sermons. The roads were bad, yet we had large crowds and good attention. Ten precious souls came out on the Lord's side and were buried with Christ in baptism. One was reclaimed. We are under the impression that there are others that will come before long. The members are much encouraged. —*Ellen Ruff, March 5.*

New Stark, Ohio.—The District Meeting of the Northwestern District of Ohio, will be held in the Eagle Creek church the third Friday in April. Missionary Meeting will be held the day previous at one P. M. Those coming on the T. and O. C. R. R. from the North will be met at Williamstown at 8: 05 and 10: 18 A. M., and 7: 32 P. M; from the South at 6: 47 A. M., and 6: 10 P. M. Those coming on the P. T. and C. R. R., from the West will be met at Dunkirk at 8: 15 and 10: 27 A. M. and 3: 52 P. M.; from the East at 8: 15 A. M. and 6: 16 P. M.—*J. R. Spacht, New Stark, Ohio.*

Wyandot, Ohio.—We met in quarterly council on Saturday, March 3. The work was done in a Christian manner, with our elder, S. M. Loose, present. Four members were received by letter. We elected our delegates,—one brother to Annual Meeting and two to District Meeting. We have made arrangements to have a Sunday school this summer, as there are some young members moving in near the church. This church has three or four sisters to every brother. We have a brother to conduct the school and the sisters will help in the good work.—*Alverty Buxton, Upper Sandusky, Ohio, March 4.*

McPherson, Kans.—In answer to the many requests, to know when and how I arrived at home, I will say that I reached the place we call home, March 5. My health is as usual, but I was very tired. I found the family in their usual condition. My time of rest was short, for I was called upon to go to work here March 8. We need more men in the field! Those who wish to confer with me respecting the Lord's work for the summer and fall, will adress me here for several weeks. I may not be at home all the time, but get my mail at home. I am too tired to write more at this time. Praise God for his goodness to us all!—*A. Hutchison, March 9.*

Pearland, Tex.—I have now changed location from Rushville, Nebr., to Pearland, Brazoria Co, Tex., and desire my correspondents to make a note of it. I am afflicted very much with indigestion, and eczema on my face. I have not been able to attend meeting for about two months, and I ask the prayers of my dear brethren and sisters for my companion and myself, as we are both old and feeble. I would like if the Brethren would write to me, as I get very lonesome. We like Texas very well, and have good prospects for the upbuilding of a large church here, but I will not live to see much of it. We now have twenty-one members at Pearland, seven at Deer Park, and about seventy-five or eighty at Manvel. We are all under one organization as yet, though scattered over a large territory.—*Eld. David Bare, Feb. 26.*

Linwood, Md.—The Brethren of the Pipe Creek congregation met in quarterly council March 3. All business was disposed of in a Christian spirit. The time was appointed for a love-feast, which will be held May 12, in the Pipe Creek church. Our Bible class has been well attended this winter, and a very good interest was taken in the subjects. Those who have just come to the church are very much interested in the class. May the time soon come when every church in the Brotherhood will awaken to the interest of the young members, and give them a work to do! —*Rachel A. Pfoutz, March 7.*

Falling Spring, Pa.—We just closed a very interesting series of meetings, held at the Falling Spring house, near Chambersburgh, Pa. Bro. S. H. Utz, of New Market, Md, was with us, and in his usual earnestness and zeal preached twelve very interesting and edifying sermons. We had good congregations, and the best of attention was paid to the Word spoken. Bro. Utz made many friends whilst among us. As a visible result of our meetings one precious soul made application and, with another who made application since, was baptized yesterday. The brethren and sisters were also built up and received new inspiration to go on in the noble work of helping to save the perishing.—*J. G. Zug, March 6.*

Washington Church, Ind.—The writer commenced a series of meetings at the East church on Sunday evening, Feb. 18, and continued for two weeks. Bro. Daniel Rothenberger, of North Webster, Ind., came at the end of the first week and assisted me, preaching each evening till Sunday evening, March 4 Three precious souls were baptized on Sunday. We had to close the meetings at that time on account of the roads. As a further result of the meetings two more were baptized on Tuesday. They were not willing to wait till the next appointment and sent for me to attend to their wants. Among the first three baptized, was my oldest son. There is still one more applicant for baptism.—*H. H. Brallier, Pierceton, Ind., March 8.*

Abilene Church, Kans.—Bro. C. H. Brown of Missouri, came to the Abilene church Feb. 8, and commenced a series of meetings which lasted till March 4. He preached in two different localities. As an immediate result twenty-two precious souls came out on the Lord's side, ranging in age from about ten to nearly three score years and ten. Sixteen of them were baptized, and the rest are to be baptized in the near future. Many others were made to feel as one of old,—"Almost thou persuadest me to be a Christian." At our late council arrangements were made for the District Meeting of Northeastern Kansas, to be held in the Navarre meetinghouse, April 11. A love-feast will also be held at the same time. Bro. J. D. Trostle was chosen as our delegate to Annual Meeting.—*John I. Manon.*

Appanoose, Kans.—Bro. Charles M. Yearout came to the Appanoose church, Kans., Feb. 26, and commenced a series of meetings, continuing until March 7. Although the roads were very bad, there were good congregations, and the best of order prevailed. Bro. Yearout preached twelve sermons, wielding the Sword of the Spirit with power and ability, making deep impressions upon the minds of his hearers. As an immediate result one was made willing to leave the ranks of Satan, and join in with the people of God. Others are counting the cost. The members are built up in the faith of the Gospel and encouraged to press forward as valiant soldiers of the cross, to fight manfully the battles of the Lord, and receive a crown which awaits his faithful children at his coming.—*Chas. W. Shoemaker, March 9.*

Kewanna, Ind.—The brethren and sisters of the Kewanna congregation met in regular church council March 3. Considerable business was brought before the meeting, but most of it was disposed of in a satisfactory manner. The members in the north part of our congregation requested that steps be taken to build a house of worship north of the river. Solicitors were appointed, who are to report at the June council. The church decided to build a kitchen to our house near Kewanna, providing the means can be raised. We expect to organize our Sunday school the first Sunday in April. Bro. D. Henricks and the writer were chosen Superintendents. The writer was chosen to represent the church at District Meeting. The interest manifested in our weekly prayer meetings is encouraging.—*S. A. Blessing.*

Shippensburgh, Pa.—The Ridge church has just closed another series of meetings, which was held in the Foglesonger meetinghouse and conducted by Bro. Albert Hollinger, of Huntsdale. The meetings commenced on the evening of Feb. 15 and closed on the evening of Feb. 28. Bro. Hollinger preached in all nine soul-cheering sermons. We were all very sorry that he could not remain with us any longer, on account of throat trouble. There might have been much good accomplished at this place. Our home ministers continued the good work and carried it on faithfully until the close, but, as is generally the case, the meetings were closed too soon. Taking into consideration the inclemency of the weather and the bad roads, the attendance was good. We have no additions to report, but believe that there have been many good impressions made.—*W. M. Foglesonger, March 5.*

Notice to the Churches of Nebraska.—We hereby call the attention of the different churches and members in the District to the decision of our late District Meeting, making it the duty of each church to appoint a solicitor whose duty it will be to solicit aid of every member, and that each church in the District raise at the rate of one dollar per member for missionary work during the year. This amount is to be sent *quarterly* to M. L. Spire, Holmesville, Nebr. He is the treasurer of District Mission Board. Please examine District Minutes of 1893 and see to it that your church is credited with a donation, as called for, *once every quarter during the year.* "Bring ye all the tithes into the store-house, and prove me herewith, saith the Lord of hosts. If I will not open the windows of heaven, and pour you out a blessing." Will we not trust God, and just now give bountifully to the missionary cause?—*J. L. Snavely, Sec., Alvo, Nebr., March 7.*

Lyons, Kans.—Bro. Daniel Vaniman, of McPherson, came to us Feb. 26, and preached a series of doctrinal discourses. The meetings were held in the town of Lyons, in the G. A. R. Hall, which we rented for the occasion. The people of Lyons had never heard the doctrine of our Brethren explained, and therefore had a very limited understanding concerning our faith and practice. Bro. Vaniman surely did it justice, and his talks were much appreciated by both the people of the town and the members, who attended the meetings. Interest and attendance were good. The commandments and sayings of our Lord and Savior were so plainly and earnestly brought before the mind that it seems that good thinking people with unprejudiced minds would not dare dispute the validity and do it honestly. We hope Bro. Vaniman will be permitted to return at some future time and preach for us again, as he could not remain any longer at present, on account of other duties. Our meetings closed March 4.—*Sadie Dresher.*

McPherson, Kans.—Bro. M. M. Eshelman is here. He has been received into the membership of the church by unanimous consent, and he and all the members seem happy. — *Daniel Vaniman, March 7.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

LOVE-FEAST at Hudson, Ill., May 19, commencing at 11 A. M.

LOVE FEAST, May 15, at 1 P. M., in the Pleasant View church, Reno Co., Kans.

LOVE-FEAST, May 18 and 19, at 2 P. M., Silver Creek meetinghouse, Ogle Co., Ill.

LOVE-FEAST June 9, in Green Spring church, Seneca County, Ohio, commencing at ten A. M.

LOVE-FEAST, June 16, at 10 A. M., in the Wyandot church, Ohio, at the Fairview meetinghouse.

THE District Meeting for the Eastern District of Maryland will be held in the Pleasant Hill meetinghouse (Bush Creek), one-half mile from Monrovia on the B. & O. R. R., on Tuesday, March 27, at 9: 30 A. M.

THE District Meeting of the Middle District of Pennsylvania will be held in the Woodbury church, Bedford Co., Pa., on Wednesday, April 18, 1894 All persons coming on the Pennsylvania R. R. will change cars at Altoona. All are requested to come on Tuesday before the meeting, to meet the 1 o'clock train from Altoona to Curryville, where conveyance will be in readiness to convey all to place of meeting.

SIMON SNYDER.

THE District Meeting of Northeastern Kansas will be held April 11, at the Navarre church. Brethren coming on the Union Pacific R. R., will stop at Abilene and notify Bro. John Humberger. Those coming on the Rock Island R. R will stop at Enterprise and notify Bro. Geo. James at Navarre. Those on the Missouri Pacific will stop at Hope and notify Bro. J. D. Trostle, who will furnish conveyances to the meeting-ground. The Ministerial Meeting will be the day before, April 10.

D. B. BAER.

THE District Meeting for Northern Illinois will be held with the Brethren of the Rock Creek church, April 18, at 8 A. M. Elders' meeting on the 17th, at 2 P. M. There will be conveyances from Morrison to the churchhouse. Write A. L. Grater, Malvern, Ill., on what train you will come and how many. Trains arrive and leave Morrison on Northwestern R. R. as follows: Going east, 2: 31 A. M., 4: 42 A. M., 5: 57 A. M., 9: 54 A. M., 2: 44 P. M., going west, 2: 02 A. M., 2: 52 A. M., 1: 08 P. M., 4: 48 P. M., 10: 02 P. M.

JOSEPH AMICK, Clerk.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Western Sufferers' Fund.

Previously reported, $2,986.72; S. F. Sanger, Bridgewater, Va., $1; F. Rhodes, Dallas Centre, Iowa, $2; Wm. Mallory and wife, Cartersville, Va., $1; Knobley church, Wert, Va., $4; Mill Creek church and friends, Cross Keys, Va., $18 13; a brother and sister, Virginia, Nebr., $1; Valley church and friends, Stonewall, Va., $2; Upper Conewago church, Pa., $8 75; S. Andrews and wife, Myrtle Point, Ore, $1; Union church, Ind., $6 12; D. D. Wine, Covington, Ohio, $2 50; a sister, Locust Grove, Md., $2; Pleasant Prairie church, Iowa, $8.

DANIEL VANIMAN.

McPherson, Kans.

Elder A. Hutchison's Work in Tennessee.

THOSE who are conversant with the history of the church in Tennessee, will notice that the exchange of ministerial labors has very materially declined within the last few years. This may be accounted for partly from the fact that mission fields engage more attention than formerly. The churches also having multiplied and the work of the ministry correspondingly increased, leaves less opportunity for visiting among the older churches. But whatever the cause, we feel the importance of occasional visits and associations of our brethren of like precious faith from adjoining churches and Districts.

It was, therefore, with feelings of profound gratitude that we heard last fall of Bro. A. Hutchison's intention to visit our section, and spend some time among our churches.

He first met with the Brethren at Pleasant Hill, Sullivan Co., Tenn., Nov. 3, 1893, at our District Meeting. From that time on until February, 1894, he gave himself fully to the work. He surely ate no idle bread with us. It is truly remarkable that one with such limited physical strength could undergo such arduous and protracted labors without cessation. Without relaxation, almost every day, and much of the time both night and day he held forth the Word of Life during his sojourn with us. It is a pleasure to note that his labors were greatly blessed, and that the promise made to the "father of the faithful" and which proved such a comfort to the people of God in the days of the apostles, still sets before us the eternal truth, that, "surely blessing I will bless thee, and multiplying I will multiply thee." Heb. 6: 14.

In addition to about forty souls who were made willing to turn their faces Zionward, there were many other and great blessings that were given to the churches. Many hearts were made glad, many desponding were cheered, many weak in faith were strengthened, and many without remarkable zeal are now "fervent in spirit, serving the Lord. Thus we may count with joy the number of new-born souls added to our Savior's crown of glory, but we must not undervalue the great spiritual blessings that come to us all who are striving to run with patience the race set before us.

In addition to the Pleasant Hill church, already mentioned, Bro. Hutchison visited all the churches in Washington County, viz., Pleasant View, Knob Creek, New Hope, Pleasant Valley, and Limestone. His labors at this latter place were cut short, by failing health, after a week's services, which developed a profound interest, both within the church and the entire community, with several applicants for membership. After a few days, devoted to the recruiting of his health, judging himself sufficiently recovered to pursue his work, he bade farewell to his friends in Tennessee, and, on the morning of Feb. 16, took the train for Atlanta, Ga., to assist Bro. Luther Petry in mission work in that city. We are all truly grateful to Bro. Hutchison for his labor of love among us, and only regret that he could not remain longer and visit the churches throughout our District.

J. B. PENCE.

Limestone, Tenn.

Echoes from the Highway.

EARLY in January Eld. J. S. Mohler, of Kansas, came among us and began work among the churches, preaching the Word in a logical, forcible and convincing manner, conjoining the Father's children in their faith, and causing sinners to flee to the outstretched arms of God's loving mercy. After a series of meetings at Covina he came to Lordsburg, and "held the fort" for nearly four weeks. The attendance and interest continued unabated. In the meantime a series of meetings commenced at Glendora, in the bounds of the Covina church, under the care of Bro. B. F. Masterson, who did most of the preaching, aided by Bro. Norcross, the home minister, and assisted nobly by the zealous, live members who attended so faithfully night after night.

Last Friday night Bro. Mohler preached his last sermon here. Sunday morning he commenced his labors at Glendora. Notwithstanding the fact that the Methodist people of the town entered upon a protracted effort also, the attendance at Bro Mohler's meetings is large and increasing. Already, as a result of three meetings, eleven souls at that point have united with the church by baptism. At this place there were five converts, from among the students attending school. After Bro Mohler quit preaching here, Bro. Miller continued the meetings until Sunday night last.

The same day I attended my regular appointment at East Riverside, baptizing three into a covenant relationship with God. There are two applicants for church fellowship there that will be, God willing, baptized in the future. Thus the good work is moving on. There are a number of persons here "almost persuaded," but it seems that their love for the world, or some other reason, has so far held them back. Still we hope more will soon make the good choice.

Church prospects are very encouraging in Southern California. Many members are moving in, and settlements are starting up in different localities. Our prophecy, made ten years ago, that our people would come in and possess this goodly land, is coming into fulfillment. The day is near at hand when they will be more fully recognized here as a moral and religious power for good. Much, however, depends on living out the principles we profess. J. S. FLORY.

Lordsburg, Cal., Feb. 27.

Tract Writing.

DOUBTLESS some of the brethren and sisters have been writing tracts during the winter. To all such we suggest a review by the author, with the view of condensing. It is the *thought* we want; words are chaff after the thought is clear. Some otherwise pretty good tracts have been rejected by the committee, as having too much volume, and lacking terseness. Remember, the author has more time to revise than the committee. Lay your manuscripts away for a few weeks. Then select a good reader, and, while you listen, criticise severely, as though some one wrote it, in whom you had but little confidence. If necessary, repeat the effort. We sometimes run wheat through the fanning mill two or three times, to make it marketable. At the first winnowing don't be surprised, or discouraged if the one-fourth or more, goes over the "tail board." When you see the improvement, you will be inclined to try it again; perhaps very little will blow out after repeated trials. I have seen the committee throw out nearly one-third of some articles.

After you have done all you can, send it to our Secretary, Bro. I. D. Parker, Elkhart, Ind., or to the Foreman of the Examining Committee at the Annual Meeting, Meyersdale, Somerset Co., Pa., so as to reach there about May 19. The Committee will meet as usual at place of Annual Meeting, unless objected to by some of the Committee.

Furthermore, I would say to the rest of the Committee, that, as I have no manuscripts, and do not know how much is forthcoming, I will leave for them to decide the time necessary, and to appoint the day on which we are to meet, and that the Secretary publish further particulars in the GOSPEL MESSENGER.

I would further urge all who have manuscripts, or expect to have, manuscript for the Committee, to report to Bro. Parker at once, as it is important for him to know soon. ENOCH EBY.

Booth, Kans.

To District Meetings.

As many District Meetings throughout the Brotherhood will be held in the near future, we would strongly urge that, if possible, no queries, or petitions for Committees, be sent up to General Conference. We think we have plenty in our Minute Book for church government,—much more than is lived out, in many places at least, and more would not remedy that neglect. If we can improve in our missionary work, let us do that; or let us see how we can best succeed in raising our beloved Brotherhood to a higher plane of self-denial and true holiness, and a greater separation from the world, in order to keep our distinctive features more visible, so that the light will shine more brightly. These, with other kindred topics, I prefer to be brought before our Annual Meeting.

To apply to General Conference for a committee, is, to say the least, a very unfavorable way to advertise a church; there is wisdom enough in any part of our Brotherhood to settle all differences, if we would confide in and make the proper use of it. ENOCH EBY.

Booth, Kans.

Goshen, Ind, and its Surroundings.

THE winter has been rather mild, with only a few cold days. Spring is now upon us with all her loveliness. There have been a number of deaths here, owing to lung trouble. Four members of the Goshen congregation died in two weeks' time; others are sick at this writing.

The Goshen church held her spring council March 3. All passed off pleasantly. Bro. Geo. Swihart was appointed delegate to the Annual Meeting.

The members of the Rock Run church, six miles southeast of Goshen, held their council-meeting on the same day. It was a pleasant gathering. Bro. I. L. Berkey was able to attend, but was weak. While at Nappanee, attending Bible school, he was taken with a severe attack of *La Grippe*, but is convalescent The writer offered his resignation as presiding elder, which the church accepted. Bro. I. L. Berkey was chosen instead. We hope much good may be accomplished. The Rock Run church has had one series of meetings during the winter and will hold another. Satan is very busy with his recruiting officers, trying to swell his number, and why should not the Lord's officers be more zealous to rally their forces to swell the army of the Living God! J. H. MILLER.

March 4.

I LOVE thy name, O Lord. So well do I love it that I want the whole earth to know and love it too.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

NANCE—LAMPERD. — At the home of the bride's mother, near Progress, Baca County, Colo., Feb. 28, 1894, by the undersigned, friend John W. Nance and Miss Margrett J. Lamperd, both of Baca County, Colo. Z. HENRICKS.

WILES—SHETTER. — At the home of the bride's mother, in Stoufferstown, Pa, March 1, 1894, Bro. George E. Wiles and sister Annie E. L. Shetter. WM. C. KOONTZ.

KIMMEL—FIKE.—At the bride's residence, Feb. 8, 1894, by the undersigned, Mr. David Kimmel and sister Cora Fike, both of Carroll County, Ill. D. M. MILLER.

KERNS—MORELAND.—At Little Capon, W. Va., Feb. 21, 1894, by Bro. Benjamin W. Smith, Mr. Jacob Kerns and Miss Evaline Moreland, both of Hampshire County. AMANDA M. ABE.

BEEGHLY—GNAGY.—At my residence, near Gideon, Somerset County, Pa., Feb. 22, 1894, Bro. Ananias J. Beeghly, of Bills, Somerset Co., Pa., and sister Cora M. Gnagy, of Somerset County, Pa. JOHN J. DARR.

STINE—SHEAFFER. — At the home of the bride's parents, Feb. 28, 1894, Bro. Ira C. Stine and sister Lydia Sheaffer, both of the Panther Creek church, Dallas County, Iowa. R. F. MCCUNE.

FISHER—MERRITT.—By the undersigned, at his residence, March 4, 1894, Mr. William Fisher and Miss Elva A. Merritt, both of Miami County, Ind. DAVID SWIHART.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

BARGER.—Near Crimora Station, Virginia, Feb. 8, 1894, Jacob Barger, aged 77 years, 8 months and 22 days. Funeral at Pleasant Hill by D. C. Flory, and others, from the words, "Set thy house in order." S. F. SCROGHAM.

LONGANECKER.—In the bounds of the Mahoning church, of Northeastern Ohio, Feb. 25, 1894, sister Elizabeth Longanecker, aged 52 years, 8 months and 2 days. Deceased had been an earnest member of the church all her life, and devoted much of her time to the service of the Master, by soliciting subscribers for the MESSENGER and other publications. Funeral services by Bro. Wm. Dessenberg, assisted by the home ministers. A. W. HARROLD.

MARTZ.—At Mapleville, Md., Feb. 26, 1894, Bro. Daniel Martz, aged 73 years, 10 months and 3 days. He was in failing health for the past two years, but was only confined to his bed a few days. On Sunday evening, Feb. 25, he called for the elders of the church and was anointed. He was a member of the church fifty years, and a deacon thirty years. He leaves a wife, two sons and two daughters. Funeral services were conducted in Mt. Zion church by brethren Daniel Wolf and Barton Shoop. His remains were laid to rest in the cemetery adjoining the church. JENNIE LOWRY.

WESTCOTT.—In the Sunfield church, Mich., Jan. 11, 1894, of lung trouble of many years' duration, Bro. Eli J. Westcott, aged 59 years, 1 month and 24 days. He leaves a wife (a sister in the church). Two children preceded him to the spirit world in early life. Funeral conducted by the Brethren from Job 14: 14, "If a man die shall he live again?" PETER B. MESSNER.

BUCKWALTER.—In the Conestoga church, Lancaster County, Pa, Feb. 6, 1894, Bro. John W. Buckwalter, aged 84 years, 8 months and 27 days. Services by the home brethren from John 5: 24, 25. LIZZIE MYER.

EBY.—At the same place, Feb. 5, 1894, sister Elizabeth Eby, aged 78 years, 1 month and 12 days. Services by the home brethren from 2 Tim. 4: 6, 7, 8, selected by the deceased. LIZZIE MYER.

BEARD.—At Brainard, Kans, Feb. 19, 1894, sister Josie Beard, aged 32 years, 4 months and 24 days. She united with the church May 23, 1891, and has been a good worker ever since. She leaves a husband and little daughter one week old. Services by Bro. Geo. Strycker from Rev. 14: 13 to a large and sympathizing congregation. MYRTA I. STRYCKER.

HADSEL.—In the Sugar Creek congregation, Allen County, Ohio, Feb. 15, 1894, sister Maria, wife of Bro. George Hadsel, aged 67 years, 2 months and 22 days. Sister Hadsel leaves an aged companion and three sons. She was anointed about one week before she died. Funeral services by Bro. Jacob Driver from the words, "Prepare to meet thy God." DAVID BYERLY.

HILDENBETLE.—At Freeburg, Stark County, Ohio, Feb. 23, 1894, B. F. Hildenbetle, aged 65 years, 3 months and 16 days. He leaves a wife (a sister in the church) and one son. Funeral services by Eld. D. Byers and the writer. S. B. STUCKEY.

DICKINSON.—At the same place, March 2, 1894, Madge Vida Dickinson, aged 6 years, 4 months and 14 days. Little Madgie was a very bright little girl. Her death was caused by lung fever and membranous croup. She was among our brightest little Sunday school scholars. Funeral services by J. J. Hoover and the writer. S. B. STUCKEY.

SMITH.—At his home near Central City, Nebr., Feb. 7, 1894, Bro. Aaron Smith, aged 64 years, 9 months and 28 days. He leaves a wife and six children. Deceased, with his wife, united with the Brethren church twenty-three years ago. Funeral services by R. D. Snyder from Isa. 40: 6, 7, 8.

JULIA E. ROGERS.

ROYER.—At Lexington, Lancaster Co., Pa., Feb. 18, 1894, sister Emma Royer, aged about 49 years. She was a sister of elders Wm. and John Hertzler. Funeral services by elders Christ. Bucher and H. C. Early, from Rev. 14: 12, 14. GEO. SHRINER.

BERKEY.—In the Shade Creek congregation, Somerset County, Pa., on Saturday, Feb. 10, 1894, of membranous croup, Foster Amby, beloved son of Bro. Norman S., and sister Emma Berkey, aged 1 year, 9 months and 9 days. Funeral services by the Brethren from Matt. 19: 13-15. PARENTS.

LONG.—In the Bear Creek church, Montgomery County, Ohio, Feb. 23, 1894, Galen Orville Long, infant child of Bro. Joseph and Mary Long, aged 4 months and 5 days. Funeral services by Eld. John Smith.

JOSIAH EBY.

PRICE.—At Shirleysburg, Pa., Feb. 1, 1894, Jane (Rhodes) Price, wife of Joseph Price. She first identified herself with the Methodists. Later, under her convictions of right, she united with the church of the Brethren, where she remained until the time of her death. She was afflicted for some years before her death. She leaves a husband, four sons and two daughters. Funeral services by the writer, from 1 Thess. 4: 14.

JAMES R. LANE.

SPRENKLE.—In Baltimore, Md., Feb. 27, 1894, Katie Jane, daughter of J. W., and Lucie Sprenkle, aged 1 year, 6 months and 21 days. She was buried near Bear's Station, in Pennsylvania. Funeral services by Bro. Joseph Long, from York, Pa, from Isa. 40: 6, 7, 8. ADAM NESS.

LEHMER.—In Los Angeles, Cal., Feb. 2, 1894, sister Ida (Frantz) Lehmer, aged 24 years, 9 months and 17 days. Funeral services from Psa. 86 (her favorite), by the undersigned and Eld. John Metzger. Her husband, S. G. Lehmer; her mother, wife of P. S. Myers, her four brothers and one sister, and her only child, a son about three weeks old, survive her. She was buried beside her sister in Evergreen cemetery, Boyle Heights, Los Angeles, Cal. She has been a devoted worker for the Master, and her genial presence, and worthy example and influence will be painfully missed. "Her works do follow her." E. A. MILLER.

SINTON.—In the Eel River church, Ind., Feb. 21, 1894, Bro. George B. Sinton, aged 71 years and 15 days. Bro. George fell off a load of hay on Feb. 19. Falling on his head, he died of the effects. He leaves a wife and six children. Services by brethren S. Leckrone and G. Ulrey. EMANUEL LECKRONE.

LOWERY.—In the Indian Creek congregation, Westmoreland County, Pa., Feb. 14, 1894, Bro. William F. Lowery, aged 62 years, 8 months and 13 days. He was buried at Lavansville, Somerset County, and laid alongside of his wife, where his funeral was preached in the Lutheran church, by the writer and J. B. Fergeson.

D. D. HORNER.

HARSHMAN.—In the Sugar Creek church, Tuscarawas County, Ohio, Feb 11, 1894, Bro Joseph Harshman, aged 51 years, 9 months and 0 days. He was taken away by *La Grippe* and lung trouble. He was married to Phoebe Knopp, April 29, 1860. There were born unto them five children, three sons and two daughters. The three sons preceded him to the spirit world. Funeral services by Eld. Samuel Muntis, —— Smith, of the Reformed Church and the writer, to an unusually large congregation.

M. H. SHUTT.

GARVER.—In the same church, Feb. 15, 1894, Christina (Schmutz) Garber, aged 88 years, 10 months and 18 days. She was married to Bro. George Garver June 19, 1822. Their union was blessed with six children,—two sons and four daughters. A faithful deaconness, and a mother in Israel has come to her grave in a full age. She was laid away on Sunday, in the large cemetery in the town of Ragersville. Funeral services by Eld. Samuel Muntis and the home ministers to a very large congregation.

M. H. SHUTT.

Programs.

Ministerial Meeting.

Ministerial Meeting for the Middle District of Missouri, April 25, 1894.

1. "What is the duty of the Older Ministry and the Church towards Young Ministers to Aid them in their Work?"—D. Bowman, A. Wampler.

2. "What are the Duties and Privileges of Sisters in Taking Part in Religious Services in the Church and in the Family?"—J. M. Mohler and John Hougendougler.

3. "How may we Develop Religious Interest in the Laity? What should they be given to do, to make them Feel they have Part in the Work?"—[Names of speakers not stated by committee.]

4. "What is the Duty of the Ministry towards Evangelizing the Territory within Reach of the Home Church?"—D. M. Mohler and Israel Cripe.

5. "Sermon Making; Selecting of Subjects; how far to Prepare, Etc."—G. W. Lentz and A. Rust.

6. "The Duties, Privileges and Authority of Elders."—M. T. Baer and Fred. Culp.

M. S. MOHLER
A. A. WEAVER } Committee.
LEVI MOHLER

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Announcements

DISTRICT MEETINGS.

March 21, Southwestern Kansas and Southern Colorado, at Conway Springs, Sumner County, Kans. Ministerial Meeting the day before at the same place.

March 21, Southern District of Indiana, in the Middle Fork church, Clinton Co., Ind.

April 4, Middle Indiana in the Manchester church, Wabash Co.

April 11, Northeastern Kansas, in Navarre, Dickinson Co., Kansas. Ministerial Meeting, April 10.

April 13 and 14, First District of Virginia, at Pleasant Valley church, Floyd County.

April 13 and 14, Northwestern Kansas and Colorado, Hygiene, Colo., 4 miles west of Longmont.

April 18 and 19, District of Eastern Pennsylvania, at the Petersburg meetinghouse, Lancaster Co., Pa.

April 18, (District not given in the notice) in the Paint Creek church, Bourbon Co., Kans. Ministerial meeting, April 17.

April 26 and 27, Middle District of Missouri in the Walnut Creek church, at Knobnoster, Johnson Co., Mo. Ministerial Meeting, April 25.

May 2, Western District of Pennsylvania, in Mount Joy meetinghouse, Jacob's Creek congregation, Westmoreland County. Those coming on the B. & O. R. R., please come to Mt. Pleasant.

LOVE-FEASTS.

April 21, at 2 P. M., Kansas Center church, three miles east of Lyons, Rice Co., Kans.

April 21, at 2 P. M., Eden Valley church, Stafford Co., Kans.

May 19, at 3 P. M., South Morrill, Brown Co., Kans.

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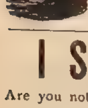

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PREMIUMS!

So far this season we have had no time to make up a premium list, but we hope to do so before many weeks.

If all the names were printed of those who accepted our premium offers last year, this whole page would not contain them.

If all the testimonials which we received within a year were published, it would more than fill every page of the MESSENGER.

At the low prices we are now quoting, LARGE orders for FAHRNEY'S CELEBRATED BLOOD CLEANSER OR PANACEA are not solicited. We prefer to scatter our medicine over the whole country in small quantities, in order to get our make of PANACEA more extensively introduced, well knowing that the subsequent orders will take care of themselves.

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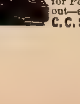

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A. M. FLORY.

Mont Ida, Kans., Jan. 30, 1894.
I received the Bible and medicine, O. K. Am well well pleased with the Bible and medicine. The Bible alone is worth the price I paid for the offer. All that have seen it think it is a fine book.
THOS. HESP.

Modena, Mo., [illegible] 27, 1894.
I received the Bible and it is as you represented it to be; also the medicine.
WM. WHITESTINE.

Ligonier, Ind., Feb. 8, 1894.
Dear Bro.:—Find enclosed money order for $12.50, amount due you for medicine. I feel to thank you ever so many times for the Bible. It is so nice. It contains so many useful helps, both in the ministry and Sunday school work. I appreciate it very much.
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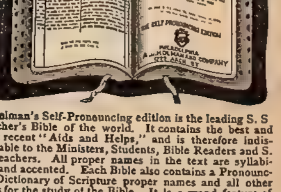

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terms to ministers ---

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Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., MARCH 27, 1894. No. 13.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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WITH great sorrow we have learned of the sickness and death of the young wife of our esteemed elder of the Philadelphia church,—T. T. Myers. O, how sad! we all say. And truly so it seems,—yes, must be,—to one whose prospects for a happy wedded life were so soon nipped and made void by death. We mourn and weep because we can not see across the river. And perhaps it is best that we can not. But as these scenes of what we call bitterness meet us in life, how the wish comes to us: "Could we but stand where Moses stood, and view the landscape over." How our souls would be enraptured with the things that our eyes have not yet seen, our ears not yet heard, and our hearts not yet fully felt. And while we deeply sympathize with our dear brother in the time of his deep sorrow, yet can we feel that it was a Loving Hand that directed the stroke, and though the wound be never so severe, the oil of divine sympathy will be poured into the depths of the sore, and some day, when the mists and clouds will be swept away by the unfading sunshine of his love, thou wilt be made to say: "Dear Lord what a loving Shepherd thou art!" But until thou canst see and feel this, accept the tender sympathy, felt and expressed by your fellow-pilgrims, who, with you, are subject to the deep sorrows that sickness and death brings. And may the friends who are thus, from time to time, delivered from the body of this death, beckon us onward to the time when we, too, shall be made worthy to pass over into the haven of eternal rest, where there shall be no death, and where these partings will be known no more.

THE District Meeting for Middle Pennsylvania, will be held in the Woodbury church, opening on Wednesday morning, April 18th. All delegates from a distance should be there on Tuesday evening the 17th. As matters of importance to all the churches of the District will be considered at this Meeting, it is desired that every church will be represented by delegate. It was suggested that a report of all the Sunday schools that were in session during the last year, be given at this Meeting. Will not the Secretaries of these schools, or some one interested, make out and send a report of the schools? Give the time they were kept open, the average attendance, the helps used, the collections made and the results accomplished.

Elder J. W. Brumbaugh is [illegible] their mortal [illegible] very rapidly, and the end is expected soon, very soon, probably before this reaches our readers. He has abandoned all hope of recovery, and is looking forward with strong desire to be released from this body of suffering, to be at rest. May the good Father deal tenderly with our dear aged brother in these, the days of his deep affliction, and may those who have lived under his ministry, the more fully understand what it is to live for Christ, and to fully trust in his saving power. And may the Lord in a very special way richly bless his companion, on whom have fallen the sorrows of affliction. May she, in the bitterness, find the sweets that come from a faithful trust in the Master's love.

THE SALUTATION.

A BROTHER writes us, apparently with great earnest, that the salutation should be used only at our Communion seasons and while communing, and wants us to give Bible proof that it should be used at any other time. He seems to be well established in his position, and demands Scriptural evidence from those who believe differently from what he does. Yet he fails to give any grounds whatever for his own views. We certainly have no Scripture to show that the salutation should be used at the time he names. The only argument we have for using it at that special time, is on the grounds of fitness, and while we think this sufficient, we do not see in it an argument so strong as to justify us in dispensing with it on all other occasions.

The strongest argument in favor of the time of its use, is the meaning of the word itself. To salute means, to hail and greet at meeting, in connection with good wishes, etc. The same may be said of parting,—an expression of good wishes, accompanied with a bow or kiss, so that the weight of evidence is in favor of using the salutation at meeting and parting.

It is true, as our brother says, that it may be a Judas kiss, but Judas may be found at the Lord's table as well as anywhere else. It is not the time and place that makes the salutation holy, so much as the condition of our own hearts. The salutation is an expression of our good-will towards our brother, and if this good-will is not in our hearts, there is no time or place that can make the salutation holy. The apostle would say, Let your meeting and greeting be as the meeting and greeting of holy and loving brethren.

In this day of Christian liberty and religious privileges, we do not know what it means to meet a Christian brother. Persecutions, imprisonments, stripes and the stake, gave relish and significance to fraternal relations, and to meet with kindred spirits was a privilege to be enjoyed. The feelings enkindled on such occasions must have some form of expression, and that which is most natural is used. Paul, when he met his brethren, saluted them as brethren in Christ. His heart was filled with love towards them, and the salutation was a holy one, because of the relation and the love that was there.

But because we are not now persecuted, imprisoned and lashed with stripes, is no reason why we should love less, or that we should do away with the holy salutation. Because of the goodness of God we ought to be the more loving.

Of course, in this as well as all other religious manifestations, discretion should be exercised, so that the sign may not lose the substance. To bring a religious practice down to a mere form and habit or custom is wrong, and amounts to nothing as such. But to cease using a sign because we have lost what it is to signify, can in no way better our condition. To treat religious observances in this way, would soon deprive us of all these means of grace, and finally sever all Christian relations, and place us back again into the world, where all signs of good-will, love and friendship are shams. The better way is not to do away with the signs, but to return to our first love, so that we may have in possession that which is indicated. To give us humble, loving service, we have feet-washing. To energize our fraternal feelings, we sit together at the Lord's Supper, and to refresh our memories, as to the sacrifice made to redeem us, we handle the emblems of the body and the blood that was our ransom. If we lose our taste for loving service, we will dispense with feet-washing. If our fraternal feelings become so benumbed that we don't thus feel any more, we put aside the Lord's Supper. And if we forget that we have been purchased through the sufferings and death of Christ, we neglect the Eucharistical sacraments, not because these things have lost their efficacy, but because we have lost the loving God from our hearts.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

JACOB'S LADDER.

[*Selected by G. M. Billheimer.*]

When Jacob, the pilgrim, was weary by day,
At night on a stone for a pillow he lay,
And saw, in a vision, a ladder so high,
Its foot was on earth and its top in the sky.

CHORUS.

Hallelujah to Jesus, who died on the tree,
To raise up this ladder of mercy for me!
Press upward, press upward, the prize is in view,
A crown of bright glory is waiting for you.

This heavenly ladder is strong and well made
Has lasted for ages, and is not decayed;
The feeblest may venture, with faith, to go up,
And angels will help them from bottom to top.—CHO.

Lo! upward and downward they constantly go,
Extending a hand to the toilers below;
And when a new climber sets out for the skies,
Their shouts at the top of the ladder arise.—CHO.

"Another, another," they sing, in their love,
"Is seeking his home and his treasure above;"
And angels in glory, responding, cry, "Come,"
And welcome each penitent sinner up home.—CHO.

This ladder is Jesus, the glorious Godman,
Whose blood, freely streaming, from Calvary ran;
By his great atonement to heaven we rise,
And sing in the mansions prepared in the skies.—CHO.

Come, sin-burdened brother, ascend with your load;
No—leave it behind you, and rise up to God;
Set foot on the ladder, and soon you will find
The troublesome burden of sin left behind.—CHO.

Now, mount up the ladder—behold—never fear;
It bears all who trust it, and ever will bear:
Lo! millions have [illegible] reached Zion [illegible]
[illegible]ers have gone home to God—
Have finished their journey, and gained their abode;
And we are ascending, and soon will be there,
To join in their songs, and their heaven to share.—CHO.

Cambridge City, Ind.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

CHURCH GOVERNMENT.

BY DANIEL VANIMAN.

In Three Parts.—Part Two.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."—Matt. 18: 15.

THE AUTHORITY DELEGATED TO THE CHURCH.

The authority to direct, restrain and harmonize the actions of her members, in accordance with the Word of God, is given to the church. For this the Bible is her only law. To this the church has no authority to add anything. From this she has no right to take one word, jot or tittle. The power to carry forward the work of the Lord is the Word, and the authority to use their power is entrusted to the church. "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18: 18. Each member of the church is a part of the body, and is so related to all the rest that he is, in some degree, responsible for the government of the church. While this is true in a general sense, it is applicable to the officers of the local congregations in a special sense, as they are expected, both by the Lord and the church, to be examples for the church, and the good government of the church depends largely upon the proper influences brought to bear upon the flock in general by the officers of the church.

THE CHURCH ONE BODY, AND CHRIST HER ONLY HEAD.

"There is one body and one spirit even as ye are called in one hope of your calling." Eph. 4: 7. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4: 15-16. "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Col. 1: 18. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." 1 Cor. 12: 12-14.

In the above Scripture we are unmistakably taught, (1) that all true Christians, no difference from what nation, who they are or where they may live, belong to that one body of which Christ is the only head; (2) that each member has a vital and individual connection with every other member of the body as well as with Christ, the head of the body. (3) Just as the members of the natural body are all of the body and are all subject to their natural head and to one another, *thus* acting harmoniously together, each in his own place, even so should each member of the [illegible] with all the rest of [illegible] in carrying out the directions of Christ, the head of the body, which directions are for the development and enjoyment of all.

LOCAL CHURCHES ONLY A PART OF THE WHOLE

In the Scriptures we have local churches spoken of; as the church in Antioch, in Corinth, in Ephesus, and the seven churches in Asia. In the days of the Apostles some of the teachers went down from Judea to Antioch (see Acts 15) and there taught things they had no authority to teach, and thus brought about dissension and disputation, such as the church at Antioch, even with the help of Paul and Barnabas, could not quiet, therefore they determined to send Paul and Barnabas, and certain others, up to Jerusalem, to the apostles and elders about this question. There, at a meeting of all the apostles and elders, with the whole church, the question in dispute was discussed until a union of sentiment was effected, and a conclusion reached, which was written and sent back to Antioch as the basis upon which these trouble-makers should be directed, restrained and their actions harmonized with all the rest of the churches, upon the question at issue.

Hence we have first, the local churches or congregations who do not neglect to assemble themselves together to worship, and at stated times to transact such business as may be required for the symmetric development of all the members of the local body, in harmony with the Gospel. All things that can thus be harmonized with the Gospel are settled by the local church and the work moves on harmoniously. If anything arises that is too difficult for the local church, it is, upon the principle adopted by Moses, referred to a higher or stronger court (among Brethren, the District Meeting), which is made up of delegates representing the local churches of a District. If the question presented can be disposed of by the District Meeting, it is so done, but if of a general character, affecting the whole Brotherhood, such business is sent to the Annual Meeting, through representatives chosen by the delegates of District Meeting, to represent the churches of the District on Standing Committee. The voting power of the Annual Meeting is composed of the members of the Standing Committee and the delegates from the local churches of the entire Brotherhood, each church having two hundred or more members being entitled to two delegates. Any church having less than two hundred members, has only one delegate. Thus all the churches of the Brotherhood have the privilege of representation, and because of their relation to the General Brotherhood, they are urged to thus represent themselves through delegates, both at District and Annual Meetings.

In this fair way every member has a representative voice, both on Standing Committee and in the General Assembly, where any member of the church in good standing may participate in the discussion of the questions presented, in order that all the Gospel Light possible to be obtained, may be thrown upon the questions there considered, before they are voted upon. After a question comes to a vote and is favored by a two-thirds' vote of the Standing Committee, and the delegates from the churches, this decision becomes the rule for all the churches having cases like it, until superseded by a decision thought to be more fully in harmony with the principles and spirit of the Gospel.

McPherson, Kans.

REBAPTIZING.

Are the Decisions of Annual Meeting on the Subject of Rebaptizing Definite?

BY B. F. MOOMAW.

([illegible] "Revised Minutes," page 161, 162.)

No. 1.—A person was baptized and afterward became impressed with the thought that his mental faculties were not in condition to act intelligently. Becoming sensible of the situation he desired to be rebaptized. Repeated efforts were made to reconcile him, but all failed. The church did not make a definite decision either way, but a brother without,—not against,—the counsel of the church, baptized him and he was happy. The Annual Meeting says, "We *think* he did wrong; not that baptism was wrong, but to do it without the counsel of the church was wrong." We all say, amen. This is definite to a certain extent, but it is not definite as to whether or not rebaptism may be performed.

No. 2.—A man was baptized and left the church because of his being an unbeliever. Being converted to Christ, and living accordingly, he wishes to join the church. After considering the question of rebaptizing, it was deferred to next Annual Meeting. In 1868 the question came up, and the Annual Meeting being informed that the case was disposed of in the church, where it occurred, gave the matter no further consideration. Nothing was said as to whether or not he was baptized and the Annual Meeting made no decision. Nothing definite on the question was said in this case.

No. 3.—This relates to a brother who desired to be rebaptized. It was decided by District Meeting to refer it to the church where the trouble exists, and authorize those brethren to proceed as the nature of the case seemed to require. So Annual Meeting deferred it, and no definite decision was made in this case.

No. 4.—A man was baptized by the influence of his friends. When he was sick and recovered, he regretted it, and,—dissatisfied as to the validity of his baptism,—can he be rebaptized consistent

with the Gospel? *Ans.*—If his mind was not in a condition to exercise faith and repentance intelligently, he might be baptized on his *subsequent experience.*" This gives the privilege in this case alone, but far from a definite decision of the problem in general. What do we mean when we say, "A question is settled definitely"? Let Webster answer. *Definitely*—In a definite manner: finally, conclusively, positively.

There is not much wisdom needed to understand this, but a little caution in the way we express ourselves in all cases.

We will notice that in all of these cases the persons concerned became satisfied that their mind and purposes in coming to the church were not such as to enable them to act intelligently and safely. Afterwards they realized their situation, and seeing the mistake and not knowing what they ought to do and what was necessary for them to do to secure the promise of the life that now is and the life that is to come, can there be anything wrong in them being baptized on their "subsequent faith and repentance"? And are not young children, little children and infants,—such as were brought to Christ, and were not baptized, in the same condition? I do not mean the youth whose mental faculties and moral character have, under the guardianship of the parents and the Sunday school been sufficiently developed to prepare them for an entrance into the church, where all, at their entrance, whether youths, or men and women, are the lambs of the flock. "And let us take heed that we despise not one of these little ones."

It does appear to me that it does not need the eye of a philosopher to see the difference between the properly-educated youth, and little children and infants, such as were brought to Christ. Failing to [illegible] to keep us from saying, "It is absurd," for even in cases where we may know that we do understand it, it is always best to use soft words and hard arguments.

I hope that the readers of this humble essay will excuse me for saying that I do think that it is assuming a good deal for me or others to say, in the face of the history before us on this question that under no circumstances should rebaptism be allowed, with so little authority from the decisions of Annual Meeting, and,—may I not say?—still less from the Gospel. Notwithstanding the history of Simon Magus, do I believe that there is any church District Meeting or Annual Meeting that would so decide.

What is the true significance of this circumstance? Simon bewitched the people with his sorceries and doubtless made it a paying business. He presently believed, and was baptized and stayed with Philip, watching and wondering at at the signs and miracles being done. When he saw that the Holy Ghost was given, thinking that they, like himself, were working for money, he offered them money, that they might give him the same power. But Peter said unto him, "Thy money perish with thee," [and it will] "thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God." His faith was dead, his repentance hypocritical, his baptism of no value,—all worthless. "No part nor lot in this matter," and he "in the gall of bitterness."

The apostle told him to repent of his wickedness and pray God for forgiveness. Did he do it? The Gospel is as silent as the grave, and the inference is that he did not, and that he was never thereafter in fellowship with the church, and not having repented, was not prepared for baptism, did not want it, and therefore was not baptized. He asked the apostles to pray for him,—but for what? Was it that he might repent, be kept in fellowship with them and be a Christian? No, "but that none of the things of which they had spoken should come upon him."

This is the last of Simon, so far as the Bible reaches, but credible historians inform us, that "he retained a sort of profession, and became the founder of a sect of heretics, turning the methods and concerns of religion into a lucrative trade, called Simony," and have we not the practical results of this craft the world over to-day? It is true, and ought to put Simon out of the way, as a factor in the discussion of this problem.

We may imagine that if the privilege were given to be rebaptized, many,—very many,—would want to be rebaptized, but history proves that it is only imagination. We know of two that were rebaptized in a certain district some ten years ago, under the management of some of our wise and cautious fathers in Israel, and have not heard of any others applying in those districts since. In our immediate vicinity a member of the Baptist church, an educated man, a doctor in the practice of medicine, was rebaptized twenty years or more ago, and there have not been any applicants since. I cannot think that rebaptizing, for the reasons that are generally given, can do any harm to either the persons or the church, and seeing that it has, in all cases, made the brother and sister happy, I would not like to deprive them of the precious enjoyment.

WHAT RELATION DOES THE CHRISTIAN SUSTAIN TO CIVIL GOVERNMENT?

BY D. E. PRICE.

In Three Parts.—Part Three.

OUR second proposition is, that Christians can not hold office under the civil government, or attend political elections, voting oth[illegible] into [illegible] without endangering their *non-r*[illegible]g very rapidly, *ples.*

We will refer to Rom. 13: 1 to 7 inclusive, the Scripture that is almost universally brought up to prove that Christians are under obligations to assist in administering the affairs of the government, and also for defending it by force of arms. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

The Apostle Paul recommends every soul to be subject to the higher powers. Here we have the plural number, meaning more than one power. It is generally applied to the power under which we live, which is only one. Therefore the first verse forbids us to take up arms against, or resist, a foreign nation, for it is one of the higher powers that Paul speaks of, which plainly teaches that if another nation should get the ascendency over this, we, as Christians, are *equally bound* to be subject to that, as well as the power under which we now live; for it is *one* of the higher powers. Therefore Paul says, if we *resist*, we receive to ourselves damnation.

We now want to call the attention to another point in the phraseology. "Let every soul be subject *unto* the higher powers." We emphasize the word *unto*, because we want to call particular attention to it. Too many make no distinction between the words "unto" and "of." We may, and should be subject *unto* the powers that be, but dare not be subjects *of* them. We must always render passive subjection to the civil powers. What we mean by "passive subjection" is, to submit to all they require of us as long as it does not come in conflict with the Gospel of Christ, but when it does, "we must obey God rather than man." While it would be a violation of the principles of the Gospel, to give anything voluntarily, or in any way encourage *carnal warfare*, yet it is our duty, by way of taxation, to give all we have, if demanded, and give up ourselves, rather than resist; and let them do with us, and our property, as they may see proper.

As previously shown, when we accept of office under civil government, or vote at political elections, to put others into office, we are no longer subject *unto*, but subjects *of* the higher power; become *identified* with it, are united, and one, with the power that uses the sword.

It is very *inconsistent* and *unreasonable* for Christians to help put a man into office, and then withdraw their support when he has to administer the affairs of government, and enforce allegiance in case of opposition, or in defense against foreign invasion. Therefore, though Christians' relation to civil government will not allow them to take part in the *political movements* of the day, or assist in administering it by holding office, they are under obligations to be subject unto, not only through fear, but also for conscience' sake; [illegible] do it willingly, [illegible], therefore, pay tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

We will now see whether the decisions and advice of our Annual Meetings harmonize with our second proposition.

1839, Art. 1, Page 272, "Whether a brother could serve in the office of a constable? *Ans.*—No. (See Yearly Meeting, 1812.)"

1866, Art. 38, Page 274, "Can a man be received into the church, and hold his office as assessor? We think he cannot, consistently with the Gospel. John 18: 36; Matt. 6: 24. 1872, Art. 23. "We desire the Annual Meeting to reconsider Art. 3, of Minutes of 1844, and if the present answer may be adopted, then what shall be done with a brother who violates the decision?' The query alluded to, with the answer, is as follows: "Whether a brother may go to the legislative assembly, as a representative of the people, agreeably with the Gospel? Considered, that though we look upon the higher powers of the world as being of God, for the protection of the pious, etc., and desire to be thankful to God for the benefit we enjoy under our government, and feel it our duty to pray fervently and daily for the same, we cannot see how a follower of the meek and lowly Savior can seek and accept an office of this kind consistently with the Gospel he professes. (See Matt. 20: 25-28; Mark 10: 42-46; Luke 22: 25; John 17: 16, etc.)" The query was reconsidered, and the following answer given by this meeting: "*Ans.*—We readopt the answer to the Minutes alluded to, and consider that any brother who suffers himself to be elected to such office as that named, and to serve in it, cannot be retained as a member of the church."

1891, Art. 22.—"Is it right, according to Gospel principles and decision of Annual Meeting of 1857, Art. 30, for a brother to hold the office of township trustee? If not right, what should be

done with a local church allowing the same?" *Ans*—We decide that brethren should not ask or electioneer for office, or attend nominating conventions, but if they are elected without such effort and the office is imposed upon them, they may, with the consent of their respective churches, serve; when so doing will not compromise any Gospel principles; and, further, we *strongly* advise brethren to keep out of politics altogether."

We have again learned that the decisions and advice of Annual Meeting are in harmony with the Gospel and will now see what it says about voting at political elections. For sake of space we will only refer to a few, but refer the reader to "Revised Minutes," page 266. 1853, Art. 17, page 267: "Concerning going to political meetings and elections, considered best not to attend any such at all, inasmuch as the true Christian belongs to another kingdom."

1866, Art. 1: "A number of questions being presented upon the subject of voting, and some asking for repeal of former Minutes, the following resolution, as an answer to the questions, was adopted: *Resolved*, that we think it most expedient not to repeal any Minutes touching voting; that this Annual Meeting recommends to members of the church to refrain from voting, fearing that by voting we may compromise our non-resistant principles; but we recommend forbearance toward those who vote, not making voting a test of fellowship, hoping that in time they will see with the body of the Brethren upon this subject."

In 1869 and 1877 the same subject was up, and in both instances the decision of 1866 was readopted.

We have now shown that the decisions and advice of Annual Meeting agree with the Gospel of [illegible] government. It is true that, in some instances, they are advisory, and not made a test of membership; but every rational mind, we believe, should come to the conclusion that we occupy safe ground when we take advice of Annual Meeting, but are not always safe when we do *all* that Annual Meeting allows us to do.

In conclusion, we wish to compare the teachings and practice of *popular Christianity* with the teachings of Christ and the apostles, as practiced by his church, to see if they harmonize. Christ and the apostles say, "Resist not evil, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink." Popular Christianity says, "Eye for eye, tooth for tooth, life for life. If a man does you an injury, seek satisfaction. It is a shame to bear an insult. *Prosecute* him to the full extent of the law."

Christ and the apostles say, "Love your enemies, do them good; if they hunger, feed them; pray for them." Popular Christianity says, "Seek *revenge*, obtain satisfaction, either by force of law, or by the use of deadly weapons; take their life in self-defense; they are not fit to live. Go into the army and slay your fellow-man in bloody warfare."

Christ and the apostles say, "Swear not at all. Brethren, *above all things* swear not, lest you come into condemnation." Popular Christianity says, "Swear by the ever-living God, by kissing the Bible, by uplifted hand, or any way you please."

Christ and the apostles say, "Ye are not of the world, but I have chosen you out of the world; if ye were of the world, the world would love his own; but because I have chosen you out of the world, therefore the world hateth you. Be not conformed to this world. Love not the world, nor the things that are in the world; for if ye love the world the love of the Father is not in you." Popular Christianity says, "Christians must be at the *head* of worldly governments; *legislate* and *execute* its laws; *defend* it against internal and foreign invasion, in short, engage in all the *political* movements and *corruptions* of the world."

Mt. Morris, Ill.

PREACHING FUNERALS.

BY J. H. MILLER.

WHY call a minister to preach a funeral, when we have no Scripture to teach the necessity of funeral preaching?

1. We should do good whenever an opportunity is presented.

2. When the hearts of the congregation are sad, preaching will have a better effect.

3. At funerals we have people at meeting, who would not come otherwise.

1. We should do good whenever an opportunity is presented. Jesus did so. When Lazarus died and was buried, the Savior saw an opportunity of doing good, and then preached to Martha and Mary the resurrection. John 11: 23. This was the mission of the Savior, who went about doing good. Acts 10: 38. A certain ruler called Christ, "Good Master." Luke 18: 18. People who were acquainted with the Savior had learned one great truth,—that the Savior's mission in the world was to do good.

2. When the hearts of the congregation are made sad, preaching will have a better effect. Solomon had learned this lesson when, by inspiration, he wrote, "It is better to go to the house of mourning, than to the house of feasting." Eccl. 2: 2. Sorrow is better than laughter, for "by the sadness of the countenance the heart is made better." Verse 3. "The heart of the wise is in the house of mourning." Verse 4 Preaching to a broken-hearted congregation will have a salutary effect, and may result in much good. Some of the mourners may have a godly sorrow for sin.

An expression of sadness does not always denote an honest heart before God. The Savior saw this deception and sharply rebuked the disciples. Matt. 6: 16. "Be not as the hypocrites; of a sad countenance." Or as the rich ruler to whom the Savior said, "One thing thou lackest; go thy way, sell whatsoever thou hast and give to the poor." "And he was sad at that saying." Mark 10: 22. This man had a sad heart, but it was not made so by proper motives. Two men started from Jerusalem to Emmaus, and were walking and seemed sad. Their hearts were filled with sorrow, because their Master had been taken away. Hannah was of a sorrowful spirit, and out of the abundance of her complaint did she speak. The Lord heard her prayer, and turned her sad countenance to praise and prayer. "And the Lord remembered her." 1 Sam. 1.

3. At funerals we have people present who would not otherwise come. Disbelievers,—wicked men and women,—do sometimes go to funerals and hear the Gospel preached. On no other occasion would they go to church, and by so doing they will hear the Gospel preached. There may be some truth dropped, that will be as seed sown in the heart, to grow up in after-life.

I approve of funerals for the three reasons above assigned. In Bible times we have no account of funerals being preached, yet we have a number of instances where people died and were buried, but no funeral sermon was preached. Abraham bought a burying place to bury his wife, Sarah, Gen. 23, but no account is given of a funeral sermon. Martha and Mary buried their brother Lazarus, but nothing is said of a funeral discourse. In John 11 we have an account of a young man dying and being conveyed to the burying ground. The procession was met by the Savior and the young man was told to "arise," but no funeral sermon is mentioned. Luke 7: 14.

In the apostles' times there were no funeral sermons, but the dead were buried the same day. In one instance the burying took place within a few hours after death. Acts 5: 1–11. There are a few objectionable features in funeral sermons, as practiced in modern times.

1. Securing a preacher who will be sure to preach a short, smooth and polished sermon, so no one need be offended. If the person who dies is a Christian it is expected that the minister will eulogize him greatly, and tell how many good deeds this noble-hearted person did. If the person be a good moral man, it must be told how generous-hearted he was, and the audience must be entertained by telling much about the man's good qualities. If he be a wicked man,—one who does not believe in the Bible, the minister must say but little concerning the state of the wicked in the next world.

No wonder some ministers who tell smooth things are more frequently called to preach funerals. By them but little is said to the living about what they should do to meet God in peace. I presume preaching funerals is all right if the minister "preach the Word," 2 Tim. 4: 2, or heed the command of the angel of the Lord, "Go, stand and speak in the temple to the people all the words of this life." Acts 5: 20. Let us heed the words of the prophet to the people, Ezek. 33: 2–6, "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

Has this Scripture reference to a minister preaching funerals as the Word is generally preached? We know of only one way to preach the Word. That is to strengthen those in the church by faithfulness and true holiness unto the Lord, while those out of Christ must be warned by the trumpet. The trumpet should give no uncertain sound.

2. There is too much display. An effort is made to have everything in style, as though a grand display in getting a fine casket, a fine hearse, fashionable dressing for the mourners, would help the departed friend on his way to glory. The rich man tried purple and fine linen, and a sumptuous feast, but to his sorrow he opened his eyes in hell. Luke 16.

It has become customary for none of the mourners to bow in prayer during the services, and even some of the members are falling into this habit. If there is a time in our life, when we should reverence God in prayer, it is when our friends are carried away to their last resting place.

Occasionally a brother sits as a mourner with his hat on during service. Paul tells us, "A man praying or prophesying with his head covered dishonoreth his Head." 1 Cor. 11: 14. I have spoken privately to several, saying that they had better uncover their heads, and without any exception they would heed Brother Paul's advice.

terms to minister

Another "new thing under the sun" is to turn a funeral occasion into a neighborhood festival, getting a number of neighbor women at the house, where the casket lies, to prepare to feed from fifty to one hundred. In going to a house of mourning, we should not think much of feasting. Not long since a sister, helping to cook where a brother had died, remarked, that so much feasting was done that a number of the neighbor women did not get to the funeral. This is entirely out of place. How would a reformation be on this question,—more prayer and fasting and less feasting?

Goshen, Ind.

"THY WORD IS TRUTH."

BY A. S. ROSENBERGER.

In treating this subject we shall take it for granted that you believe in God and the Bible, that you are not an infidel. Protestants claim the New Testament as their rule of faith and practice, and believe in Christ as the author of their salvation, and yet, what non-essential commands, what exceptions to Christ's teaching, and what a diversity of opinion regarding the Word, do we find among them! We must conclude that they accept his Word as a whole, but reject some of the parts which compose the whole. Can this be done without marring the perfect Word of God? Children very often hold the same religious views that their parents do, but our interpretation of God's Truth dare not be based upon parental training. Each one must think for himself, and study the Word prayerfully, trusting in the guidance of the Holy Spirit.

What a marvelous treasure we possess in this Truth! Our finite minds can not comprehend God's sacrifice in giving his Son to redeem us. No estimate can be placed upon the cost of our salvation. Let us plead earnestly with sinners to accept this Truth for which the martyrs gave their life-blood. Jesus declares himself to be "the way, the truth, and the life," and says to all, "Follow me." Only one way, and that, one of self-denial, sacrifice and cross-bearing. The high are brought low, and those down in the mire of sin are elevated. Let us lay aside our own views and prejudices and accept this Truth. Cornelius was ready to do this; his prayers were held as a memorial by God, yet he was not perfect. Then the Lord sent Peter to teach him the Truth, and he gladly believed and obeyed. Too many teachers to-day would have advised Cornelius to remain as he was.

We find Paul at his conversion inquiring what he should do. Modern converts are reversing this order, inquiring what they can leave undone; saying that some of Christ's commandments are not applicable to our age.

There is no change in the plan of salvation; what was necessary for Paul and Cornelius, is necessary for us. Our sinful human nature is at enmity with God, totally unfit for the reception of his Truth. So John, the forerunner of Christ, said, "The voice of one crying in the wilderness," "repent ye." The apostles, in turn, taught repentance, and, in this day and age, it is accepted as a pre-requisite to church membership. But we fear that some experience a repentance that needs to be repented of. It does not come from the heart,—is not attended by that Godly sorrow which makes us feel the need of a Savior, as Paul did.

A young man came eagerly running to the Savior, anxious to lay hold upon eternal life, but when he was told to repent of the sin of covetousness, he turned away grieved. Many to-day are offended when the Truth is pressed home to their hearts, that true repentance is required by God; yet they profess to believe that his Word is Truth. Then the Savior not only commands us to repent, but he adds, "and be baptized," and follows it by a promise of salvation. We often find men to-day who rest their hope of salvation upon their baptism; others think that by faith alone they shall be saved; and another is sure of Heaven, because of the "lively hope" within. Now, we can not be saved by obeying any *one* part of the Word, but by a faithful observance of *all* the commandments, for it is said, if we fail in one point, we are guilty of all, and we humbly believe and say, "Thy Word is Truth." "Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

We see not a word here about repentance, yet we know that if we believe God's Truth, we will believe that repentance and baptism are essential to salvation. But men say that they believe,—they can be saved without baptism. I can not, for one moment, harmonize their statement with this Truth. One or the other must be wrong,—we, or the Lord. This promise follows the great commission, "I am with you always, even unto the end of the world," but we are to "teach them to observe all things, whatsoever I have commanded you." Now, which is the safer,—shall we trust in our own ideas, or shall we say, "God's ways are the best," and humbly obey his commands?

In John 13 he says, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." Here is a copy for us to imitate, but many say that the Savior only says, "Ye also *ought* to wash one another's feet," and they claim that the word is not binding. We maintain that "ye also ought" makes it obligatory on our part, and we love those who discharge their obligations, so we think the "ought" is binding.

In conclusion our Lord declares, "If ye know these things, happy are ye, if ye do them." We can infer from this, that we will be unhappy if we do *not* do them.

We can but notice a few of these minor parts which form the whole of God's Word,—little items, which are all indispensable in composing God's Truth. Exhaustive discussions, filling volumes have been written upon them. If only men fully believed that the Word of the Lord shall stand, when "heaven and earth shall pass away," but little discussion would be needed upon these points. Let us consider Jas. 5, "Is any among you afflicted, let him pray." Is not this usually done? People are distressed when troubles come and call upon the Lord for help. "Is any merry, let him sing psalms." All agree as to this. We find a joyful heart overflowing into song.

"Is any sick among you, let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." Now, all agree that it is right to pray when afflicted, to sing when we are merry; but few see the necessity of anointing, though such glorious promises are given, if we obey this command. Do we not fail in one point, when we omit it? It is a simple command, you say? That is characteristic of all the commandments of Jesus, and the simplicity of anointing is a strong point in its favor. All can comply.

It is claimed that many of Christ's commands are non-essential, we can obey them or not; they are left to our discretion. We do not find anything in God's Word to substantiate the assertion.

The Savior says, "Lay not up for yourselves, treasures upon earth." Then he proceeds to give a very good reason for this. For "moth and rust doth corrupt," and when that is not the case, "thieves will break through and steal." We know that this is true. Let us lay up our treasures in heaven, and thus make life a preparation for eternity! Let us examine ourselves and pass a just verdict, lest the judgment of God come upon us. No truly devoted Christian will disobey this command. "Love your enemies and pray for those that despitefully use you." I confess that it is difficult to fulfill this command. Only a true Christian can do it,—one in whom the carnal, sinful nature has been subdued by the almighty power of Christ's love. Our religion must consist in everything we do,—our conversation, our buying and selling, and our conduct. Our character must be such that the world can see the Christ-life growing stronger, and by complete consecration we become a power in his service. Let us draw nearer to the Lord. Then we will obey his commands, because we love him. Our lives will be made glorious by self-sacrifice and devotion, even as when Moses came down from the Mount, with a face radiant with the glory of the Lord, so that he veiled it. Thus shall the world see that we have been with Jesus, and accepted his Word as an unchangeable Truth.

Covington, Ohio.

THE TYRANNY OF FASHION.

Fashion tyrannically rules the world. She pinches the feet with tight shoes, or squeezes the breath out of the body by tight lacing.

To be "in the fashion" has made the most famous frauds of the day, and keeps hundreds of men struggling for their commercial existence.

Fashion dwarfs the intellect. Virtue gives up the ghost at her smile.

Fashion is the greatest of all liars. She has made society insincere. She has made the poor poorer, and the rich more avaricious.

Fashion is New York's leading undertaker, and drives hundreds of hearses to Greenwood and Woodlawn.

The Bible says the body "is more than raiment." But many people read the Bible Hebrew-wise (backward), and thus the general conviction now is, that raiment is more than the body. Woman, with her strong and rich powers, her bold and daring genius, was made for a richer purpose, a nobler use, than to waste herself on the finified fooleries of fashion. Dress is a lower beauty, for which the higher beauty should not be sacrificed.—*Madison C. Peters.*

"There are two selves in each of us, and they struggle for mastery. Which of the two selves, the higher or the lower, is growing and gaining within us? This really determines our relation to a true life. Judas had that within him which was attracted by Christ; Peter had in him that which was capable of disloyalty to his Master. But in the years of their personal intercourse with Jesus, that which was noble and true in Peter waxed strong and increased in power, although the Old Adam in him was present in sufficient force to make a shocking outbreak at the very culmination of his discipleship. But his Lord knew in what direction he was moving, foresaw the final triumph of his higher nature, and told him to 'strengthen his brethren' when he had overcome his weakness. Judas all the while was going the other way and the harvest that came at last was the only possible one."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kans.
D. L. MILLER, Treasurer, Mt. Morris, Ill.
GALEN B. ROYER, Secretary, Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio.
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

SATURDAY NIGHT.

[*Selected by Lydia Frederick.*]

PLACING the little hats all in a row,
Ready for church on the morrow you know,
Washing wee faces and little black fists,
Getting them ready and fit to be kissed,
Putting them into clean garments and white,
That is what mothers are doing to-night.
Spying out holes in the little worn hose,
Laying by shoes that are worn through the toes,
Looking o'er garments so faded and thin,
Who but a mother would know where to begin?
Changing a button to make it look right,
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,
Slowly and meekly bowing her head,
Praying as only a mother can pray,
"God guide and keep them from going astray!"
Angels are telling with angel's delight,
"That is what mothers are doing to-night."

A SISTER'S INFLUENCE.

[*Aunt Ruth in Zion's Watchman.*]

SOME years ago, as I sat on the piazza of a summer hotel, I noticed, among the crowd, a party of young people; two or three pretty girls, and as many bright young men, all "waiting for the mail."

"O, dear!" said the prettiest of the girls, impatiently. "Why don't they hurry? Are you expecting a letter, Mr. Allison?" and she turned to a tall youth standing near.

He smiled.

"I'll get one surely," he said. "It's my day. Just this particular letter always comes. Nell is awful good; she's my sister, you know; and no fellow ever had a better one."

The pretty girl laughed, saying, as he received his letter, "Harry would think he was blessed if I wrote once a year."

Gradually the others drifted away; but Frank Allison kept his place, scanning eagerly the closely-written sheets, now and again laughing quietly. Finally he slipped the letter into his pocket, and, rising, saw me.

"Good morning, Miss Williams," he said cordially; for he always had a pleasant word for us older people.

"Good news?" I questioned, smiling.

"My sister's letters always bring good news," he answered. "She writes such jolly letters."

And, unfolding this one, he read me scraps of it—bright nothings, with here and there a little sentence full of sisterly love and earnestness. There was a steady light in his eyes as, half apologizing for "boring" me, he looked up and said quietly, "Miss Williams, if I ever make anything of a man, it will be sister Nell's doing."

And, as I looked at him, I felt strongly what a mighty power "Sister Nell" held in her hands—just a woman's hands, like yours, dear girls, and perhaps no stronger or better; but it made me wonder how many girls stop to consider how they are using their influence over these boys, growing so fast toward manhood, unworthy or noble, as the sisters choose.

There is but one way, dear girls; begin at once, while they are still the little boys of the home circle, ready to come to "sister" with anything. Let them feel that you love them. These great, honest boy hearts are both tender and loyal, and if you stand by these lads now, while they are still neither boys nor men, while they are awkward and heedless, they will remember it when they become the courteous, polished gentlemen you desire to see them. Do not snub them, nothing hurts a loving boy-soul more than a snub, and nothing more effectually closes the boy-heart than thoughtless ridicule.

Have patience, girls,—that gentle patience whose perfect work will surely win the smile of the Master who grants to all who do the Father's will that we should be his "sisters;" and for the sake of the great Elder Brother who dignified with his divine touch these earthly relationships, shall we not be more tender, more patient, more loving with these sensitive, great-hearted lads who call us "sister," and remember the wise man who said, "Shall the woman who guards not a brother be lightly trusted with husband or sons?"

PROVING ANYTHING BY THE BIBLE.

BY A. FLORY.

SOME men have peculiar opinions about the Bible. They profess to believe it and yet criticise it. I once heard an intelligent man,—a member of one of the popular churches,—say, "We can prove anything by the Bible." This is equivalent to saying, "We can prove nothing by it." If we can prove by the Bible that it is wrong to retaliate, and by the same book prove that it is right, that means nothing. The masses seem to have the same view on this point especially, for they do not hesitate to take up arms. While endeavoring to slay their enemies, they ask God to crown their efforts with victory, at the same time professing to be followers of the meek and lowly Jesus, who has commanded them to love their enemies.

This is the result of blending together the Law and the Gospel. If men would note the difference between the two covenants, they would not make such great mistakes. God never has two laws in force at the same time. At the place where the Gospel commenced, the Law ended. Why is it that so many do not know this? Is it because of tradition, or is it because they have not read their Bibles? Neither of these will excuse them in the final day of account. In that day the books will be opened,—the Old Testament as well as the New Testament,—the former for the old dispensation, and the latter for the new.

All who live and die under the Gospel dispensation, will be judged by that Gospel. "He that rejecteth me and receiveth not my words hath one that judgeth him. The words that I have spoken shall judge him in the last day." John 12: 48. We will not be judged by the law of Moses nor by any of the prophets, but by the word of Jesus himself. Therefore we must not think that we may engage in carnal warfare, for Christ said to him who smote off the ear of the servant of the high priest, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." Matt. 26: 51, 52. "He that killeth with the sword must be killed with the sword." Rev. 13: 10. Many assume that we dare not use the sword in defense of our religion, and yet claim that they are at liberty to do so when our earthly interests are in danger. Where do we find the text that tells us so? Christ said to the soldiers, "Do violence to no man, neither accuse any falsely, and be content with your wages." Luke 3: 14. It is impossible for any one to obey this command, and at the same time use the sword. If all men would obey it, there would be peace throughout the world.

BENEDICTIONS.

BY GEO. BUCHER.

AT our late Ministerial Meeting in Eastern Pennsylvania, upon the subject, "What is the most Edifying Way of Opening and Closing Meetings of Public Worship, etc.," the following remark was made, "Not edifying to make the benediction as is popularly done. It will do for a Reverend, but that is applied in the Bible to God alone. He alone can give blessings. Paul gave the benediction to believers only."

Lately, when in search of something, in an old *Primitive Christian*, No. 23, of 1877, I noticed the following query and answer. Since the answer is by our late beloved and much lamented brother, James Quinter, it will be read and appreciated with more than ordinary interest:

QUERY.— Why is it that most of our ministers do not ask a benediction or blessing at the close of public worship like other preachers do? I will give a few references: Acts 20: 32; Num. 6: 22, 27; Luke 24: 50, 51; Heb. 13: 25; Col. 4: 18; Philpp. 4: 23; Eph. 6: 23, 24; Gal. 6: 18; Titus 3: 15; 1 Cor. 16: 23, 24; 2 Cor. 13: 14; 1 Thess. 5: 28; 2 Thess. 3: 18; 2 Tim. 4: 22; 1 Pet. 5: 14; Phil. 1: 25; Rev. 22: 21. Please answer through the *P. C.* Many would like to know.

Your brother in Christ.
A. NELSON GRAYBILL.

Richfield, Pa.

ANSWER.—We have ascertained from our acquaintance with the Brethren that there are some in different localities who wonder with Bro. Graybill why the Brethren do not observe a practice that is so common among the different religious denominations of the day.

Since, however, there are a good many things done by religious denominations that we would not think it right to imitate them in, the simple fact that they do something, does not give us a warrant for doing it, and we do not understand Bro. Graybill to think that because others use the benediction, we, for that reason only, should also use it. But he simply alludes to general usage as a fact, we presume. He gives a number of Scriptural passages in which the form of prayer, usually called the benediction, is used.

In "Buck's Theological Dictionary," under the head of "Benediction," we have the following, with other remarks: "Benediction, in a general sense, the act of blessing, or giving praise to God, or returning thanks for his favors. The Jews, it is said, are obliged to rehearse a hundred benedictions per day, of which eighty are to be spoken in the morning. It was usual to give a benediction to travelers on their taking leave; a practice which is still preserved among the monks. Benedictions were likewise given among the

ancient Jews as well as Christians, by imposition of hands. And when, at length, the primitive simplicity of the Christian worship began to give way to ceremony, they added the sign of the cross, which was made with the same hand as before, only elevated or extended. Hence benediction in the modern Roman Church is used in a more particular manner to denote the sign of the cross made by a bishop or prelate as conferring some grace on the people."

We have found nothing very satisfactory or very definite in regard to the benediction in the ancient Fathers. Bingham, after giving a short prayer which it seems was used in the morning by the bishop with imposition of hands, proceeds to say: "This said, the deacon dismisses the congregation with the usual form, 'Depart in peace,' which Chrysostom takes notice of as the solemn word for dismissing every church assembly. For, speaking of the frequent use of the salutation, 'Peace be unto you,' he observes that, as it was used in the beginning of every sacred action, prayer, preaching, blessing, etc., and sometimes in the middle of prayers too, so particularly at the bishop's entrance into the church, and the deacon's final dismission of the assembly; the deacon says he, when he sends you away from this meeting, does it, with this prayer, 'Go in peace.' — *Bingham's "Antiquities of the Christian Church," B. 18, C. 10, Sec. 8.*

It will be noticed in the above that the form of the benediction is not after the apostolic example, and that it was not confined to the close of the service. And we here call the attention of brethren who have felt some interest in this subject, and who would like to see it used by our Brotherhood, and who plead apostolical authority and usage for the practice, as the apostles close their epistles with the benediction, to the fact that the apostles did not only close their epistles with the benediction, but they also commenced them in the same way. Nearly all of Paul's epistles, referred to in the query, both commence and close with the benediction. Then, if we argue that because the apostolic epistles close with the benediction, our meetings for worship should also be closed in the same way. By a parity of reasoning our meetings should begin with the benediction since the epistles do so. The benediction was used by the apostles in commencing and closing their epistles, but we do not know that they opened and closed their meetings in that way. And if they closed them in that way, they probably opened them in the same way. But this is not likely. It seems it has not been generally understood so, as it is not generally done so. The benediction is only used at the close, and not at the beginning and close, as the apostles used it in writing their epistles.

The apostolic benediction is very expressive, and we think it would be well to introduce it, at times at least, into our prayers, and close them with it. But to make it a separate prayer after the general closing prayer, does not seem to be required by divine authority.

JAMES QUINTER.

MARCHING IN THE FRONT COLUMN.

BY J. S. FLORY.

SOMETIME since, in an editorial in the MESSENGER, the writer said, "Upon the part of some of our brethren there is a tendency to make it appear that only the aged can be depended upon to defend and maintain the principles of the church." Indeed, there is such a tendency, to some extent, and the idea, if fostered in the minds of our Brethren, is calculated to do injustice to many of our young members.

In my extended visit among the churches last summer I found quite a number of our young members, by precept and example, zealously defending the peculiar features of our Brotherhood, —features always and ever peculiar because of their analogy to the Gospel. It did my soul good to find a number of young members earnestly contending for the faith and practices of the church, and I thought, How much better for them to be found in the lead, in their influence, than to be following far behind as stragglers.

What we so much need in the Christian war is young soldiers of the cross who have the courage to say to their associates, "Come, let us get into the front column, with the tried men and women who are boldly facing the fierce fire of the enemy! See, their heads are getting gray, their steps unsteady by age. Let us go in and help hold up their arms! Let us do our part to help hold up the banner,—we can conquer under no other."

Young soldier, press to the front and be a leader for your associates. "When a tune is started most any one can mumble," says a certain writer. Most any one can profess, and dilly dally with the enemy in the rear, but it takes some courage to get in the front of the battle.

Who are the men and women whose noble lives are emblazoned on the roll of fame as benefactors in the cause of uplifting the oppressed! History says those who dared to carry out their honest convictions whether others were willing or not. They waited not to see others take the lead and then follow after as laggards. They were willing to be men like Daniel.

God has no use for a man that will not stand up for his honest conviction, neither has the church any use for members that will not boldly come to the front and follow the orders of our Captain.

As an encouragement to our dear young members, who are not ashamed to own and defend the cause they have espoused, I would say, Continue to stand for the right, no matter if you have to be wrongly accused or your motives improperly understood. Trust in God; he knows your heart and it is with him you have to do. An earnest, devoted, Gospel-converted member will have no occasion to take exceptions to church principles,—they only have to forge ahead and be men and women of God,—real disciples,—and thus be a power for good.

What a grand and glorious reward awaits those who are not simply content with being as good as some one else in the church, but who want to come up to the standard of Christ, our Great Pattern, in humility, obedience and true charity. Such are not satisfied with simply being able to hold a relation with the church, but they have a desire to so live that the church may be the better, and peace in the church the more easily maintained because of their being in it. Passive loyalty is a good thing but a Christian patriotism that arouses the enthusiasm of our fellows is better.

The best soldiers are those who obey orders when the captain's eye is not on them. So those are the best Christians that are such from principle and need not to be goaded on in the line of duty by discipline. There is no member of the body of Christ that has not a circle of special friends. No matter how small that circle, it is better to be a leader among them than to follow after they have gone ahead. Keeping step with well-drilled and properly-disciplined soldiers meets with approbation by all lovers of order in the ranks.

Good reports are coming in from all along the lines. Even the pickets on duty on the borders are praising God and taking courage. Let every captain and every private keep a vigilant outlook. Fervent prayer and earnest work will enable Gideon's hosts to rout the enemy. Many captive prisoners are coming home, being made free by the power of God's truth. The trumpet is sounding, calling the army to battle. May we never hear an uncertain sound!

GOD'S THOUGHTS.

BY C. E. ARNOLD.

1. Scripture Contains Them.—The Bible is the Word of God. He inspired it. David gives us a beautiful conception of the nature of inspiration when he says of himself: "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23: 2. Language is the embodiment of thought,—language, the body; thought, the soul. God's Word, of course, contains God's thought.

2. Why we don't Understand.—God's thoughts are higher than our thoughts. Isa. 55: 9. Therefore the Bible is harder to understand than man's composition. We readily understand those whose habits of thought, education, and intelligence are similar to our own. But it is not so with those who are our superiors. "D. D's," and "LL. D's," are not very well adapted to teach children.

Every production of man has been mastered and thoroughly understood by man. Not so with God's Book. It has never been fully comprehended and understood, and never will be, until men become gods, at least in understanding. The fact that the Bible has never been mastered by man is a strong evidence that man is not its author.

3. How we may Understand.—We do understand the Scriptures in part. How may we understand more fully? By becoming more like God. The more we do like God, the more we become like him, the better we shall understand his thoughts. "If any man will do his will, he shall know of the doctrine." John 7: 17. This is the order for acquiring spiritual understanding: Doing his will, becoming more like him, understanding him better.

4. When we shall Know Fully.—Continuing our course of reasoning, we shall know fully when we shall become like Jesus, our great Model in the Godhead. "We know that when he shall appear, we shall be like him." 1 John 3: 2. "Now I know in part, but then shall I know even as also I am known." 1 Cor. 13: 12.

McPherson, Kans.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

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Mount Morris, Ill, . . . March 27, 1894

FIVE recently united with the church at Walnut Valley, Kans.

A WEEK'S meetings in the Santa Fe church, Ind., resulted in six confessions.

JESSE Y. HECKLER changes his address from Elmwood, Nebr., to Alvo, Cass Co., Nebr.

THE Brethren will hold a love-feast in their meetinghouse, 183 Hastings Street, Chicago, Sunday evening, the 25th.

THERE has been quite an awakening among the people at Ramona, Miami Co., Kans. There were fifteen accessions.

WRITING from Elkhart, Ind., Bro. I. D. Parker says, "Two were baptized at that place recently, and others will come soon."

BRO. W. S. PRICE writes us that Bro. J. T. Myers held a series of meetings at Royersford, Pa., which resulted in nine accessions to the church.

THE home ministers at Goshen, Ind., have just closed a meeting with eight accessions. This shows what the home ministers may do when the proper effort is made.

THE next Ministerial Meeting for Northern Illinois will be held at Lanark, Sept. 12. The programme will be ready for distribution at the coming District Meeting.

AN anarchist recently carried a dynamite bomb into a church, in Paris, France, with the intention of exploding it in the midst of a large congregation. But just as he entered the church door the bomb exploded, blowing him to atoms and injuring but few.

ANY one having a copy of the *Christian Herald* for March 19, 1890, containing an account of Talmage baptizing Mr. Houston by trine immersion in the River Jordan, will confer a favor by lending it to A. W. Austin, Rosston, Tex. We have but one copy, and desire to keep that in the office.

AT one of the regular appointments in the Derry church, Dauphin County, Pa., March 4, thirteen were baptized, making twenty-nine received into that church this spring.

THE Brethren are making arrangements to build a church in the City of Roanoke, Va. There are a number of members living in and near the place, and a house of worship is very much needed.

BRO. DANIEL WYSONG closed his meetings at the house west of North Manchester, Ind., with eight additions by conversion and baptism, making sixty-four in all that have been added to that church thus far during the present year.

THIS week a number of our young members will leave Mt. Morris and return to their homes. They have been here attending the school, and we trust they will return to their homes strong in the Lord, and prepared to do good service for the Master's cause. We rejoice to see strong, young members go out into the world, determined to stand and work for the right.

BRO. D. L. MILLER is in Philadelphia this week. April 6 he goes to Tippecanoe, Ohio, to remain till the 9th. He will then spend several days at Dayton, and reach Mt. Morris about April 15th. He closed his Bible talks at New Enterprise, Pa, with nine additions, and prospects of many more, had he been permitted to remain longer. He was favored with large audiences and the best of interest.

BRETHREN L. H. Eby, David Hollinger, T. S. Moherman, and their wives, who have been spending some time here in the Bible Department, leave for their homes this week. We regret to part with them, and yet we rejoice to see them enter upon the work for which they have been making special preparations. These brethren are young ministers in whom we have confidence, and we hope to see them succeed in their calling and become eminently useful in the Brotherhood. It is a grand thing to be prepared to fight the battles of the Lord.

WE are in receipt of an article in which the writer endeavors to show that it is not wrong to take up penny collections at Sunday schools. In this part of the Brotherhood there seems to be no necessity of discussing a question of that character, as most of the schools take up their regular collections. We do not now remember to have ever seen a Sunday school in which this was not done. There are many reasons for commending this manner of raising funds for the Lord's work. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

THE following from the *Sunday School Lesson Helper* we heartily commend to our young brethren and sisters especially: "Sunday-school workers should be on the outlook for opportunities to establish schools in neglected neighborhoods. There are many such places in the city and country. Our attention has been called to a number of instances where young men who were members of flourishing schools went considerable distances to neglected neighborhoods, and organized Sunday schools that continued to grow in interest till they were closed for the winter. The Master's voice is calling for laborers; are you willing to obey the call?" We suggest that our Brethren look up these neglected points and organize schools and see what can be done for the Lord's cause.

THERE will be a meeting of the General Missionary and Tract Committee at Dayton, Ohio, on April 10, 1894. All business intended for the Committee, either of a missionary or tract nature, should be sent to the Secretary, Galen B. Royer, Mt. Morris, Ill.

WRITING from California, Bro. J. S. Mohler says: "Our work in California has been greatly blessed thus far. With the aid of some of the ministers here, between twenty and thirty have been gathered into the Covina church, and several in the Lordsburg church. I am now at Tropico. Next week I will begin work in Los Angeles. There seems to be a general awakening all along the line."

EASTER.

EASTER Sunday is the day on which we, as Christians, annually commemorate the resurrection of our Savior from the dead. On Thursday evening Jesus ate his last supper with his disciples in the upper room in Jerusalem. The next morning, Friday, at 9 A. M., he was nailed to the cross, expired at 3 P. M, was buried that evening and arose from the dead early Sunday morning. As this was the Sunday following the killing of the passover, which that year occurred on Friday, it has become customary among Christians to look upon Easter Sunday as the one that should be regarded in memory of the resurrection. The date of Easter, each year, is determined in harmony with the sacred method of reckoning time, falling on the first Sunday after the first full moon on, or after, the twenty-first of March. Should there be a full moon on Saturday, March 21, Easter would fall on the 22nd, this being the earliest date on which it could possibly occur. It thus happened in 1818. In 1913 it will occur March 23. This year Easter Sunday falls on March 25. This is unusually early.

Were we to follow our method of reckoning time, we would observe April 8 this year as the resurrection day. It is generally conceded that Jesus was crucified in the year A. D. 30. In that year the day for killing the passover (14th of Nisan) is said to have fallen on Friday, April 7, making the resurrection day for that year April 9. Jesus expired on the cross about the time for killing the paschal lambs; being the antitype of these lambs, he is called our passover.

But we need not be so much concerned about the exact time of the resurrection. It is the event itself that is of great importance to all Christian people. On this one thing hinges our hope of salvation. Paul has well said: "If Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15: 14. If Jesus be not risen from the dead, our religion is without a substantial foundation. The resurrection of Jesus is the real foundation stone of Christianity. On this one event rests the whole Christian structure. Did Jesus arise from the dead, or did he not? The answer settles our fate. The disciples went everywhere preaching the resurrection. They proclaimed that Jesus was crucified, buried, and on the third day arose from the dead. They ought to have known, for they claim to have seen and conversed with him for days and even weeks after he came alive from the tomb. They made this claim in the presence of the enemies of Christianity, openly and before the public, and that, too, in the very city where the events occurred. They testified to have seen and conversed with him in broad day-light, as

ell as in the evening, in various localities, and nder various circumstances. They claim that e at one time was seen by above five thousand rsons, and that, last of all, he was seen to ascend from the top of Mount Olivet and go to rds heaven. This event happened under the ll glare of the sun, in the presence of eleven mpetent witnesses, where there was no chance r deception. No wonder they could go forth, full faith, proclaiming the resurrection. The stimony in its defense was enough to convince any unbiased person that Jesus did come om the tomb alive, and thereby demonstrated to e world that he was the Son of God.

Against the united testimony of these competent eye-witnesses is nothing save the report circulated by the band of Roman soldiers appointed guard the tomb. They testify that while they ept, the disciples came and stole the body of esus. Their testimony is self-contradictory. If hey were asleep, — and they affirm that they ere,—how could they know what became of the ody? Such testimony would be thrown out of ny court of justice, and yet this is the only proof here is against the resurrection. Furthermore, f the body was stolen, as the soldiers say, why ere not the disciples arrested, tried and punished for breaking the government seal that was laced upon the closed tomb? To trifle with a overnment seal was considered a crime too grave o go unpunished.

We must, therefore, believe that Jesus did rise rom the dead, and has ascended to the Father n high. All the existing evidence seems to be n that side of the question, and we can therefore look to Jesus in full faith, as the promised Messiah. If he arose from the dead, there will then be a resurrection of the just, for he has so promised.

Let us, therefore, not neglect the assembling of ourselves together on the first day of the week, as the manner of some is, for it is the resurrection day, and by so observing it, and meeting on that day to worship, we do thereby commemorate the resurrection of Jesus from the dead. While we may regard Easter Sunday as the anniversary of the resurrection, we should keep every Sunday in memory of the same event, for in this way we will be weekly reminded of Jesus, who by his resurrection has conquered death for all the faithful.

J. H. M.

MINISTERIAL MEETINGS.

UNQUESTIONABLY our Ministerial Meetings have come to stay, therefore any proper suggestion, relating to their character, improvement and scope is in order. With judicious management they will doubtless result in great good to the ministers in particular, and the Brotherhood in general. They bring together, from the different congregations, preachers who have a common cause at heart, and desire to assist each other in preparing for the important work entrusted to them. It is therefore essential that these meetings be very wisely conducted, and kept within limits strictly legitimate. While a well-arranged programme is a necessity, care should be taken that we do not become too formal.

The character of the work done at a ministerial meeting is of the highest importance to our ministers. It is virtually a school where preachers can exchange ideas, relate experiences, and discuss questions having a direct bearing on their own special work. Here they learn from one another. The younger and inexperienced can gather many valuable ideas from those of experience, while the aged will doubtless become better acquainted with the younger ministers, and be led to have more confidence in them.

The main object of these meetings, however, is to improve the condition and increase the efficiency of the ministry. We are in an age when the Gospel, the Sword of the Spirit, should be handled with rare skill, and it is important that the ministers avail themselves of every lawful means to extend their knowledge and acquire the ability to present the Word to the people in its most forcible manner. Those who attend the ministerial meetings for this purpose are likely to be benefited. And since the object is to improve the condition of the ministry, much of our very best talent should be employed in discussing the questions, and every minister be urged to attend.

Great care should be taken in selecting and arranging the topics. No time whatever should be devoted to speculative questions, or Scripture passages of doubtful meaning. The topics should be practical and applicable, and assigned to those capable of handling them. It is not the prerogative of a ministerial meeting to discuss questions that belong to the District or Annual Meetings, nor to discuss points of church government about which we happen to differ. In fact a ministerial meeting settles nothing. Their object is to develop and improve the ministry. Anything that will be for their good, as ministers, may be discussed with propriety and profit.

We are glad that these meetings have been started among us. They came none too soon, and it is to be hoped that they will continue to grow in favor and usefulness.

J. H. M.

WASHING THE SAINTS' FEET.

ON the night of his betrayal Jesus gave his disciples a twofold lesson,—a lesson that impressed them through both the eye and ear. It was a lesson by precept and example. Jesus was a teacher who practiced what he preached.

It was on Thursday evening, probably shortly after sundown, that he sent two of his disciples into Jerusalem to prepare or make arrangements for the passover, which was to be killed and eaten the next evening. They engaged an upper room, made all the necessary arrangements for the passover, or, as Luke has it, "made ready the passover." 22: 13. In the evening came Jesus and the other ten disciples, and the twelve sat down to the table on which a supper had been spread. Mark 14: 18, 20, 22. Jesus arose from the supper (John 13: 4), laid aside his garments, girded himself with a towel, poured water into a basin and began to wash and wipe the feet of his disciples.

The disciples looked upon the act with profound astonishment. Never before had they seen or heard of the like. They had probably seen servants wash their masters' feet. They had heard of the priests washing their own feet at the laver of brass before entering the tabernacle, Ex. 30: 19, but for a teacher to wash the feet of his disciples, or the master to wash the feet of his servants, was something to them as new as it was astonishing. All save Peter quietly submitted to the act, and he, too, submitted after being told, "If I wash thee not, thou hast no part with me." John 13: 9. Not one of them at first seemed to comprehend its meaning. There was nothing like it in the law of Moses or in the usage of the Jews. They were for the time unable to gather any lesson from it. It could not be for the cleansing of the feet, for in that case Jesus should have had his own feet washed. It was a rebuke to their selfishness. That much they could comprehend. The thing itself was before them, but what could it mean! Jesus now proceeds to tell them.

He had set them an example. He had given them the practical part of the lesson. This they could see with the eye. Then he says: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you." John 13: 14, 15. What they had been beholding with the eye, they now began to comprehend. They understand that he is establishing an ordinance to be observed in the assembly of his disciples. In this they are confirmed as they sit at the table and partake of the supper with their Lord and Master. Then, when he gave thanks for the bread and cup, representing his body and blood, they are more fully confirmed in the belief that he is establishing sacraments to be observed by them.

Before them is a lesson in a twofold form. Jesus had done to them the very thing he desired them to do to one another. Then he told them that they "ought to wash one another's feet." The example and the command, in connection with the Lord's Supper and the Communion that followed, fully confirmed them in what they saw and understood. Jesus then explained to them that the rite of feet-washing has a spiritual import, for he said of their condition, "Ye are clean, but not all." John 13: 10. Judas being a sinner, whose heart was not in the service, was not clean, but the others were. They had purified their hearts in obeying the truth, and were now prepared, as one family, to surround the Lord's table and partake of the Lord's Supper. Having done this they were in a condition to celebrate, or commemorate (in advance) the death of their Lord and Master.

Feet-washing, as a religious rite, continued in the church during the time of the apostles. It is clearly mentioned in Paul's letter to Timothy, where instructions are given concerning the widows to be taken into a special number. One qualification is that "If she have washed the saints' feet." 1 Tim. 5: 10. Having "washed the saints' feet" indicated a condition of great value in the estimation of Paul. No one should be selected for the number referred to who had never engaged in this sacred rite established by Jesus himself. It was important that those who should become the teachers of the younger women should have engaged in every good work, and the washing of the saints' feet was one of them.

The simple fact that it is here referred to proves that the practice still prevailed in the Christian church at the time Paul wrote his letter to Timothy. Paul would never have written this kind of a letter to a church that did not believe in washing the saints' feet as a religious rite. The lesson having been given by precept and example was so plain that there was no occasion for misunderstanding it, hence it was continued as a practice in the church in harmony with the specific command of the Savior.

J. H. M.

SENSATION OF DROWNING.

THE living naturally wonder what their feelings will be at death! In a number of instances this has been experienced by persons who have, for a time, left this world by drowning. So far as we know they have all testified that it is pleasant to thus die, and that they are favored with a mental condition pleasant to contemplate. Experiences of this kind have an important bearing upon the condition of the soul. We do not remember to have read the experience of a drowning man more interesting than the following, communicated by C. A Hartley to the Cincinnati *Times-Star*. We copy from the *Scientific American:*

"To stand helplessly on the river shore and witness the struggles of a drowning fellow-being is a harrowing experience, and little less heart-rending to contemplate, but, in matters of this kind, like many others, 'things are not what they seem.' At any rate, death by drowning is not as horrible as it may seem to the onlooker. The thought of being dragged along the muddy bottom of the river and found later in some out-of-the-way, willow-tangled spot is what adds to the horrors of such a death. The dread of such a fate is really worse than the fate itself. I once left this world by that route as nearly as one can and get back. It was an accident, and was some twenty years ago.

"A companion and myself were bathing in the Ohio River. At a point where we were a large raft of logs was lashed to the bank, and for quite a long while we amused ourselves by jumping from the raft into fifteen feet of water to see who could bring up the largest number of white gravels each time. We went down several times with varying success. The last time I made the effort I filled my lungs with air and leaped far out into the river and went to the bottom head first. I groped about for a handful of gravels and spent more time in the search than I should have done. The water was warm, however, and I had no fears of drowning. When I could stay no longer I started swiftly for the surface, and when within a foot or two of the top of the water my companion, not knowing exactly where I was, jumped headlong into the river. His head struck me squarely between the shoulders and knocked the last ounce of air out of my lungs, and a deluge of water at once took its place. The weight of his body falling on me produced a terrible shock, and I sank to the bottom of the river like a stone. That is where I got my experience in drowning. When the water rushed into my lungs and stomach it felt for all the world like a pleurisy pain, which has also given me a tussle in later years, but was over in a second. Then my body settled quietly to the bottom and my arms fell limp at my side.

"In my half-conscious condition I could see all my relatives and acquaintances crowding about and looking down on me with tearful faces. All the events, it seemed, of my prosy career, passed slowly in review, and the good, bad, and indifferent acts stood out before me in bold relief. Even little school boy tricks claimed attention. I knew I was drowning and remember thinking, 'Why, this is not so hard after all!' I wondered where my body would be found, and shuddered at the thought that it might never be found. I also wondered whether or not my companion had become alarmed and run away and left me to my fate, or whether he was diving here and there to find me. Then I pictured my burial, and how the clods would resound on my coffin when it was lowered into the chilly grave, and my fate would be pointed out to other boys by anxious mothers as a warning.

"At the next stage I could hear bells softly ringing in the distance, together with tinklings and chirrups sounding in my ears. Then I began to see pretty pictures. The colors of the rainbow danced before my eyes and intermingled and formed into all sorts of odd shapes. I had no pain and no fear of what was expected to follow. I seemed to be enchanted at the scene before me. Everything was light and calm and moved about without any visible impelling force. It was like looking into a large mirror with every beautiful thing that the most vivid imagination could conjure up revealed thereby. The last stage which I entered increased the beauty of the surroundings. All discordant noises ceased and were superseded by the softest, sweetest music that could be thought of. Apparently I had been transported to a place flooded with bright, calm sunshine. It was neither too hot nor too cold, but seemed like a clear, autumn day. Then I seemed to rise from the ground and float off into space like thistle down. Higher and higher I went until I seemed to look down on the world from a great height, and then came a blank. The next thing I knew I was lying on the raft with my companion looking down on me with a pale face. After several unsuccessful attempts he had succeeded in finding me and getting me out of the water. By vigorously rolling me over a log, he had succeeded in rekindling the spark of life that remained. For the next half hour I suffered a great deal more than for the same length of time before or since. I shall never forget how it feels to drown, but would not advise any one to try it to find out for himself."

SOCIAL MEETING.

WE are requested to give our way of conducting Social Meetings. It is about as follows:

A leader is appointed, either a brother or a sister, a subject having been assigned the week before and announced, so the members know what subject is to be considered. The aim is to select subjects that will be of general interest to those who attend. When the time comes to open the meeting, the leader announces a hymn. After the singing of this hymn a short passage of Scripture is read, then the assembly is called to prayer. The leader is instructed to lead in prayer, while the Lord's Prayer is repeated by any other one who feels so disposed. After prayer the leader reads that portion of Scripture in which is contained the subject for the evening. He then makes some remarks on the subject, using perhaps from five to ten minutes, after which he announces a hymn, which is sung, and then the subject is open for the meeting. Any one is at liberty to speak several minutes on the subject. Some use five minutes and some perhaps not more than two or three. Occasionally hymns are offered and sung, and thus the hour is spent by those who assemble for each other's edification. When the time comes to close the services the leader announces a hymn, after which the services are closed with prayer, the same as at our regular meetings. The leader then announces the subject for the next prayer meeting and dismisses the congregation.

This is our way of conducting social or prayer meetings. Our aim is to have a brother lead one evening and a sister the next. Ministers are not appointed as leaders, the object being to train the laity to exercise as much as possible. In congregations where there is a large membership, it would be better to appoint two or three brethr whose duty it is to select subjects and appoi members to lead at each meeting. That is o method here. In this way the services will mo off smoothly and all will feel benefited. No co troversy whatever should be allowed at these cial meetings, nor should brethren in their ta introduce lines of thought likely to give rise controversy or a discussion of any kind. The o ject of these meetings is to encourage and edi one another and not to engender strife or conte tion.

J. H. M.

THE MIND READER.

ONE of the so-called mind readers has bee practicing his tricks in one of the eastern citie but an ingenious newspaper reporter determine to find where some of the deception lay, and e pose the deceiver. Here is the result as reporte by one of our exchanges:

"The wonderful mind reader was to be blind folded and to drive a four-horse team about th city. The representative of the press found ou that the gifted magician, who could tell so easil the thoughts of other men, previous to drivin through the unknown streets of a strange city went over the ground and took diagrams of th route where he was to direct his team, and whe blindfolded had the bandage so placed over hi eyes that he could perceive everything that wa below the level of his organs of vision. With these two facts in conjunction, it would be im possible to make out of the driving feat anything remarkable, or anything at all beyond a cleve trick. Nearly all the wonderful performances o the present age, including hypnotism and th like, are explainable after this fashion: The use of a little shrewd common sense is all that i necessary to show the absurdity and falseness o such pretensions."

THE MISSIONARY VISITOR.

IN January a copy of the *Missionary Visitor* was sent to each subscriber of the MESSENGER. As a result a goodly number sent in their subscriptions, and with many of them came hearty words of approval. One elder in Virginia sent for one hundred copies for distribution on the annual visit, so as to make sure that each member receives a copy. Others have ordered copies for distribution. A few have taken enough interest in the prosperity of the paper to get up a club of subscribers, one person sending in a list of eleven, and another of ten, etc. We are certain that many intend to subscribe for the paper, but have put it off until the next number is ready to mail. That time is coming now soon, and this notice is given so that all who wish the April number of the *Visitor* can have it. The paper cannot be sent out again as it was sent the last time, and we hope that some one in each congregation will take upon himself the responsibility to ask others to subscribe. There are a number of sample copies still on hand that may be had for the asking. The subscription price is 25 cents per year, and if there is any profit from publishing the paper it will be turned into the mission work. All subscriptions should be sent to Galen B. Royer, Secretary of the Mission and Tract Committee, Mt. Morris, Ill.

BRO. J. C. SEIBERT, formerly of Hill's Siding, Johnson Co., Iowa, should now be addressed as Lone Tree, same County and State.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Pleasant Plain, Kans.—We met in quarterly council Feb. 17, 1894. Nearly all members were present. Considerable business came before the meeting, and all was disposed of in Christian love.—*Mattie J. McKee, March 1.*

Roann, Ind.—The members of the Roann church, Ind., met in quarterly council on Saturday, March 3. The business before the meeting passed off satisfactorily. Two more were added to the fold by baptism at this meeting, and seven were received by letter. We also elected our delegates,—one to Annual, and two to District Meeting.—*Joseph John, March 5.*

Sugar Creek, Ohio.—Bro. Dorsey Hodgden came to us March 4 and conducted a series of meetings, preaching, in all, nine very soul-cheering sermons. Although we had no additions, yet we feel that the brethren and sisters were much encouraged, as his sermons were mostly to the church. May he ever hold high the banner of King Immanuel! —*Ella Bollinger, Tunker, Ind., March 9.*

Paint Creek Church, Kans.—Eld. Daniel Wysong, of Nappanee, Ind., was with us the last few weeks and preached eighteen good and well-delivered sermons, creating considerable interest, with a result of eight additions to the church and many others almost persuaded. Eld. Wysong could do a great work here, as we are without a minister.—*Abram Johnson, Richfield, Kans., March 3.*

Palestine Church, Ohio.—The members of this church met in quarterly council with Bro. W. K. Simmons as our elder *pro tem* All business passed off, I trust, in a Christian-like spirit. Delegates were chosen to Annual and District Meetings. Our Sunday school was re-organized with a new Assistant Superintendent. There were several letters received and granted. The time set for our Communion is June 16, at 2 P. M.—*Henry Buck, March 8.*

Notice to District of Texas, Oklahoma, and Indian Territory.—All members who reside in the District of of Texas, Oklahoma, and Indian Territory are requested to send 25 cents each to District Treasurer, A. J. Wine, Nocona, Tex., for Annual Meeting Delegate's expenses for 1894. Those who have charge of churches will please attend to this at once. Isolated members should send direct to District Treasurer.—*W. H. Leaman, Clerk, Manvel, Tex., March 8.*

Eden Valley, Kans.—Bro. Enoch Eby came to us Feb. 10, and remained until Feb. 24, preaching in all, thirteen sermons. He preached with his usual power and zeal. Quite an interest was taken in the meetings, and all felt that he should have stayed longer. Three sisters were baptized. The meetings were held in a schoolhouse, six and a half miles north of our churchhouse. Come again, Bro. Eby.—*J. E. Barnhart, Great Bend, Kans., March 2.*

Rome, Ohio.—The members of this church met in quarterly council March 10. All business that came before the meeting was disposed of in a Christian spirit. We elected our Sunday school Superintendent and Assistant. Our school is to be organized on Easter Sunday. Eld. L. H. Dickey was chosen to represent the church at Annual Meeting. Brethren James Deary and Joseph Robison are our representatives at District Meeting. The Lord willing we will hold our love-feast June 23 at 10 A. M. We much desire to have a good representation from all the surrounding churches. "Come over and help us."—*Maggie Dickey, Alvada, Ohio, March 12.*

Columbiana, Ohio.—Bro. Wm. Dessenberg came to us Feb. 17, and held a series of meetings at the Zion Hill house. He preached with power, and proved himself a workman "that needeth not to be ashamed." We enjoyed his visit, and believe his preaching did much good. His sermon on "Baptism" created quite an interest on that important subject. After preaching the funeral sermon of our sister, Elisabeth Longanecker, he departed for his home, Feb. 17.—*A. W. Harrold, March 5.*

English Prairie, Ind.—Bro. Reuben Shroyer, from Stark County, Ohio, came to our place, and on Tuesday evening, Feb. 27, commenced a series of meetings. He continued his preaching until Sunday evening, March 11. Bro. Shroyer preached sixteen sermons. He also assisted Eld. Peter Long in preaching a funeral sermon for friend Simeon Thomas. We are sorry that we can report no accessions to the church, but that is not the fault of Bro. Shroyer, as he worked with zeal. He is a ready talker, and can hold the attention of a congregation. His preaching has built up the members of the church, and, no doubt, touched the hearts of many that have not as yet consented to serve the Lord.—*John Long, Brighton, Ind., March 13.*

Washington, D. C.—A few words of explanation: Many members write me for information, etc., on various subjects and very few think of enclosing a stamp for reply. A number have also written to know if, when they visit the city, they can depend on me to show them the "sights," etc. Will answer here, "once for all," that the Lord's claim upon my time *compels* me to say *no*. I do not take time, comparatively speaking at least, to see the "sights" myself. A hint to the wise is sufficient. Our work is moving along gradually. There is considerable non-attendance of late in our Bible school, because of lack of proper clothing, etc, and our fund for that purpose is more than exhausted. Will write more soon.—*W. M. Lyon, 315 Ninth Street, S. E., March 9.*

Nappanee, Ind.—Immediately following Bible School at this place, which was conducted by Bro. E. S. Young, of Mt. Morris, Ill., meetings were continued for nearly three weeks with rejoicing results. Bro. Peter Stuckman, one of our home ministers, did the preaching. He labored hard, and with the assistance of our efficient elder (J. C. Murray), who was at home with us, offering his earnest prayers and manifesting his deep concern for sinners, the meetings were very successful. Bro. Daniel Wysong was with us only two nights, he having been to Ft. Scott, Kans., preaching. As a result of our meetings, thirty-five were baptized and three reclaimed. Four had come out on the Lord's side during the Bible School. Meetings closed March 4.—*Amanda Blosser, March 13.*

Sandy Creek Church, Mo.—On Friday evening Feb. 23, Bro. C. M. Hipes began a series of meetings at the Hamilton schoolhouse,—our place of worship. He preached six soul-cheering sermons. We had no additions, but we think there were lasting impressions made, and several are counting the cost. The best of interest was manifested. During February the roads became so bad that the Brethren thought best to close the meetings. We had our council Feb. 26, with fourteen members present. We found our church in love and union. Bro. C. M. Meilmer was elected to the office of deacon. He was duly installed. We are in need of a resident minister. Bro. S. M. Cobb, of Iowa, has been doing the most of our preaching for the last two years, but our meetings are too few in number to accomplish the good that might be done.—*A. Buckingham.*

Appleton City, Mo.—On Saturday evening March 10, while the wind was blowing a gale, fire from the stove flue caught in the roof of my house and burned it to the ground. I was not at home at the time and we lost everything except some bedding, etc. My daughter, aged fifteen, barely escaped with her life, by jumping from the upstairs window. Not one of us was left with a second suit of clothes. Our smokehouse also burned, with our supply of meat, lard, and twenty bushels of flax-seed. Our loss is a heavy one, but we put our trust in him who tempers the wind to the shorn lamb, believing all things work together for good to them that love the Lord.—*John Pippenger.*

Sawyer, Kans.—We are much pleased with the GOSPEL MESSENGER and the rich food it contains. We regard it as heavenly manna to the hungry soul. It surely is God's gift and wields a mighty power in the church and in the world. Many have been converted by the power of God's Word through its pages. When we are through reading our paper, we hand it to others, to be more fully lead into God's truths. We have been conducting a Bible Social this winter every Thursday night. It has created quite an interest in our vicinity among other persuasions. We very frequently hear some say, "These are the best meetings we ever attended." We also have preaching every Lord's Day and evening and would be glad to have some good brother to come to our aid. March 12 I will go to the Wichita Brethren to conduct a series of meetings. From there I will go to our Ministerial and District Meeting.—*N. F. Brubaker, March 9.*

Every Minister His Work.—One item of business at the last council of the Pleasant View church in in Reno Co., Kans., was the organization of the Sunday school. In so doing the church first decided not to allow any preacher or deacon to be voted for as Sunday-school officer. This, we think, will work well. Preachers and deacons have enough to do to preach the Word, and take care of church work. This, evening the church has a special meeting to appoint every minister his work, the deacon to accompany him as much as possible, and take more part in the ministry. The object is to give every one his work, as much as possible. If you want children to grow, you must give them exercise. At our regular appointments we aim to meet about one-half hour before preaching time, to sing and make melody in our hearts to the Lord. We had Bible class all winter, every week, with good interest and profit.—*Enoch Eby, Booth, Kans.*

Washington, D. C.—We have been using the rooms in Bro. Lyon's house for services during nine months. Now we have moved, we think for the best, to a hall on Iowa Ave., over the National Capital Bank. Our Sunday service yesterday was the first appointment at this place. It is a quiet and spacious room, comfortably seating two or three hundred. We had about fifty persons in attendance, yet we would feel better if it was our own home. The Bible school had an average attendance. The Bible class, held on Wednesday evening of each week at Bro. Lyon's house will be continued and we will try to make that service as interesting as possible. Sometimes brethren drop in on their way to other points. Bro. S. Hoover, from Pennsylvania, came to us, recently, on one of these occasions. He gave us an encouraging talk on "Talents." These are all helps and we appreciate them very much. "Come over to Washington and help us," in any way you can,—by your prayers, your sympathy or your means. In that way you will be the means of saving the lost.—*Geo. F. Tabler.*

Spring Creek, Iowa.—Bro. O. J. Beaver began a series of meetings at Bradford, Iowa, Feb. 24, and stayed until March 9, when he was called home by the sickness of his son. Bro. John Shank continued the meetings until the 12th. As an immediate result four were baptized, and we believe that others are counting the cost.—*Emma Hunt, Nashua, Iowa, March 15.*

Westport, Ill.—The meetings which had grown so interesting by the ardent labors of Bro. Gibson, came to a sudden close when a letter from his family informed him of sickness at home. The interest was good and we had high hopes for the conversion of many. Only six sermons were preached at this place by our brother and, considering how little a *whole Gospel* has been taught here, and the rough element surrounding us, the effect was marvelous. Two sisters (one my wife) and myself are the only members, and we need the prayers of all God's saints. Are you one?—*Frank M. Calvert, March 13.*

Blue River Church, Ind.—We held our first quarterly council for the year 1894, on Saturday, March 3. The church was well represented, considering the bad roads. Much business was before the meeting. We agreed to hold a love-feast June 9, 1894, at 3 P. M. Last Sunday some of us went to the Springfield church, Wawaka, Ind., where Bro. Daniel Snell is conducting a very interesting series of meetings. They have large crowds and a good interest worked up, with very attentive listeners to the Word preached. Such good meetings will surely result in much good sooner or later. So far two have been added by baptism.—*Levi Zumbrum, March 16.*

Pierson, Iowa.—The Brethren of the Kingsley church met in quarterly council on Saturday, March 10. The business of the meeting passed off pleasantly. Two were received by letter,—Bro. Daniel T. Dierdorff and wife, of the Salem church, Reno County, Kans. Bro. Dierdorff is a minister, and will greatly add to the much needed help in Northwestern Iowa. Our Sunday school which had been suspended for the winter quarter, was re-organized by re-electing Bro. S. Horner as Superintendent. We also decided to have the spring Communion June 16, preceded by a series of meetings.—*J. E. Rolston.*

Santa Fe, Ind.—On the evening of March 8, Bro. Aaron Moss, of Landess, Ind., came and preached for us at the South meetinghouse. He only remained one week. He preached, in all, eleven sermons. The house was crowded each evening, and a deep interest manifested. Many lasting impressions were made. As an immediate result two were baptized, and two more applicants are to be baptized as soon as health and circumstances will permit. March 15 was our regular quarterly council. A good deal of business came before the meeting, but all was disposed of. We decided to have a Sunday school at the South house this summer.—*G. D. Sonafrank, McGrawsville, Ind., March 16.*

Bear Creek, Ohio.—To-day we held our quarterly council with adjoining elders present. The business brought before the meeting was fairly adjusted. Eight certificates of membership were granted. Three members were received by letter and two restored. Delegates to District Meeting and one to Annual Meeting were chosen. Two Superintendents for Sunday school were also elected. Our school will begin at the second quarter. The sum of $12.00 was donated to help build two churchhouses,—one at Roanoke, Va, the other in Kansas. The establishing of an Old Folks' Home, for the aged and infirm poor members of Southern Ohio, was favored.—*Josiah Eby, March 14.*

La Place, Ill.—Our quarterly council occurred March 1. We appointed a love-feast for June 2; also decided to organize a Bible class. Bro. M. Eikenberry was chosen as leader. The interest in our Sunday school is good. This is our first attempt to conduct a Sunday school through the winter, and we are pleased with the result. It shows what we *can* do if we only try.—*E. F. Wolfe, March 11.*

Burlington, W. Va.—Jan. 30 I began a series of meetings at a schoolhouse in the Bean settlement congregation, Hardy County, W. Va., and continued till Feb. 4 The weather was very inclement, yet the attendance was fair, with a growing interest. The meetings should have been continued, but other engagements prevented my doing so. One was baptized and others seemed to be very near. Feb. 11 I began meetings at No. 6 schoolhouse, Pine church congregation, Hampshire County, W. Va., and continued till the 22nd, with three applicants for baptism.—*George S. Arnold, March 12.*

Solomon's Creek, Ind.—March 3 we met in quarterly council. Bro. Davis Younce presided. Considerable business came before the meeting, and the entire day was spent in adjusting matters. Some matters were deferred till next meeting. Nearly all the members were present. Eight members were received by letter and five letters were granted. One was added by baptism since our report of Feb. 11. Bro. Hiram Forney was selected to represent us at Annual Conference. Our love-feast will occur June 16, at 5 P. M. Bro. Bennett Trout could not be with us to hold a series of meetings, as anticipated, being called home to attend to other matters. Last evening Bro. Peter Stuckman began a series of meetings in our Bethel house, at Syracuse. This is Bro. Stuckman's fourth series of meetings in Syracuse. —*L. A. Neff, March 11.*

Clay City, Ind.—The Lick Creek congregation met in council March 10. Much important business came before the meeting, all of which was disposed of in a loving way. We will be represented by one or two delegates at District Meeting. The delegates were instructed to employ some minister to hold a series of meetings in a branch of our church, where we have been having regular preaching for some years. A motion was also made to try what could be done in the way of building a house of worship in this locality. Motion granted. If built, it will be the only Brethren's meetinghouse within about forty or fifty miles of our present house of worship. We will have one Sunday school this summer. Five members of our congregation are now teaching public school, and two attending school at Mt. Morris, making seven teachers belonging to our congregation.—*B. F. Goshorn, March 12.*

Polo, Ill.—Yesterday the Pine Creek church met in quarterly council. A larger per cent. of members was present than at any council-meeting in the past two years. A larger amount of business also came before the meeting than at any meeting in the past two years. All the business was disposed of in a Christian-like manner. When the visit was reported it was found that peace and union prevailed throughout the church with but very slight exception. One was reclaimed. Brethren Daniel Stauffer and David Rowland were appointed delegates to District Meeting, and Edmund Forney to Annual Meeting. Two Sunday schools were organized; one has been continued through the winter successfully. It seems that the field is opening for the Pine Creek church to do more aggressive work in the vineyard of the Lord. Our meetings in Grand Detour are continued every two weeks with increasing interest and attendance.—*John Heckman, March 16.*

Oberlin, Kans.—Bro. C. S. Holsinger, of Bellville, Kans., commenced a series of meetings Feb. 13, preaching, in all, thirteen sermons. Owing to severe snow-storm and drifted roads, our congregations were quite small at first, but increased as the meetings continued until, at the close of the meeting, we had a full house of attentive listeners. Bro. Holsinger preached the Word with power while among us.—*C. C. Davison, March 12.*

Sterling, Ill.—Another young sister was received in the Sterling church on Saturday, March 17. This makes four that have been baptized in this family during the winter. The father and mother have been members for years,—and to see four of their children,—two sons and two daughters, all young men and women,—consecrate themselves to the service of the Lord, was not only a great source of comfort to them, but to us all as well.—*P. R. Keltner.*

Walnut Valley, Kans.—Bro. Henry Brubaker, of McPherson, Kans., came to us Feb. 24, and commenced a series of meetings at the church Feb. 25, which he continued until March 7, when he was called home suddenly on business. The home ministers continued the meetings till Sunday night. Bro. Brubaker left us in the midst of a good interest. Five dear souls were received by baptism and others were near the kingdom.—*S. P. Weaver, Heizer, Kans., March 14.*

Beatrice, Nebr.—March 10 the North Beatrice church met in council. Our elder, Bro. Shick, being present we had a very pleasant council. The members seemed to be in love and union, having a desire to advance the cause of our dear Master by making plans to do home mission work. We appointed a solicitor for District Mission Work, and a solicitor for home work. We also appointed a committee to look for localities where such means can be applied properly.—*M. L. Sollenberger, March 13.*

Decatur, Nebr. — The Brethren of the Golden Springs church met in regular quarterly council March 10. There was considerable business to be transacted, but it was all done in a spirit of brotherly love. Arrangements were made to organize our Sunday school April 1. It was decided to hold our love-feast some time in June, probably the forepart, there being no certain date determined upon, as yet. We expect to have a series of meetings at that time, if we can make arrangements to that effect. We are made to believe that our church is in a more prosperous condition than it has been heretofore.—*J. C. Himler, March 14.*

Nicklow, W. Va.—Bro. Jonas Fike, of Eglon, W. Va., met with the brethren and sisters at the above-named place, Feb. 15. He preached, in all, fifteen sermons. The meetings were well attended notwithstanding the bad condition of the roads at times. Bro. Fike has made many friends at this place by his earnest pleadings and his faithful and sincere way of proclaiming the Word of Truth. Four precious souls consecrated themselves to the Blessed Savior, and showed their willingness to obey God's commands by going down into the crystal stream, while the snow covered the ground twelve inches deep. Many spectators looked on to behold the strong faith. The church was much revived by the earnest preaching, and we trust much good, now unseen by us, will result and be seen in the near future. May God spare Bro. Fike that he may long preach the Gospel, as he is one calculated to do much good. May we all heed the counsel he gave us and may we so live that, after death, we may see the King in his beauty and live forever, is the prayer of your unworthy brother!—*S. M. Annon, March 7.*

Westport, Ill.—Bro. D. B. Gibson has been preaching here since Friday night to attentive hearers. Except two sermons, this is the first preaching by the Brethren in this locality. We are but twelve miles from the Allison Prairie church. In the plain way in which the Gospel is preached by our people good results are sure to follow. Our Sunday school is held in the Hall, and all the means in our power are used for the salvation of souls and the glory of God. Brethren and sisters, pray for the cause here!—*Frank M. Calvert, March 13.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

LOVE-FEAST in the Midland church, Va., Valley house, May 12, 1894.

LOVE-FEAST, May 12, at 4 P. M., McPherson church, Kansas. S. B. FAHNESTOCK.

LOVE-FEAST, May 12, at 4 P. M., in the Washington Creek church, Douglas County, Kansas. HIRAM S. GARST.

LOVE-FEAST, at the Yellow River church, Marshall County, Ind., June 15, at 4 P. M. J. E. JOSEPH.

LOVE-FEAST, June 16, at 5 P. M., in the Solomon's Creek congregation, two miles southeast of Milford Junction, Ind.

THE District Meeting for the Second District of Virginia will convene in the Midland church, Valley house, Prince William County, May 16 and 17, 1894. Railroad arrangements will be made and due notice will be given. J. E. BLOUGH.

A LOVE FEAST will be held June 2, at 4 P. M., at the Okaw church, one-half mile east of La Place, Ill. We hope some of our western ministers will make a note of this and stop with us on their return from Annual Meeting. E. F. WOLFE.

THE District Meeting of Missouri will be held April 19, at the Fairview church, Douglas County, Mo. The Ministerial Meeting will be held at the same place. Parties coming from the West will stop off at Mansfield, Mo.; those from the East will stop off at Norwood. Those stopping off at Mansfield will address B. B. Hylton, or A. S. Tyson. Those from the East will address D. S. Hylton, James Eskin, or Linsey Akers, of Norwood. The Ministerial Meeting will commence at the close of the District Meeting. J. B. KEITH.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

McPherson Notes.

WE write these notes, from time to time, as a duty we owe to our brethren and sisters in the various States, who have taken part in establishing a school here, and who claim that they have a right to know what has been accomplished by the means they have contributed.

We are happy to inform them that from the very beginning the school has always been pronounced a success educationally. One of its prominent features is that it has the confidence and patronage of all classes of people in this part of the State. Last year over two hundred students were enrolled from the County, in which the school is located. Although the hard times may affect all schools, and prevent many from attending school this year, yet our enrollment thus far is over two hundred, besides those attending the Bible Normal.

Last week we had the pleasure of having the Visiting Board with us, consisting of elders Enoch Eby, John Wise and Jacob Trostle. A committee better known in the Brotherhood and more careful in its work would be hard to find. We must say these brethren performed their task with the greatest skill, and greatly endeared themselves to the school by their kind and loving manner and their parental solicitude, that the school may in every particular come up to the expectation of the church, and become a power for good in the Brotherhood. They failed not to inquire into all the relations of the school and to make such suggestions as will bring the school to still greater efficiency.

While some of the members of this committee visit us often and bring sunshine and gladness to our hearts, we never had a happier visit from the committee as a whole, than we did last week.

Some of our brethren have a wrong idea in regard to the number of ministers located here, and think they could travel more and help other churches more.

Let me call your attention to the fact that Bro. Hutchison is almost a stranger to McPherson and to his family located here. You will see by the reports in the MESSENGER that he is in the field nearly all the time, working for the Master. Bro. Jacob Witmore is also hard at work all the time when the state of his health will permit. Bro. Daniel Vaniman, is another whose headquarters are in the field, and whose work is traveling and working for the Master in various ways.

As an example of the manner in which our ministers work, we might mention that on last Sunday they filled thirteen appointments.

If there is another congregation in which the ministers do better than these, I am not aware of it.

One of the features of our ministerial work is to press it into the towns and cities. Bro. Vaniman awakened the people of the town of Lyons by a week's meetings. Bro. Witmore did the same in the town of Peabody. Bro. James Gilbert preached several days at Ramona, where fifteen came out on the Lord's side. A city mission school and preaching service is established in McPherson. This is in charge of the students of the College who are members and ministers.

The sisters of the McPherson church have organized themselves for such work as properly belongs to sisters, and during the winter have done noble work in relieving the poor and needy, as well as the afflicted.

Just now a series of meetings has begun in the College chapel, and a number of students have gladdened the hearts of the saints and their own parents by declaring themselves for the Lord. S. Z. SHARP.

Death of Eld. William Ikenberry.

BRO. WILLIAM IKENBERRY died in the City of Waterloo, Iowa, March 2, 1894, of typhoid malaria, after a lingering illness of about five weeks. He leaves a wife and two sons. Bro. Ikenberry was one of our active and well-esteemed elders. He had, at the time of his death, the care of four churches, all of which will miss him largely. Bro. William was zealous in the cause of Christ and always firm and conscientious in maintaining the principles of the church. While we miss him, we feel that our loss is his eternal gain. He was buried in the South Waterloo cemetery. The funeral services were conducted at the house by the writer, and at the South Waterloo church by Bro. S. H. Miller. J. A. MURRAY.

Enlarging the Borders of Zion.

THE "borders of Zion" are most generally enlarged through the ministry. The religious press, however, is a very efficient aid in the dissemination of religious truth. Emigration is a *permanent aid.* Religious associations on the frontier, such as meetings of worship, council-meetings, District Conferences and Annual Conferences have a powerful tendency to widen its borders.

The time was when the borders of our earthly Zion were confined to a few of the Eastern States. Then the States of Ohio and Indiana were on the frontier, and, to cross the Alleghany Mountains, to reach our Annual Conference in one of these States, was a great undertaking; but it brought emigrants of like precious faith to the West, and the domains of Zion were greatly enlarged and strengthened. In the course of time Illinois was reached, then Iowa, next Kansas, bringing along in its train a stream of faithful pioneers for the cross.

Thus the extension of the Brotherhood has been materially aided, until its borders westward have met the waves of the great Pacific Ocean. Along the shores of this mighty ocean are growing a few "*green plants,*" in the Master's vinyard that need the fostering care of the Brotherhood,—*plants* that are struggling hard for life and development amidst adverse circumstances.

Having recently been called to aid in "watering" these plants, we feel deeply impressed with their need of help from their mother,—the church at large,—the Brotherhood. The truth forced itself upon our minds that our Brotherhood could materially and permanently aid those struggling plants on the Pacific Coast by holding our Annual Conference there in the near future, say in 1895. The appearance of so many of our people there, from the East, would impress the stranger with the fact that there must be a powerful organization of these people back East. This would inspire confidence. Their plain, orderly appearance would command respect as a religious body. The preaching of our ministers in the various churches, contiguous to the place of meeting, would introduce our doctrine, and thus disabuse the minds of many.

Among the many attending such a Conference on the Pacific Coast, quite a number would make up their minds to sell out in the East, and locate among the members there, thus lengthening the cords and strengthening the stakes of the tents of Israel. The great spiritual benefit to the Brotherhood, flowing from an Annual Conference held there, we can hardly estimate, especially to the churches on the Pacific Coast.

The expenses for transportation there would be so reduced that it would cost but little more than it cost years ago to travel over the Alleghany Mountains to Illinois. Board is as cheap on the Pacific Coast as in the East, and of a superior quality.

In writing this article we have nothing in view but the extension of Christ's kingdom, the good of the churches, and the glory of God.

Should an application come from the District of California for the Annual Meeting of 1895, will not our delegates on Standing Committee consider the application favorably, for the reasons given in this article? J. S. MOHLER.

In the Sunday School.

In no other department of church work is there equal opportunity for the employment of varied talent as in the Sunday school. Here every disciple of Christ, from the least to the greatest in talent or learning, may do his best and most active work The Sunday school is a place as sacred as the house of preaching, where God's Word should be studied in its simplicity and with an earnestness worthy of the Christian's profession. Unbelievers will hardly be impressed with sincerity unless we are honest and zealous in our study of the Bible.

The superintending of a successful Sunday school is not a small matter for any person. In addition to conducting the usual opening and closing exercises, the Superintendent has the general oversight of the entire school, and its needs should be his closest study. He must know the work to be done, and organize a corps of teachers who will do it. The work of each class needs his personal attention and occasional presence, which will leave him no opportunity to conduct a class. He should freely confer with each teacher with a view of bettering the class work. Among the members and visitors of the school he should adapt himself to all ages, so as to be a child among children, a youth among youths, an adult among men and women; yet command the respect and win the confidence of all (1 Cor. 9: 22). In the teacher's meetings he should be as the least of the instructors, and yet their trusted leader. Sex is not a disqualification for a Sunday school superintendent, and sometimes a sister may be better adapted to the work than any brother in the congregation.

To be a successful teacher is to do a great work. Here is a field much in need of more good Christian service. It is passing strange that of those anxious to work for the church, so few prepare themselves for thorough teaching in the Sunday school. Is the work beneath their notice, or are its requirements under-estimated? A brother will complain that he can not teach, yet on the same day he may not excuse himself from the pulpit.

Again, sometimes a teacher makes scarcely any preparation,—and of course does a proportionate amount of good—with the idea that he is "magnifying his office." The teacher's work should not be under-estimated, and no one's ambition need ignore it. The power that moves an audience can be used with equal or greater effect in the class. The teacher's position is one of too much influence to be a matter of small concern to him, for the impressions made in the class are often greater and more enduring than those made from the pulpit.

Next, in importance, to the work of the teacher, is that of the pupil. No church member should dream that all he has to do in the class is to be taught. Poor ambition indeed, and unfortunately the goal of many! A good student's class work may vie with that of a poor teacher at any time, in the way of developing questions and stimulating discussions; and what a pleasure is such a student to a good teacher! The studious and active pupil not only helps his teacher and his fellow students, but he also *helps himself*. In the class is a good place to develop and exercise a teacher's talent, and it is a mistake, indeed, for any one to aspire to the work of a teacher without first being a *good pupil*.

But beyond all, and greater than all natural endowments and mental accomplishments, in its power, is the gift of the Holy Spirit. The fruit of the Spirit (Gal. 5: 22, 23; Eph. 5: 9-11) and "the love of God shed abroad in our hearts," stirring our soul to its depths, are the strongest forces we can array against the works of darkness. In no place can we let our light shine with greater effect than in the Sunday school.

JOHN E. MOHLER.

Warrensburgh, Mo.

From Crescent, Oklahoma Territory.

Bro. G. W. Landis was recently called to do some missionary work at Waterloo, a point on the Santa Fe railroad, where a few of our members are living. After preaching three discourses and baptizing one, the meetings closed with a full house and good interest. Bro. Landis believes this to be a good point for the Brethren to build up.

A meeting had been promised to our members living eighteen miles west from the Mt. Hope church.

Accordingly the writer, accompanied by Bro. J. O. Brubaker, with a few of our young members journeyed westward and found the members well, and anxious for a meeting. The meetings continued nearly two weeks. The weather was exceedingly stormy for this mild climate, almost during the entire meeting. Bro. Brubaker worked with all the power and zeal he had. He is a brother of more than ordinary talent, and a good advertisement for the Brotherhood.

We spent the entire time during the day and after meetings at night, often till twelve and even two o'clock, engaging in prayer and telling the story of the cross. We visited from two to four families each day with our Bibles in hand, calling on all. We met so many warm, kind-hearted people. We often left them with streaming eyes, and a request to come again. Nearly all of the families thus visited turned out to hear the Word. An earnest sister, well-read in the Bible would be a great help to this kind of work.

I would urge upon our Brethren, all over the Brotherhood, to try this visiting plan. It will reach people that we could not reach by preaching alone. This great store house of love God has so bountifully bestowed upon us. Oh can we not, dear brethren and sisters, share it with the unfortunate, and those pressed down with sin?

Our meetings closed with two additions. One dear sister that had wandered away came back and is now rejoicing with us and working with the saints. Many more are near the kingdom, but want a little more time.

The Mt. Hope church is still rejoicing. Almost daily such as will be saved are added to the church. Two more, since the last report, have cast their lot with the people of God, and many more are ready to step in the life-boat. The District Meeting will be held with us in August. We anticipate a Pentecostal shower during these meetings. Pray for us, dear brethren and sisters.

A. J. PEEBLER.

March 5.

From the Mt Joy Church, Va.

Eld. W. T. Pursley and wife, of Saltpetre Cave, came to us Feb. 12, and began a series of meetings, preaching, in all, twenty-one soul-cheering sermons. From the first the congregations increased until rough weather set in, winding up with a fourteen-inch snow, yet our beloved brother preached every night with two exceptions, notwithstanding his bad health.

The people seemed to appreciate our brother's labors by giving profound attention, and by inviting him to their homes. Many who never attended our meetings came out through the snow each night. Some of our Methodist people said it was the best preaching they ever heard. We also held our quarterly church council March 3. Elders A. F., and W. T. Pursley presided. Some very important business was presented, among which was the one-cent-a-week plan of Annual Meeting, to raise funds for missionary purposes, which was unanimously adopted, and $2.18 collected. Two-thirds of said funds is to be sent to the District Mission Board and the other one-third is to be sent to Bro. Royer for foreign missions. A plan was also unanimously adopted to raise funds for local church expenses. The deacon brethren on their annual visit are to solicit from all the members what they are willing and feel able to give to the church, once a year. The deacons are to keep a correct account of what is collected, and report to the church. Two papers were sent to District Meeting. Delegates to District Meeting are Bro. R. S. Moomaw and Eld. A. F. Pursley. Our delegate to Annual Meeting is Eld. W. T. Pursley, of Saltpetre Cave. Never did we have a more harmonious council than this one. We had preaching on Sunday by our beloved brother, W. T. Pursley; also on Sunday night, which closed his meetings at this point.

JAMES A. BYER.

Buchanan, Botetourt Co, Va

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

FLORA—DICKMAN.—At the home of Bro. J. D. Shook, in the Greene church, Butler County, Iowa, March 11, 1894, by the undersigned, Bro. Lewis Flora and sister Eda May Dickman, both of Greene, Iowa. HARVEY EIKENBERRY.

KILLINGSWORTH—TRACEY.—At the residence of the bride's parents, near Collins, Mo, March 4, 1894, by Bro. Jordan, Mr. P. H. Killingsworth and sister E. May Tracey. NANNIE B. TRACEY.

HAHN—HEASTAND.—By the undersigned, at his residence, near Homeworth, Ohio, March 8, 1894, Mr. Dallas F. Hahn and sister Lizzie L. Heastand, both of Homeworth, Ohio. ELI STROUP.

FITZWATER — MILLER. — At the residence of the bride's parents, Feb. 18, 1894, by Eld. Samuel Flory, Mr. Isaac F. Fitzwater and Miss Maggie M. Miller, both of North English, Iowa B. L. NISWANDER.

MUMAW—BAKER.—By Bro. John A. Smith, at his residence, Woodberry, Baltimore, Md, March 1, 1894, Bro. Wm. H. Mumaw to Mrs. Almira S. Baker, both of Baltimore City. JOHN S. GEISER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

CASSEL.—At his residence in Harleysville, Montgomery County, Pa, Feb. 17, 1894, Bro Samuel H. Cassel, aged 84 years, 3 months and 19 days. Deceased was a brother to Abraham H. Cassel, the noted antiquarian. He leaves a disconsolate widow and three children, namely, Eld. F. P. Cassel and Mary Frederick, of Lansdale, Pa., and Rosa Kahlbach, of Kansas, all members of the church. Bro. Cassel was Postmaster of Harleysville fourteen years. He was a merchant in said village nearly fifty years, and had an unblemished reputation. In his business capacity he had much dealing with merchants in Philadelphia, and to them his word was as good as his note I would to God that all our brethren would lead such unblemished lives. JAS. Y. HECKLER.

WENER.—In the Pine Creek church, Ind., March 6, 1894 sister Mariah Wener, daughter of Bro. Samuel and sister Anna Wener, aged 35 years, 5 months and 23 days. Funeral services by Eld. Jacob Hildebrand and Andrew Rupel, from Heb. 13: 14. SAMUEL W. HARBAUGH.

SOLLENBERGER.—In the Yellow Creek church, Bedford Co., Pa., March 4, 1894, sister Elizabeth, wife of Bro. Abram Sollenberger, aged 64 years, 2 months and 6 days. Funeral services by Bro. D. L. Miller, assisted by the home ministers. GEO. S. MYERS.

STONG.—In the Flora church, Ind., March 2, 1894, sister Elizabeth Stong, wife of Bro. Jacob Stong, (deceased) aged 74 years, 6 months and 13 days. She leaves four sons and two daughters. Funeral services by the Flora Brethren. She was buried in the Fyrmont graveyard. ELI COTTRELL.

GEISELMAN.—Near Marlboro, Stark Co., Ohio, Feb. 28, 1894, of consumption, Morris Geiselman, aged 31 years and 10 months. Interment at the St. Peter's church. Services by the writer. J. J. HOOVER.

CUPP.—In the Beaver Creek congregation, Virginia, March 2, 1894, Bro. John Cupp, aged 65 years, 10 months and 16 days. He was a faithful deacon for a number of years. He leaves a widow and eight children. Funeral by the Brethren, from Phil. 1:21.

G. W. WINE.

COLER.—In the Maple Grove church, Norton County, Kansas, of an apoplectic stroke, Anthony Coler, aged 51 years, 9 months and 29 days. Deceased was born in Randolph, Portage County, Ohio. He was married Sept. 1, 1867, to Matilda C. Cook, at Akron, Ohio. He moved to Norton County, Kansas, in 1833, where he has since lived. He was a member of the German Baptist Brethren church for twenty-two years. He leaves a wife and four children. Funeral services by the Brethren, from Rev. 14: 13.

J. R. GARBER.

SHOYER.—In the Pleasant Hill congregation, Feb. 14, 1894, John Shoyer, aged 83 years, 3 months and 24 days. He was united in marriage with Mary Ann Sullivan in 1833. Eleven children blessed their union, of whom two preceded him to the grave. His companion and nine children survive him. He united with the church in 1872, and lived a consistent member. Funeral occasion improved by Bro. C. C. Gibson, assisted by J. H. Brubaker, from Rev. 20: 12.

JAMES WIRT.

SHERLOCK.—In the Elkhart congregation, near Goshen, Ind., Feb. 27, 1894, sister Sarah Sherlock, daughter of Jacob L., and Susannah Ullery. She leaves a husband, one son and one daughter. During her sickness she called for the elders of the church, and was anointed with oil in the name of the Lord. Sister Sarah, like some others, did not have the talent or gift of singing during her life, but a short time before her death she called for her hymn book, and engaged in singing a hymn or two. Those that were present at the time say that they never heard more spiritual singing than was done by the departed sister. Funeral occasion improved from Rev. 21: 7.

J. S. KULP.

BOWSER.—In the Bear Creek church, Montgomery County, Ohio, March 5, 1894, Bro. Solomon Bowser, aged 49 years. The cause of his death was blood-poisoning, resulting from a cut received in the hand a few weeks previous. He leaves a wife and six children. Funeral services to a very large congregation by J. W. Beeghly.

JOSIAH EBY.

BIEGHLER.—In the Howard church, Howard Co., Ind., Feb. 22, 1894, Susan Bieghler, wife of Bro. Samuel Bieghler. She was a consistent member of the German Baptist church for many years. Funeral improved by the Brethren. DANIEL BOCK.

EIKENBERRY.—In the Greene church, Butler County, Iowa, March 2, 1894, of pneumonia, Bro. Levi Eikenberry, aged 43 years, 1 month and 18 days. He was sick only nine days. One of the children was prostrate with scarlet fever at the same time, so there was no funeral discourse. He leaves a wife and six children. HARVEY EIKENBERRY.

COOK.—In the English River church, Keokuk Co., Iowa, Georgie Ellen, daughter of J. P., and Rilla Cook, aged 1 year, 2 months and 16 days. Funeral services by Bro. S. F. Brower from 1 Pet. 1: 24.

B. L. NISWANDER.

FRIEDLY.—In Richie County, W. Va., Oct. 20, 1893, sister Elizabeth, wife of Bro. John Friedly, aged 81 years, 11 months and 4 days. She was a consistent member of the church fifty-two years and over. She leaves a husband and four children. Funeral by the writer from Deut. 30: 19. Theme, "Life and Death." Z. ANNON.

FOUKE.—Near Hagerstown, Md., March 3, 1894, Ethel Ray, little daughter of Charles and Delilah Fouke, aged 4 years and 9 months. Funeral text, Cant. 2: 16.

W. B. STOVER.

BOWSER.—In the Bear Creek church, Ohio, March 5, 1894, Bro. Solomon Bowser, aged 49 years. His death was caused by a wound from a butcher knife, received some time past. Bro. Solomon was born March 5, 1845. He was married to Elizabeth Bife, Feb. 17, 1867. To this union were born three sons and three daughters. He and his wife were baptized in 1869. An appropriate discourse was delivered by the home brethren.

LEVI A. HARRIS.

WEIMER.—In the Pleasant Grove congregation, Kansas, Feb. 8, 1894, sister Martha Weimer, aged 63 years, 5 months and 4 days. She was a member of the church for over thirty-five years. Text, Heb. 4: 9

THOMAS G. WINEY.

BRUMBAUGH.—Near New Baltimore, Ohio, on March 3, 1894, Mellie, wife of Ephraim Brumbaugh, aged 47 years, 6 months and 4 days. She was a consistent member of the United Brethren church. Her ailment was of nearly a year's duration.

A. BRUMBAUGH.

SNYDER.—In the Salem church, Ohio, March 2, 1894, friend Wm. Snyder, aged 62 years, 7 months and 20 days. He was born in Berks County, Pa., and moved to this State in 1854, where he was married. There were born to them four children. Funeral services at our Central house by Bro. B. F. Honeyman and others from Rev. 22: 12–14.

JESSE K. BRUMBAUGH.

STOEVER.—Within the bounds of the Little Swatara church, Lebanon County, Pa., Jan. 12, 1894, sister Fannie, wife of Bro. Jeremiah Stoever, of Manassas, Va., aged 49 years, 1 month and 12 days. Sister Stoever was spending the winter with her parents in Pennsylvania, and was taken sick with *La Grippe*, of which she died in four days. She was a consistent member of the Brethren church for about twenty years. Funeral services were conducted in Light's meeting-house from Isaiah 40: 1, by Bro. J. W. Meyer, assisted by Abraham Pfoutz.

J. E. BLOUGH.

LIGHT.—Also, in the same place, sister Mollie, mother of the above, wife of Bro. Levi Light, aged 76 years, 9 months and 28 days. Sister Light was helpless for the last seven years. She leaves a husband and one daughter. She was a consistent member for forty-six years. Funeral occasion improved by brethren Pfoutz and Meyer from Rev. 7: 16–7. J. E. BLOUGH.

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Announcements.

DISTRICT MEETINGS.

April 4, Middle Indiana in the Manchester church, Wabash Co.

April 18, Southeastern Kansas, Paint Creek church. Ministerial meeting the 17th.

April 11, Northeastern Kansas, in Navarre, Dickinson Co., Kansas. Ministerial Meeting, April 10.

April 13 and 14, First District of Virginia, at Pleasant Valley church, Floyd County.

April 13 and 14, Northwestern Kansas and Colorado, Hygiene, Colo., 4 miles west of Longmont.

April 18, Northern Illinois, at Rock Creek, commencing at 8 A. M. Elders' meeting the day before, commencing at 2 P. M.

April 18, Middle Pennsylvania, in the Woodbury church.

April 18 and 19, District of Eastern Pennsylvania, at the Petersburg meetinghouse, Lancaster Co., Pa.

April 26 and 27, Middle District of Missouri in the Walnut Creek church, at Knobnoster, Johnson Co., Mo. Ministerial Meeting, April 25.

May 2, Western District of Pennsylvania, in Mount Joy meetinghouse, Jacob's Creek congregation. Westmoreland County. Those coming on the B. & O. R. R., please come to Mt. Pleasant.

LOVE-FEASTS.

April 21, at 2 P. M., Kansas Center church, three miles east of Lyons, Rice Co., Kans.

April 21, at 2 P. M., Eden Valley church, Stafford Co., Kans.

May 5, at 2 P. M., Walnut Valley, 3 miles south-west of Heizer, Barton Co., Kans.

May 12, at 3:30 P. M., McPherson church, Kans.

May 12, at 5 P. M., Roaring Spring, Pa.

May 12, at 2 P. M., Salem church, Reno Co., Kans.

May 15, at 1 P. M., Pleasant View church, Reno Co., Kans.

May 15 and 16, at 2 P. M., Franklin Grove, Ill.

May 15 and 16, at 1 p. m., Chiques church, Lancaster Co., Pa., at Green Tree House.

May 17, at 4 P. M., Wolf Creek church, Ohio.

May 1[illegible], at 4 P. M., Panther Creek church, Ill.

May 18 and 19, at 10 A. M., Pine Creek, Ill.

May 18 and 19, at 2 P. M., Silver Creek meetinghouse, Ogle Co., Ill.

May 18, at 4 P. M., Woodbury church, Bedford Co., Pa.

May 19, at 4 P. M., James Creek, Huntingdon Co., Pa.

May 19, at 4 P. M., New Enterprise, Pa.

May 19 and 20, Waddam's Grove, Ill.

May 19, at 11 A. M., Hudson, Ill.

May 19, at 5 P. M., Hurricane Creek, Bond Co., Ill.

May 19, at 4 P. M., Monitor church, Kans., 8 miles west and 2 miles south from McPherson.

May 19, at 3 P. M., South Morrill, Brown Co., Kans.

June 9, at 3 P. M., Blue River, Whitley Co., Kans.

June 9 and 10, Yellow Creek church, Stephenson Co., Ill.

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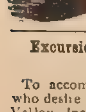

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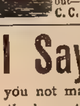

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As a ***tonic*** and ***appetizer***, and for ***nervousness*** and ***weakness***, nothing equals ***Blue Mountain Bitters. Red Thyme Pain Cure*** is the standard family medicine for the relief and cure of painful ailments. ***Dubbel's Cough and Croup Cure*** is second to none. ***Carbolic Ointment*** has no equal for Sores, Piles and Scaly Eruptions of the Skin.

If there is no agent of mine in your locality, you can accept this ***special offer***, good for short time only.

THE RETAIL PRICE OF

3 bottles of Discovery, large size, at $1 each is	$3 00
2 bottles of Blue Mountain Bitters, large size, at 50 cents each is	$1 00
2 bottles of Red Thyme Pain Cure, large size, at 25 cents each is	.50
1 bottle Cough and Croup Cure, large size, at 25 cents each is	25
2 boxes Carbolic Ointment at 25 cents each is	.50
Total	$5.25

On receipt of $3.75 I will send this quantity of medicine and the Bible.

I make this offer to induce you to try the medicine. After you learn its value you will keep it in your homes and dispense with the *doctor and his bills*. The retail price of the Bible is $3.50. I make no profit on this offer, but expect to have many future orders from you for medicine if you accept this inducement. ***If you hesitate to order—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc.*** It is no cheap book. Any persons not satisfied with their purchase can, on receipt of goods, return the Bible and medicine, except one bottle of "Discovery," which you can keep, and your money will be refunded. The following testimonials should convince you about the medicines and Bible. We could publish ***numbers*** of testimonials like the following if necessary, but space forbids.

Hudson, Ill., Jan. 15, 1894.
S. E. DUBBEL, *Dear Bro.:*—The medicine and Bibles came to hand all right. I think the Bibles are magnificent. I am more than pleased with your liberality. Please accept my thanks for same.
ELD. THOS. D. LYON.

[P. S.—Eld. Thos. D. Lyon is an old agent and his order for medicine amounted to $25.67. He was entitled to two Bibles as a premium. Think of it. New agents can get one Bible for a small order of $3.75.]

North English, Iowa, Feb. 2, 1894.
I am well pleased with the Bible that I received with the medicine. It is much better than I expected.
A. M. FLORY.

Mont Ida, Kans., Jan. 30, 1894.
I received the Bible and medicine, O. K. Am well pleased with the Bible [illegible] of [illegible] The Bible alone is worth the price I paid for [illegible]. All that have seen it think it is a fine book.
THOS. HESP.

Modena, Mo., Jan. 27, 1894.
I received the Bible and it is as you represented it to be; also the medicine.
WM. WHITESTINE.

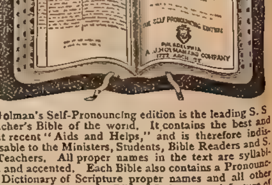
Ligonier, Ind., Feb. 8, 1894.
Dear Bro.:—Find enclosed money order for $12.50, amount due you for medicine. I feel to thank you ever so many times for the Bible. It is so nice. It contains so many useful helps, both in the ministry and Sunday school work. I appreciate it very much.
ELD. JOSEPH WEAVER.

Holmesville, Nebr., Feb. 5, 1894.
The box of medicine and Bible received all right. Am very much pleased with the Bible.
D. C. BASHOR.

Tatesville, Bedford Co., Pa., Dec. 16, 1893.
S. E. DUBBEL, *Dear Sir:*—Last summer I was poisoned and did everything possible for six weeks. I then tried a bottle of your "Discovery" and two boxes of your valuable Ointment, and was completely cured and have been ever since. Your medicine cures when doctors fail. For the benefit of others you are at liberty to publish this statement.
Very truly,
THEO. GREENAWALT.

Minburn, Iowa, Dec. 18, 1893.
S. E. DUBBEL, *Dear Sir:*—I have been using your D. D. D. and must say I believe it is the medicine for me. I feel so much better already from the short time I have been using it. I have been troubled for about a year with constipation and have been taking different kinds of medicine, but none has done me near as much good as your "Discovery."
Respectfully,
D. M. BUTERBAUGH.

For full description of my remedies see advertisement in "Brethren's Almanac" for 1894, pages 1 and 2, or send to me for circulars. The Bible I offer you is described in "Brethren's Almanac," page 47. It is "No. C." The cut here shows the book open, while the cut in Almanac shows it closed. You get this very same Bible, without the patent index.



Holman's Self-Pronouncing edition is the leading S. S. Teacher's Bible of the world. It contains the best and most recent "Aids and Helps," and is therefore indispensable to the Ministers, Students, Bible Readers and S. S. Teachers. All proper names in the text are syllabified and accented. Each Bible also contains a Pronouncing Dictionary of Scripture proper names and all other helps for the study of the Bible. It is a grand feature of the book to have all the proper names syllabified and accented, hence easy to pronounce. It will make a handsome present for you or your friend. This offer is made especially for people who have not ordered medicine from me. Old agents need not apply for it. The Bible and medicine will be sent by freight on receipt of order.

Don't fail to accept this offer now.

Address: ***S. E. DUBBEL,*** Proprietor,
45t13 Waynesboro, Franklin Co., Pa.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., APRIL 3, 1894. No. 14.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 5a, Huntingdon, Pa.

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A GOOD MAN PASSED OVER.

IN all communities, organizations and churches, there are events happening that form what we call special epochs, because they are somewhat different from the ordinary happenings that meet us in life, and because they produce changes outside of the common. Sometimes they come in the shape of disguised blessings. At other times they appear to be irreparable losses, and they are things that always have been, and therefore we have all more or less passed through the experience. And because of these experiences and their results, we ought to have gathered some wisdom.

It sometimes becomes a question when the life of a good man is most potent,—while he is yet working or after the work is completed. During the active period of a man's life we see only a part; when it is finished we see it as a completed whole. It is on this principle that a good man's life appears more beautiful after his departure than it did while he was yet living.

And again, how often we fail to appreciate the power and influence of a good man in a community and church until that life has passed away! Such a life can not be weighed or measured by days and years, or gold and silver. The power takes hold of and shapes the lives and destinies of men and women for time and eternity. A power that moulds lives for eternal enjoyment is a power in value above human estimation.

These are a few of the thoughts that came crowding in upon us as we were reflecting upon the late decease of the aged, beloved and highly esteemed elder, John W. Brumbaugh, of the Clover Creek church, Pennsylvania.

Eld. John W. Brumbaugh was the son of Eld. John Brumbaugh, who was born in the year 1793 and at an advanced age died of the same dreaded disease, cancer, and whose father immigrated into this country from Germany in 1754

The subject of this sketch was born April 7, 1823, and his childhood, boyhood and manhood was spent at or near the place of his birth. Of his early life we know but little, and of the date of his spiritual birth, at the time, we could not learn, but his after-life shows that he underwent a genuine conversion, and that his building for God was well-founded on the solid rock, from which rock his feet never slipped. Like a tree planted by the riverside, he grew and continued to grow, developing richer fruits as the years came and went, until the evening message came that the labor was past and the time for rest had come.

On the 21st day of April, 1844, he was united in holy wedlock with Margaret Nicodemus. Together they walked [illegible] through life's uneven journey, retaining inviolate the marriage vow until the cord was severed by the hand that designed and blessed it.

In 1848 he was called to the ministry, and with the call came a deeper consecration of life to the service of the Master. His ministerial life was an epitome of Paul's thirteenth chapter to Corinthians. Though a theologian he was not an exegesist. His main power was in exhortation. Indeed his sermons were largely exhortatory and his power was in the love of Christ with which his heart was always filled, and, like the Psalmist's cup, it overflowed, and his people drank of this overflowing to their peace and joy.

In 1855 he was advanced to the second degree of the ministry, and in 1868 was ordained to the eldership.

His love for the church and her doctrines was full and deep, and because of his loving disposition and consecration of heart, he greatly enjoyed the association of the membership and spent much of his time in traveling and preaching. This he continued to do as long as his circumstances and condition of health would allow.

His acquaintance among the churches was very extensive, having during his ministry visited the greater number of them in person. He also attended almost all the Annual Meetings that were held during his active ministry, and in this way he extended his acquaintance among the ministry. Though at one time he was a miller by occupation and followed it for some years quite successfully, yet his calling was to preach the Gospel, and to this everything else was subordinated, and to such an extent that financially he suffered loss, but more than made up for this in the gain of spiritual richness; so that in his death he did not leave much financial wealth, but to the church and to his people he left a boon that will be fully appreciated only when the time of the gathering of the sheaves will come.

As an elder he was careful, conservative, and diligently labored to rule his charge after the general order of the Brotherhood. Though his power of judgment may, at times, have failed him, yet his motives were above question. His purpose and prayer always was that the best might be done. And then he was patiently submissive, and always advised the unsatisfied ones to submit to the decisions of the church, for whatever was wrong would be righted by waiting.

We just now remember a circumstance that happened when we, with others, were young and had not yet learned that we could not all have our own ways and yet preserve the unity so essential in the church of Christ. We took it into our heads that the single mode of feet-washing was the only right thing to do, and to do otherwise was wrong, and because the church, as a body, could not see as we did we imbibed rebellious feelings and wanted to *push* things. It was then that Eld. Brumbaugh, whom we always recognized as among the church fathers, exhorted us to be patient and await the time. We remember how hard it was to take the advice, but have since seen how wise it was that we did take it.

And so, all along his eventful life, we might give circumstances showing his loyalty to the church and the force of his patient spirit. A life of trust and forbearance was his. He ever believed that the church of his choice was governed by the spirit of the Gospel, and whatever was not as it should be would be made right in the end.

Annual and District Meetings, love-feasts and the public meetings were places where he delighted to be and were occasions of rich enjoyment for him, because it was the element in which he lived and moved with pleasure. When our "Bible Terms" were established and he got a taste of them, the feast to him was so rich that he could not be away from them,—and how much good it did us to have him and others of the aged ones with us! Even up to the late one, held last February, he said he was with us in desire and spirit and sorry that he could not enjoy a bodily presence.

The lives of the patriarchs, the life of Christ and the progress of Christianity were themes that filled his soul with joy, and for six periods each day he would sit and drink in the precious truths of the Bible.

But the time of the end was to come to him. At first the dread disease seemed as if it could be conquered, and it was hoped that, through the skill of physicians and the prayers of the church, his life might be spared for a while. The developments, however, grew more serious, until at last all hope had to be abandoned and the decision of the loving Father was accepted without a murmur. Though he entertained some hope of recovery almost to the end, yet he was entirely resigned. Some time before the end came he was anxious for the time of death to come, that he might be at rest. His last days were a precious commentary on a faith in God and Christ that sustains. He thought on his death as calmly as a man does on taking a journey. For his funeral, he named the hymns to be used, how the funeral exercises were

(Concluded on page 213.)

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ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

TO-MORROW.

BY N. R. BAKER.

To MORROW I'll do the work I have planned;
Leave nothing undone,
From morning begun,
Till the set of the sun,
And toil with a faithful hand.

To-morrow I'll have a kind word for all;
Be honest and true,
And unselfish, too,
In whatever I do,
And answer each conscience call.

To-morrow, to-morrow, I'll cease to do wrong;
I'm sinning to-day,
But *to-morrow* I'll stay
From evil away,
And worship the Lord with a song.

To-morrow! How many make promise to-day!
But while we're asleep
Some spirit doth creep
To our side, and keep
To-morrow one morning away.

And thus we surrender to-day to its fate
While perhaps in the night,
Ere the dawn's early light,
Our earth-born plight
May exchange with the future state.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

CHURCH GOVERNMENT.

BY DANIEL VANIMAN.

In Three Parts.—Part Three.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."—Matt. 18: 15.

THE ONLY LAW OF THE CHURCH.

IN this way have the Brethren churches ever endeavored to keep the unity of the Spirit in the bond of peace. Early in the history of the Brethren church in America, our Brethren conceived the idea of an Annual Meeting, composed of members from all parts of the Brotherhood, to which questions on church government and the true meaning of the Scripture might be submitted for consideration, the idea of a General Council of this character being suggested by the apostolic council mentioned in Acts 15. The object of this Annual Conference seems to have been threefold.

1. To afford local congregations an opportunity to present, for consideration, questions of church government and doctrine about which there had arisen a difference of opinion among the Brethren.

2. To maintain and encourage that oneness of faith and practice taught in the New Testament.

3. To afford the members from all parts of the Brotherhood an opportunity of meeting and becoming better acquainted with each other, and thereby cultivating that brotherly love so essential to Christian unity and harmony of action. This kind of meeting has always by our people been considered apostolic in character, and it is quite certain that it has helped our people to endure and discuss their differences until they could learn to see alike on all the important issues which have, in their day, agitated the minds of many. This they have succeeded in doing without, at any time, having a man made creed, until we have now reached a period of growth and Christian culture and development where we are able, in a very harmonious manner, to discuss and decide the most perplexing questions without discord or dissension, because we have, in this way, all been taught to look up to the New Testament as our only and all-sufficient creed, and by that we are fully agreed to decide all questions pertaining to our religion.

The church at Antioch having a question she could not decide, it was sent to the apostles and elders at Jerusalem, where it was, in the presence of the whole church, discussed and decided. Had no misunderstanding ever arisen in any of the apostolic churches, concerning the circumcision, the probabilities are that this council would never have been held, but it did assemble and that for a wise purpose. In imitation of the privilege, enjoyed by the church at Antioch, we take our questions of difference to our Annual Meeting for the purpose of getting all the Gospel light upon them that it is possible to obtain, and thus we become able to agree upon something that will so direct, restrain and harmonize the actions of all, that union and harmony of action may be maintained in all the churches.

In order to render fairness to all parts of the Brotherhood, it is urged that each church shall, so far as possible, avail herself of the privilege of sending the number of delegates to which she is entitled; members of her own choice to represent her at the Annual Meeting where each delegate has equal authority with any other delegate in discussing and deciding the questions presented. This well-tried plan has enabled our people to hold the New Testament alone as our all-sufficient creed from one generation to another, and still gives each generation an equal opportunity for bringing up and deciding their own question in the light of the preceding and present generations. We do not deliver to them a man-made creed which neither we nor our fathers were able to carry out. We hand to our successors the New Testament, which has ever been our only accepted rule of faith and practice, and which we believe to be the only safe creed for all succeeding generations.

We also refer them to the Minutes of our Annual Meetings, where they can see the answers which our fathers and we have thought best to give to the questions that came up during our time, and while we were honest in our convictions, and made the best decisions we could, amidst our surroundings, and with the light we had, yet we ever recognize the fact that in the course of human events, greater light may come to them, or surrounding circumstances may render it necessary that they make some changes. We believe they will be honest, and if, in any respect, they will be able to get nearer the Gospel than we could, it is not only their privilege, but their duty to do so, but we charge them before God not to remove the landmarks which Christ, the Head of the church, has planted.

These landmarks are clearly set forth in the Gospel, and by the Gospel every one of them can be verified. The decisions of our Annual Meeting may help us more fully to comprehend what is inside of these landmarks, that belongs to and is for the church. The Annual Meeting has no authority whatever to change, or in any way to cover up any of them. They are as unchangeable as God himself. It was wise in our fathers to thus transmit to us the New Testament as our only creed, and we rejoice that it is the only creed we have to pass down to the next generation.

We are glad also that we are able to transmit to them a system of church government that will enable them to bring up and discuss the questions that may come up in the full light of the Gospel development of their generations, as our fathers and we have done in the past and present generations. The only irrevocable charge we have to give them is the charge in substance which Christ gave to his disciples and they to their successors. It means that they abide in the Word. It is also the charge that we received from the fathers of our reformatory movement,—a charge we are still trying to keep with all diligence, and that we fondly hope will be honored through all future generations. The future church may change, modify or repeal some of our decisions, as additional light and surrounding circumstances may require, but the landmarks, set by the Lord Jesus Christ, must stand forever.

It is very helpful to good church government to teach the members properly, and to divide the work so as to give each one as nearly as possible plenty to do on some line of good work. All the members should, so far as possible, be taught to attend the council-meetings of the church, and help the church in transacting the business of the church. Young members should not excuse themselves from attending the council-meeting of the church upon the ground that they are young and do not understand much about the business, and are therefore willing to leave it to older members who understand it better. They should be reminded that the business belongs now to them, as much as to other members, and because they are young and inexperienced in church work is a very good reason why they should be present to help, and thus the sooner get the needed experience.

All the members should be taught to be promptly on time both at church [illegible] councils, and at all other meetings of the church. At council-meetings all should be made to feel that all are upon an equality, and all have equal rights. Great care should be exercised by the presiding officer that no partiality is shown in his ruling. The duties of the presiding elder are simple and easily comprehended, but liable to be abused. The duty of the presiding officer is:

1. At the proper time to call the house to order and see that the meeting is opened in a prompt, business way.

2. To see that each item of business is clearly brought before the meeting in its proper order.

3. To decide who is entitled to the floor.

4. Keep the speakers to the question, take the vote and announce the result. He should neither make nor second the motion, nor discuss questions with the members over whom he presides, nor in any other way indicate on which side he is.

If the question is one upon which he remembers some plain Scripture, or some general ruling of the Brotherhood, he should, before taking the vote, call attention to such Scripture or general ruling, provided no other member will do so before he is ready to take the vote. The presiding officer should not vote unless there be a tie vote. He may then cast the deciding vote, and when the discipline of any member be involved, wisdom would dictate that he decide on the side of mercy.

Another helpful feature in church government, especially in cities, is the help that may be derived from pastoral visits. He gave "some pastors and teachers." City churches without a pastor and teacher are like a flock of sheep without a shepherd. The allurements and temptations around the young in city life make it especially necessary that they have a kind, loving, watchful pastor, who will feed the lambs as well as the

sheep. Much of the directing, restraining, harmonizing help should be administered privately. Should any of his flock have special besetments or temptations to wander out of the way of safety, let the pastor go himself, or send some other member or members who have equally as good, or perhaps better, influence with those who just now need the influence of sympathy, love and kindness. Let this be so privately done that no others will find it out, and thus will the members learn by example to help others in a similar way. It is only when one sins in such a way as to make it necessary "to reprove before all that others also may fear," that publicity should be given to the faults of church members.

Finally let all the officers of the church and their wives set before the members the right kind of example, and lovingly and kindly do their duty to all, and it will be comparatively easy to control the members, that the grand and noble work of the church may be much enlarged, and many more souls saved.

McPherson, Kans.

THE HAND THAT ROCKS THE WORLD.

BY LAURA A. FOFT.

THE last issue of the GOSPEL MESSENGER is at hand and its columns, one by one, are carefully read, and much enjoyed. We found, as usual, that it contained an abundance of spiritual food, which is strength to the soul. Right here I wish to say that it has been our only preacher for several years. However, in writing this article, I want to direct it to the mothers, in behalf of the "little ones," and those young in years.

I noticed in "Editorial Brevities," of the above issue, the following words, "We shall never have a thoroughly converted nation, until those who rock the cradle are fully consecrated." This particularly impressed me. It is a great sermon in a few words. How many of us fully comprehend the great truths contained therein, which *should* be strongly implanted in the minds and hearts of every mother in our land! If we desire to become consecrated in this great and noble work of training our little ones in the nurture and admonition of the Lord, we should ever strive for a singleness of purpose and an earnest devotion to that end. The early training and the home influence determine the character in after-life. It is in childhood that the mind is most open to impressions and is ever ready to be kindled by any spark that may perchance fall into it. Hence the importance of teaching the little ones to love their Creator in the days of their youth, teach them the beauty in loving and serving Jesus, impress them with strong, religious principles, by setting forth a good example ourselves, for them to imitate and pattern after. Children soon become judges of consistency, and if we teach them one thing and practice another, our teaching will be of but little avail.

Models for children to pattern after should be as near perfect as possible, and the model that is almost constantly before the child's eye is the mother. How very important, then, that we should be fully consecrated to this work! Children who grow up into manhood and womanhood will develop according to the way they have been taught and instructed from youth. They are unconsciously observing and imitating the impressions then made, which can never be effaced. How careful, then, we should be to implant pure and good thoughts in their little minds, teach them simple and child-like prayers as soon as their little lips can lisp a word, and as they mature, continue teaching this means of grace, until it is a firmly-fixed part of their lives. John Randolph, the American Statesman, once said, "I should have been an atheist if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hand in hers, and cause me on my knees to say, 'Our Father who art in heaven.'"

How many instances are recorded of great men attributing their rise in life, their noble deeds and religious impressions, to the ruling influence and example of the mother, and, after mother has gone to rest, the memory of her good deeds, her never-failing pious counsels, spring up vividly in the minds of her sons and daughters and awaken them to a sense of their duty, who, perhaps, have been negligent and worldly. It seems as bread cast upon the waters and lost, but found again.

Dear mothers, let us never cease to pray that the Lord may help us train our innocent little ones in the way that they should go, and at last we shall triumph in the victory, and feel more than rewarded when we see our children's conversions to the church, and see them become valiant soldiers of the cross.

Perry, Iowa.

CLAIMS AND AIMS OF THE BRETHREN CHURCH.

A SERMON BY T. T. MYERS.

Preached in Philadelphia, Feb. 18, 1894.

THE Brethren church, as a distinct and separate organization, grew out of the religious awakening at the close of the seventeenth century in Germany. At that time the state church began to be strongly opposed and, on account of a lack of spirituality, large numbers withdrew from its Communion. The seceders were known as Separatists, or Pietists, and were severely persecuted. They were driven from place to place until finally Count Cassimer of Witgenstein, opened a place of refuge in his province for them. Among these was our own Alexander Mack, the first minister of our church. Here, in the village of Schwartzenau, they assembled to study God's Word. They agreed to lay aside all catechisms and creeds and disciplines, and study diligently for the light of Jesus. They were led to adopt the New Testament as their creed, and to declare in favor of a literal observance of all of the commandments of the Son of God. The Holy Spirit must certainly have directed the study of those brethren, else they could not have agreed upon the one faith and practice of Christ and the apostles.

I would not want to say that Alexander Mack was the founder of our church, though he was the first minister. I look back to Jesus Christ as the founder of the church. All through the past ages there were always a few who clung to the teachings of our Savior, and our people in 1708, by Divine Providence only effected a reorganization, as God's people, to go forward and onward, even to the time when Jesus Christ himself shall come to his faithful ones and say, "It is enough; come up higher."

So much for a brief sketch as to the rise of our people. I desire now especially to notice some of our claims.

1. The church is unwavering in her belief of the Divinity of Christ. There is no doubt with us as to the divine person Jesus. We receive him as having come from God with power and with authority, and as having become the great Head of the church. Just as soon, my friends, as any individual, or church, or denomination, begins to doubt the divinity of Christ, just that soon they begin to weaken spiritually, and it is only a question of time until they lose their hold on Christ as their foundation stone.

2. The church holds a firm conviction of the authenticity of the Bible. Never, in all her history, has any query come to her conference that even hinted at a doubt as to the authenticity and inspiration of God's Word. She accepts the Bible as the Word of God and builds upon it for this life and for the life to come.

Not long ago I read of a certain minister who became tainted with the spirit of higher criticism, the kind of criticism that endeavors to destroy the Bible, and in his sermons to his people he would frequently allude to his doubts as to the authenticity of certain books of the Bible. He rejected the Pentateuch, and he would cut out the book of Jonah and the book of Daniel. Thus he continued from time to time. One day he visited one of his parishioners and asked him for his Bible. The man handed him the two lids, the rest was all cut out. "What," said the minister, "does this mean?" The man answered, "I have followed your suggestions and this is what I have left." I ask God to-night to save us from preachers who will cut out God's Word, and to save us from hearers, who will cut it out even if it is suggested.

3. The Brethren church holds to a Gospel conversion. It seems people naturally want an easy way to get to heaven, and I want it just as easy as Christ has made it.

A good old Methodist Bishop once said, "Brethren, I doubt the propriety of this hand-up and stand-up religion." Our Savior said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Again, "And why call ye me, Lord, Lord, and do not the things which I say?" I turn over here and read, "But without faith it is impossible to please him" (God). And again, "Except ye repent ye shall all likewise perish." Here we have faith and repentance as essential conditions,—faith in God, faith in Christ, faith in his word, faith in the church, and a repentance that means a sorrow for sin, a hatred for sin, a renunciation of sin, and an uncompromising surrender to Christ.

Having these qualifications a person is then a fit subject for baptism. "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Invariably, when God converts, will there be genuine faith and repentance, and an acceptable work of conversion.

4. The church contends that trine immersion is the genuine Christian baptism. I shall produce only a few arguments in favor of this position. In the first place trine immersion agrees exactly with the commission of our Savior, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In order to comply fully with this commission, my Christian friends, we must have three actions in baptism. Again, trine immersion is the universal practice of the Greek church to day. This Gospel was written in the Greek language, and a noted commentator has well said, "The Greeks ought surely to understand their own language." Then, too, it is the only baptism, and I make the statement, knowing that it cannot be successfully refuted, that can be traced in a continuous line to the apostles. All other modes of baptism have a human origin. This alone has the divine seal. Then, also, it is the only baptism upon which churches can unite. Trine immersion is accepted as valid baptism by all churches that hold baptism as an ordinance.

5. The Brethren church claims a strict adherence to all of the teachings and commandments of Christ. Our people so started out and they have so continued to the present day.

The Bible equips us in every way for life. In it I read of the duties of the husband to the wife,

and of the wife to the husband; the parents to the children, and the children to the parents. I find a perfect rule of living in God's Word, and no less perfect is it for the church.

I read here that Christ, on the last evening when he was with his disciples, washed his disciples' feet. I wonder if we ought to do that, my Christian friends. I wonder if it would be right for us to do it now. The example is so plain and the Savior says, "If ye know these things happy are ye if ye do them." In the early church feet-washing was observed, but after a while, history tells us, castes came into the church. There were the high and the low, and the high would not stoop down any more to wash the feet of the lowly. So, finally, it was put away. But if Christ put it there, I want it. In 1708 when our people arose, they, among other institutions, resurrected the ordinance of feet-washing, and they have observed it ever since. Some one says Christ used this lesson to teach humility. I accept the statement. If the lesson Christ selected to teach humility taught humility then, ought it not to do so to-day? Do we not need humility now? I ask, Are we not in need of it to-day? Yes, we are in need of it just as much as were the people in the time of Christ. It seems to me that any attempt to change the manner in which Christ designs to teach us lessons that we absolutely must have, reflects discreditably upon the wisdom and judgment of our Savior.

Following this ordinance, I read that Christ and his apostles ate a supper. So our people have a supper, distinct and separate from the Communion. During the first three centuries of the Christian church the Lord's Supper, or *agape*, was observed, but in dropping other things the Lord's Supper was also dropped by the Christian church generally. I thank God, brethren, that it was resurrected and that we have it to-day.

I present at this time briefly only three reasons for observing it: (1) Christ instituted the supper; (2) his disciples observed the supper in the churches which they organized. Reference is made to it in the epistolary writings; (3) history is solid in favor of its observance, for at least the first three hundred years of the Christian church. It seems to me it will be a glorious time when God's people can come to their Savior, who is "the same yesterday, to-day and forever," and say, "We have kept thy Word."

6. Our church claims also a Bible position on questions of reform. She has always held the principle of peace in its broadest sense. Applicants for admission into the church are instructed not to learn carnal warfare. Through times of war and times of peace has she maintained this principle, and to-day, my brethren, not only the Christian churches, but also the nations of the world are swinging around to us and are crying for "Peace, peace," and I say, "Let it come; let it come."

The church has held a Bible position on the temperance question. For more than a hundred years has she put herself on record at her Conference on this great question; even going so far as to urge strongly upon her members not to sell their grain to brewers for the purpose of making liquor. At no time, not even to-day, does the saloon-keeper find a refuge of safety within her borders. Her position has been clear and strong, and I trust it will continue so.

The church has a record on the slavery question of which she may be proud, if I may use that term. Her instructions to those who held colored servants invariably were, that they should teach them to read and write, and when they have reached a certain age to set them free with a good suit of clothes. The keeping of slaves was absolutely prohibited. I want to say to-night, had all the Christian churches taken the same position, there would have been no need for the civil war. It has been well reckoned that the money it cost to carry on our late war, to say nothing of the many precious lives it cost, would have bought the slaves at a good price and given each one eighty acres of land. How awful must be the sin in the sight of God! Surely the Holy Spirit must have directed the church to take these positions on these questions. I cannot account for it otherwise.

HER AIMS.

1. The church aims to teach the pure religion of Christ. She does not crave worldly honor or popularity, but means rather to go on in opposition to error and sin wherever they are found.

2. She aims to keep herself unspotted from the world. I am sorry, brethren, to see the world exercising power within our own dear congregation. As world power comes into the church, Christ power goes out. May the Holy Spirit so fill our hearts that the world will find no room there!

3. Last but not least, the church aims to carry the Gospel of Christ to all nations. The spirit of missions is taking a deep hold upon our people. God speed the day when our missionaries shall be placed in every land and upon every island throughout the dark, heathen world, to present to them the light of the Gospel of Jesus Christ. My Jesus and my Bible and my church are near and dear to me, and I want that their blessings shall be carried to all the world.

I do not want to close without saying that the church nobly desires to give the Gospel to the poor as well as to the rich. May the day never come when the poor will be debarred from coming into our church and sitting down in the front seats, and may God [illegible] help us to go on with the Gospel of Christ, conquering for Jesus until his spirit shall rule the world!

A GOLDEN SHEAF HARVESTED.

BY C. H. BALSBAUGH.

To JOHN M. MOHLER,

Beloved Fellow-worker in the Kingdom of God:—

THE fellowship of suffering, while painful, is a holy discipline that clasps Christ and His elect in the common "Bond of Perfectness." Philpp. 3: 10.

The hand of God is now heavy upon you, but the everlasting arms underneath are infinitely preponderant. The rider of the pale horse has visited your home, and bore the beloved of your heart through the dark valley, into the "far more exceeding and eternal weight of glory." How bitter the bereavement, how irreparable the loss, yet how radiant with the glow of a holy sunset is the homegoing of your dear companion! What an upper-world halo lingers around the death of a saint!

To die in the faith of Jesus is to fall asleep in the very arms of Everlasting Love. There is no peradventure in the hope which the risen Christ inspires. "It is an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." Heb. 6: 19. When God himself becomes surety for the sinner, faith staggers not. When omnipotence and infinite righteousness and love, and boundless grace, blend their interests in our behalf, God and man occupy common ground.

This makes the death of the saint so precious in the sight of the Lord. Psa. 116: 15. The prayer of John 17: 24, can no more fail than the throne of the Eternal can crumble, or God Himself be annihilated. "WHERE," "THERE." John 14: 3. What words are these with which to anoint your broken heart! They are the sweet, inviolable cardiphonia of the Triune Jehovah.

The dear, faithful, trusting being who has so many years stood under your arms, and inspired your ministry, and pleaded at the mercy-seat for the salvation of many souls as the fruit of your labors, is now mingling with the white-robed throng around the throne of God and the Lamb, uniting in their endless alleluia of redemption. Let the memory of what she was, and the assurance of what she is, inspire you to fresh efforts and larger conquests in "the ministry of reconciliation."

Your interrogative soliloquies are very natural. If we cannot *locate* heaven, and specify the employments of the blessed, we can *characterize* them. Jesus is *heaven, condition,* and *service,* here, everywhere, always. Wrap yourself up in 2 Tim. 1: 12, and Col. 1: 28, 29, and Rom. 8: 18. Love to your dear, sorrowing, hope-sustained, reunion-anticipating family.

Union Deposit, Pa.

PRIMARY WORK IN THE SUNDAY SCHOOL.

BY MARY M. GIBSON.

IN this work the principal factor is pure devoted love,—love for the children and love for the work alotted unto us.

We have long since learned that it requires love, together with simplicity, energy, sobriety, sincerity, prayer, consecration and wisdom. Without pure love we could not win the love and affections of the little ones. Some are backward and peculiar in their ways, and we must study human nature to know how to manage them successfully. It is not best to try to force them, but we must take them gently by the hand and lead them whithersoever we would have them go. Sometimes I find them more able to lead than I am. Children soon learn to know we truly love them, and that we want them to learn of a higher and nobler being than ourselves. We should teach them there is One above all others whom we should love in spirit and in truth.

We are not to consult self, or selfish motives, when we have the little ones in our charge. Jesus loved them dearly when he took them up in his arms and blessed them. Why should not *we* prove to be a grand and noble blessing unto them by giving our time, talents and love for their dear sake! How many of us realize that we love them well enough to know that they are all we own for eternity! O the responsibility! All other possessions are but dross compared to the souls of our dear children. Love is the highest attitude we can attain to, while in this life, and the more we possess, the nearer we are to God, for God is love.

Without great simplicity the little ones will not be able to fully understand our work. We should seek to put the questions in simple form so they may know, or soon learn, how to give the proper answer. It is wonderful how fast some will learn to give the proper answers. We should not undertake the work without child-like faith and simplicity. We should partake of their very natures, that we may be able to gain their confidence, love, honor and due respect. We will then seldom meet with obstacles, though there be forty little ones in the class.

Without energy we are not inclined to take hold of the work with life and animation. Our hearts should be cheerful and our faces should be all aglow for each child, and the little ones can readily read from the expression that there is something good to be learned at our Sunday schools. We should be able to command enough

respect from the children so that, when we gently reprove them, they may know that we mean what we say, and they cannot do as they please. "See here, Johnnie, and Sammie," or "Willie and Laura," or "Mary" (as the case may be), "your little hands and tongues are naughty just now. We have an important lesson before us. *Come!* we do not want talk about that little boy that just came in, or that woman you now see. Attention, please, to our lesson." How quick they comprehend our meaning!

We should get them to fully understand that their lives are not their own, and that they should live for Jesus who did so much for them. We are safe in teaching them that they may excel in all good works, for his dear sake.

We find that *sobriety* is very necessary, that the little ones may quickly understand that our work is no child's play, but real, earnest work for the Lord It goes hand in hand with love, that the unruly ones should become obedient Without it we lack the gravity possessed by our Lord and Savior. We should make the children understand that life is real and earnest, and that God requires much of us, and that it should be done in a sober, believing and trusting way.

Without *sincerity* I fear our work would be a failure. God will not accept of hypocritical work. We are his and the work is his; we are given the work as faithful stewards, and are to give ourselves wholly into his hands, both to will and to do with us at his own good pleasure. We should ask him to bless the work to his own name's honor and glory. We do not want to be weighed in a balance and found wanting. We are not our own; the children are not our own,—only for a time. We all belong to God, who put us here for his purpose (as the potter does the clay), that we may be sincerely moulded for his high and noble calling.

Prayer should be the beginning of the work in their presence. Offer a short prayer and then call on one of the children to repeat the Lord's Prayer. We are almost sure to find one or more who can repeat that prayer. It will have a good effect. You cannot imagine how much good it will do until you have had the experience. In it God is glorified, the teacher strengthened, the children made submissive, and thus both children and teacher may be fit temples for the indwelling of the Spirit.

Consecration of our soul, mind, body and strength is acceptable to God. A living sacrifice will prove to be the means of our success in the work. I wonder how many dear mothers there are in our land, who are willing to consecrate their children to the Lord, as living sacrifices, as did Hannah of old, when she left her infant son Samuel, in the tabernacle, that he might be a chosen vessel for the service of the Lord? "Samuel ministered before the Lord, being a child." 1 Sam. 2: 18. "And Samuel grew, and was in favor both with the Lord and also with man." 1 Sam. 2: 26. When God called the lad, his answer was, "Here am I." Without consecration we will not possess the pure, devoted love, the child-like simplicity, the never-failing energy, the sober, grave mind, the sincere heart, the humbleness in prayer, the consecrated will, nor the wisdom that cometh from above, to *do* the work that may be assigned unto us.

If we depend upon our own wisdom in teaching the little ones, we are sure to fail. Solomon, the wise man, asked God for wisdom, and so should we supplicate the throne of grace. "The fear of the Lord is the beginning of wisdom." We get understanding also and teach the little ones. We certainly should have a high and holy feeling for the children that are entrusted to our care. We should let our love and mind reach out with kindly feeling for them. This should not be stifled by any opposition we may have to contend with. We should ever think of the relationship we sustain to them, by all being a part of God's creation.

I will now give you my experience in this line of Sunday school work, and then leave you to judge for yourself which method you prefer. If I mistake not, in the year 1878 we organized our Sunday school at the West Otter Creek church, Macoupin Co., Ill. As it was a new field of labor for us, there were but few efficient ones to serve as Superintendents or teachers. We felt our inability but went to work with a will to do the Lord's work. Though we had our oppositions, we had very good success with one exception,—we had no teacher, if I remember correctly, for the primary class. Oh how my heart went out for the little ones! (I was then teaching the young ladies' class.) The following year we organized our school again. I was then appointed to take charge of the primary class. I felt glad, indeed, but did not know how to proceed with the work.

The work being new, the school decided to send off for primary supplies. We received A, B, C books, of course. I made use of them, but soon began to feel dissatisfied with the knowledge they imparted I felt that the children should learn much more important lessons. I had learned, from experience, in my own family of small children, that their little minds could grasp something deeper and more lasting than the simple alphabet. I then began putting simple Bible questions, and giving their answers to them, until they had learned quite a number, and could give the answers very readily. By the close of our school for the winter, the progress was much greater than in the A, B, C line. For this I felt to thank God and take courage.

Before the middle of the next year's organization we dispensed with the A, B, C books altogether, and gave the children more difficult Bible questions and answers to master. These they soon learned to give correctly. We kept that up for some time. By that time they were far enough advanced to be promoted to the reading and lesson class. I was than appointed to take charge of the smaller ones again. Of course I took the simplest form of questions and answers for them, and soon found they were just as apt as the former class. The more I worked in this way, the greater was my longing for the work, and the children also. When appointed again to teach the class, I wrote to the Brethren's Publishing Company, asking if they had something prepared especially for the primary class that was good. They wrote back to me that they did not. Then, by the help of God, I prepared a work, as best I could. By beginning at the first of the Old Testament and carrying it to the end of the New, I arranged simple questions and answers, ending with a number that would apply to ourselves. This, when finished, made a work of something over fifty pages. We made use of this work for some time.

I must confess it was not all sunshine, for some began to find fault with my way of teaching. Then I tried another plan. I took the most noted characters of the Bible, and placed them in large alphabetical chart form, with different colored pages, so as to be attractive. This could be placed on a frame or anywhere on the wall in the room, so all could readily see it. Beginning with the three A's we had this:

ADAM,—the first man.
ABRAHAM,—the father of the faithful.
AARON,—the first high priest.
BARNABAS,—a chosen apostle.
BARTHOLOMEW,—a chosen apostle.
BENJAMIN,—one of the twelve tribes of Israel, the youngest son of Jacob.
CHRIST,—the Savior of the world, the only begotten Son of God.

And so on to the end of the alphabet.

I must confess it greatly pleased me when the children got so they could read them as fast as I could point to them. I met with opposition again, in this way of teaching, because some wanted me to adopt the general lesson the school had. So, to please others more than myself, I dropped that way of teaching, and began with the same lesson the school had, or the general lesson all schools have, by sending off for primary supplies, including a very large-typed chart, about three by four feet, which the children seemed to like very much. We made use of this for about two years.

After about two years' absence from my class I was called back to resume my old place. In the meantime I had learned of the illustrated Berean Chart,—so arranged that chart and lesson may correspond. For a special training by sight it is very helpful indeed. In the *Little Learner's Paper* we have a verse of song, which is the very sentiment of the lesson, expressed by us as we sing it over.

Do not forget to drop a word of caution by telling the children that we want them to be very quiet while we kneel in prayer; "for we want to talk to God, and we want him to hear and answer our prayer. We want the papers to be kept still,—no whispering to be done." While we now bow on our bended knees, before we bow we ask, "Who will say the Lord's Prayer?" How submissive they all seem!

When our song and prayer is over, we then proceed with the lesson even in a more simple way for new beginners than the paper gives. When through with the lesson, we hear them recite their scriptural verses, and as many as can or will, willingly give a penny for the spread of the Gospel.

In our last effort put forth I like the song and prayer very much, but the lessons of a more general knowledge, if illustrated, I still prefer, because the children learn them more readily and seem to understand them more fully. In the proper way we could train up more and better Samuels, Pauls, Timothys, Dorcases, Phebes, Ruths and Marys.

Virden, Ill.

A GOOD MAN PASSED OVER.

(*Concluded from First Page.*)

to be conducted, the friends cared for,—everything to be done in the plain and simple manner that would harmonize with the Christ-life that so richly dwelled within him.

On Sunday morning, March 18, he quietly and peacefully fell asleep, leaving behind him his devoted wife, two sons and one daughter.

Thus lived and thus died a good man. To the sister and the children we extend our sympathies and best wishes. He is not dead,—only passed over in advance. Live for Christ, follow the noble example set before you in his life, and you have the blessed assurance that you can and will all meet again on the other shore,—where there is no pain, no parting, and where death shall never come.

The church has lost a father. Remember, my son, my daughter, the gracious words as they fell from his lips. Be true to the vows you have made, and in heaven, after awhile, there will be a grasping of glad hands that will more than pay for all the sorrows earth can give.

The funeral was largely attended and the tears that were shed and sympathy manifested, showed plainly that a father in Israel had passed away.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALEN B. ROYER, Secretary,	Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio
S. BOCK, Secretary and Treasurer,	Dayton, Ohio

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

MONEY MAKING.

BY D. E. BRUBAKER.

"YOUNG MAN, YOUNG WOMAN, MAKE MONEY!" Why! Because you could not very well obey some of the teachings of the Gospel, if you have not money or its equivalent.

Do not lift up your hands and adjust your eyebrows in an attitude of surprise at my statements; neither misquote the teaching of Paul, as is often done by many, "*Money* is the root of all evil." Look again, and you will see he has it, "The *love* of money is the root of all evil." Money *love*, or money *covetousness* is as different from legitimate money making, as idolatry is from the true worship of God.

Again, do not conclude that I am advising you to get *rich*. While "temptations and snares, and foolish and hurtful lusts" are liable to engulf those, "who WILL be *rich*;" it does not therefore follow that it is a *sin* or a wrong to make money.

Here, then, I submit only a few rules that will be found safe to follow in laying by some money for the "rainy day," and to do good with in the world.

1. There must be a willingness to *work*, a fixed habit of industry. The young man who is constantly cherishing in his soul the dangerous disposition that *he* does not need to fall into line, and take his place in the grand army of workers who are blessing the world, will soon find that the world can get along without him. He will in time evolve out of the world's false maxims a *creed*, and it will be this: "The world *owes* me a living," but he will not be long in finding out, when starting out to collect his bills, that this wise old world is sadly in conflict with his *creed*, as is evidenced by the great army of tramps, who are getting a sad living.

2. It is not enough to be willing to work. You must see to it that your special line of work receives your very *best* efforts. Herein often lies the difference between *success* and *failure*. Every one starting out financeering for himself should see to keeping an itemized account of all *earnings* and *expenditures*, thus training himself to *save* money. No one will ever succeed in making money who is unskillful in the art of saving. Again, no one who has never kept an itemized account, can know at the end of the year how many little items would better not have been bought.

3. No one can hope to succeed in money-making who will not learn to bring his *expenditures* within his *income*. This rule is inexorable and must be complied with, or failure and suffering will speedily follow.

4. Steer your little financial craft clear of the whirlpool of *debt*. If perchance you hear a man say, "I can make *more money* when I am in *debt*," don't let the sentiment find lodgment in your head. He simply means that when in debt, he is compelled to exert greater efforts to meet obligations. If you abhor any species of *slavery*, keep as clear of debt as possible, and learn to pay as you go. But as it may be next to an impossibility to avoid debt, or making use of one's credit in *toto*, we give the next rule.

5. Be strictly *prompt* to meet all obligations on *time*. When making obligations, do not trust to *memory* but to *memoranda*, keeping amount, and when *due*. Looseness in this rule cannot help but end in failure. It is simply astonishing to learn what a low standard of financial honor many men have set up for themselves, in meeting obligations. Jan. 1, 1894, means to many men anywhere from Jan. 10, to ———, well, all the way to any indefinite date. Such cannot succeed.

6. Be *strictly honest*. Be honest not for policy's sake, but for the sake of the eternal principle of *right* involved. How foolish and deluded are they, who by "ways that are dark,"—*fraud, deception, perjury, etc.*, conclude to add to their finances! It is foolish, (1) because God *sees* and *knows*, and will punish; (2) because his deeds will speedily come to light among his fellow-men, and he will have to take his place among the unworthy and degraded, and, finally, at the hour of death, his dishonest deeds, like cruel thorns in his pillow, will sting and lacerate his soul.

7. Lastly, be *modest* in your desire to make money. It is nice to have, but, remember, it falls far short of the chief good. Do not conclude you cannot be happy, and enjoy life,—because you cannot begin with all the home comforts you know to be possessed by those of your friends who were "born rich." Do not measure up your desires with all the comforts of father and mother's home. They toiled long and hard for these. A little information from them, may develop the fact that *mother* used to make her starch from potato parings, and that she used to twist up neat little paper rolls, with which in the evening the candle was lighted; and as soon as the most important evening work was done, the candle was blown out to make it last longer. How careful people were in those days that no unnecessary stick of stove-wood was wasted. There was only heat enough kept going in the *only* stove to keep the room warm until the time came for mother to tuck the little ones in bed. Thus, in all these little items, did they *scrimp* and *save*. Do you say that no happiness and sunshine could be found there? Ah, it was the dearest spot on earth, save, probably, the dear old church where they would take you, to hear the good minister tell of a *better home* beyond the skies.

Mt. Morris, Ill.

THE TIE THAT BINDS.

BY C. M. MOBELOCK.

THERE are many ties that bind us to earth, but as an imprisoned bird longs for freedom, and its native grove, so the Christian, as he treads the checkered pathway of life, often longs for home, —for that bright clime where sorrow and partings never come. But until the Lord sees fit to break the bars of our cage and loose the cords that bind us here, the submissive spirit says, "Thy will be done." The ties that bind us here will gradually loosen and some glad day the freed spirit will mount as on eagle's wings until it reaches the portals of immortal glory.

Oh, the rapture of the thought of that entrance —when we shall lay down all earthly care and sorrow, and dwell with Christ at home! Surely it is worth our while to spend our few years here on earth in his service. Though our way sometimes seems rough, let us remember what our dear Savior suffered for our sakes, and ever press onward. Dark days come to all. Clouds cover the sun, and heavy raindrops of sorrow patter on the poor chilled heart, until it seems it can bear no more. We see no rift in the darkness where we can catch one ray of light, but suddenly the voice that calmed the raging tempest speaks, "Peace, be still." Then our sky is bright again and we feel our feet standing firm on the "Rock of Ages." In our darkest moments, could we but see the pitying Eye, that ever watches over us, and feel the living Hand that is ready to lead us by the still waters, our clouds would soon be gone and our hearts singing praises to his holy name.

The trials of life come to all,—perhaps to teach us our reliance on our Heavenly Father, and to wean us from the things of earth. While every prospect is bright, and health and friends are ours, we do not so much feel the need of a Savior, but when the clouds of adversity gather around us and friend after friend crosses the dark river of death, then the heart yearns for something sure and steadfast, and we know that our God is the same yesterday, to-day and forever. Let us ever love him and obey his Holy Word and soon we will hear the welcome words, "Well done thou good and faithful servant; enter thou into the joys of thy Lord."

Mitchell, Kans.

GIVING TO THE LORD.

BY J. C. SEIBERT.

To give to the Lord's cause is certainly a duty, and we are as a general thing, of one mind on this subject. But as to *where* to give, *when*, and *how much*, we are not so united. All of our giving should be done to glorify God and advance his cause.

1. Where shall we give? Each one must decide this for himself. We need not spend much time looking for an opportunity. The cause is needing help all along the line. Our mission work is only begun. Many of our young men and young women are not yet prepared for the work, but they do have a desire to prepare. Just lately a young brother said to me, "I wish I was able to attend the special Bible Term." He had a desire to prepare for greater usefulness in the Master's work.

2. When should we give to the Lord? Too many do not have any special time nor amount. They give only as it may suit. They first want to pay what they owe, and buy what they need, and then, if they have anything left, give something. My observation is that those who do that way give but little. I think the better way is to have a stated time, and then give as the Lord has prospered us. Lately a sister told me how she did. It may help others. She is keeping something over one hundred hens, and all the eggs laid on Sunday are saved and sold, and the money used for the Lord's work. I notice this: All of our members who set apart something for the Lord's work are always ready to give when we have a collection.

3. How much should we give? The Lord does not tell us. He only gives us a rule that shou

govern our giving. It is this,—as he has prospered us. Certainly that is a fair rule. The widow is pointed out by the Master as a good example of the poor. Zaccheus, a man who was well off, but had the right kind of feeling in regard to giving, is another illustration. I have thought much on this subject, and have come to the conclusion, that the ministers are largely to blame in churches where the members do not give. They are not *taught* to give. But if they happen to learn of some money that was spent, and did not yield a hundred-fold, they keep talking about it more than about those places where it has done a great amount of good. May the Lord so direct our giving that we may have treasure in heaven!

Lone Tree, Iowa.

MISSION RECEIPTS FOR FEBRUARY, 1894.

☞ Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary *immediately*, giving amount, date of sending and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

HOME AND EUROPEAN FUND.

Indiana. — A sister, Rogersville, 75 cents; a sister, 50 cents; Barbara Lint, Bourbon, $6; Daniel Risinger, Roll, $1.25; a sister, 50 cents; Union City church, $20.50; H. H. Weybright, Syracuse, $5; total, ...$ 34 50

Kansas.—Newton church, $2 25; Russell church, $1.25; total,....$ 3 50

Ohio.—Sugar Creek Sunday school, 62 cents; Sugar Creek church, $3 88; Covington church, $10; Elijah Horn, Roseville, $50; Mrs. Austin Moherman, Ashland, $3; Salem church, $23.97; Bible class at Portage church, $2; total,....$ 95 97

Pennsylvania.—Daniel Maust, 50 cents; Francis Maust, 50 cents; Wm. Weller, 50 cents; J. J. Barkley, 50 cents; Barbara Brancher, 50 cents; A. B. Sellers, 50 cents; R. W. Hochstetter, 50 cents; Annie Weller, 50 cents; Lizzie Burklay, 50 cents; David H. Baker and wife, Abbottstown, $2; D. H. Neikirk, Lemasters, $1 75; Isaac Eby and wife, New Germantown, $1.75; A. J. Kieps, Richfield, 50 cents; J. M. Keeny, Port Alleghany, $2 15; Anna J. Rupert, McAlisterville, $1; a friend, $20; Bro. and sister Shultz, Maumersburg, $1; Mrs. Martin, York, $5; total,....$ 39 65

Illinois.—M. Odell, Lacon, $1; Mrs. Ida Emmert, Mt. Morris, $2; B. A. Beckner, Virden, 50 cents; Mrs. John Toms, Mt. Morris, 25 cents; total,....$ 3 75

California.—Tropico church, $1.32; total,....$ 1 32

Iowa.—John Schmidt, Read, 25 cents; Grundy County church, $7.40; Kate Replogle, Farragut, 50 cents; total,....$ 8 15

Missouri. — Diana Miller, Adrian, $1; S. B. Stucky, Waldron, $5; a brother and sister, Omaha, $2 50; total,....$ 8 50

Virginia.—M. Phillip, Good's Mill, $1; total,....$ 1 00

Denmark.—North Denmark, kr. 19, öre 30; Tyland, kr. 6, öre 85; Sjolland, kr. 13, öre 85; total,....$ 10 71

Michigan.—C. H. White and wife, Tecumseh, 40 cents; total,.... 40

West Virginia.—Beaver Run church, $5; total,....$ 5 00

Texas. — A. W. Austin, Rosston, $1; total,....$ 1 00

Unclassified.—T. Hecker, 25 cents; balance on hand of Aid Society for destitution in 1874, Mineral Creek church, Mo., $62; total,....$ 62 25

Nebraska.—George E. Wray, Stratton, 50 cents; total,....$ 50

Florida.—Our baby boy's orange tree, $1 60; W. B. Woodard and wife, Manatee, $1 40; total,....$ 3 00

Minnesota.—Christian Wirt, Lewistown, $1; total,....$ 1 00

Arkansas.—H. I. Buechly, Bolinger, $2 50; M. S. Bolinger, Bolinger, $2 50; total,....$ 5 00

Total General Donations,....	281 70
Interest from Endowment Notes,....	224 87
Interest from Loans of Mission Fund,....	5 00
Total for this Fund,....	$511 57

INDIA MISSION FUND.

Pennsylvania. — David H. Baker and wife, Abbottstown, $1; A. J. Kieps, Richfield, 25 cents; a sister, Carlisle, $20; total $ 21 25

Ohio.—A brother, Dayton, $1; a brother, Dayton, $1; Black River Sunday school, $10 38; a brother and sister, Dayton, $3; Salem church, $2 70; total,....$ 18 08

Indiana.—A sister, 25 cents; a sister, $2; —— Argos, $1; total,....$ 3 25

Iowa.—Edward Zapf, Grundy Centre, $1 50; total,....$ 1 50

Kansas.—Virgie Clara Weirick, Wichita, 10 cents; total,.... 10

North Dakota.—Lizzie A. Hope, Mandon, 50 cents; total,.... 50

Idaho.—Moscow church, $3; total,....$ 3 00

Total for this Fund,....$ 47 68

SUMMARY.

Home and European Fund,....	$511 57
India Mission Fund,....	47 68
Total receipts for February, 1894,....	559 25
Total receipts for February, 1893,....	620 20
Decrease for month,....	$ 60 95

GALEN B. ROYER, Sec.

REV. (?) JONATHAN PUFFER.

FORTUNATELY we have no "Reverends" among our correspondents, but would have, did we not occasionally use the blue pencil. The same pencil also helps us to quietly dispose of the Jonathan Puffers who occasionally knock at the MESSENGER door for admission. The time was when we could scarcely count them on our fingers, but the number grows beautifully less as we presumably grow in knowledge and wisdom. The editor of the *Mid-Continent* gives a pen-picture of a Mr. Jonathan Puffer, that may prove interesting to at least some of our readers:

There is one man with whom the editor of a religious paper is well acquainted. He believes in printer's ink, and he endeavors to use it for all it is worth. He is not a very "numerous" individual, but his kind is found here and there through the country. He is the Rev. Jonathan Puffer. This name will probably not be found in the general assembly minutes, or in the list of ministers of any church, but the man is in each of them nevertheless. The religious editor's acquaintance with him is chiefly through the church news department. The aforesaid editor, when he enters his office in the morning, finds a number of letters upon his desk purporting to contain church news items. Most of them are what they purport to be. He comes across one which reads substantially on this wise: "When the Rev. Jonathan Puffer came to the church in Esteemville it was almost on the brink of disorganization. But Mr. Puffer's coming inspired them with hope and confidence, and under his able preaching and faithful visitation, the congregations have more than doubled," etc.

This is the gist of what is generally a somewhat lengthy communication. Mr. Puffer's plan is generally to have a dark back-ground in order that the splendor of his work may be the more apparent. He virtually discredits the work of his predecessor, practically represents him to have been a failure, and all for the purpose of enhancing his own reputation, and thus paving the way for his call to a "wider field of usefulness." Now, seriously, these men are not generally known to the church at large, but they are known to the editors of church papers. They would probably be known to the general public if the aforesaid editors would print their communications just as they wrote them.

Some time ago we received a communication from Mr. Puffer which was of the style indicated above. We happened to know something about the church of which he wrote, and of the faithful and successful work of the minister who had preceded him. We knew that the church was not on the brink of disorganization,—far from it. It had all the organization that our book requires. The session was composed of five or six faithful men; the church membership was over 150, and there was a fine Sunday school, besides a pretty and substantial house of worship. Mr. Puffer's predecessor was one of the most highly-esteemed members of the synod as well as a most successful worker. Knowing all this we carefully "edited" Mr. Puffer's communication, and hence it appeared as a plain news item, with the dark background absent. We are happy to say from a large experience in dealing with church news matter, that the great majority of ministers are not obnoxious to this criticism. They send us what we want and always welcome, *viz:* Genuine, unadorned news items. The Jonathan Puffers appear only now and then. May their shadow grow beautifully less!

A PROMINENT Boston lawyer on returning from the bank one day discovered that in cashing some railroad bond coupons $200 above the value had been given him. He sent back the overplus. On relating the incident a few days later to a millionaire client the latter exclaimed, "What did you do that for? I wouldn't have done it! The banks never rectify errors in their favor." "I don't know about that," replied the lawyer, "but you see I labor under a disadvantage. I have to shave myself, and I wouldn't like to look in the glass every morning and see a scoundrel."

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taugot in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

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☞Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill, ... April 3, 1894

FOUR more have united with the church at New Enterprise, Pa, making thirteen in all.

BRO. JESSE ROOP, of Linganore, Md, may now be addressed at New Windsor, Carroll Co., same State.

BRO. HENRY FRANTZ, of Forgy, Ohio, has been quite sick for a number of weeks, but is now convalescent.

BRO. J. W. METZGER and wife have changed their address from Lordsburg, California, to Cerro Gordo, Ill.

MARCH 16, Bro. McCann closed a meeting at the Lebanon church, Augusta County, Va, with fifteen accessions.

THE little band of members at Cedar Rapids, Iowa, seem to be encouraged. Four recently united with the church.

IT is said that a legalized saloon is found in no other than a Christian country. This is a sad comment on Christianity.

BRO. SIDNEY HODGDEN, who has been in Kansas for some months, is now in Missouri and may be addressed at Laforge, New Madrid County.

BRO. SILAS HOOVER closed a meeting at Hopewell, Pa., March 19, with eight baptized, two applicants, and two restored to fellowship.

BRO. M. T. BAER, of Missouri, had arranged to spend part of the winter preaching in Michigan, but after preaching nine sermons he took sick and only lately recovered sufficiently to resume his labors. He will return to his home soon.

THOSE who have been writing us concerning the origin of the Sunday schools among the Brethren, will find an interesting article on that subject, from the pen of Bro. Abraha . Cassel, in this issue. We regret that Bro. Cassel's eyesight is so poor that he can write only a few minutes at a time. His great store of knowledge could be made very useful to the Brotherhood, were he in a condition to write more.

SIX additions are reported at Cedar Grove, Tenn, as the immediate result of a series of meetings, recently held at that place by brethren Wm. Sherfy and M. Nead

IN the editorial on Easter, in our last issue, it is said that after his resurrection Jesus was seen by above five thousand persons. It should have read five *hundred* persons.

THE Brethren at Roaring Spring, Pa., closed an interesting series of meetings March 20, with thirty-eight additions Most of the preaching was done by Bro. Brice Sell.

BRO. WM BUSSARD of Milford, Ind, was with us a few days last week. He also preached for us in the Chapel last Sunday morning. His sermon was much appreciated.

SISTER LEAH REPLOGLE, a frequent contributor to our columns from New Enterprise, Pa, has gone to her long home. She died a few days ago at the age of fifty-three years.

IT does not require much time to build a meetinghouse in Oregon. Just ten days after the first lumber reached the ground, the Brethren at Salem had their house ready for services.

IT is said that the Governor of Syria has refused to allow a license for the establishment of a brewery in Jerusalem. That is good. We need some Governors of that kind in this country.

THIS week a number of members leave Walkerton, Ind., for Cando, North Dakota. Among them are three ministers and a number of deacons. We hope that their move will be for the furtherance of the Gospel.

ELD. MICHAEL FORNEY, of Nebraska, died March 20. He was quite old, and widely known in the West as a man of exemplary Christian qualities. He longed to leave this world, and be at rest. Thus one by one the fathers are being gathered into Israel's camp above.

WE are glad to learn that Bro. Geo. W. Cripe is giving special attention to church work in Adams County, Illinois, and the adjoining sections. He is not only preaching, but he is giving special attention to the song services. We hope to hear of good results, for the work ought by no means to be neglected in that part of the State.

THE weather during the past winter has been unusual in many particulars. It set in with the coldest weather ever known in the month of November. January was the most delightful winter month we ever saw in Northern Illinois. March, until a few days ago, was as balmy as Florida. Beginning with the 25th a blizzard swept the country from the Rocky Mountains to the Atlantic, even reaching the Gulf Coast, and greatly damaging the fruit crop in nearly every section of the Union. Here the ground froze solid, and on the day of writing this item,—Wednesday,—we are wading through several inches of snow.

PREACHING, hearing, believing and obeying, are the four cardinal points, or steps of conversion. A preacher is required to preach the Gospel. The sinner is to hear the Gospel, then he is to believe and obey it. Four things are required of those who hear the preaching of the Gospel:—They must believe it, repent of their sins, confess that Jesus is the Christ, and be baptized "into the name of the Father, and of the Son, and of the Holy Ghost." To such God has promised to pardon their sins, and give them the gift of the Holy Spirit as their Comforter during life, and on condition, if faithful until death, everlasting life.

BRO. ANDREW CHAMBERS, of West Virginia, wishes his correspondents to address him at Nokesville. Prince William County, instead of Glen Easton.

A CABLEGRAM from Cairo, Egypt, says: "The treasury of the King Ousourtesen of the twelfth dynasty has been discovered at Dashour, by Mr. Morgan, the director of the excavations going on in the interior of the pyramids. It was hidden in a tomb near that of a relative of the royal family. Jewels and gold-incrusted precious stones were in great variety, including a crown, probably the oldest specimen of Egyptian art, and exquisitely moulded lions." These discoveries are helping us to read and better understand the history of the great past.

WE have a very patient set of compositors. They seldom complain on account of defective copy, but when they get hold of matter, where the lines are so close together as to render it difficult to read, they feel that some regard should be had for their eyes. Many of those who send church news on postal cards aim to get too much on the card, and the matter is often crowded so close together as to leave no room between the lines for making corrections. Please think of the eyes of our compositors, and do not try to crowd onto one postal card what should be spread over one large sheet of paper, if properly written.

THE President of the United States with *the* power to detail government boats to carry himself and friends on pleasure trips, has less excuse than common people for fixing on Sunday as the day for starting on these trips, and should set a better example. When he orders out a government boat to carry himself and the premier of his cabinet on a duck-hunting expedition he obliges the officers and crew of the boat to sacrifice their labor rest, and unnecessarily engage in Sunday desecration. So says the *Zion's Watchman*. This country needs Presidents who have some regard for the Lord's Day.

AFTER sending one dollar for the purpose of having the MESSENGER sent to some poor person, one of our earnest readers says: "My soul was aroused to a sense of duty by hearing the statistics, which I send you for publication, preached from the pulpit last Sabbath. Like many others, I have been holding back the Lord's money, because I thought my obligations to man, and especially to some of my brethren, too great and exacting for me to spare anything for the Lord's cause. But I have become convinced that I have been in darkness even until now." Possibly there are more people in darkness on the very important question of giving, and this for the reason that they are not properly taught. A number of earnest and well-seasoned sermons on liberal and systematic giving, in all parts of the Brotherhood, would yield excellent fruits in behalf of charity.

BRO. GALEN B. ROYER attended the feast in Chicago last Sunday evening. He reports a good feast, and thinks the outlook for the church encouraging, and that the material being gathered in will prove a help to the cause. Of course the mission in that great city is not receiving the help and encouragement that it should. We hope the time is not far distant when a few good workers can be sustained there. We ought to have a strong and active church in Chicago, and will have when sufficient, earnest and well-directed attention can be given to the mission. Those who are at work in the city are doing well. They are to be commended for their zeal and perseverance. But the undertaking is too great for persons who cannot devote all their energies to the work.

After this no more postal notes will be issued. This step is caused by so many postal notes in blank having been stolen. Money orders will be issued at a cost equal to that charged for the postal note and are much safer.

Bro. J. H. Miller, of Goshen, Ind., relates this touching incident of sister Rosana Miller, who passed away March 14, at the age of seventy-four years: "She was a praying woman. Her husband died eight years ago. In the church she knelt at the side of the casket, and offered a prayer that moved the entire congregation to tears. She prayed the good Lord to take the spirit of her husband home to the glory world. She then prayed for her children that they might be kind to their mother, and try to live right.

Here is something worth preserving. It is gleaned from the work of the great English historian, Sharon Turner, a man of learning and great accuracy. In it is given the number of those professing Christianity, as near as it can be ascertained, from the first century to the present time:

First century	500,000
Second century	2,000,000
Third century	5,000,000
Fourth century	10,000,000
Fifth century	15,000,000
Sixth century	20,000,000
Seventh century	24,000,000
Eighth century	30,000,000
Ninth century	40,000,000
Tenth century	50,000,000
Eleventh century	70,000,000
Twelfth century	80,000,000
Thirteenth century	75,000,000
Fourteenth century	80,000,000
Fifteenth century	100,000,000
Sixteenth century	125,000,000
Seventeenth century	155,000,000
Eighteenth century	200,000,000

And before the close of the present century the number is expected to reach 300,000,000. This is, however, less than one-third of the population of the globe. There are yet 700,000,000 people to be brought under the influence of the Gospel. And yet these statistics show a gradual and an encouraging increase in the number of professed Christians from one century to another. While this increase does not indicate any improvement in the *condition* of Christianity, it nevertheless does show that the world, as a whole, is gradually growing better. And should the influence of Christianity spread during the coming century, in proportion as it has during the past fifty years, two more generations will almost civilize the entire world, sufficiently so, at least, to make traveling safe in most parts of the earth.

WORK FOR THE ANNUAL MEETING.

We feel like emphasizing what Bro. Hutchison says in his article on page 221, concerning the necessity of the Annual Meeting giving more attention to missionary work and less to other questions on which we have all the decisions we need.

By the prudent course of the Annual Conference our people have become so thoroughly united on all matters pertaining to doctrine and the principles of church government that further decisions on that line would seem superfluous. But in the missionary department we have made only what we might call a fair beginning, and while we have no reason to be discouraged on account of the past, yet it is our duty, as a people contending for the restoration of the ancient order of worship, to go on to still greater perfection. No denomination in America, yea not in the world, has before her such an opening for the spread of the pure Gospel as do the Brethren. All around us, and in every direction, are open doors that no man dare close. Here in our own country are inviting fields sufficient to occupy the talent and attention of every minister in the Fraternity. On a question so grave and so important the powerful influence of the Annual Meeting should be brought to bear with all of its far-reaching force.

Any one who will carefully read that part of the fifteenth chapter of Acts, pertaining to the conference at Jerusalem, can not help but notice the strong missionary sentiment of the entire meeting. Even the decrees of the council were made with this important consideration in view. We need more of this spirit in all of our conferences. The spreading of the Gospel, the developing of the missionary spirit in all the local churches and State Districts, the systematizing of the work among the ministers, and even the laity, should be burning questions among us. And the more intelligent attention we can give to questions of this character, the greater will be the religious, moral and intellectual strength of the church, and the greater will be the personal purity and firmness of its members.

In the working department our churches need development on every hand, and this can be brought about only by right teaching and properly-directed exercise. Our ministerial force, in most localities, needs systematizing that our ministers may do more and better work, and in their efforts have the united and wisely-directed assistance of the laity. We need more force in our Sunday school department, in our prayer meetings and in our song services. Then we need something for all our members to do, who are willing to work. The talent and influence of our young members ought to be better utilized. We also need more energy in collecting the means needed to carry on the various departments of church, missionary and charitable works, in which we should be earnestly engaged. From our churches we are not collecting one-tenth of the means that they would furnish were they properly instructed and the necessary zeal manifested in gathering in the fruits of such efforts. To have the powerful influence of the Annual Meeting in earnest support of such important and far-reaching efforts is an important consideration indeed. It is therefore important that we should, at our Annual Conferences, devise plans and means, and set in motion measures, and a degree of enthusiasm, that will reach to the uttermost parts of our Brotherhood. In this line our Conference may find a work eminently worthy of her character, and of sufficient magnitude and importance to call into active exercise the best talent, and the most experienced of our Fraternity.

J. H. M.

JONAH'S CALL.

From the Lord, Jonah received a special call to go to Nineveh and cry against that wicked city. He heard and understood the call, but did not heed it. Nineveh was the mission field selected for him, but he turned his back upon it, and fled towards Tarshish, in the opposite direction. It was fleeing from the presence of the Lord in order to evade duty. On the sea his vessel encountered a great storm, and the fleeing prophet was thrown overboard. He was immediately swallowed and kept alive by a great fish that the Lord had purposely prepared for the occasion. After three days and three nights he found himself alive on dry land. Then the Lord met him the second time, and told him to go into Nineveh, and preach to the people of that great and wicked city. This time he heeded the call and executed one of the most successful missions ever entrusted to a preacher. A half million people repented in sackcloth and ashes and the city was saved from the doom that had awaited it. From this story we may gather some valuable and practical lessons.

1. When the Lord calls a man to preach he means for him to do it. It is a most dangerous thing for a man—preacher or no preacher—to run away from a plain and known duty. He is sure to run into trouble that will bring him more affliction and sorrow than that experienced in the proper performance of any duty.

2. The man who turns his back upon his mission is being constantly lashed by a guilty conscience. However painful the task, if it is well and faithfully performed it is made only the more pleasant by the comforting influence of a clear conscience. A clear conscience and a willing heart will make any burden light.

3. Jonah was not satisfied with his mission field. It was too far away, the task was a great one; he did not, probably, care to preach to that kind of people; then he feared the results. Most people these days are not contented with their lot in life. They turn their faces from the Lord and seek ways of putting to sleep a guilty conscience. Jonah, with a guilty conscience, went to sleep on a raging sea, but he soon found himself in the whale's belly, praying for mercy. While he was suffering intense pain without, his conscience was lashing him within. He then longed for his mission field, and would have given everything he had on earth for the privilege of being in Nineveh, preaching to the people. While he had dreaded the long and laborious journey across the desert, and the unpleasantness of meeting a strange people not in sympathy with his mission, he learned from sad experience, that there was something a great deal worse. Those who seek ways of escaping just responsibilities are often led into conditions far more painful and distressing than anything found in the line of duty.

4. In order to evade responsibilities, Jonah paid his fare to Tarshish, a city in southern Spain, and about three times the distance it would have been to Nineveh. Thus it often occurs that people will pay more money and spend more time in the ways of sin than would be required to carry out the wishes of the Lord. But when the prophet found himself on dry land again, and on his way to Nineveh in obedience to his second call, he fully realized that he had lost both his money and time to no purpose. It never pays to spend time and money trying to get away from duty.

5. The people of Nineveh heeded the preaching of Jonah, repented of their sins, and the city was saved from destruction. This greatly displeased the prophet. He had told the people that in forty days their city would be destroyed, and he expected it to be done. He was not satisfied with the ruling of Providence. Thousands of people are in the same unfortunate condition to-day. They are not willing to do their part and trust the consequences to God. Let us profit by the lesson that may be learned from the experience of Jonah.

J. H. M.

WANDERINGS IN BIBLE LANDS.

BELOW will be found two letters from well-known writers. They will be read and appreciated especially by those who have been so fortunate as to have read Bro Miller's late work:

CITY OF MEXICO, MEXICO, Jan. 2, 1894.

Dear Bro. D. L.:—

I have just finished reading, "Wanderings in Bible Lands." There is certainly a remarkable interest in the fact that when we last met it was at your home in Northern Illinois. Since then you have crossed the ocean and have written a book, which I have found much pleasure and instruction in reading, here in the shadow of volcanoes covered with snow or in the gorgeous and terrible hot lands of the Coast of Mexico. My work with the Mexican government takes me all over the Republic, and I have carried your book with me, reading most of it in a land of palms, flaming orchids and screaming parrots.

My warm personal friendship for you, may warp my judgment, but I congratulate you on producing a book that can not fail to do good to those who read it.

It is ably written and all through it runs your personality which constitutes its chiefest charm, In many a home it will afford instruction and give pleasure to people you will never meet, and it should be a source of gratification to you, as the shadows grow longer in your life, that you have done much good with your book and that it will go on with its mission, when you are laid to rest.

It is a book that should be in every household of Brethren for the reason that its style, its story, and the wide acquaintance of the author with the people, make it valuable to the class to which it appeals.

From the land of sunshine and flowers I send my thanks and congratulations to you for your book, feeling that it will meet with the success its merits and its author deserves.

Fraternally,
HOWARD MILLER.

Bro. D. L. Miller's New Book.

Here is a rare Bible companion. Those who possess the blessing of a spiritual imagination will revel in its pages. And those whose higher imagination is dormant will have it quickened. It is a grand panorama of sacred scenes elucidative of the invisible realities which Christ came to reveal. The spiritually-minded reader will weep before he knows it at the pathos of many an incident in Bro. Miller's "Wanderings." It is a worthy and delightful contribution to God's system of object teaching. "By the things that are made we clearly see and understand the invisible things of God." Rom. 1: 20. This is what nature and sacred symbols are for. This is why Bro. Miller wandered through Bible Lands. To read and ponder and re-read his production, is to gather many a beam of light for the illumination of the Holy Bible. Topographically, historically, and spiritually, his book is a treasure for mind and heart. May it find its way into every family that reads the English Language, and may God bless author and reader with Eph. 1: 2, 6, 7. C. H. BALSBAUGH.

"SALOME DIED THIS MORNING."

THERE is no appeal for relief from the great laws which doom man to dust. He flourishes and fades as the leaves of the forest, and "as the flower of the field." All are moving on in the same great procession to that unseen land from which none returns.

The sad message quoted above reached the college chapel before the close of the morning services, on Sunday, March 11. On Tuesday following funeral services were held in Philadelphia, Bro. George N. Falkenstein, of Germantown, Pa., officiating. On Thursday many assembled at the former home of the deceased, near Ladoga, Ind., where the services were conducted by Bro. Wm. Harshberger and the writer. At the close of these services the remains of our deceased sister were laid away in the cemetery on the farm where she was born, and where her aged father still resides.

Salome Stoner Myers was born November 8, 1863. In the summer of '79 she united with the church of the Brethren at Ladoga, Ind. In September '85 she entered Mt. Morris College as a student and remained until June '93.

In '87 she completed the Sunday School Normal course, in '89 the Scientific and in '91 the classical preparatory courses. In '93 she completed the classical seminary course.

During the years '89 and '90 she taught Sacred History and a Sunday School Normal class. During her entire stay at Mt. Morris she was a constant and devoted church worker and a faithful Sunday school teacher.

Bro. T. T. Myers, a graduate of the class of '90 took charge, as minister, of the church of the Brethren at Philadelphia in the spring of '91. In September, '93 our deceased sister became the wife of our dear brother, joining him in his church work about November first; and on Sunday morning, March 11, after an illness of some weeks, she fell "asleep in Jesus" to awake beyond "the gates of death."

Our sister's brief life of thirty years may appropriately be compared to three short, but bright, and above all, working days. The first, that part which she spent in the home, and the church where she accepted Christ, and where her remains now rest; the second, the eight years she spent at Mt. Morris, in touch for good with hundreds of young people from all parts of our country; and the third, the few months she spent so acceptably with her husband and the church in Philadelphia. Salome had a strong belief in personal influence by example, and she showed her faith by her works,—by a life practice. She believed in the doctrine of non-conformity to the world from principle, and gave an unmistakable demonstration of it in practice. Fashion's fluctuations changed not her practice, as they do the practice of too many church members who profess to believe all our sister practiced.

It is the unwavering practice of what she professed that made her so admirable wherever she went, and it is this characteristic of her life that will continue to shine for good when worms will have consumed the mouldering clay. It is this faithfulness in the practice of what she knew was well-pleasing to her Savior that will make her "shine forth as the sun in the kingdom" of her Father in heaven.

Thus passed from our midst a dear wife, daughter, sister;—a fellow-student, associate, church member, yea, *church-worker*, CHRISTIAN. The Lord help us all to emulate her worthy example.

J. G. ROYER.

ORIGIN OF SUNDAY SCHOOLS.

THE following is an original essay by our aged brother, Abraham H. Cassel, on the origin and history of Sunday schools in Europe and America, in which it is shown that they are an outgrowth of the Great Reformation of the sixteenth Century, or about the year 1540. It was first written by the request of Eld. Walter Clark, of Dowagiac, Michigan, in October, 1892, and is now published in the MESSENGER, believing that it contains information well worth preserving:

In Great Britain, and very generally in this country, the origin of Sunday schools is ascribed to Robert Raikes, an Englishman, who was born in 1736, and when he was about forty-five years old, or in 1781, he first commenced gathering a few persons together on Sundays to teach them how to read, etc. He accompanied these lessons with some religious teachings, and through the eager thirst for knowledge at that time among the ignorant people, by whom he was surrounded, his school soon increased so that he commenced employing assistant teachers, paying them at the rate of a shilling a day for their services.

From this small commencement of the great system of Sunday schools in England, it has been persistently asserted that *there* they originated, and that Robert Raikes was the originator, as indeed he was, in so far as the English speaking people are concerned, but knowing that Sunday schools existed long before Robert Raikes was born, you will indulge me while, in as few words as possible, I refer to some of the grounds for this assertion.

Reformers are necessarily great students and thinkers and as the Great Reformation of the Fifteenth Century was a religious one, which also brought the oblivious Bible in the vernacular tongue to the hands of the common people, their studies, therefore, were largely of a religious nature, and there probably never was a time when the Bible was so universally read ~~and studied~~ by the intelligent people of that country as during the following centuries, or until about 1750.

This thirst for religious knowledge soon gave rise to Sunday schools and Bible classes for the young, for it is well known among the Germans that the followers of Casper Schwenkfeld, a noted reformer, and also of *noble birth*, had schools of that kind. Schwenkfeld was contemporaneous and for a while also a fellow-laborer with Martin Luther. They had Sunday schools among them in different parts of *Silesia* almost as early as the Reformation, etc.

These Schwenkfelders were tolerated in various parts of Europe for about two hundred years, when a very severe persecution commenced against not only them, but also against the *Mennonites, Dunkers* and other dissenters. Then many of these people, including almost the whole body of Schwenkfelders came to Pennsylvania from about 1733 to 1735. The latter settled principally in the Counties of Montgomery and Berks.

I was born and partly raised right among the descendants of these earnestly religious people, and collected a large library of rare, religious works of that period, namely from the Reformation to the present time. In my library I had a Manual, intended for Sunday school instruction, compiled by Johann Werner in 1546. This work, after being repeatedly copied, was finally printed for more general use in 1548, thus proving that Sunday schools were already established among these people in sufficient numbers to warrant the,—in that period,—great expense of printing a Manual for their use almost two and a quarter centuries before Robert Raikes opened his first school.

At the time of their arrival in Pennsylvania their leading member or minister was George Weiss, a good scholar and eminent for his *virtue* and *piety*. In accordance with their custom, so long established in Germany, he at once

pared to open a church and a Sunday school, already in 1735. I had in my possession an unfinished Manuscript Manual, compiled by this George Weiss in his own handwriting in which he says, "It was written to assist parents and teachers in the catechetical instruction of the rising generation." It is without date, but in the preface by another hand it is stated that the author died March 2, 1740, and that he used these instructions to the day of his death, thus proving that Sunday schools were *even in this country* in practical operation nearly half a century before they were known in England.

But aside from these authorities the fact is well-known by these people that these schools have existed among them for centuries, not only in this country but in the *Fatherland*, and they are still kept up among them to this day and are called *Kinder-Lehre*. They are graded in two classes,—a higher and lower school. The higher class is called the *Grosse Kinder-Lehre*, which meets only on alternate Sundays. The higher class is taught by the minister; the lower class by teachers who are selected and licensed by the church, and perform their labors not for pay, but gratuitously. You have some knowledge of Ludwig Hoecker's school from your cyclopedia, but as I do not know what that says, I will also give a very short account of it as follows: That society, now known as Ephrata or Seventh Day Baptists, branched off from the Dunkers. It was first organized at Mill Creek, Lancaster County, Pa., November 12, 1724, when Peter Becker, the first elder of the Brethren in America, baptized Conrad Beissel, Joseph Schäffer, John Moyer and wife, Henrick Hehn and wife, and Veronica Frederick in the little stream called the Pequea. The same day they were incorporated into a church and chose the above Conrad Beissel to be their minister. In 1733 they moved to the Cocalico and began to build a village, which they called Ephrata. They increased very fast, and for awhile appeared quite prosperous, for, besides cultivating their land they had a printing office, a grist mill, an oil mill, a saw-mill and a paper mill. The sisters also were very industrious in spinning, weaving, sewing, etc., having everything in common as in Acts 2: 44 and 4: 32.

But these happy times did not continue long, till the enemy began to sow seeds of discord among them and their Prior, Conrad Beissel, being naturally whimsical, began to make many changes, which gave rise to a great deal of contention. For instance, in 1728 he introduced the Seventh Day Sabbath, in 1732 the solitary life was changed into a conventicle one, and in 1733 a Monastic society was established, and Monastic names were given to all, both male and females, that entered the cloister. Peculiar habits of dress were also adopted until finally, in 1734–5, they split off entirely from the old Brethren and became a separate and independent organization.

Many of these Brethren being men of education they established at a very early period, a school, which soon gained for itself a wide and very honorable reputation. Numbers of young men from Philadelphia, Baltimore and other places were sent there, to get an education. Then a Sabbath school was also instituted for religious instruction, which flourished many years and was attended with some remarkable results. It produced an anxious inquiry among the juvenile population who attended the school, which increased and grew into what is now termed a revival of religion. The scholars of the Sabbath school met together every day before and after common school hours, to pray and exhort one another under the superintendence of one of the Brethren.

Ludwig Höcker, or Bro. Obed, as he was designated by his cloister name, was the teacher of the common school. He projected the plan of holding a school in the afternoon of the Sabbath, and, in connection with some of the other brethren, he commenced to give instruction to the indigent children who were kept from the regular week-day school by employment which their necessities obliged them to be engaged at during the week. They also gave religious instruction to those of better circumstances. It is not known in what year exactly the Sabbath school was commenced, but Höcker, it is known, came to Ephrata in the year 1739 and it is presumed that he began it soon after he took up his residence amongst the brethren. It flourished so well that it is recorded in the minutes, that, by 1749, the materials were furnished for a special building for the purpose. Thus the school was continued until after the Battle of Brandywine in September, 1779, in which the British had the advantage. Then the Sabbath school room, besides other rooms, were given up for a hospital for the sick and wounded. It was occupied as such for some time, and I am sorry to say that the school was never afterwards resumed. Höcker at that period was sixty years of age.

From what has been said it is plain that Sunday schools are an outgrowth of the great Reformation and are of German origin in Europe and also in America. The first permanent English Sunday school organization in the United States, of which there is any authentic record was the First-day or Sunday school society formed in Philadelphia in 1791. It was composed of members of different denominations. Its constitution required that the instruction given in its schools should be confined to reading and writing from the Bible and such other moral and religious books as the society may direct. In New York a Sunday School Union was instituted through the exertions of some benevolent ladies in 1816, and the Philadelphia Sunday and Adult School Union was organized in 1817. These three societies recognized the union of different denominations, which led to the organization of the great *American Sunday School Union* in 1824. The suggestion that such an association should be formed came from New York. Its object was to concentrate the efforts of Sunday school societies in different sections of the United States, and to endeavor to plant such schools wherever there is an opening, etc.

I might say a great deal more on this subject, as my stock of information is immense, but while I have already said a great deal more than asked for, and my eyes so weak that I can write but little at a time without resting them, meanwhile my ideas scatter; that accounts for the somewhat broken or disconnected composition. Years ago when I had my sight yet, writing was a pleasure; now it is a task. ABRAHAM H. CASSEL.

Harleysville, Pa.

Literary and Miscellaneous.

Pastors who desire to bridge the great chasm between the Sunday school and the church, are promised much valuable aid in a new book by Sylvanus Stall, D. D., author of the well-known "Methods of Church Work." The new volume will contain "Five Minute Object Sermons to Children," preached before the main sermon on Sunday mornings, and which the author used with great success in filling an empty church in Baltimore. The Funk & Wagnalls Company, New York, now have the book in press, and promise the volume by the first of May.

"Union: A Story of the Great Rebellion." Vol. XII. "The Columbian Historical Series." By John R. Musick. Illustrated with 10 full-page, half-tone engravings, and 35 other illustrations, by F. A. Carter. Cloth, 12mo, 505 pp., gold stamps, etc., $1.50. New York, London, and Toronto: Funk & Wagnalls Company.

This volume completes the series of twelve admirable books on this subject. It is full of historical and romantic interest, and is markedly the best book of the set, excellent as all of them are. The book opens in its usual interesting way. Adroitly it changes the scene to the sunny South, and, before one is aware, the events leading up to the Rebellion are passing in review. And thus the story continues to the present period. Those who have read these historical series have been much interested in the narrative and incidents related, and feel well repaid for their efforts.

We have before us several numbers of the "Young People's Bible History," illustrated. Complete in 25 parts of sixteen pages each, or 192 full-page Dore illustrations. It is said that no artist of modern times has been able to illustrate these charming Bible stories to such a degree of perfection as Dore. These 192 pages also contain about 350 Bible stories so beautifully told as to command the attention of both young and old. They commence at the Creation and continue chronologically to the end of the Holy Book. Part 25 will contain a complete index of the whole work, an introduction by the author, James P. Boyd, A. M., and 13 full-page maps of the countries, kingdoms and cities mentioned in the Bible. Each part consists of 8 full-page cuts and 8 pages of Bible history. For further particulars address the publishers, American Publishing House, 118 South Seventh St., Philadelphia. The publication will be found exceedingly interesting.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Edom, Va.—We resumed our meeting at Lebanon, Augusta Co., March 3, and continued until the 16th, preaching twenty-one sermons. The interest manifested was excellent. We had to close too soon on account of meetings at this place,—Greenmount church, Rockingham Co., Va. Fifteen were made willing to put on the yoke of Jesus in baptism.—*S. N. McCann, March 19.*

Bourbon, Ind.—Our quarterly council was held March 10. Eld. J. H. Sellers was chosen delegate to Annual Meeting, with Bro. W. R. Myers as alternate. We organized our Sunday school. The church voted to use the *Brethren's Quarterly* and *Young Disciple* in the school this summer. Our Communion will be June 15.—*John E. Joseph, March 15.*

Deep River, Iowa.—This church seems to be moving along quite peaceably. We have preaching every Sunday night, and the interest seems to be increasing. Have decided to continue through the summer. Our hearts were made to rejoice today to see one more soul come out on the Lord's side. We hope she may prove a shining light and be the means of bringing her husband into the fold.—*Alice Garber, March 18.*

Silver Creek, Ohio.—The members of this church met in quarterly council March 10. Everything passed off in love and union. We decided to commence a protracted meeting in the Eastern house of the Silver Creek church, April 28, and conducted by I. Bennett Trout, of New Carlisle, Ohio. We also decided to have our Communion June 16, and to have a week's meetings prior to the Communion. Bro. Daniel Snell is to do the preaching.—*A. A. Throne, Pioneer, Ohio.*

Goshen, Ind.—The home ministers at Goshen, Ind., have just closed a series of meetings of one week's duration and baptized eight precious souls,—all brethren. Some are Sunday school children, from thirteen years up. Three are married men. At most meetings more women than men come to the church, but in this instance all were men. Some claim that March is no month to hold such meetings, but I see the Lord's tree bears fruit every month in the year. Rev. 22: 2. How much good the home ministers can do, if they will exercise a *will*. The Goshen church is in a healthy condition. Our Sunday school is doing much good work. Our Bible class seems to be growing in interest. May the Lord's blessings continually abide with his people!—*J. H. Miller, March 19.*

Black River, Mich.—Bro. M. T. Baer came to us this winter and preached nine sermons. He then took sick and was confined to the house for five weeks, at his daughter's, near Bloomingdale. He has now recovered and will have several meetings at Almenia before he leaves for his home in Missouri.—*J. B. Wallick, March 21.*

Frankfort, Ohio.—Bro. Jonas Horner and Dave Garver came to this place March 5. They strengthened us in our work, and we have taken fresh courage. We had two meeting which were well attended. Some said that the sermons preached were the best they ever heard. Brethren, come again!—*Martha Carter.*

Macoupin Creek, Ill.—We held a special council March 16. Two were received by letter. Considerable other business was transacted but all passed off peaceably. We appointed a Communion for May 18, at 4 P. M. The writer, the same evening, went to the Salem church, Marion Co., Ill. I met with the members in council on the 17th. We had a very pleasant council. It was decided to make quarterly contributions for mission work. The members at that point are few in number but desire to aid in the good work. All our churches should do something, as the work is great. They have a very neat, new house of worship, and an evergreen Sunday school. May the Lord add his blessing! I remained with them over Sunday and preached for them to fair and very attentive congregations. May the grace of God attend all our efforts for good, is my prayer! —*Michael Flory, Girard, Ill., March 20.*

Mt. Joy, Va.—We have just closed a protracted meeting of three weeks' duration at the above church. The preaching was done by Eld. Wm. Taylor Pursley, of Salt Petre Cave. The greater part of the time we had bad weather and bad roads, which worked much against the success of the meetings. Although physically weak, our brother labored faithfully and earnestly for the good of the church and the people. There were no additions to the church, but we are not left without the hope that the earnest and loving labors of our brother will yet be blessed to the saving of the lost. Had the weather been favorable, large crowds would have attended the meetings, but even from this circumstance we learn an important lesson that we ought not to put off our coming to Christ for a convenient season, for often such a season may never come. Sister Sallie, Bro. Pursley's wife, was with him. She added to the interest of the services by the song service rendered by her. May the Good Shepherd bless his flock here and everywhere!—*A. F. Pursley, Buchanan, Va., March 10.*

Cedar Rapids, Iowa.—Our meetings are quite well attended, and with a growing interest. Bro. Sherrick is doing a good work, and good results will surely follow. Our Sunday school was organized last November with an attendance of 40. It has increased now to about 70, and there is an excellent interest. Each one seems to be doing all in his power to make a success of it. On Sunday, March 18, after our morning meeting, four dear souls were buried with Christ in baptism, to walk in newness of life. We pray that they may realize the fullness of God's love. Among the number was a husband, wife and daughter,—an entire family united on earth! May they be united in heaven! The other one was our own son, Earl,—our oldest boy,—and though young, we were truly glad to see him take a stand of this kind. We pray that he may grow up to manhood, and be a good servant of the Master. Others, we feel, are near the kingdom, and, with the united efforts and prayers of all, we feel that they, too, will come. Shall we not have an interest in the prayers of all the Brethren?—*W. D. Tisdale, March 19.*

Mexico, Ind.—We had a very pleasant trip from Mt. Morris to this place, and had a very kind reception by the members and old acquaintances. They are doing much for us. Last Sunday I preached both morning and evening, anointed one old brother yesterday and two sisters to-day at the Old People's Home. We are quite well.—*Samuel Murray, March 21.*

Royersford, Pa.—During the recent revival services, conducted by Bro. J. T. Myers, at Royersford, Pa., nine precious souls renounced the world, to walk in peace with Jesus. Large congregations greeted Bro. Myers each night, and much interest was manifested in the Bible readings on doctrinal subjects each evening before the the regular sermon.—*W. S. Price, March 14.*

Cotton Wood, Okla.—March 18, at our regular appointment, Bro. Geo. Landis, a minister from the Mt. Hope church, was with us. There were also other members from Mt. Hope present. Brethren Brubaker and Decker assisted in the meeting. Bro Landis preached two seroms. We had good meetings. One was added to the church by baptism. Our brother labored hard to proclaim the true Gospel of Jesus Christ. The harvest is great but the laborers are few. Any one coming into this part of the country, will please give us a call.—*S. A. Millham, Sheridan, Okla., March 21.*

Woodland, Ill.—Some weeks ago we enjoyed a very pleasant and interesting series of meetings. Bro. Henry Light, of Pennsylvania, did the preaching. He preached about eleven sermons. Among them were some good doctrinal discourses. Our council was held March 7. Although it rained all day, there were a good many present, and the work was disposed of in a proper way. Bro. D. E. Price our former elder, was here. The eldership was given to Bro. Conrad Fitz, who will now have charge of our little flock. Our Sunday school was reorganized with brethren Henry Dubes and John McClure as Superintendents. May God help us all in the good work!—*Lydia Walter.*

Salem, Ore.—Our quarterly council, March 3, passed off pleasantly. Our elder, M. M. Bashor, was with us. Among the important business before the meeting was the electing of a brother to the ministry. The lot fell on our dear young brother, Simon P. Early, in whom we have confidence that, by the help of God, he will make a good worker in the church. On Saturday evening, March 10, we held a private love-feast at the house of the writer, for the benefit of the late young converts, which was greatly enjoyed by all present. We also built a churchhouse here in February, 22x32 in size. In ten days from the time the first lumber reached the ground, it was ready for use. We call it the Bethel church.—*J. B. Lehman, March 12.*

Pleasant Valley, Ohio.—Our quarterly council was held March 10. Everything passed off pleasantly. Bro. B. F. Sharp and J. Q. Helman are our delegates to District Meeting. Bro. B. F. Sharp was elected Sunday school Superintendent and H. Mote, Assistant. Our young brethren, who solicited our District for missionary funds, made a very favorable report. I think the best plan to raise funds for missionary purposes is to divide your congregation into several parts and send young brethren to visit every member. It will give the young members something to do. If all the churches would do so, we could more than double our contributions for missionary purposes. Our Communion will be Oct. 11, at 2 P. M. A committee was appointed to arrange for preaching in the neglected parts of our district; also to select a location for a cemetery and a church.—*Silas Gilbert, Lightsville, Ohio.*

North Manchester, Ind.—Bro. Daniel Wysong began a series of meetings in the churchhouse two miles west of town March 4, and closed March 18. The Sword of the Spirit was wielded with power, and had the desired effect. As an immediate result, eight precious souls were made willing to join in with the people of God, and were baptized for the remission of sins. May God bless them, to hold out faithful! The North Manchester church has had sixty-four accessions since Jan. 1.—*D. C. Cripe, March 19.*

Boon River, Iowa.—The brethren and sisters here met in regular quarterly council on Saturday, March 10. Bro. J. F. Ikenberry, from Greene, Iowa, conducted this council. Bro. Harvey Ikenberry, from Greene, was elected at this council to take charge of the Boon River church, filling the place of our dear brother, Wm. Ikenberry, from Waterloo, Iowa, who died a few weeks ago. Brother and sister Grant Reanes are now with us. They have purchased a farm one and one-half miles east of our meetinghouse and will make their home here in the future. Bro. J. F. Ikenberry preached on Friday and Saturday night at the meetinghouse. On Sunday he gave a pleasant talk to our Sunday school. He also preached in the afternoon at the school-house. Our Bible meetings, every Wednesday night, at the church, are quite interesting and instructive.—*Daniel Aschenbrenner, Stilson, Iowa, March 19.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

LOVE-FEAST, at Dallas Centre, Iowa, June 13 and 14.

LOVE-FEAST June 16, at Silver Creek, Ohio, at 10: 30 A. M.

LOVE-FEAST, June 9, at Upper Dublin, Montgomery Co., Pa.

LOVE-FEAST, Sept. 7 and 8, at Libertyville church, Jefferson Co., Iowa.

THE members of the District of Texas, Oklahoma Territory and Indian Territory, are requested to send 25 cents each by April 1 to A. J. Wine, Nocona, Texas, District Treasurer, to defray delegate's expenses to Annual Meeting.

W. H. LEAMAN.

LOVE-FEAST in the Chippewa Creek church, Mich., June 16, 1894. All comirg by rail will be met at Rodney the day before the meeting, by notifying the writer. Trains arrive going north at 10: 40 A. M., and 6: 20 P. M; going east at 8: 27 A. M., and 3: 00 P. M, on the D. L. & N. R. R.

W. F. JEHNZEN.

THE District Meeting of Southeastern Kansas will be held in the Paint Creek church, April 18. The Ministerial Meeting will be held the 17th. Those coming by rail will come to Redfield, ten miles west of Ft. Scott. Train going west arrives at 10 A. M., and east at 7 P. M. Address sister Maggie Mollinger or Bro. John Richard.

HENRY JOHNSON.

Redfield, Kans., March 19.

THE District Meeting for the Southern District of Missouri and Arkansas will be held on Thursday, April 19, in the Fairview church, Douglas Co., Mo., six miles southeast of Mansfield, a railroad station on the Kansas City, Fort Scott, and Memphis R. R. A Ministerial Meeting will be held immediately after District Meeting.

J. J. TROXEL.

LOVE-FEAST, June 9, at 10 A. M., in the Sugar Ridge church, Hancock Co., Ohio.

IN addition to the notice given by Bro. I. H. Crist in MESSENGER No 11, we wish to say to the churches of Kansas and Nebraska, that we desire a good representation at our Annual Insurance Meeting. We suggest that each church send one delegate. There is some important business coming before the meeting and we need your assistance.

B. S. KATHERMAN.

THE District Meeting of the Southern District of Ohio will be held, (the Lord willing) in the Union City church (brick house), one and one-half miles north of Union City, Ind., April 24. Trains will arrive as follows: D. & M., 8: 50 A. M., 1: 55 P. M., 8: 30 P. M. Pan Handle from east, 10: 22 A. M., 11: 52 P. M., 2: 07 P. M.; from west, 5: 08 P. M., 3: 34 A. M., 11: 10 A. M. Big Four, from east, 8: 35 A. M., 12: 05 P. M., 3: 10 P. M., 8: 35 P. M; from west at 6: 30 A. M., 2: 20 P. M., 6: 15 P. M., 10: 25 P. M. Delegates should come the day before the meeting. All day trains will be met by the Brethren on the day of meeting, and the afternoon trains on the day before. Any one coming on night trains will please notify Henry Kunkle, Union City, Ind.

THE District Meeting of Southern Pennsylvania will be held in the Falling Spring congregation, at the Hade church, May 9. Our love-feast will be held on the 8th, in connection with the District Meeting, commencing at 10 A. M. I will send half-fare tickets (over the Western Maryland Railroad) to the elder, or one of the ministers in each congregation, that those who wish them may apply to their elder for one. Others can get them by applying to the undersigned. Delegates and all others will be met at Five Forks. *Take notice,*—those coming on Monday, May 7, *via* Waynesboro will be met at the 12: 10 P. M. train. Those coming *via* Shippensburg will be met at the 2 P. M. train. Those coming on Tuesday, May 8, *via* Waynesboro, will be met at the 7: 30 train, in morning; also at the 12: 10 train at noon. Those coming on Tuesday *via* Shippensburg will be met at the 7 o'clock train in the morning, and also at the 2 o'clock train in afternoon. None will be met at any other time except the above-specified time. Remember you *must* come over the Western Maryland Railroad to get there. Those coming on Monday will please inform the undersigned.

WM. A. ANTHONY, Sec.

Clay Hill, Pa.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notice to Clerks of District Meetings.

SINCE Annual Meeting has made it the duty of the Writing Clerk to furnish a printed list of all queries to come before the Meeting, notice is hereby given to the Clerks of the several State Districts, to forward to the undersigned a copy of their respective Minutes with queries intended for Annual Meeting *carefully marked.* Fail not to attend to this duty promptly.

J. G. ROYER, Writing Clerk.

At Home.

SIX weeks ago to-day I took sick at Green Springs church, Ohio, where I had arrived the day before and preached two sermons, and also expected to assist in holding a series of meetings. After being sick three days, and feeling that I would not soon be able to preach, though still able to go home, I returned home on the evening of Feb. 10,—nearly worn out. I was confined to my room and bed for five weeks. I am now able to be up most of the time and have walked out a little during the last few days. I hope I may be able to get out to church again by next Sunday, as the church is a dear place to one that loves the Lord.

I feel to thank the Lord that I am thus spared, and trust that I may yet be able to do some good in the vineyard of the Lord. "These light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory." When we are in pain and misery, the night seems long. The clock ticks slowly and we can scarcely realize that all this is but a moment. But what is our whole life? It truly is but a moment, compared with eternity. May God help every brother and sister to do their work right, and may they obey God in all things!

Wife was in Chicago with our son when I came home. After being informed of my sickness she was soon by my side and administered to my needs faithfully.

A very pleasant series of meetings was held in New Carlisle during my sickness. While I could not attend in body I could in spirit, and could pray that good might be done. How hard for some to miss a series of meetings, and then, again, how easy for some to stay away, although in good health! May Good help us all to look to our better interest and secure a home in heaven!

HENRY FRANTZ.

Forgy, Ohio, March 20.

Are you Going to Annual Meeting?

THE above question is asked of me so frequently that I am prompted to offer a few thoughts relative to our forthcoming Annual Meeting.

1. In answer to the question at the head of this article, I will say it is *not* my expectation to be at the meeting this spring. The spirit is willing, but the purse is weak. Some people in this world are so situated and circumstanced as to be able to act in harmony with their own will and choice in the case. But while that is true of some, it is not true of every one.

2. Personally I love to attend our Annual Meetings, because I feel that I am greatly benefited by so doing. My work being wholly in the Lord's vineyard, it is a great pleasure to me to meet with those of like faith, from the various parts of the Brotherhood. My association with them has a tendency to beget within me a new zeal in my line of work, and I feel a fresh inspiration to still press the claims of the Master more vigorously than ever before.

Our annual gatherings are worth much to me, and, therefore, it is no small matter to me to be deprived of the privilege of attending them, but this one thing I do,—I rejoice in the hope that whoever may attend our next Annual Conference will do so with a view of working for the glory of God, and the advancement of his work in the world.

I am especially pleased to note, that a goodly number of our brethren are urging the propriety and necessity, of all matters, not of a general character, being disposed of in the local and District Councils. We cannot afford to burden our Annual Meetings with local matters. We want to see the whole Brotherhood aroused on the question of spreading the glad tidings of salvation to benighted souls who are groping their way in heathenish darkness. If any one will travel with me one year only, he will be impressed with the necessity of more diligent and systematic work here, in our own land. I find many in the towns and cities, as well as in the country, who know little or nothing of the simple means of grace, as brought to light in the Gospel. I hope the day is here, when our General Conferences can give their attention more to the "Go ye," in the great commission given by Christ. Yes, I say, too, we have decisions enough on customs, usages, etc. Let us all try more to have our souls enlarged with the Spirit of our Master, and when we are fully imbued with the Holy Spirit, we will feel sorry, at least, to think that Annual Meeting should ever have to tell us that we ought not to follow after this world.

A. HUTCHISON.

A Minister from Germany Baptized.

AT our recent council-meeting, which was held at Franklin Grove, Ill., on March 15, a stranger appeared among us, but for what purpose but few of us knew until the noon hour. We then learned that he was a recent arrival from Germany and that he was hunting the Dunkard people. He said that he had heard of the Dunkards when but a boy twelve years old. He represented himself as being a minister in the Free Congregational church for seventeen years, but for the last six years had been dissatisfied with his baptism, as he had been sprinkled when a child.

He stated that he left Freienwalde, Northern Germany, last October. He traveled through England and Canada and landed in Cleveland, Ohio. While there he learned that there were Dunkards living at Dayton, but that they spoke the English language. He left Cleveland for Tyndall, S. Dak., but stopped for a few weeks in Chicago. Staying there longer than he intended, his expenses consumed about all the money he had. Necessity compelled him to walk part of the way. When he came to Ashton, the next station east of us, he learned that there was a Dunkard at this place by the name of Dierdorff, who could preach in the German. This brought him to our council-meeting, and Bro. Dierdorff took him home with him in the evening. In a long talk with him Bro. Dierdorff explained to him the doctrine of the Brethren, at the conclusion of which he demanded baptism. Bro. Dierdorff wishing to move cautiously in the matter, called the other elders of the church together the next day. Bro. Keltner, of Sterling, also happened to be here and they had his counsel. After another long talk with him the brethren concluded that, although he was a perfect stranger, they could not refuse him baptism. In the evening the church was called together in council and it was decided to receive him. The same hour of the night he was taken out and baptized in the way and manner which he has long since been convinced was apostolic, but never had the opportunity of being thus baptized. Before rising from his knees in the water, he made a very earnest and appropiate prayer in the German language in his own behalf. A church letter and money were given him and the next day he went on his way rejoicing to Tyndall, S. Dak.

He gave his name as Adolf Readal, and the Brethren found him to have an extensive Scriptural knowledge. His general appearance was that of a Catholic Priest, and he said his age was 37 years. If he is the man we think he is he may be a valuable addition to the church, and may be the means of doing a good work among his countrymen. We would recommend that the Brethren in South Dakota, Northern Nebraska or Northwestern Iowa look after him.

D. B. SENGER.

Notes and Jottings.

THE season for a move all along the line, in organizing our Sunday schools, is here. The churches should take hold of this work with zeal, for the only hope of the success of the church is in the young. The success of our Sunday schools depends much upon the zeal and earnestness of the teachers. They should be at their places early, with lessons well prepared; and their attendance should be regular. For teachers to meet once a week and jointly prepare the lesson is time well spent. The international lessons for this year are well arranged.

Various methods are adopted to elect the officers, — the superintendents. The following, with us, has proven best. The church names the candidates. Then the school, including all the pupils, is allowed to vote for either candidate named. This allows the school to elect her own officers, while the church keeps it within safe bounds.

OUR SINGING.—The statement in No. 11 of GOSPEL MESSENGER, that, "New tunes and new hymns every Sunday make poor congregational singing," that "fifty hymns are enough for fifty years," is worth repeating. Hence, when Annual Meeting decided to retain our old Hymnal, she did a good work. The congregations that are drilling on the music as given in our Hymnal, are surprised at the excellent music they are finding, and are being delighted. The habit of introducing some especial favorite new songs at our Annual Meeting, detracts from our own church music, and is an injury. I here suggest that our singers at our Annual Meetings use our regularly-adopted book for church music. Let them devote their energies to draw out some of our *own fine music*, and their efforts will do the church good.

In answer to repeated inquiries I name that Eld. D. M. Canright's present address is Grand Rapids, Mich. I still take orders for his excellent work, "Seventh Day Adventism Renounced."

I. J. ROSENBERGER

Some of my Thoughts

ON page 154 of GOSPEL MESSENGER, March 6, the article, entitled, "*Who is responsible for this?*" causes me to think. When I was at the Annual Meeting last year, for the purpose of getting some of our able brethren to come to the front, what I saw caused me to think that perhaps pride had budded in some high places.

When I asked some of our good brethren to come, their answers would cause any one to think. I thought, and am still thinking.

What causes me to think most is this, "Are the labors of all the able brethren needed where they go, from year to year, among those who are able, or ought to be able, to get along without their assistance?" If the churches, with from four to twelve talented ministers, can not hold up and do the work within their borders, what must the church expect of a few isolated members on the frontier?

Again, when I go through Oklahoma, Indian Territory, and Northern Texas, and see the work of other churches, and hear the calls to learn the Brethren's doctrine, and see schools and institutions of learning carried on by other churches, I wonder whether we can rightfully claim the characteristics of the true church of Christ. There are so many poor that have not the Gospel preached to them that we, as a church, ought to reach them.

I think, again, that people probably consider me foolish for passing by a half dozen chances, to get to a certain place where the prospects are rather slim. I think very seriously over the money that has been wasted, and is still being wasted by the members for pleasure and display, such as fine horses, fine carriages, and some gold watches, just inside of a thin lace pocket, so as to be seen. Can not some good brother or sister get up a vision and profit by Mrs. White's experience?

There are souls to save before the great and notable day of the Lord draws nigh. It will come sure. While some get excited over this coming of the Lord Jesus, let us be up and doing, so as to be ready to meet the coming or the call.

A. W. AUSTIN.

From Mt. Sidney, Va.

WE, the Brethren of Elk Run congregation, Augusta County, Va., after having discharged the yearly visit to the members from house to house, met in council March 10, and heard the report of the visit, which was peace and union with but little exception. The business of the meeting passed off pleasantly. The election of delegates to Annual and District Meetings resulted in the election of the writer for Annual Meeting and brethren D. C. Zigler and Samuel Cline for District Meeting. Our dear young brother, P. F. Cline, who was elected to the office of deacon at our previous council, was duly installed into his office. May the Lord enable him to use the office of a deacon well!

The importance of complying with the decision of Annual Meeting, in reference to each member contributing at least one cent per week to the General Mission Fund, was impressed on the minds of the members while on the visit, and was generally responded to. A considerable amount was raised, which will be forwarded at the first opportunity. Will all the congregations of the Second District of Virginia do likewise? What say you, brethren? L. A. WENGER.

March 12.

From the Derry Church, Pennsylvania

MARCH 3 we met in council. Considerable business was brought before the church. Our aged elder, William Hertzler, was with us, and we were very glad to see him once more.

We elected two delegates to the District Meeting and two to the Annual Meeting. At the evening services Bro. John Herr preached. On Sunday, March 4, we met for baptismal service. Thirteen dear souls were received by baptism. They were all young persons but two.

This makes twenty-nine additions for this spring. Two of these were not previously mentioned. They came out at the U. B. church, but were not satisfied with that church. We also appointed a day for our love-feast, May 17 and 18.

CYRUS WESTHEAFFER.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

McDUFFEE—DAMRON.—By the undersigned, March 4, 1894, Bro. W. W. McDuffee, of Clay County, Texas, and Miss G. T. Damron, of Jack County, Texas.

JAS. A. STOUDER.

BENSON—CUNNINGHAM.—At my residence, near Tilton, Iowa, March 11, 1894, Mr. Hiram L. Benson and Miss Minnie E. Cunningham. ISAAC BARNHIZER.

DEVASIER—WILKISON.—March 11, 1894, by the undersigned, Mr. Subine Devasier to sister Mollie Wilkison, of the St. Francis church. AARON I. MOW.

CATTERSON—QUICK.—At the residence of the undersigned, March 11, 1894, Mr. Frank Catterson, of Taintor, Iowa, and Miss Emma M. Quick, of New Sharon, Iowa.

S. P. MILLER.

TROSTLE—FOFT.—At the bride's residence, by the undersigned, March 14, 1894, Bro. Ira D. Trostle and sister Dora Foft, both of Pierson, Woodbury County, Iowa.

J. E. ROLSTON.

SCHROCK—FRENCH.—At the home of the bride's parents in Grand Detour, Ill., March 7, 1894, Bro. Henry Schrock, of Lee County, and sister Ida French, of Grand Detour. JOHN HECKMAN.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

SHIVELY.—In South Bend, Ind., Feb. 3, 1894, sister Catharine Shively, aged 62 years, 9 months and 21 days. Mother has been a sufferer for many years. During the last five weeks she was almost helpless. She has been a devoted member of the Brethren church for thirty-two years. She was anointed on New Year's Day. Services by the Brethren.

ADDIE SHIVELY.

MILLER.—At the residence of her son, Albert J. Miller, in Elkhart County, Ind., March 14, 1894, sister Rosanna, wife of Samuel B. Miller (who died seven years ago) aged 74 years and 8 days. She was a life-long member of the Brethren church. She came to this County in 1836. In 1837 she married Bro. Miller, and together they raised a family of nine children, seven of whom survive her. She was born March 6, 1820, near Dayton, Ohio. She had been confined to her bed about three months from a difficulty caused by catarrh, which caused her death. Funeral services by Bro. I. L. Berkey, from Rev. 2: 10. J. H. MILLER.

DICKINSON.—In Freeburg, Stark Co., Ohio, March 2, 1894, Madge Vida, daughter of Josiah V., and sister Amanda C. Dickinson, aged 6 years, 4 months and 14 days. She was laid to rest on Sunday, March 4, at 10 o'clock. Funeral services by the undersigned from Col. 3: 2. J. J. HOOVER.

MILLER.—In the Harris Creek church, Miami County, Ohio, March 3, 1894, Cora Elizabeth Miller, aged 18 years, 1 month and 4 days. She was the youngest of seven children born to Joseph and Anna Miller. Cora was baptized March 27, 1891, by Bro. Isaac Frantz. During her illness she called for the elders and was anointed in the name of the Lord. She leaves father, mother, five sisters and one brother. Funeral took place Tuesday, March 6, at 10 A. M., from the house. Services at the Harris Creek church, by brethren Isaac Frantz, Tobias Kreider and S. D. Royer from Matt. 28: 20. Interment in the new cemetery.

J. G. PORTER.

BRUBAKER.—In the Pleasant Hill congregation, Ill., March 12, 1894, Bro. Jacob Brubaker, aged 74 years, 7 months and 12 days. He was born in Franklin County, Va., Aug. 1, 1819, and was married Aug. 13, 1840, to Anna Frantz. This union was blessed with nine children, five of whom, with their mother, now survive him. At the early age of sixteen he united with the Brethren church and served forty-eight years in the deacon's office, from which he was released by death. Funeral occasion was improved by Javan Gibson, assisted by Michael Flory, from 2 Tim. 4: 6, 8, "For I am now ready to be offered," etc. JAMES WIRT.

LEITER.—In the Back Creek church, Franklin County, Pa., March 2, 1894, John Howard, son of Bro. John B., and sister Barbara A. Leiter, aged 15 years, 8 months and 1 day. His long and painful illness was caused by inflammation of the bowels. His remains were laid to rest in the Upton graveyard. Services by the home brethren from these words, "Remember now thy Creator in the days of thy youth."

JOHN LEHNER.

FOUST.—In the Back Creek church, Franklin County, Pa., March 4, 1894, of membranous croup, Emma Elizabeth, youngest daughter of Bro. John and Elizabeth Foust, aged 7 years, 4 months and 4 days. Services by Bro. W. A. Anthony, assisted by the writer, "Weep not; she is not dead but sleepeth."

JOHN LEHNER.

MILLER.—In the Jacob's Creek congregation, Westmoreland County, Pa., March 10, 1894, friend Jesse Miller, aged about 78 years. Funeral services by the writer, assisted by Eld H. S. Myers. J. K. EICHER.

ARNOLD.—In the Pine Creek congregation, St. Joseph County, Ind., March 9, 1894, Bro. Charles F. Arnold, aged 48 years and 10 months. He died under peculiar circumstances. He had gone to the barn to harness his team early in the forenoon, and was found near noon; lying in the stable, in an unconscious condition. He was taken to the house, where he lived but three or four hours. Bro. Arnold was born in the State of New York in May, 1845. He was married to sister Mary Smith. Funeral services by Bro. Jacob Hildebrand, assisted by Bro. Isaac Early. Bro. Arnold was a member of the Brethren church for twenty-one years. A. M. RUPEL.

GOCHENOUR.—In the Middle Fork church, Clinton County, Ind., March 8, 1894, Bro. Benjamin Gochenour, aged 72 years, 2 months and 8 days. Funeral services by elders Isaac Billheimer and Solomon Blickenstaff, from Rev. 21: 4. Our brother was born in Shenandoah County, Va., in 1821. He was married to Catharine Skiles in 1851. He was the father of six children. He was afflicted with heart dropsy for over six years. JOHN E. METZGER.

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I make this offer to induce you to try the medicine. After you learn its value you will keep it in your homes and dispense with the *doctor and his bills*. The retail price of the Bible is $3.50. I make no profit on this offer, but expect to have many future orders from you for medicine if you accept this inducement. ***If you hesitate to order—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc.*** It is no cheap book. Any persons not satisfied with their purchase can, on receipt of goods, return the Bible and medicine, except one bottle of "Discovery," which you can keep, and your money will be refunded. The following testimonials should convince you about the medicines and Bible. We could publish ***numbers*** of testimonials like the following if necessary, but space forbids.

Hudson, Ill., Jan. 15, 1894.
S. E. DUBBEL, *Dear Bro.:*—The medicine and Bibles came to hand all right. I think the Bibles are magnificent. I am more than pleased with your liberality. Please accept my thanks for same.
ELD. THOS. D. LYON.

[P. S.—Eld. Thos. D. Lyon is an old agent and his order for medicine amounted to $25.67. He was entitled to two Bibles as a premium. Think of it. New agents can get one Bible for a small order of $3.75.]

North English, Iowa, Feb. 2, 1894.
I am well pleased with the Bible that I received with the medicine. It is much better than I expected.
A. M. FLORY.

Mont Ida, Kans., Jan. 30, 1894.
I received the Bible and medicine, O. K. Am well well pleased with the Bible and medicine. The Bible alone is worth the price I paid for the offer. All that have seen it think it is a fine book. THOS. HUST.

Modena, Mo., Jan. 27, 1894.
I received the Bible and it is as you represented it to be; also the medicine. WM. WHITESTINE.

Ligonier, Ind., Feb. 8, 1894.
Dear Bro.:—Find enclosed money order for $12.50, amount due you for medicine. I feel to thank you ever so many times for the Bible. It is so nice. It contains so many useful helps, both in the ministry and Sunday school work. I appreciate it very much.
ELD. JOSEPH WEAVER.

Holmesville, Nebr., Feb. 5, 1894.
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Tatesville, Bedford Co., Pa., Dec. 16, 1893.
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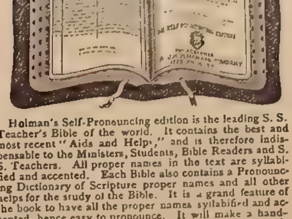

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Announcements

DISTRICT MEETINGS.

April 4, Middle Indiana in the Manchester church, Wabash Co.

April 11, Northeastern Kansas, in Navarre, Dickinson Co., Kansas. Ministerial Meeting, April 10.

April 13 and 14, First District of Virginia, at Pleasant Valley church, Floyd County.

April 13 and 14, Northwestern Kansas and Colorado, Hygiene, Colo., 4 miles west of Longmont.

April 18, Southeastern Kansas, Paint Creek church. Ministerial meeting the 17th.

April 18, Northern Illinois, at Rock Creek, commencing at 8 A. M. Elders' meeting the day before, commencing at 2 P. M.

April 18, Middle Pennsylvania, in the Woodbury church.

April 18 and 19, District of Eastern Pennsylvania, at the Petersburg meetinghouse, Lancaster Co., Pa.

April 19, (District not given) Fairview church, Douglas County, Mo.

April 26 and 27, Middle District of Missouri in the Walnut Creek church, at Knobnoster, Johnson Co., Mo. Ministerial Meeting, April 25.

May 8, Western District of Pennsylvania, in Mount Joy meetinghouse, Jacob's Creek congregation. Westmoreland County. Those coming on the B. & O. R. R., please come to Mt. Pleasant.

May 9, District of Southern Pennsylvania, in the Falling Spring congregation, at the Hade house. All those who attend the meeting must come over the Western Maryland railroad to Five Forks station, where they will be met and conveyed to place of meeting. Half fare rates will be issued to all who apply to Wm. A. Anthony, Clay Hill, Pa.

May 16 and 17, Second District of Virginia, Middle church, Valley house, Prince William County.

LOVE-FEASTS.

April 21, at 2 P. M., Kansas Center church, three miles east of Lyons, Rice Co., Kans.

April 21, at 2 P. M., Eden Valley church, Stafford Co., Kans.

May 5, at 2 P. M., Walnut Valley, 3 miles south-west of Heizer, Barton Co., Kans.

May 8, at 10 A. M., Falling Spring congregation, at the Hade house, Pa.

May 12, Midland church, Virginia, Valley house.

May 12, at 4 P. M., McPherson church, Kans.

May 12, at 4 P. M., Washington Creek, Douglas County, Kans.

May 12, at 3:30 P. M., McPherson church, Kans.

May 12, at 5 P. M., Roaring Spring, Pa.

May 12, at 2 P. M., Salem church, Reno Co., Kans.

May 15, at 1 P. M., Pleasant View church, Reno Co., Kans.

May 15 and 16, at 2 P. M., Franklin Grove, Ill.

May 15 and 16, at 1 P. M., Chiques church, Lancaster Co., Pa., at Green Tree House.

May 16 and 17, at 1 P. M., Hickory Grove church, Carroll Co., Ill.

May 16, Ephrata church, Pa., at the Mohler house.

May 17, at 4 P. M., Wolf Creek church, Ohio.

May 18 and 19, at 2 P. M., Aughwick congregation, Hill Valley church, Pa.

May 18, at 4 P. M., Panther Creek church, Ill.

May 18 and 19, at 2 P. M., Silver Creek meetinghouse, Ogle Co., Ill.

May 18, at 4 P. M., Woodbury church, Bedford Co., Pa.

May 19, at 2 P. M., at Oasis meetinghouse, three miles east of Summitsville, Ind.

May 19, at 4 P. M., Salimonie church, Huntington Co., Ind.

May 19 and 20, at 10 A. M., Pine Creek, Ill.

May 19, at 4 P. M., James Creek, Huntingdon Co., Pa.

May 19, at 4 P. M., in the Buck Creek church, Henry County, Ind.

May 19, at 4 P. M., New Enterprise, Pa.

May 19 and 20, Waddam's Grove, Ill.

May 19 at 11 A. M., Hudson, Ill.

May 19, at 5 P. M., Hurricane Creek, Bond Co., Ill.

May 19, at 4 P. M., Monitor church, Kans., 8 miles west and 2 miles south from McPherson.

May 19, at 3 P. M., South Morrill, Brown Co., Kans.

BRO. W. B. STOVER

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2. **Subject Matter.**—The book recounts the observations and experiences of the author while traveling in Italy, Greece, Asia Minor, Nubia, Ethiopia, Cush, and Palestine, an entirely new route from his former one. It contains 603 pages, and is teeming with information, interesting and valuable to every one who holds any regard for the Book of books. This book in no way contains matter found in the author's former work, and gives much information not given in the letters published in the MESSENGER.

3. **Evidences of the Truthfulness of the Bible.**—The author has been careful not to omit one opportunity to present such information about the land, the customs of the people, and such other matter from historic grounds, as would establish more fully the belief in God and his Word.

4. **An Aid in Studying the Bible.**—Hence ministers, Sunday School workers, missionaries, and even the laity will find the book a valuable addition to their library.

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6. **Price.**—He has written the book for the good of the people, and has placed the price so that all who desire it, can afford to get it.

Below is given a sample page of the book, showing size and style of type.

WANDERINGS IN BIBLE LANDS. 297

proached run away. One holds up in her hand a string of beads and when she receives a small coin in exchange for it runs away laughing, seeming to enjoy her success in making a sale.

When we reached Dekkeh our pilot ran the boat ashore with considerable force, and when we were ready to leave the landing-place it was found that the Oonas was firmly grounded in the Nile mud. The engine was reversed, but the full power of our motive force failed to move the boat, even when seconded by the efforts of all hands aboard. There was shouting and pushing with poles and a rushing of the boat's wheel in the water, but all in vain. The boat did not move an inch. Then it was decided to call on the men of the village to help us. A runner was sent out and in about half an hour some twenty men arrived. The women and children came too and, squatted on the bank, silently watched the proceedings. The men waded into the water and there was much shouting and pushing, but the result was that the little steamer moved not. More men came; there was more pushing and shouting, the paddle wheel was reversed at full speed, but the united efforts failed to move the boat. Trial after trial was made, but with all the pushing and shouting the Oonas remained firmly fixed in her bed of mud.

The situation now began to look serious. Several hours had passed away and the prospects for getting away from Dekkeh were not very bright. Then it was suggested that a windlass be rigged on the bow of the boat, and an anchor with a rope attached to it be thrown into the river at some distance from the shore. After some delay this was done and the end of the rope was attached to the windlass on the steamer, and then, by turning the windlass, if the anchor held, the boat would be dragged off the bank of

What Others Say of the Book.

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Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., APRIL 10, 1894. No. 15.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

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UNDER the Home Mission Board, Bro. J. B. Brumbaugh has under his care a mission in Tyrone, Pa., where he has been preaching two sermons each Sunday for some time with encouraging prospects. The great need seems to be a house or suitable place for holding the meetings. Indeed but little permanent success can be made in towns and cities without a stated minister and a churchhouse. People before uniting with a church, want to feel that they can have a churchhome where they can be fed and nourished,—and is it not reasonable? As we need continual feeding to nourish and sustain the physical body, so do we to sustain the spiritual.

SINCE our last report, four more have made the good choice, and now lead a better life,—two men and their wives. How much better it is for married people who have children, to be Christians, that they may thus be able to set proper examples for them to follow, and thus bring them up in the nurture and admonition of the Lord! Grave responsibilities come to the lives of fathers and mothers. And to meet them they need the grace and wisdom of God. And to have this help they must first place themselves in such a relation to him, that his grace and wisdom can reach them. "First seek the kingdom of God and his righteousness," applies to people of all ages, until they find it. Having this, they are fully equipped for the important duties of life.

THE JUNIATA COLLEGE.

AT a late meeting of the Board of Trustees of the Normal College, it was decided to have the school rechartered, and the name legally changed from the charter name, "Brethren's Normal College," to that of "The Juniata College." There are different reasons why this change will be made.

1. Because of having respect to a decision made by our Annual Conference several years ago, that in the naming of our schools the name of the church should not be used. As the Huntingdon school was named and chartered before this decision was made, we could not make the change legally without having the school rechartered. And though the word "Brethren" was practically dropped from the name, the renaming and rechartering was not attended to up to this time, as the legal changing of the name of a corporation is attended with some difficulty and labor.

2. Then, too, in carrying out the original design and purpose of the school, a change seems to be demanded. Although the normal idea and methods, as represented by the name, will be continued, it is not intended to be simply a normal school or college for the purpose of preparing and training teachers to teach. While the school has been doing excellent work and made a reputation in this line, we have developed into the enlarged definition of educational work, and need a name that may accord with the scope of the work.

In many educational institutions the rule is to name them after their founders, or the town, city or locality in which they are located. And as our school is located in the Juniata Valley, coursed by the "Blue Juniata" River, a valley and river not excelled in the world in giving picturesque views and beautiful scenery, as seen in traveling over the Pennsylvania Railroad, which passes through its whole length, about one hundred and fifty miles, the name Juniata is not only appropriate, but expressive.

The name is of Indian origin, and means "beautiful," or, rather, it was named after a beautiful Indian woman, thus showing that nature's children love and admire that which God has made beautiful. And as much of this beauty can be seen from the College Tower, it is meet that it should be named after that which it so abundantly gives. West and south are the Juniata River, Tussey's Mountain, Piney Ridge, and Shelving Rocks; on the east the Lick Ridges and Terrace Mountain, and on the north, Warrior's Ridge. Like the Beloved City, Jerusalem, hedged about by ridges, hills and mountains, it is "beautiful for location," and a desirable place to be.

We speak of the name and place the more fully because of the thousands of our readers who live in or have passed through the Valley, and the hundreds who, for a season, have made this place their homes, and who have admired it not only for the beauty by which God has surrounded it, but more especially for the educational, moral and religious advantages enjoyed while here, and, further, because it has been the spiritual birthplace of many who are now living and rejoicing in the new and better life. And may we not hope that there are hundreds, yea, thousands more that may pass through and enjoy the same happy experiences! May God bless all our schools,—and we are glad that we can say *our schools*, because all the schools of the church are ours, belonging to the same family,—to his glory.

We believe that it will be of interest for many to know how the College is doing at this time. We are now in the opening of the Spring Term, with the largest attendance in the history of the school. The dining-room, crowding it to the utmost, is exactly equal to the rooming or dormitory capacity, which is one hundred and fifty-two at one sitting. Then we have a second seating of about twenty, which includes the Steward's family, dining-room ladies, helps, etc. About thirty or forty will have to board and room outside of the buildings, in addition to the students from the town. These are outside because we have not room for them inside. And they are also outside of our original purpose,—to make it, for our people and friends, a "school, church and home." This can be done best when all study, eat and sleep in the home. And we are glad that the home is being made so home-like that the preference is to live within the school walls. And our experience, in connection with the workings of the school, is that this is the best thing to do for all the parties concerned. It makes a large family and requires extensive preparations, but there is no way in which the educational, moral and religious wants of our children, sent away from the parental care and training, can be so well attended to as under the immediate attention of those who are directly interested and have the immediate charge of the work. From careful observation the management here has decided that, on the whole, the students who live in the building do the best work and get the most value for the time and money spent. And in saying this we believe that we voice the sentiment of the management of all our schools. The cheapest is always that which gives the best results. The school life of most people is necessarily short, and the best policy is to get the greatest amount of good out of the shortest possible period of time.

We are glad not only for our encouraging and increased attendance, but that from our own church the proportion is largely increasing, and that our Brethren are learning from year to

(Concluded on page 229.)

Jewish Sabbath 234

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

WE SHALL KNOW.

BY MARY M. COX.

We know not now but we *shall* know,
In the sweet by and by 'twill be clear,
Why our path lay through storm and shadow,
And the way seemed so dark and drear.

In the glorious sunlight of heaven
Where as we are known we shall know,
We will see why we passed through the furnace,
On our pilgrimage here below.

We shall know why we could not linger
For awhile in valleys so fair,
Where we fain would have paused to gather,
The flowers and fruits so rare.

We shall know that in love the Father
Oft used the chastening rod,
That suffering and sorrow drew us
Nearer to heaven and God.

Sweet Springs, Mo.

OUGHT WOMEN TO EXERCISE IN PUBLIC WORSHIP?

BY GEO. L. STUDEBAKER.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also sayeth the law. And if they will learn anything let them ask their husbands at home: for it is a shame for women to speak in the church."—1 Cor. 14, 34, 35.

We should first get a proper understanding of the text. To do that, let us first notice to whom Paul was writing. From the preceding verses we learn that he is writing to the church as a whole, "If therefore the *whole church* be come together into one place and *all* speak with tongues . . . will they not say ye are mad? But if *all* prophesy," etc. In the 29th verse he addresses the prophets, "Let the prophets speak." In the text notice the personal pronoun *your*, "Let *your* women keep silence." Also the noun *husbands*, "Ask their *husbands* at home." Paul was addressing the prophets,—married men,—"Let the prophets speak two or three."

Of these prophets he says, "Let your women keep silence in the church." The unmarried women are not included in the text. "Let the woman learn silence with all in subjection." 1 Tim. 2: 11. What woman? Paul says, "*Your* women," meaning the woman that has a husband. 1 Cor. 14: 34, 35.

We should notice, again, that the Corinthian brethren were out of order and Paul reproves them for several things. They were divided, 1 Cor. 1: 12; 3: 3. They were fornicators, 1 Cor. 5: 1; went to law with each other, 1 Cor. 6: 1, 8; ate meat offered to idols; disregarded the prayer-covering, etc. The Corinthians had only recently begun to be Christianized. The restriction referred to in the text had reference to asking of questions, "Let them *ask* their husbands at home." Women are to be subject to their husbands as is "fit in the Lord." Col. 3: 18. For Christ's sake we are to forsake all,—"husband, wife, houses and land." The Gospel teaches that women may pray and prophesy. When the disciples were gathered together in that upper room in Jerusalem, and the spirit of God was poured out upon them, they began to speak "as the Spirit gave them utterance." "This was noised abroad, the multitude came together and were confounded." Acts 2: 4, 6. Some said, "What meaneth this?" Others mocking, said, "These men are full of new wine." Verse 12 and 13. Peter arose and offered a defense and in the defense referred to the prophet Joel 2: 28. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your *daughters* shall prophesy." "And also upon the servants and upon the handmaids in those days I will pour out my spirit."

Luke, in speaking of the work of Paul, says, "They that were of Paul's company abode with Philip the evangelist." "The same man had four daughters, virgins, which did *prophesy*." Acts 21: 9.

Paul did not only ask the Roman brethren to receive Phebe but to "assist her in whatsoever business she has need of you," Rom. 16: 1, 2. He also speaks of Priscilla and Aquila as "my helpers in Christ Jesus," and he speaks of Mary as "bestowing much labor on us." "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head," 1 Cor. 11: 5. The above Scriptures plainly show that women may "pray or prophesy." What is prayer? Prayer is talking with God,—presenting our desires to God. Our old brethren always extended the liberty to our sisters to pray at Communion meetings. Our sisters, when properly covered or veiled, may pray. "Every woman that prayeth or prophesieth."

What is prophesying? Webster gives us this definition, "Theological,—to preach; instruct in religious doctrines." Some may take exception to Webster's definition. We will give the Gospel definition, "But he that prophesieth speaketh unto men to edification and exhortation and comfort." 1 Cor. 14: 3. Now the women have the right, under certain restriction, to pray and prophesy, "edify, exhort, and comfort." Prophesying serveth *for them which believe*. The whole church can come together and *all* may prophesy. 1 Cor. 14: 22, 24. Paul, in 1 Cor. 11: 3, gives us the order of creation,—God, Christ, man and woman. Notice the divine and the human. God to Christ, as man to woman. Naturally speaking, man is the head. In creation man and woman stood equal. They were put in the garden and told to "dress and keep it." In the transgression woman lost her position spiritually, and the decree was, man was to rule over her,—"be her head," she being first in the transgression. What woman lost in the transgression, she gains in Christ,—not by removing the divine decree, "man her head,"—but by wearing the sign of authority. When woman has her head veiled or the sign of authority on, she spiritually is man's equal. Then, as Paul says, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3: 28.

Shideler, Ind.

"WHAT? HAVE YE NOT HOUSES TO EAT AND DRINK IN?"—1 Cor. 11: 22.

BY H. W. STRICKLER.

The above text has perplexed the minds of many who wish to know just what the apostle meant when he propounded the above question. It would seem that he was offering a rebuke to the disciples for not eating and drinking in their houses.

Now, it is evident that they *did have houses*, for the text implies it in the fullest sense. Since he says that they had "houses" for that purpose, it remains for us to know what *eating* and *drinking* he has reference to. In verse two we find it is in the keeping of the *ordinances*. Verse four tells us how the man should appear, and five, how the woman should appear in time of *prayer* and *preaching;* verses six and seven show the result of this neglect; verse ten gives the cause. The time and place in which these things should be observed is shown in verses 17, 18 and 20.

"*When ye come together*." This is conclusive, then, that Paul has reference to the congregation, for he uses the plural with the collective body in each of the above-mentioned verses. (See marginal reading). The Revised Version says, "When *ye assemble* yourselves together." It follows, then, that he has reference to the places (houses) at which they assemble themselves to *eat* and to *drink* (keep the ordinances), of which he speaks in the twenty-second verse. "What, have ye not?"—as if to say, You have *houses* to *eat* and to *drink* in, or "despise ye the" (church) congregation, or *order*, or rules of the organized body or church of God?

Then we look for the *rules* of the church in *eating* when we come together. In verse one he tells the disciples to follow (imitate) him as far as he imitates Christ in keeping of the *ordinances*, "for I have received them of him as I delivered them to you" (23-25). In the following verse he shows its significance. In verse 26 he shows the reverse to those who attempt to keep the *ordinances* in an unworthy manner, by not discerning or comprehending. They do not take into the mind, or grasp with the understanding, or apprehend the meaning of the congregation or church of the Lord. They do not comprehend the rules of the assembled body, and the consequences are that many are weakly in faith. Man eateth and drinketh judgment to himself if he *discerns* not the Lord's body. Webster defines discern "to note the distinction, to see or understand the difference, to separate from other things." "Wherefore, my brethren, when ye *come together* to *eat*," wait or tarry one for another. It is evidently clear that in verse 22 Paul had no reference to the *houses* or *places* of worship in which to *eat* and *drink* as required by the *ordinances*. Why do you, then, despise the (church) order of God, and "*one is hungry and another is drunken!*" Two important features here are noticed. First,

ONE IS HUNGRY.

This is the result of bad order in one taking his own supper out of time, when gathered together, to eat while others have nothing to eat and are hungry. Second,

"ANOTHER IS DRUNKEN."

Webster says, "Drunken is given to excessive drinking; intoxicated; as a drunken man." This is the result of too much drinking by those who have access to the drink, that is brought to the feast. "*And shame them that have not.*" It is for the purpose of *eating* the Lord's Supper that they came together, and it is evident that the richer class provided for the feast and what the poor could not provide. Perhaps all did not prepare food for the feast; some did not have it and therefore could not eat or drink. They were shamed because some of them had eaten and drunk to excess, or until they were intoxicated.

Dr. W. W. Harding, in his "Bible Dictionary," says, "The church perpetuated the commemoration of the death of Jesus by certain symbols at meals, a custom most beautiful and most beneficial, for it was a support of love, a *solace* of *poverty*, a moderator of wealth and a discipline of humility. Tertullian speaking of the *Agape* does not mention the Eucharist as being distinct from the meal. "The nature of our supper may be gathered from its name, the Greek term for 'love.' However much it may cost us, it is real gain to incur such expenses in the cause of piety; for we *aid the poor* by this *refreshment*. We do not sit down to it till we have first tasted of

prayer to God. We eat to *satisfy our hunger*. We drink no more than benefits the temperate. We feast as those who recollect they are to spend the night in devotion. We converse as those who know the Lord is an ear witness. After water for washing, and lights have been brought in, every one is required to sing something in the praise of God, either from the Scriptures or from his own thoughts, by which means if any one has indulged in *excess*, he is detected. The feast is closed with prayer."

Pliny mentions this custom of the Christians and says, "They eat common food" (not such as is used for idol worship).

In Acts 2: 42 we have a clear statement that the Brethren continued in the apostles' *teachings* and fellowship by the breaking of bread and prayer. The conclusion is that Paul would have the brethren come together in their public assemblies to *some house*, designated for that purpose, and when the stated time should come, and the proper arrangements are completed, all should *enter the house* (for it is evident that some did eat out of the house) and "tarry one for another," and all should eat together so as not to shame them that have nothing to eat nor to drink, hence the admonition in 1 Cor. 11: 34, that we bring not judgment upon us when we come together to the place where we are to keep the ordinances. Acts 2: 34–37 shows the difference in eating bread at home, at their houses, and that of 42, where they continued in the ordinances of the feast.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

How can the guidance of the Holy Spirit be secured more fully in the choosing of church officers?—is a question of far-reaching importance! These "Chips" say it can and ought to be done by teaching the members more fully before elections are held. The qualifications of church officers are specified by the words of the Holy Spirit in 1 Tim. 3, and Titus 2. Here the Holy Spirit plainly teaches the qualifications that a bishop *must* have.

1. He must be blameless,—that is he must be a man who does not habitually give people just cause for blaming him.

2. "The husband of one wife." The evident meaning of this is that he must not be the husband of *more* than one wife at a time. Many of the Jews who became Christians, when Christianity was first introduced, had more than one wife. Polygamy being permitted under the former dispensation, it must therefore, of necessity, be borne with for a time under the Christian dispensation; but no one could become a bishop or a deacon, so long as he had more than one wife.

He must be vigilant,—that is watchful. Like a good shepherd he must guard his feet against the dangers surrounding it.

4. "Of good behavior." He must be one who habitually conducts himself orderly and becomingly, because his example will tell largely upon those who look to him for a living example, after which to copy.

5. "Given to hospitality." He must be one who will entertain and care for those who need it cheerfully and properly.

6. "Apt to teach." This does not say that he must be apt to preach,—that is deliver public discourses,—but "apt to teach,"—that is he must be able and ready to impart such knowledge and instruction privately, or publicly, or both, as will be helpful to the members.

7. "Not given to much wine." He must not be a man who would allow his appetite for wine to control him, because this would be a damaging trait to be copied by those around him.

8 "No striker." A man might strike another (1) with a hammer, with a club or with his fist, in order to hurt him; but surely no Christian would be so unlike his Master as to strike that way. (2) He might strike by refusing to go on with his work, if something did not suit him. (3) He might strike with harsh, unkind, quarrelsome words. The original idea seems to be that he must not be a quarrelsome person, but just the opposite, — he must be kind, patient and obliging to all, even those who oppose themselves.

9. "Not greedy of filthy lucre." He must not be eager to make and hoard up money, or he would surely neglect the church and go after money making.

10. "He must not be self-willed." A man who is determined to have his own way, to the disregard of the feelings and preferences of others, the Holy Ghost will never make an overseer of the flock of God.

11. "He must not be a brawler." He must not be one who boasts of his own ability, work or attainments but, like his Master, leave self in the background; and, when good has been done through him, rather say like the Master,—tell no man.

12. "He must not be covetous." He must not have an inordinate desire to have what belongs to another,—a desire that would prompt him to take what belongs to another unlawfully.

13. "He must be able to have his children in subjection, and rule his own house well." A failure here would pave the way for failure in the church.

14. "He must not be a novice." He must not be a beginner in the Christian life, but one who has had experience in church work,—one who has had opportunity to know and learn what belongs to the proper management of the family and work of God.

15. "He must be a lover of good men,"—sober, just, holy, and temperate, holding fast the faithful word,—not one who is easily tossed by every wind of doctrine. He must stay by the Word faithfully, no matter where popular opinion may drift. The qualifications of a bishop are thus clearly set forth by the Spirit of God, and the qualifications of other church officers are similar. These qualifications should be more frequently taught the members; and all the brethren and sisters should be encouraged to strive to possess, in the highest degree possible, such qualifications. In the selection of officers members should always be governed by them in their choice. In this way only can we have more fully the guidance of the Holy Spirit in our selection of church officers.

These "Chips" say that no amount of praying for the guidance of the Holy Ghost, in the abstract sense, will atone for the neglect of going by the Written Word of God which is given for our guidance in this important part of church work.

McPherson, Kans.

ADVANTAGES OF FAMILY WORSHIP AND HOW TO INTRODUCE IT.

BY CYRUS BUCHER.

FAMILY worship may be prayer. It were better to have Bible reading and prayer, but better still reading, song, and prayer. The most suitable time, where there are children, is in the morning, after they have rested, are dressed and can easily be kept quiet,—right before going to breakfast, when all are in the house, when workmen, strangers, all, can be present and get the benefit of the service. If kept twice, meet again in the evening before retiring to rest.

The advantages are: (1) We take God into our family as a silent partner. We acknowledge daily in the presence of all that there is a Higher Power in all the affairs of life. This, as children grow up, has a silent influence over them, teaching them, from being obedient to their earthly parents, for the next step in development towards a divine life, the remembrance of their Creator in their youthful days. It teaches the children that God commands respect, and during the hour of worship they learn to be quiet. In fact, they can better be taught that respect for God and his Word at home, than at any other time or place; hence it prepares them to be devout,—to be present in the sanctuary, there to behave as in the presence of God.

To those who engage in family worship it is an exercise of mind, which can be engaged in privately, preparing our minds and hearts for public prayer without feeling embarrassed. It also elevates the mind by addressing a purer Being than we are, keeping our own hearts pure. Hence it puts us on our guard, so that there be no family quarrels to hinder,—no harsh words, no scolding, —because it would be inconsistent, and a person would feel very awkward to kneel before God just after a "family broil," or "domestic storm." Hence it is a great help to create or keep love and peace among parents and children. Being great imitators, children will be more peaceable with one another, more respectful to their parents, and even the parents will reap its fruits all along through life's journey down to old age, for, as the poet says:

> "There is beauty all around
> When there is love at home."

Again the Psalmist says, "The righteous shall prosper."

By having family worship, through prayer, we receive this promise of God. This, too, can be explained in a common-sense way. If we ask God to help us to our daily bread, it is but consistent to help him, and sow the seed. Work for it! If we ask for peace, we will help him to preserve it. If we ask him for clean hands and hearts, we will help him, and do an honorable and just business with our hired men, with those we work for, with those with whom we do business; in fact we get such an unconscious benefit, that men will say, "Behold, he has family worship." "Behold, he prayeth."

In fact the advantages do not remain in the family. The master, the workman, the tradesman, and by the children going to school, other children get the benefit. The teacher comes to stay all night with that family and gets the secret of those honorable and good children. The minister finds them more respectful, and, my dear brethren, such children will not have their principles on the outside only; but planted and rooted *deep, deep* down as an eternal, God-like principle, which no temptation, no evil influence is able to reach and uproot.

Besides, those that engage in family worship are preparing themselves for higher usefulness in the church, and, if called upon, are better prepared for the duties of life which all Christians should be prepared to meet, having the silent influence of the divine Spirit attending all their duties of life.

The advantages of family worship are so varied, and so great its influence that with an eye of faith we can picture in our minds the angels keeping guard and looking in on the scene. There is father and mother kneeling with the family. Father is pleading with God for a holier life, mother is silently praying for more patience for

the trials of life and the training of the family, and that forgetful boy now whispers audibly:

"Lord prepare me for my end
To my heart thy Spirit send
Help me, Jesus, thee to love
Take my soul to Heaven above."

Who will dare say that there is no advantage, no benefit, resting there? Echo answers, "*Who! Who!*" Will not that be a better father? Will not that be a more patient and holy mother of Israel! O, my brethren, *that boy!* Just look with your mind's eyes. Don't you think he will rise, fully determined to try again and again to be a better boy!

HOW BEST TO INTRODUCE FAMILY WORSHIP.

This is a question hard to answer. *The best way!* If I *could* give the best way, would it be accepted? But, taking in all the surroundings, I will try to present a few thoughts on that point. It is an acknowledged fact that water does not rise higher than the fountain head. I remarked to a brother once, that I believed I could train a family right if I was always right myself. He said, "Well, then, get that other fellow right." It is a sad acknowledgment that all the ministers of the Gospel do not have family worship. Let them take the first step. Next I think the deacons ought all to fall into line. Then go to work, —agitate, agitate. Preach about it, talk about it, write about it, get it before council-meetings, before ministers' meetings. Make the members feel that they are losing one of the greatest means of grace the church was ever blessed with.

Again; I would ask all our ministers to be consistent. If you do not have family worship when alone, do not have it just on Sundays, or when some of your brethren visit you.

Let us teach our members properly, so that being right *ourselves*, we may admonish others as to their duties. I would recommend that when members are received into church, we not only ask them to promise *not to do* that which is wrong, but that we tell them *what to do.* In that teaching should be included private or closet prayer, and in case of heads of families, the solemn duty of family worship should be impressed,—the great help it would be to them as a means of grace, and the good influence it would have. While their hearts are warm and full of that first love, which we all experience, a full surrender could be easily made, and being once established would continue. I once asked an old elder, "Why are so few in your church that have family worship? Did you preach or use your influence against it?" He said, "No; the trouble is we did not say anything at all about it." He likely did not engage in it himself. That is a good way to not introduce it; let us take a lesson.

When new churches are established is another good time to introduce it. I was told of a small church in Iowa, of eighteen families, and every family had their altar of worship from which daily incense arises to the Most High. The old patriarchs built altars wherever they stayed; let us do likewise. It is brought down as a memorial to us of their good deeds. And as an encouragement, we can cite our members back to families whose parents engaged in family worship, and from which our noblest workers to-day have come. They may be, like Abraham, a blessing to future generations.

As a last reason we urge our members to engage in family worship not only because it is right, but because it helps us to fulfill God's commands. "Pray always." "Pray without ceasing," "Continue in prayer," "Train a child in the way it should go," "Train children in the nurture and admonition of the Lord," etc. Tell them to have system in prayer and worship (as to time) as in other things that prosper. Let the father make the first effort. After a while prevail on mother, and if children are able to do so, whether members or not, let *them* take part. It hurts no one to read a chapter or to help to sing several verses, etc. In that way the children and the mother may lead in worship, even when father is gone.

When visiting members, private talks will also have a good influence. This point should not be neglected by ministers, and especially evangelists and missionaries.

In conclusion I would say that the *very best way*, for all who have no family worship *now*, is not to wait until some one talks to them about it, or preaches about it, or till some evangelist or mission preacher reminds them of it. Commence right now,—just after you have been blessed with another night's rest. Before going to your table, have an understanding with mother, reach up, get the old Family Bible, and read a chapter or a part. You can surely do that. Now say, "Let us all kneel and pray." If you can not say anything else, repeat the "Lord's Prayer." If you can say more, good, and let mother close with the "Lord's Prayer." You see how easy it is, and God will bless you for it.

Astoria, Ill.

CHRIST THE KEYHOLDER.

BY MRS. A. S. ROSENBERGER.

"Fear not." "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. 1: 17, 18.

DEATH is shrouded in painful mystery. Alone the soul enters that awful passage shrouded in blackness, which lies amidst the sepulchres of the dead. We need not marvel at the "Stygian darkness," described by ancient mythologies, for, to our imperfect vision, all is impenetrable gloom. Thank God, then, that his Son holds the key of death, that Christ himself will solve the mystery.

The Lenten season is over, Passion week with all its sacred, reverent memories is ended, and on this Easter morning we would glorify the risen Savior. The Incarnation and the Crucifixion bring God very near to his people; it is the fulfilling of the prophecy of Ezekiel, "Behold the Tabernacle of God is with men; yea, he will be their God, and they shall be his people." But the promises of God were forgotten, when the awe-struck disciples watched from a distance the death of Christ, which shattered their faith and left them in despair. The strongest among them had denied Christ with blasphemy, and the "beloved disciple" had also forsaken him and fled. The entire hope of the church of Christ lay in these Galilean fishermen and a cross of wood. Christ had died upon the cross, and the disciples read the inscription placed there by the Jews. But they lacked the faith to see in letters of living light the divine promise, "I shall rise again."

Guilty reminiscences of this promise made the enemies of Christ uneasy and they caused a strong guard to be placed over his tomb; and so the great keyholder of death lay within the sepulchre. Never did the gloomy realms of the King of Terrors contain such a prisoner before. He arose far more mightily than Samson, from a transient slumber, broke down the gates, demolished the strongholds, and held the keys of those dark domains.

So, when the silver light of that first great Easter Day began to dawn, there were some women who came early to the sepulchre with precious spices. But they found him not; only the angels greeted them with a message concerning their Lord,—a message of such great joy that when they told it to the disciples, it seemed to them an idle tale. But they, with pathetic tenderness, pleaded, "Come, see the place where the Lord lay." Let us follow them to "the place," —its hallowed memories will make us more loving and faithful, will comfort those who sorrow for the dead. Let us go with Mary of Magdala. Once she was a great sinner, but now her soul is clear as crystal, and she longs to see Jesus. "They have taken away my Lord, and I know not where they have laid him," was her impassioned cry. Then Jesus appeared upto her, and as in rapture she clasped his feet, she exclaimed in her native Aramaic, "Rabboni!" "Oh my Master."

On this Easter morning we do not ask you to bring, like Mary, the spices to the sepulchre of a dead Christ, but, like Mary of Magdala, cast yourself at the feet of a living Christ, leave your all there.

"Blessed are they who mourn" and believe that Jesus is the "resurrection and the life," that in his hands are the keys to the "many mansions." It is, as if our dearest friend were to go forth alone on a long and perilous journey, scarcely knowing her destination, and she could send back no message. With what anguish and pain would we look forward to the parting! And if then some trusty guide should come to us and say, "There is naught to fear, I have taken that journey, and I will shield and conduct her safely to the end," we would hold that guide in loving remembrance forever and ever. Let this Easter morning revive our memories of Christ's unbounded love. He lay in the tomb; we can trust, though our heart's best treasures are moldering there. We can trust, though our dear ones are just passing into the dark valley, and our hearts are breaking with agony. We can trust, for Jesus will be their guide; his rod and staff will comfort them. We know, and Paul knew, that the bitterness of death is past, it is only a sleep, and we shall awake in his likeness, and his nail-pierced hand will turn the key of the gate of pearl and we shall enter the city of God.

Covington, Ohio.

FLASHES FROM MY FORGE.

BY W. M. LYON.

WHAT would you think of a man who carries a lantern in the day-time, and has no use for it at night? Did you say, "He must be crazy." Well, the world is full of them. Just think of it! Who is he? He is the man that feels good and strong while surrounded by Christian influence, but when placed in the midst of evil environments is weak and fearful and afraid to open his mouth.

"*Let your light shine.*" Why did Jesus tell you to do that, my brother? Does he not want you to turn your light on the dark places of sin? That was *His* mission, why not *yours*, if you belong to him and possess his spirit? Many people who claim to be Christians, say, "Why, what is the use to carry the light of the Gospel to H——? It is such a wicked place, you can never reach those people; no, no, they dwell in gross darkness." Ah, brother, the darker the night, the brighter the light. Light was given to dispel darkness. "Go teach all nations." Take the light to them. That is what they lack, and it is what you have, or claim to have. If you have that light it will lead you out to seek and to save that which was lost. If you will not go into the darkness, it surely must be because you have no light, unless you prefer to keep it under a bushel. "If the light that is in thee be darkness, how great is that darkness." Matt. 6: 23. "But man loves darkness rather than light." John 3: 19.

* * *

What shall we do with our children? A very important question, indeed, for consideration

But let us reverse it and then think over it. What will our children do with us? Will we not reap what we sow in them? Will they not treat us as we have treated them? If they are spoiled, the strong probabilities are that we have failed in some way to do our part.

What will they do with us, then, when the trial comes and judgment confronts us and them? I hear some say, "If I had had Christian parents, it would not have been so." Others say, "If my parents had only been *true* Christians, it would not have been as it is; they made a profession, it is true, but I had no faith in it; it was a sham. They failed to *live* it."

Another thought flashes upon us here. Many are asking the question, "What are we going to do with the heathen?" Let us put the question the other way and see what it means,—What are the heathens going to do with us? How does our love and zeal for God's cause compare with the South Sea Islander, who travels with a heavy burden on his back thirty or forty miles to a missionary station to buy a Bible? Some of them have been known to take their entire crop of arrow root and go for miles and miles with it to get a Bible. How does this compare with what many are doing in this land of Bibles and progress and enlightenment?

* * *

"*Come and see.*" This was the test recommended eighteen hundred years ago and it would be well for us still to apply it. Yes, by all means *do* so, but it is one thing to *come*, and quite another to *see*. Take this for an illustration: Brethren A and B live in the country. They conclude to spend a few days in the city. They know the Brethren have a "mission" there, but they have always thought that city mission work is a failure. While in the city they call on the missionary and learn something about the work, and before leaving the city, they attend some meetings. Bro. A goes home resolved to encourage the work hereafter, but Bro. B shakes his head and says, "Just as I expected; I *never did* have any faith in city missions; they'll never amount to much, if anything; a pity to spend time and labor and money in that direction." Bro. A was *open to conviction* and came to *see*, and he *did* see, but Bro. B came with his mind "*set*,"—was not open to conviction—and therefore went away without learning what he should have learned long ago without coming to the city, that "Jesus Christ came *to seek and to save that which was lost*." Luke 19: 10.

* * *

Christ came not only to take away sin, but to take away our *cloak* for sin. Let him take our sins and we need no cloak. You can not keep the *cloak* if you *try*, but you can keep your sins *without* trying. We need no cloak for sin, but we do need the garment of Christ's righteousness. Will we have it?

* * *

There is a great cry these days against "*narrowness*" in religion, but it strikes me that many of those who are raising this cry about "*narrow views*," and are advocating "*broad views*," should reverse the terms employed to express their position. Let the preacher come out boldly against sin and preach "the truth, the whole truth, and nothing but the truth" "as it is in Jesus" and the cry is heard from all sides, "*Narrowness, narrowness*," "give us something more broad." Don't you see that that is not what they want? Why, the preacher is already too broad for them; he has taken in too much truth to make those people feel comfortable.

To illustrate: Mr. Moody has now been preaching in this city nearly one month. A certain press reporter from the beginning has been speaking in the very highest terms of the bold and fearless manner in which the preacher presented the Truth. From the daily reports through the press you would have almost concluded that the evangelist was the very personification of perfection and magnanimity.

But a few nights ago this great preacher cast his net of truth out so far as to take in the reporter himself, denouncing in the strongest terms the Sunday newspaper business. The next morning this same reporter, in connection with his daily report, referring to the thrust Mr. Moody had made at the newspaper business, says, "That was the first bit of narrowness of spirit that had crept anywhere into Mr. Moody's rugged eloquence since the revival commenced."

The application is an easy one. Who exhibited "narrowness,"—the preacher or the reporter? While Mr. Moody was shooting out the arrows of truth and hitting others it was all right, it was noble and magnanimous, but just as soon as he got hit himself he was crying out, "*Narrowness, narrowness*." So it is, the world over. The *way* is narrow (Matt. 7: 14), but the truth of God is *broad*. Ps. 119: 96.

Washington, D. C., March 2.

THE BIBLE.

BY A. J. SMITH.

THIS book, to humanity, brings the fruit of the spirit, which is, love, joy, peace, long suffering, goodness, gentleness, faith, meekness and temperance. Gal. 5: 22, 23. A beautiful book it is, because it teaches man how to live and how to be prepared to die. It is beautiful because its language is pure, holy, and leads man to health, honor and a more dignified position in life. Well did Sir John Herschel say, "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures."

A more interesting book was never known, because it is *the* book of all books, and is the foundation of this enlightened, civilized nation. It is interesting, because it is not like other books, of which we can soon learn the contents; but the more we study it, the brighter it becomes and the more it seems to contain. As we gain in wisdom the more interesting it becomes to us.

Marvel not that Daniel Webster said, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity."

The Bible tells of a Savior who came into the world to save poor fallen humanity; yea it tells of the manner of love the Father hath bestowed upon us that we should be called the sons of God. It is certainly blessed, when even the monarchs acknowledge it to be a safe guide for the nations of the earth.

L. T. Townsend said, "In 1815 the three great monarchs of the world,—Alexander of Russia, Francis of Austria, Frederic William of Prussia, ruling over seventy millions of people, signed and published in Paris, amid the clashing of war, 'The Holy Alliance,' one of the most important state papers of the times. In it these rulers recognized the religion of the Sacred Scriptures as the only true basis of political relation, and the only safe legal directory for the nations of the earth." The poet has well said,

"Blessed Bible, how I love it!
How it doth my bosom cheer!
What hath earth like this to covet!
O, what stores of wealth are here!
Man was lost and doomed to sorrow:
Not one ray of light or bliss
Could he from earth's treasures borrow,
Till his way was cheered by this."

The Bible is life-giving because it animates, tells of the spirit that never dies and that, through death, we obtain life eternal; yea, it tells of the glorious resurrection morn. The Bible is the secret of power; for when we reach that Gospel life and God is for us, who can be against us? I wonder not at England's success, when I read of the African Prince, who, by an ambassador, asked Queen Victoria: "What is the secret of England's power and superiority among the nations?" The Queen gave him a copy of the Bible, and said, "Go, tell your Prince, that this is the secret of England's political greatness." And is it not the secret of civilization and religious greatness of to-day? Answer for yourself, my dear reader.

Last, but not least, we learn that this great book is everlasting, because the Savior said, "Heaven and earth shall pass away, but my word shall never pass away." It has proved itself to be everlasting by conquering dark ages and giving light and knowledge of the power that shall subdue all other powers. "The word of the Lord endureth forever." Our friends die, our clothing wears out, and all we have will perish; but this book was good in David's time; it was good when Christ was a child, and it was good in Luther and Tyndale's time. It was also good when Paul added to it so many good things. It lasts the way an oak-tree lasts. It grows larger and larger and sends out shoots that grow into other oaks and make the mighty forest. Infidels have said, "It will soon die;" but, no, it has become brighter and brighter, and is the world's great illuminator. My prayer is that it may still search the depth of sin's darkness and illuminate the secret chamber of every heart, that saints may be strengthened and sinners flee the wrath to come. Then God will be praised, honored and adored forevermore. Amen.

Adrian, Mo.

THE JUNIATA COLLEGE.

(*Concluded from First Page*)

year, that it is much better to send their children to our own schools, even if it should cost a few dollars more, than to send them to schools where they are led away from the faith and church that is most precious to us all, who are ourselves well grounded on the Truth and in the faith that saves. Education unsanctified by the religion of Jesus Christ is poor stuff, and the parents who thus give it to their children, are bartering away their spiritual birthright for less and worse than a mess of pottage.

Then, again, we are glad that the apparent encouragement that is being given to the educational work of the church is not confined to our work here at Huntingdon, but that we are having encouraging reports from Mt. Morris, McPherson, Bridgewater and Lordsburg. As we get enlarged interpretations of the great needs of the church into our hearts and souls, the places where the work is done will not be so great a consideration as the work itself. And therefore the great purpose will be to unite on a line of work which will give the very best results, so that a hearty God-speed can be breathed upon every movement made in this direction. Selfish ends and purposes must be laid aside for the accomplishment of the greater,—the greatest good,—the efficiency and power of the church, the salvation of souls, and through these the glory of God.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALEN B. ROYER, Secretary,	Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio
S. BOCK, Secretary and Treasurer,	Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

WE need men who can tell the truth, and at the same time look the world and the devil in the eye.

THE man who attends to his own business, has very little time to meddle with other people's business.

IN England there are said to be forty-three Mayors, of as many cities, who are total abstainers. This is significant as well as encouraging.

ONE bushel of corn turned into whisky produces four gallons, worth sixteen dollars. Of this, the Government gets three dollars, the railroad one dollar, the farmer forty cents, the manufacturer four dollars, the saloon-keeper seven dollars, and the whisky may have sent several souls on the road to ruin.

SISTER MARIE AUGUSTINE, the founder of the order of the Little Sisters of the Poor, who died recently, has left 266 Homes in all parts of the world as living memorials of her work. In these more than 40,000 old men and women are cared for, and 120,000 aged people have died under these roofs who otherwise would have been without shelter.

THE native church of Polynesia sent twelve missionaries to New Guinea. These were the first native Christians to reach the island, and they were all killed. But this did not chill the devotion of the Polynesians. Then fifteen missionaries were asked for, and forty offered to go. It was necessary to decide by lot who should stay at home.—*Treasury.*

DR. PATTON gives a remarkable incident of his experience in a neglected island of the Pacific. On arriving there he found that two old men appeared regularly every Sunday in calico shirts and sat down, gathering any they could about them, and in a simple way repeated a wonderful story they had once heard about a man called Jesus. He asked them where they had heard the story, and they answered that many years ago a missionary had stayed a short time with them and had given each one a calico shirt. These shirts had been carefully preserved and worn but once a week. This was the only way they knew to keep the Lord's Day. The missionary was Paton himself.

LOVE.

BY GERTRUDE A. FLORY.

LOVE flows to men, as copious streams,
And sacred balm distills;
Dispells the night; wakes morning beams;
The worlds with rapture fills.

When love's creative power displays,
O'er earth rich trophies spread;
The forests ring with choral praise,
The flowers new fragrance shed.

When love inspires the soul of man,
True wisdom lights his way;
He sees new beauty in God's plan,
And hastens to obey.

No other virtue shines so fair,
In angels or in men;
The greatest monarch may not wear
So bright a diadem.

The garnered stores of earth may fail,
And all things else decay;
Love changeless still, within the vail,
Abides in endless day.

Love is the joy of worlds below,
The bliss of realms above,
The fountain whence all blessings flow,
For God,—*our* God,—is love.

ABILITY.

BY WEALTHY A. BURKHOLDER.

To adapt ourselves to our circumstances is the true philosophy of life. To try to put ourselves in the place of others, to do their work, will not be a success. We must each be our individual selves and do the work as best we can.

We sometimes feel if we only had the ability others have we could accomplish so much. But this is not the way to reason. It is not *ability* God wants. He wants devotedness, earnestness,—consecrated workers in his vineyard. He will give the desired ability if we are only willing to work, study and labor with a determination that does not mean defeat.

In our religious work there is too much indifference. Our business, our tastes and appetites must have the first place, and if there is any time, means and disposition left, the cause we profess to love can have it, and how much is it? What a little sacrifice we sometimes make, when God calls for our *best* energies and greatest endeavors?

He does not want us to be indifferent to our worldly transactions. "Be not slothful in business," means that temporal matters should have proper attention, but on these should not be lavished all our care, to the neglect of that which is of vastly more importance. How is it with us? Is the church and her work dear to us? Are we willing to make a little sacrifice to get to the house of worship, or is it a matter of little concern?

If we have the same interest in religious things that we have for our temporal matters, our seats will seldom be vacant, and we will try to get others there. In this way we can also help our ministers. No matter how the weather is, *they* are expected to be at their post, while we can remain at home. Why not try to encourage them by our presence, and hold up their hands while they declare the message of salvation?

There should be a very lawful excuse to deter us from the sanctuary. It is there we are lifted above the coldness of this world and strengthened for the battles of life that meet us every day. "Neglect not the assembling of yourselves together as the manner of some is," applies to us today. When earthly Sabbaths will be at an end, we will all want to be of the company that will worship above, but, in order to enjoy that, we must learn to love the sanctuaries of earth.

There is no room for drones in the church. There is much to be done,—territory that is not taken and souls that are lost. What are we doing to gain them for Christ? It is a question of momentous importance and concerns us all. Great things are not required, but we can each one do a little and do it earnestly, as faithful workers, and it will be accepted. The ability will be given if we are only willing to go forward. Let us awake and bestir ourselves to greater efforts to save the lost!

Newburgh, Pa.

FEED MY LAMBS.

BY JAS. B. GISH.

THIS is what Jesus said just before he ascended to the Father. Brethren and sisters, here is a great work! Do we think about it as we ought to think? I have been contemplating the importance of the work. Reading the MESSENGER and hearing of the many that are born into the fold of Christ, causes me to think of the many little babes, in years, ranging from ten to eighty, all needing the sincere milk of the Word. Who shall feed these lambs? While the brethren may help, here, sisters, God has constituted you the natural nurses of the *little ones.* "Go ye," look after them, encourage them, help them, teach them, make them feel that they are welcome in the great family of God, especially the poor. See that they have Testaments and Bibles, as may be suitable. Give them something to do; get them to commit to memory certain parts of the Scriptures, or certain important hymns; have them to sing them for you if they can, or repeat their Scripture lesson, or anything better that you can think of.

Our object should be to save all we get, and get all we can. But how sadly this work has been neglected! How many have been born into the family that have been left to starve, or struggle through all opposition,—left alone, tempted, discouraged, who finally concluded that no one cared for them and then went back to the world to find associates that *seem* to care for them? When a babe in Christ, whether old or young in years, is made to feel that no one cares for it in the church, it begins to stand on slippery ground.

There is a question, just now, about taking the young into the church. My judgment is, take all that come, intelligently, but then *care* for them. The loss often comes from neglect,—from not taking the proper care. The young are more susceptible of being trained than the older ones, hence Jesus said first to Peter, "Feed my lambs." Now, brethren and sisters, everywhere, especially sisters, give this matter careful thought, prepare your food, go out and feed the lambs. Many poor lambs have pined away, and died for the want of proper food. Feed the Master's lambs!

Stuttgart, Ark.

WHO WOULD HAVE THOUGHT IT?

BY A. W. VANIMAN.

IN making a study of the Missionary and Tract Work, since the beginning of the Danish Mission, I was made to say, "Who would have thought it?" I see that in the last two years nearly nineteen thousand dollars was raised for missionary work. This is exclusive of the Tract Work, which has developed wonderfully. Who would have thought ten years ago that it would be possible to raise over one hundred thousand dollars for Missionary and Tract Work? Who would have

thought fifteen years ago, when Huntingdon Normal School was struggling for existence that today we would have five successful Brethren's schools covering the territory from the Atlantic to the Pacific? When a new school started it was always feared by some that it would injure the others, but experience proved the contrary to be true. Contrary to what might have been supposed, the founding of the Danish Mission only gave life and vigor to the Home Mission work.

Who would have thought that one call from the Mission Board would result in raising over five thousand dollars for India Mission and, instead of causing a decrease in the receipts for General Mission work, they were *increased.*

All this proves that the great work of spreading the Gospel is growing beyond what any one would have thought and that what is needed is to push out. The whole work is like throwing a stone into the water,—the waves will go in all directions.

The troubling of the waters that sent out the Danish Mission wave, sent a great wave over America. Send a wave to India, another to Australia and there will be counter-waves at home.

The *Missionary Visitor* is another wave, the results of which will be felt throughout the land. When it reaches the point where it will be a direct source of income to the missionary work, some will have to say, Who would have thought it?

We are all so constituted that we do not like to be connected with any enterprise which results in failure. Had we all been able to see ten years ago what the present success of the missionary work would be, its result would be far beyond what it now is. Many persons hold back from helping enterprises of this character, among which may be included "Old Folks' Homes," until they see that the work will be a success. When we see how the Lord has blessed the work of the church on these lines, it should give us faith to push on in the good work.

Let us not say "fail" but have more faith in God, that, when we engage in his work, he will bless the same. Ten years hence many will say, "Who would have thought it?"

Topeka, Kans.

THE NEW CHURCH ORGAN.

In one of the small towns in northern Missouri, a few years ago, one of the churches concluded that an organ would add to the attractions of the church and services, and after ascertaining the general feeling of the members, in regard to the use of an organ, decided to purchase one. As is always the case, there were a few dissenting voices. The most aggressive opposition was from Bro. T., a leading member, and a deacon, too, by the way. He objected to an organ. He believed it sinful to play upon any kind of instrument during services. But the majority of the little flock were not disposed to think exactly that way and purchased the organ, contrary to the deacon's wishes. Of course the deacon was displeased, because he wanted to sing long and loud in the old-fashioned way, and mark the time to suit himself. The following Sunday after the organ had been placed in the church, the deacon came out to service and took a seat on the front row, as was his usual custom, which happened to be just in front of the organ. The organist played a voluntary, and, after the singing of a few hymns, in which the deacon was observed to take no part, the minister asked, "Will Bro. T. lead us in prayer?" Much to the consternation of the minister and the audience, the deacon kicked the organ and said: "That thing does your singin', can't it do yer prayin', too?"—*J. G. H. in St. Louis Democrat.*

ALWAYS WITH JESUS.

BY H. MAE NETZLEY.

"Always with us, always with us,
Words of cheer and words of love:
Thus the risen Savior whispers,
From his dwelling place above.

"With us when we toil in sadness
Sowing much, and reaping none,
Telling us that in the future,
Golden harvests shall be won.

"With us, when the storm is sweeping
O'er the pathway, dark and drear;
Waking hope within our bosom
Stilling every anxious fear.

"With us in the lonely valley,—
When we cross the chilling stream,
Lighting up the steps to glory,
With salvation's radiant beam."

These are indeed words of cheer, love and comfort to the weary pilgrim of the cross! How many of us can say, "Always with Jesus?" I fear that we often wander too far from him to receive the hallowed blessings we would have, if we would remain "always with Jesus," but, thanks be to him, that his is a never-changing love,—that he is always waiting with outstretched arms, ready to receive the wayward one. Let us, therefore, *ever* come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to make us stronger and to be found ever with Jesus.

What is a Christian without prayer? To me no one can truly worship him without daily prayers; not only *daily* but, as Paul says, "Pray without ceasing." I know if we all would adopt this as our motto, we would "always be found with Jesus."

It is not so difficult to do this: for our blessed Jesus has already unlocked the gates of prayer for his people through his atoning blood, while here below, and his still-interceding work in heaven. Can we realize the blessedness of confiding our every want and care, every sorrow and cross to our Savior? Remember, he is our wonderful counsellor. With the most tender sympathy can he enter into the very depths of our need. Our need may sometimes be great, but the everlasting arms are underneath it all, if we are found with Jesus.

Let us never forget the importance of prayer. This alone keeps the whole armor bright. Christ is still the Prince that has power with God and prevails: still he promises and pleads, and still he lives and loves.

Who is he that is happier than the meek follower of Jesus, who devotes himself to the Master's work, even though, at times, he be discouraged, or the clouds seem dark? If we remain close to Jesus we shall be safe. If we work earnestly for him, we shall, indeed, win the crown that is in reservation for the faithful.

We are persuaded, with Paul, that "neither life nor death, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the *love* of God which is in Christ Jesus our Lord."

Adams, Nebr.

MINISTERIAL BUSYBODIES.

SELECTED BY I. M. GIBSON.

I only wish that "C. H. W." had gone a little farther and warned us all to beware of the minister who "seems to have a feverish itch for meddling," with the church affairs of other *ministers* of his own denomination. Disagreeable and silly as is the preacher who meddles with affairs of the congregation quite out of his own province, I think he is far less in fault, and far less obnoxious than the fellow who wants to know all about the little unpleasantness in the ministerial life of his brethren of the same association or conference. There are such men. They make it their business to become acquainted with the details of all the church squabbles within their ecclesiastical body. It seems to be a matter of pride with them. It can hardly be denied that such habits are characteristic of men of small calibre. A minister of any part would rather be ignorant of all such unpleasant information regarding his fellows. The shallow man, though, enjoys it. If you do not want to be annoyed, beware of him.

CRUCIFIXION IN AFRICA.

Several missionaries in Africa have found, to their surprise, that in preaching of the crucifixion there was a remarkable manifestation of intelligence on the part of the natives. It appears that many tribes are perfectly familiar with this method of execution. Mr. Haupt, of Bongandanga, says: "The other day I was talking to one of the men about crucifixion, which used to be practiced here, and is still, among the tribes away from the white men. This man told me that he had seen several crucifixions on a certain well-known tree at Ikau. He also mentioned the horrible fact that some of the victims hung there with broken limbs for five days before death took place. Their cries of anguish and entreaties to be killed were all unheeded. It is the custom to put a slave to this abominable death to seal the covenant, when two parties have concluded a treaty of peace."—*Christian Herald.*

Charles Dickens incorporated in his will some very sensible suggestions and admonitions. He says: "I direct that my name be inscribed in plain English letters on my tomb. I conjure my friends on no account to make me the subject of any monument, memorial or testimonial whatever. I rest my claim to the remembrance of my country upon my published works; and to the remembrance of my friends upon their experience of me in addition thereto. I commit my soul to the mercy of God, through our Lord and Savior Jesus Christ; and I exhort my dear children bravely to try to guide themselves by the teachings of the New Testament in its expressed spirit, and to put no faith in any man's new construction of its letter here or there."

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding on the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

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Mount Morris, Ill, . . . April 10, 1894

FIVE recently united with the church at Stonewall, Floyd Co., Va., at a meeting held by C. D. Hylton.

DURING the last eight months the Sunday school at Mt. Morris has raised over $200 for the mission fund.

TWENTY-FIVE were recently baptized near Naff's, Va., being the result of a series of meetings at one of the outposts of the Bethlehem congregation.

BRO. J. S. MOHLER, who has been spending some months preaching in California, will return to his home at Morrill, Kans., the 15th of this month.

THE Mission Board for the Northern District of Illinois met here last Monday. This is the last regular session for the Board before the District Meeting.

BRO. ENOCH EBY will represent Southwestern Kansas and Southern Colorado on the Standing Committee. The District sends three queries to the Annual Meeting.

THE Southern District of Indiana sends one query to the Annual Meeting. Bro. Wm. R. Harshbarger will represent the District on the Standing Committee.

SISTER ROSENBERGER'S article, this week, was intended for last issue, so as to be read on Easter Sunday, but it was unintentionally overlooked in handing out the copy last week. It will, however, be found excellent reading, if it does appear one week later.

BRO. J. C. LAHMAN writes us that the Brethren at Hawthorn, Fla., were about ready to commence work on their new meetinghouse. Two were recently received into the church by confession and baptism. Sister Lahman had the misfortune to break her arm a short time ago. They expect to start North in a few days, and will visit in the East, and likely attend the Annual Meeting before returning to their home at Mt. Morris.

MR. W. C. Shoemaker, traveling agent of the Baltimore and Ohio Railroad, called on us last week, and promises to have ready, for the next issue, full particulars concerning the railroad rates to the Annual Meeting at Meyersdale, Pa. The Baltimore and Ohio Road is making arrangements to run a special train from Chicago, direct to the place of Annual Meeting for the sole benefit of our people in the West. The train will be composed of day coaches, sleepers and baggage car, and will leave Chicago, Friday, May 25, at 3 P. M., and reach Meyersdale about noon on Saturday, making but few stops during the entire route. Arrangements will be made to have all those from the West take this train. Price, for the round trip, $14.25. Tickets good on any train over the Baltimore and Ohio Road, but this special train should be well patronized. The tickets will be on sale from May 23 to May 26, and good to return in thirty days from issue.

ALEXANDER CAMPBELL AND ISAAC ERRETT.

Recently more than one person has written wishing to know if Isaac Errett ever said that it was his opinion "that the backward action in baptism was modern and western, and that the early mode was by kneeling and dipping three times face forward." Also, "If Alexander Campbell ever, in any way, admitted that the apostolic baptism was by trine immersion."

Neither Isaac Errett nor Alexander Campbell believed that trine immersion was practiced by the apostles. They never so wrote or spoke. They probably thought that the early custom was to immerse face foremost. But as nothing is said in the Scriptures touching this matter, they felt free to immerse in what appears to be the most convenient way. In the first edition of the Campbell and Rice Debate, by an error of the printer, a sentence in one of Mr. Campbell's speeches was made to indorse trine immersion. The Dunkards appeal to this misprint, and though the correction has been made in the book and often explained in our papers, they still perpetuate from lack of knowledge the misleading representation. It has got into their books and tracts, and stays there, and will no doubt stay there through the coming ages. Such mistakes are rarely corrected.

THE above, under the title of "AT IT AGAIN," we clip from a recent issue of the *Christian Standard*. The sentence referred to in the Campbell and Rice Debate reads thus: "Not only Mosheim, Neander, but all the historians, as well as Professor Stuart, trace trine immersion to the times of the apostles." Page 258, First Edition. We know of no recent books or tracts among our people, that make use of this quotation in defense of trine immersion. We are certain that it is in none of the tracts put out by the Tract Work, and we are sure that writers for the MESSENGER do not make use of it in any of their writings. Possibly it may be in a few of our books as a curiosity, but not as evidence. Mr. Campbell, years ago, denied the authorship of the word *trine*, and our people have respect enough for him not to use the quotation as evidence in defense of our manner of baptizing. For the benefit of some of our readers, who may not be posted on this subject, we will here state that in the fall of 1843 a debate, lasting eighteen days, was held between Alexander Campbell and N. L. Rice, on baptism and kindred subjects, in Lexington, Ky. This discussion was carefully reported by Mr. Gould, of Cincinnati, Ohio, and Mr. Drapier, of Louisville, Ky., and was afterwards carefully examined by Messrs. Campbell and Rice before it went into the hands of the printers. When the book came out a number of copies fell into the hands of our Brethren, who read it with intense interest, for at that time there was no small stir concerning the question of baptism. They were delighted to find on page 258 that Mr. Campbell affirmed that "Not only Mosheim, Neander, but all the historians, as well as Professor Stuart, trace trine immersion to the times of the apostles." We have in our library a copy of the edition containing this language. Our Brethren, in their preaching and writings, at once commenced using Mr. Campbell's evidence in defense of trine immersion, and in that way it got into some of our literature, published about that time. The circumstance made considerable stir in localities where our Brethren came in contact with the Disciples, and well it might, for Mr. Campbell at that period of his history was looked upon as the champion religious debater of America, and for a man of his learning and standing to say, in public debate, that the historians traced trine immersion to the times of the apostles, was evidence that our people had a right to prize very highly. No one could justly blame them for making a wide use of the quotation. Mr. Campbell's attention was called to the subject, and he at once denied the authorship of the term *trine* in that connection, and by Mr. Rice's consent had it left out of the future editions of the work. This accounts for the difference in the reading of the first and later editions of the book.

Though we have written and preached much on the subject of trine immersion, we have never made use of this sentence as direct evidence, for the reason given above, and our advice is for our Brethren not to use it. It is well enough to respect Mr. Campbell's denial, or correction, as some are pleased to call it. There is, however, something interesting connected with the sentence. It is as true as any historical statement known to us on the subject of Christian baptism. The evidence of Mosheim, Neander, and all the historians, as well as Professor Stuart, does show trine immersion traced to the times of the apostles. The statement is therefore correct, whether Mr. Campbell made it or not. But it is hardly just for the *Standard* to state that we continue to circulate this misleading representation. We doubt if the editor knows of a late book or tract containing Mr. Campbell's uncorrected sentence as evidence.

In the extract from the *Standard* is an admission that we had hardly expected. "They (Errett and Campbell) probably thought that the early custom was to immerse face foremost. But as nothing is said in the Scriptures touching this matter, they felt free to immerse in what appears to be the most convenient way." Errett and Campbell probably thought that the forward action was the primitive practice. They had good reasons for so thinking, for any historian ought to know that the backward posture in baptism is not yet 400 years old. But as nothing is said in the Scriptures concerning this matter, they thought to use the backward action because it appears most convenient. This is strange reasoning. They thought the primitive custom was to immerse forward. But the Scriptures say nothing about it, so they thought it was their privilege to immerse backwards. This reasoning is equal to that employed by the Pedobaptists, who admit that the early method was to immerse, and yet affirm the Scriptures say nothing about the matter, so they deem it more convenient to sprinkle or pour for baptism.

If our people must not quote from the first edition of the Campbell and Rice Debate, there is one thing they *can* quote from the pen of Isaac Errett,—and that with emphasis:

"It is well known that the trine immersionists (Tunkards) believe that faith, repentance, confession and baptism are es-

sential to salvation from sin. They baptize for the remission of sins, believing baptism to be essential to pardon. Now then, in case a person has been thus baptized, and afterwards desires to unite with the Christian church, can he be received upon his baptism, pleading that it was for the remission of sins? Is it therefore valid?

"*Answer.*—Our opinion is that it ought to be recognized as valid, not because it was administered for the remission of sins,—for sprinkling might be administered for the same purpose,—but because it is *immersion* into the name of the Father, and of the Son, and of the Holy Ghost.—*Isaac Errett, Editor, Dec. 6, 1873.*"

If trine immersion is valid baptism, and Mr. Errett says it ought to be so recognized, that should settle the question so far as Mr. Errett's testimony is concerned. He "probably thought that the early custom was to immerse face foremost," and then writes "that it (trine immersion) ought to be recognized as valid." The admission is complete. J. H. M.

THE COMMUNION BREAD.

Why do our Brethren use leavened bread for the supper and unleavened bread for the Communion, when we read that Christ arose from supper and took bread and broke it, giving to the disciples to eat? Now, to my mind, it seems that but one kind of bread was used at that supper.

THOMAS HECKLER.

As JESUS instituted the Lord's Supper on the beginning of the 14th day of the month Nisan, the very day that leavened bread was to be entirely put away, it is more than likely that there was but little, if any, leavened bread in the city. It is therefore reasonable to presume that the bread used at the supper must have been unleavened. We see no way of avoiding this conclusion. For the same reason we must conclude that the unleavened bread was used for the Communion services. And since nothing in the Scripture is said concerning the kind of bread that should be used for either the Lord's Supper or Communion services, we must consider the question in the light of Bible usage and fitness.

In 1 Cor. 11: 20 Paul speaks of the Lord's Supper, but says nothing concerning the food used to constitute that Supper. Jude (12) mentions the same thing under the name of "feasts of charity," or "love-feasts," as it stands in the Revised Version, but fails to say anything respecting that which constituted the feast. We are therefore left to infer that the food required to constitute this supper is a matter of indifference, and may vary as circumstances demand, and yet fitness should not be lost sight of. At the Lord's Supper, when Jesus sat with his twelve disciples, there was on the table some kind of broth, for he dipped the sop and gave it to Judas. John 13: 26. Aside from this we know nothing concerning the contents of the Supper. But since we know that Jesus had on the table some kind of broth, we are led to see a fitness in the use of soup that has caused its use to be continued among the Brethren. This, of course, leads to the bread question. And since Jesus, at the supper, he ate with his disciples, must have used the bread that was common among the Jews, for that day, we see an equal propriety in the use of the bread that is common among the people where we hold our feasts. This common bread for the United States would of course be the leavened bread. We know of nothing in Bible usage, in the fitness of things, that could be employed to offset this conclusion.

But when it comes to the Communion bread, Bible usage, and the fitness of the thing, seem to favor the exclusive use of unleavened bread. We have seen that the Savior must have made use of the unleavened bread when he instituted the Communion, but so far as example is concerned, this is only on par with the bread used at the supper. Leaving this we pass to other considerations.

It is settled that the bread and cup are the only two articles that may be employed in the Communion services. The clear language of Scripture places this beyond all controversy, for Paul says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 26.

1. The bread is intended to represent the *broken* body of Christ. Unleavened bread represents death, and it is but fitting that the lifeless bread should be employed to represent the lifeless body of Jesus.

2. "The bread which we break," shows that the bread must be *broken*. The unleavened bread, when properly prepared for that purpose, seems better adapted for breaking than the leavened bread.

3. The firm, lifeless and unleavened bread, as it passes from one member to the other, seems to remind the believer of the lifeless body of Jesus, more than would the spongy, leavened bread so common in this age. There is a fitness about the unleavened bread in this respect that seems very impressive.

4. The Jews had only unleavened bread at their passover. But Jesus is our Passover. It seems but fitting that we should employ only unleavened bread to represent our Passover.

5. Among God's people, in Old Testament times, there was no bread more sacred than the unleavened. It was the bread of the passover, and the passover week. It was also the sacred shew-bread, which rested continually upon the table in the holy place of the tabernacle, to be replaced each week. To the Christian there is no bread more sacred than that used for Communion services. In keeping with this idea of sacredness, the unleavened bread seems the more becoming for this, the most sacred and solemn of all religious services in the Christian church.

6. In 1 Cor. 5: 8 there seems to be an incidental reference to the use of unleavened bread at the feasts among the Christians in Paul's time. The verse reads thus: "Therefore let us keep the feasts, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." From this language we are led to infer that the unleavened bread was useda t the Communion services, and Paul calls up the fact for the purpose of making the lesson impressive.

From the above considerations we are led to conclude that the Lord's Supper, which represents life, unity and peace, may with perfect propriety be observed by the use of leavened bread, in connection with other ordinary and becoming articles of food, that also represent that which goes to make up life, but when it comes to commemorating the death of Christ on the cross, it is befitting that we use the unleavened bread, as well as the unfermented juice of the grape, both of which represent the absence of life. In the Lord's Supper we have before us the idea of life and Christian activity. Hence the propriety of employing food having the same signification. But in the Communion we have the thought of death and suffering. The absence of leaven in the bread, as well as in the cup, is in perfect accord with this idea. J. H. M.

IT IS A FACT.

On page 137, current volume, we have this assertion: "The apostles were in the church some years before they received the Holy Spirit." As that error is very great, and is connected with another of the same nature, and coming from the same source, it is well for us to look out a little and see where they come from. The other follows as a kind of natural consequence. The other error is: "As there was no Spirit given, there was no Gospel preached before Pentecost." The first mistake grows out of the failure to notice the difference between the *common* gift of the Holy Spirit and the *miraculous* gift of the Holy Spirit. (I use the word *common* as I have no better term by which to express my thought.) True, the Holy Ghost, with its miraculous power, was not given to the apostles until the Day of Pentecost. It was then manifested in their speaking with tongues and other miracles following. While they that repented and were baptized received the (common) gift of the Holy Spirit, yet they did not speak with tongues and work miracles as did the apostles. Now, as to the Spirit being given before the Day of Pentecost, let us see. We are told that the "Prophets spake as they were moved by the Holy Ghost." Then in Luke 1: 15, the angel, in speaking of John, said, "He shall be great in the sight of the Lord, and shall be filled with the Holy Ghost, even from his mother's womb." And verse 41, "And Elizabeth was filled with the Holy Ghost." Verse 67, "And his father, Zacharias was filled with the Holy Ghost." Then, when Jesus was baptized the Spirit of God descended upon him like a dove. Matt. 3: 16. "And if I by Beelzebub cast out devils, by whom do your children cast them out?" Matt. 12: 27, 28. He implies very clearly that they cast out devils by the Spirit of God, which they could not have done if the Spirit had not been given to them. We have only about three places in the New Testament where the Holy Ghost was given with that miraculous power. On Pentecost, Acts 2: 4, and at the house of Cornelius, Acts 10: 44-46; then when the twelve were rebaptized, Acts 19: 5-7. These cases are often referred to as conversions and also in speaking of the gift of the Holy Ghost. If they are the pattern for us now, in conversion and the gift of the Spirit, then I do not think that there is a true convert on earth, that is blessed with the gift of the Holy Spirit, with such power as was manifested in these cases named, while, on the other hand, I am sure that many were blessed with the gift of the Holy Spirit before Pentecost as well as since, who were not born of the will of the flesh, nor of the will of man, but of God. See John 1: 11-13. And Paul says that "If any man has not the Spirit of Christ he is none of his." It is too much for me to believe that these faithful disciples, whom Jesus sent out to preach to the house of Israel, and to whom he said, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom," had not the Spirit, and were none of his. Jesus said to his disciples, "Ye that have followed me in the regeneration." Matt. 19: 28. Belonging to God's regenerated family, had they the blessed promise without the Spirit of God? I cannot see it. It may be said they had the Spirit in prospect as some say the Gospel was only preached in prospect. But I object to putting in words in that way. JAS. R. GISH.

Stuttgart, Ark.

FEW men in our Brotherhood have studied the Gospel with more care than the esteemed writer of the above lines. It will be seen that he differs from us concerning what we have said, about the apostles not receiving the Holy Spirit prior to the Day of Pentecost. We again refer to the subject, not for controversy, but for the purpose of assisting in throwing more light on a very interesting question.

1. We do not hold that the Gospel was not preached prior to the Day of Pentecost. The Gospel was plainly proclaimed by both Jesus and John the Baptist, from the very beginning of their ministry. John was filled with the Holy Spirit from his birth, while upon Jesus the Spirit had been poured out without measure. Under the influence of this Spirit they preached the Gospel as truly as it was ever preached after Pentecost by the apostles.

2. When speaking of the apostles not receiving the Spirit prior to the day of Pentecost, direct reference was had to the baptism in the Spirit, for that was the subject under consideration. If there be another gift of the Spirit, under the Christian dispensation, besides the baptism of the Spirit, we have not so read the Scriptures.

Concerning this Spirit John the Baptist said to the people, including the apostles: "I indeed baptize you with water . . . . but he (Christ) shall baptize you with the Holy Ghost." Matt. 3: 11. This clearly puts the baptism in the Spirit beyond the power of John, and in the future. When Jesus was baptized, the Spirit came and abode upon him. John 1: 32, 33. But not one word is said concerning the Spirit in connection with the baptism of any other person before the day of Pentecost.

In the third year of his ministry Jesus said: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Immediately after that verse is this language: "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." John 7: 38, 39. Here we are clearly taught in the third year of the Savior's ministry, that the "Holy Ghost was not yet given." Not only so, but it is said that this was spoken of "the Spirit which they that believed on him should receive." The apostles were surely among those that believed, and they had not yet received the Holy Ghost. We can not understand how a point could be made any plainer than this. Just a few hours before his crucifixion Jesus again said: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." John 16: 7, 13. This shows that the Spirit had not yet been received by the apostles. It will not do to say that they had received it as a "common gift," for we read of but the one receiving of the Spirit by them, and that was promised by John the Baptist, when he immersed them in the water, and we now see that that gift had not yet been bestowed when Jesus made use of the language just quoted.

Shortly after the resurrection of Jesus from the dead he met with his disciples and said: "For John truly baptized you with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 5. This clearly connects the outpouring of the Spirit on the day of Pentecost with the Spirit promised by John, and the Spirit alluded to in the other Scriptures quoted. On the Day of Pentecost the apostles were filled with the Holy Ghost, and this is the only time they ever received the Holy Ghost. This was their baptism in the Spirit. They had been baptized in water, by John, three years before. To our mind these Scriptures adduced do most assuredly teach that the apostles did not receive the Holy Ghost in either the common or uncommon measure until they were filled with it on the Day of Pentecost. There were reasons for this which we can only briefly mention in this article. During his personal ministry Jesus collected the material and founded the Christian church, constituting himself the Head, Lawgiver and Comforter. Pentecost was the ushering in of the dispensation of the Spirit, when the Spirit took the place of Jesus as Guide and Comforter. This Spirit could not and did not enter upon its mission, as the Guide and Comforter of the church, until Jesus was glorified and took his departure to heaven. During the personal ministry of Jesus, the apostles were completely under his influence, but after his departure they passed completely under the influence of the Holy Spirit, and it is under the influence of the Spirit that the church is still operating.

3. The language of Rom. 8: 9, "If any man have not the Spirit of Christ he is none of his," must not be so interpreted as to stand against the apostles, for they had for their teacher Jesus himself, who was filled with the Spirit.

4. We need not infer that because holy men of old wrote as they were moved by the Spirit, and that because John the Baptist, Jesus and others, were under the influence of the Spirit, that therefore the apostles were also in receipt of the Spirit during the personal ministry of Christ. For three years they belonged to God's regenerated family, without the direct influence of the Holy Spirit, undergoing a peculiar test that eminently fitted them for the baptism of the Spirit on the day of Pentecost. While much more might be written, which naturally belongs to this subject, we let the above suffice, for the present at least.

J. H. M.

THE JEWISH SABBATH.

During his sojourn among the churches in the East, Bro. Miller is kept so busy preaching that he has no time to prepare editorials for the Messenger. While at New Enterprise he was called upon to deliver a discourse on the Jewish Sabbath, the outlines of which appeared in the Altoona *Morning Tribune* of March 15. Thinking these outlines would prove interesting to all our readers, especially those who are concerned about the Sabbath question, we give below what appeared in the *Tribune:*

THE OUTLINE.

Four important periods in God's dealing with the human race. (1) The direct. God speaks directly to and with men. (2) The Abrahamic. God speaks to the patriarchs. (3) The Mosaical. God speaks to Moses, the law-giver. (4) The Christian. God speaks to us by his Son, Jesus Christ. These periods are each complete in itself.

We are in the Gospel Dispensation.—"Cast out the bond woman," (*i. e.*) the law given on Mount Sinai. We are to be heir of the free woman's Son, which is Christ. Gal. 4: 30.

"Ye are not come to the Mount" (*i. e.*) Sinai, law, but ye are come unto Mount Sion, the Gospel of Jesus Christ. Heb. 12: 22.

"Ye are become dead to the law, that ye should be married to another,"—Jesus Christ, the righteous. Romans 7: 4.

The law is the "ministration of death written on stones." The Gospel is the ministration of righteousness and life. 2 Cor. 3: 7-11.

"Ye are not under the law, but under grace." Romans 6: 14.

"Ye are also become dead to the law." "For Christ is the end of the law." Rom. 10: 4.

"The law a schoolmaster to bring us to Christ." "We are no longer under a schoolmaster." Gal. 3: 24, 25.

Christ nailed the law to the cross. Col. 2: 14-16.

The Jewish Sabbath was given on Sinai 2,500 years after the creation. "Thou camest down upon Mount Sinai, and madest known to them thy holy Sabbath." Neh. 9: 13, 14.

"I gave them my Sabbaths to be a sign between me and them." Ezek. 20: 12.

Why God Gave the Sabbath. — "Remember thou wast a servant in the land of Egypt, therefore the Lord thy God commanded thee to keep the Sabbath." Deut. 5: 15.

The Jewish Sabbath law was local, hence it is impossible to observe it in all parts of the world. In Norway the sun shines two months. Traveling east we lose four minutes every degree. The Sabbath must be kept from sunset to sunset.

No fire must be kindled in any habitation on the Sabbath day. Ex. 35: 3.

No baking or boiling on the Sabbath day. Ex. 16: 23.

They who keep the seventh day, if consistent, must keep the law of the Sabbath.

What is the practice of the Greek Church? The Greeks keep the Lord's Day, the first day of the week. At Jerusalem the Mohammedans keep Friday. The Jewish inhabitants keep the Jewish Sabbath or seventh day. The Christians of all sects keep the Lord's Day.

Why We Keep the Lord's Day.—Thursday, his betrayal. Friday, his crucifixion. Saturday he was in the grave.

Sunday the Glad Resurrection Day.—Our hope of salvation is in Christ, and not in the law. Hence we keep the day on which he burst the bars of death and came forth from the tomb.

"The resurrection day the grandest in the Gospel." On this Jesus ascended to the Father. Acts 1: 9.

On this day the Holy Ghost was poured out at Pentecost. Acts 2: 14.

On this day the apostolic church met to keep the Agape. Upon this day, the first day of the week, the disciples came together to break bread. Acts 20: 7.

On this day the Lord commanded Christians to make their contributions. "Upon the first day of the week let every one of you lay by him in store." 1 Cor. 16: 2.

The Jewish Sabbath Set Aside.—"I will also cause all her mirth to cease, her feast days, her new moons and her sabbaths." Hosea 2: 11.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or a new moon, or of the sabbath days." Col. 2: 16.

Jewish converts to Christianity kept the Sabbath and also practiced circumcision, but they were rebuked.

"One man esteemeth one day above another: another esteemeth every day alike. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Rom. 14: 5, 6.

Keeping the Sabbath not Commanded in the Gospel.—No penalty for Sabbath breaking. No blessing for keeping it.

The Ten Commandments plainly enjoined, except the Fourth.—First, Matt. 4: 13; Second, 1 John 5: 21; Third, Matt. 5: 34; Fifth, Sixth, Seventh, Eighth and Ninth, Matt. 14: 16, 18, 19; Tenth, Romans 13: 9. But where is the Fourth? Not in the Gospel.

Sabbatarians claim the Catholics set the Sabbath aside. Council of Laodicea A. D. 364. Paul sets it aside as already shown. Ignatius, bishop of Antioch, wrote A. D. 100, "Those who were brought up in the ancient order of things, have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day." Justin Martyr wrote A. D. 140, which shows that the Lord's Day was kept and the Sabbath set aside. Barnabas, Tertullian, Victorius and Eusebius all lived and wrote before the council of Laodicea. They say the Lord's Day was kept and the Sabbath set aside.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Juniata, Nebr.—One was baptized here Feb. 27, and two yesterday, in the Silver Lake congregation. Thus the good work is moving on slowly, here in the far West.—*J. J. Kindig, March 19.*

Correction.—In my last report, speaking of the good meetings, with the Brethren at Plattsburg, Mo., I said, "With the six members." That is wrong. There are over one hundred members at that place.—*Wm. C. Hipes.*

Gilman, Ind.—March 24 we held our quarterly council in the Killbuck church. Much business came before the church, which was disposed of in a Christian manner. Bro. G. L. Studebaker was present at this council. Bro. D. E. Branson was chosen as our delegate to Annual Meeting, and Bro. J. R. Wellington as alternate. Our Communion will be held June 8, at 10: 30 A. M.—*Henry E. Millspaugh, March 26.*

Purchase Line, Pa.—The brethren and sisters of the Manor church, Pa., held a very pleasant council March 17. All the business was disposed of in a Christian spirit. Our delegate to Annual Meeting is Joseph Holsopple, and to District Meeting, John W. Fyock and Mark Minser. Our spring love-feast is appointed for June 15, commencing at 4 P. M. All are cordially invited, especially ministering brethren.—*Lizzie Fyock.*

Sunfield, Mich.—Bro. George Stone, from the New Haven congregation came to us Feb. 28, and preached, in all, sixteen excellent sermons. The roads were bad, yet we had good attendance and good attention. There were no additions, but some expect to come in the near future. We met in quarterly council March 3. All business was disposed of in a Christian spirit. We held a choice for a minister, which resulted in the election of Bro. Benjamin F. Fryfogle.—*John D. Birman, March 24.*

Burlington, W. Va.—Bro. Peter Arnold, of this place, began a series of meetings at the Thrasher Spring schoolhouse, in the Pine church congregation March 3, and remained till the 6th. Then the writer continued the meetings till the 12th. Two were restored and three received by baptism. The interest seemed to grow with the progress of the meetings, and several others expect to come soon. The meetings were closed prematurely, no doubt. The home brethren assisted. A council-meeting was held for the purpose of considering the advisability of building a Brethren's church at this point. It was decided in the affirmative and accordingly a building committee of five brethren was appointed to make the necessary arrangements and, if possible, build the house this summer.—*Geo. S. Arnold, March 22.*

Chewsville, Md.—We closed a two weeks' series of meetings in the old schoolhouse here, last Thursday night. Bro. Reichard administered baptism to three applicants yesterday. One was an old man whose wife was added to the fold a year ago. She then was at the point of death. Asking for baptism, after having been put off for some time already, on account of her age and extreme feebleness, she was finally carried to the stream amid the protests of many. While she was being baptized, a number stood on the shore weeping, expecting her to die during the baptism. Everything was against her, apparently, but she did not die, and now, on market days, may be found at her stand in the Hagerstown market-house. She is another living witness that Christ is a present salvation. We are now holding meetings in the schoolhouse at Ringgold, where our little Bro. Charlie Newcomer lived, and we go from here to Welty's.—*W. B. Stover, March 19.*

Maple Valley, Iowa.—The Brethren of this church met in council Feb. 18. All business was transacted, we trust, for the best interest of the cause of our Master. Bro. Tobias Myerr, of Sheldon, was with us, and did some good preaching. March 26 we had a very pleasant meeting, at which arrangements were made to open a Sunday school April 1. Bro. Norman Eby was elected Superintendent. — *F. Lehman, Aurelia, Iowa, March 25.*

Seneca, Ohio.—The members of the Seneca church convened in quarterly council March 24. Considerable business came before the meeting which was peaceably and harmoniously disposed of. Bro. S. A. Walker was selected as delegate to District Meeting. Three queries go to District Meeting. We decided to hold our Communion meeting May 19 and 20, at 10: 30, one and one-half miles north of Bloomville, Ohio. All are cordially invited to attend.—*Ella F. Beelman, Chicago, Ohio, March 26.*

Barry, Ill.—I have been at Liberty, Loraine and this place, and shall continue my work during the summer. These churches have been sadly neglected. We have organized Sunday schools at Liberty, Loraine and Barry, and also spent some time in giving instruction in music. At Barry we have succeeded in improving the singing very much, and shall continue, when not preaching, to give music lessons. There is much improvement needed in singing. We feel that a live church should sing on her way to glory.—*Geo. W. Cripe, March 26.*

Springfield, Ind.—I commenced meetings here on Friday night, Feb. 23, and closed last night, March 18. I preached, in all, thirty-five sermons. Though part of the time we had bad roads, yet we had good interest all through the meetings. As an immediate result two were received by baptism and one reclaimed. Many others are counting the cost. May the Lord enable them to decide for the right and not delay, is our prayer. I will remain at home a few weeks and then go to Dumont, Iowa, to hold a series of meetings there. *Daniel Snell, Sidney, Ind., March 19.*

Wichita, Kans.—The Wichita Brethren began a series of meetings at the church on Saturday evening, March 10. Bro. S. M. Brown, one of our home ministers, preached three very good sermons, preparatory to the coming of Bro. N. F. Brubaker, from Sawyer, Pratt Co., Kans., on Monday, March 12. Bro. Noah then preached every night,—in all seven edifying sermons. He stood manfully in defense of the Truth, and did not shrink from holding forth God's Word in all its peculiar and plain principles, so dear to God's people. We feel confident that there was good seed sown, and hope that it fell in well-cultivated ground, and may produce its fruit in due season. Although we had no accessions, the members were made to rejoice in the good work.—*Peter Long.*

New Enterprise, Pa.—Feb. 24 Eld. D. L. Miller and wife, of Mt. Morris, Ill., arrived at this place and remained until March 14. During this time Bro. Miller gave seven "Bible Land Talks," and delivered twenty-one sermons, including two funeral discourses, to large and attentive congregations. The members were built up and strengthened in their faith, and nine persons identified themselves with the people of God. Others seemed deeply impressed with a sense of their duty who, we believe, would have yielded to the strivings of the Spirit, had the meetings continued a while longer. On Saturday evening and Sunday morning, after Bro. Miller's departure, Bro. M. G. Brumbaugh, of Huntingdon, preached for us, when four more confessed Christ in baptism.—*Rosie S. Myers, March 20.*

Shockey, Kans.—Bro. Z. Henricks, of Conductor, Kans., has been with us for some time. He preached nine sermons in all. The meetings were well attended. There were three applicants for baptism, and we hope that others are interested.—*Willie Merryfield, March 19.*

Greenwood, Mo.—March 17 a goodly number of brethren and sisters assembled in council. We had a good meeting, with love and union prevailing. The meeting was in the Shady Grove schoolhouse, near where elders J. T. Mason and J. P. Harris live. In the evening there was preaching. One dear brother applied for membership and was baptized into Christ next day.—*J. J. Troxel, Grab, Mo.*

Ramona, Kans.— The protracted meetings here closed with thirteen baptized and one reclaimed. Nearly all were young in years. Two had formerly belonged to other churches. Bro. J. D. Trostle began the meetings, after which Bro. Gilbert, of McPherson, preached to the convicting of sinners and to the edification of the saints. Bro. Hope also preached two sermons. God be praised!—*J. D. Meyers, March 26.*

Conductor, Kans.—In GOSPEL MESSENGER, No. 11 page 173, is an article by Eld. D. M. Mohler, describing the wants of the people in the West. From one point of view he presents the subject in its true light. There is another side to this, and not much is said about it. I refer to the spiritual needs. I have been traveling in this part of Kansas and Colorado for the past four years and especially last year. I have met with those people each month. I think I know their wants as well as any one else. I have never heard any one call for aid like I hear them call for spiritual food. It is true the help received in this part gladdened the hearts of many. The call for the spiritual is continual; it comes from all points, and it is repeated nearly every time I pass through the country, "Why is it that we can not get more help on this line?" Is it because the temporal man is of greater importance than the spiritual? The number of hearts that could be gladdened with spiritual food can not be told. Certainly a great number are perishing spiritually. We do not wish to be understood as saying anything against the help that was received for the people, but wish to make known the great need of those who are perishing for spiritual food.—*Z. Henricks, March 16.*

English Prairie, Iowa.—By request of the Brethren of the English Prairie church, Lagrange County, Ind., I began a series of meetings for them on the evening of Feb. 27, and closed on the evening of March 11. On account of muddy roads, the meetings were not so largely attended the first week, but the second week the attendance was better. Excellent attention was given to the Word preached, and we have reason to believe that many felt impressed, but we could not prevail on them to accept Christ and enter the service of the Master. Seemingly they waited for a more convenient time. Oh, how dangerous it is to neglect so great a salvation! May the good Lord bless our labors with the dear brethren, and may precious souls be gathered into the fold before it is too late. This congregation has had its full share of trouble, but the dark clouds are passing over and we think, by earnest and united efforts, on the part of the members, success will be given. On Monday evening, March 12, I preached to a large and attentive congregation near Rome City, Noble County, Ind. I do think the Brethren who live near said place should preach there occasionally. I think much good could be done there. I arrived home safely and found all well; thanks to the giver of all good!—*Reuben Shroyer, Pierce, Ohio, March 19.*

English Prairie Church, Ind.—Our council was held on Saturday, March 24. While the attendance was not so good, yet the meeting was pleasant, and all business was adjusted in a manner that gave satisfaction to all that were present. We organized our Sunday school again for the summer season. Our Communion will take place (the Lord willing) on Saturday, May 19, at 2 P. M. An invitation is extended to the neighboring churches.—*John Long, Brighton, Ind., March 27.*

Mountville, Pa.—This church held its annual council to-day. All work passed off harmoniously. Five were added by letter and four were received as candidates for baptism, to be baptized at the meeting April 1. Brethren H. E. Light and A. S. Hottenstein are our delegates to Annual Meeting. Brethren Henry S. Sonon and A. S. Hottenstein are our delegates to the District Meeting. Our Sunday school was also organized with H. S. Sonon as Superintendent, with a full line of other officers.—*H. E. Light, March 26.*

Naffs, Va.—This is an outpost of the Bethlehem congregation. The brethren and friends of our neighborhood being desirous for us to hold some meetings at Cedar Bluff church, we secured the assistance of Eld. W. Eller. He commenced preaching on the evening of March 16. He gave us ten sermons with power. The attendance and attention were all that could be desired. So far twenty-seven have been received into the church; twenty-five have been baptized, one postponing on account of his wife being sick, and one restored. The church is encouraged and others are thinking. The Lord be praised for all his blessings.—*D. A. Naff, March 26.*

Union Church, Ind.—The usual number of brethren and sisters met in quarterly council March 10. The business before the meeting we believe was adjusted satisfactory to all present. We are glad to say that our brethren and sisters are rapidly yielding to the conformity of our beloved Brotherhood. More and more do we realize that "united we stand, but divided we fall." We will hold our love-feast sometime in the fall. Considering the distance to our next Annual Meeting, being few in number, we decided to represent our church by letter this year. Our Sunday school was reorganized for the summer on March 25, with the writer as Superintendent. At this writing Bro. Appelman, and a number of other brethren from this place are on their way to Mayville, North Dakota, where they go to investigate the country, with a view of locating if suited. May the Lord bless the good work of the church everywhere!—*Laura Appelman, Plymouth, Ind., March 28.*

Beaver Creek, Va.—We met in council last Wednesday at the Sangerville house, and next day at the Beaver Creek house to hear the report of the annual visit. Our District is about twelve miles square and has a membership of about five hundred. Sixteen brethren were on the visit. They brought a good report. All were still willing to labor for the building up of the church, and, with a few exceptions, all are in love and union. We held an election at Sangerville which resulted in electing three brethren to the deacon's office, *viz.*, Bro. Martin Sanger, Bro. John S. Karricofe and Bro. John V. Karricofe. They, with their companions, were installed in office. Brethren Hiram G. Miller and Anthony A. Miller are delegates to Annual Meeting; brethren Anthony A. Miller and Abram Thomas to District Meeting. One sister was restored to church fellowship at Sangerville and one was baptized at our last quarterly council-meeting. May Zion prosper everywhere!—*G. W. Wine, Ottobine, Va., March 26.*

Correction.—Please correct a mistake in our announcement in last issue. Instead of Blue River, Whitley Co., Kans., say *Blue River, Whitley Co., Ind.*—*Levi Zumbrum, March 29.*

Linville, Va.—This church held her quarterly council March 17. A considerable amount of business came before the meeting, but was disposed of very pleasantly. Brethren S. N. McCann, Frederick Wampler, S. H. Myers and D. P. Wine were with us. Two queries were sent to District Meeting, which will be held May 16 and 17, in the Midland church, Prince William County, Va. Brethren M. J. Roller and S. D. Wampler were chosen as delegates to District Meeting. Bro. J. P. Zigler goes as elder on the District Standing Committee. Brethren D. Hays and D. H. Zigler are our delegates to Annual Meeting. An appointment was made for a council-meeting April 7, at the Fairview meetinghouse, at which time preparations will be made to have a Communion meeting in the near future. Our church seems to be moving along nicely.—*Fannie H. Zigler, Mayland, Va.*

Greene, Iowa.—After leaving dear ones at Whitesville, Mo., my wife went to Iowa, to rest and visit with her daughter. I went to Modena, Mercer County, Mo., to hold some meetings. While there I assisted Bro. L. M. Kob to anoint Bro. Barb. This was a very solemn occasion. There is little hope of Bro. Barb's recovery. Our meetings were well attended and the interest very good. Some, we think, are counting the cost. As the roads became nearly impassable, it was decided to close the meetings. I then went to Spickard and spent a few days with a brother and sister there, held a few meetings and left a few tracts, preparing the way for future work. Proceeding to Darlington I found much sickness. Bad roads also hindered us having our meetings as intended. I held one meeting and visited some that expressed a desire to be with us in the near future. Thus ended the eight months of labor with and for the Brethren of the Northern District of Missouri. Returning homeward my wife joined me at Creston, Iowa. If it is the Lord's will, I expect to return to Northern Missouri May 1, and continue my labors under the direction of the Mission Board of that District until September. We reached our home March 10, and found all well. We also thank those dear ones that remembered us in their liberalities.—*Wm. C. Hipes, March 20.*

Des Moines Valley, Iowa.—Feb. 22 we commenced a series of meetings at this church. Bro. M. Deardorff, of Yale, Iowa, was expected to do the preaching, but did not get here until Saturday, so our elder, S. M. Goughenour preached on Thursday and Friday night. Bro. Deardorff continued the meetings until Friday evening March 2, when he was called home by a telegram, on important business, so the home ministers continued the meetings until Sunday evening. On Saturday evening we had the pleasure of seeing a dear young sister come out on the Lord's side. Others seemed near the kingdom. May they not put off the important work too long! On the following Sunday at our regular appointment a young brother decided to walk with the children of God, and the sister before named and this brother were received by baptism immediately after meeting. May they prove valiant soldiers for the Lord! The brethren at Prairie City (which belongs to this, the Des Moines Valley church) are building a meetinghouse this spring. They have the foundation in, and the carpenter work contracted, so they will have a house there before long, which they much stand in need of. Bro. James Thomas, formerly of Ames, Iowa, has moved among them, and will labor in word and doctrine.—*A. W. Hawbaker, Elkhart, Iowa, March 19.*

Hoytsville, Ohio.—Bro. Joseph Holder, of Anderson, Ind., came to us and preached ten able discourses. Some from other churches were induced to search the Bible to see where they are standing. Our Bible class is moving on finely.—*Sarah J. Price, March 21.*

Libertyville, Iowa.—This church met in council March 24. There was a good attendance and all of the business before the meeting passed off pleasantly. The writer was appointed correspondent for the MESSENGER. The missionary question received some attention, and we are trying to work up a greater interest in the work in this church. A Sunday school was organized here March 25. We decided to use the Brethren's literature.—*W. N. Glotfelty, March 26.*

Conway Springs, Kans.—Our meetings are in the past. I will give you a brief report of them. March 19 our Communion was held. Quite a number of ministers and members from other congregations were with us, which made us rejoice greatly. One hundred and thirty-four members surrounded the Lord's table and participated in the services. We had an enjoyable meeting. The house was crowded above its seating capacity, but the order was good. March 20 was the Ministerial Meeting. It was largely attended and the topics (six in number) on the programme elicited quite a good interest in their investigation. All passed off with good feeling and a deep interest. Many remarked that it was the best meeting they ever attended. Such men as we now have in this district can hold an interesting meeting. March 21 was our District Meeting for Southwestern Kansas, Southern Colorado and No Man's Land. The churches were well represented and the District work gave good satisfaction to all the members present. Bro. Enoch Eby was chosen to represent this District on Standing Committee; Bro. Henry Brubaker alternate. We send some work for Annual Meeting, questions that cannot be decided at District Meeting. It was decided to use a part of a day at District Meeting for missionary talks. Here, in the West, where there is so much work to do, it is necessary to have the missionary spirit largely developed.—*John Wise, Conway Springs, Kans.*

Alum Well, Tenn.—I agree with the remarks in GOSPEL MESSENGER, No. 12, where it says Tennessee has been greatly neglected. Especially has Hawkins County been neglected. Here is the Cedar Grove church, that at one time was a flourishing church, with a strong ministerial force. There were at one time five elders. Four have passed away; while one has moved to other parts. Now there is only one minister; he is in the second degree, and young in years and the ministry. Our elder lives twenty miles away and has poor health. He does not often visit us. We sometimes feel like sheep without a shepherd. We were made glad March 10, when brethren M. Nead and W. A. Sherfy came to labor for us till the 19th, preaching in all twenty sermons. They baptized six. Four of those had made application at a previous meeting. Their visit was appreciated very much by all the members. They visited all the families of members that they could, which was encouraging. I think the members were much built up and I hope they will take fresh courage. I trust these brethren will come again soon and that others may do likewise. Any one sound in the faith will have a welcome among us. We would have been glad could Bro. A. Hutchison have come here, but it seems he could not. We hope he will come yet. May the great Shepherd put in the hearts of his ministers to visit this and all other churches in like circumstances, is my prayer.—*Sarah C. Mallory, March 25.*

Notice to All.—Any of the brethren or sisters having old GOSPEL MESSENGERS that they are done with, will please send them to George W. Beckmaster, Little Rock, Ark. They are for free distribution in the City of Little Rock. Please pay postage or express charges, as they are for mission work.—*Jas. R. Gish, Stuttgart, Ark.*

Cedar Grove, Tenn.—Brethren Wm. Sherfey and M. Nead, of Washington County, Tenn., came to us March 10, and stayed until the 20th. They preached, in all, nineteen soul-cheering sermons. The church was much encouraged. Six dear souls were made willing to enter the vineyard of the Lord.—*J. O. Molshee, Gillenwater, Tenn., March 21.*

Antietam, Pa.—To-day we held our quarterly church meeting. A great amount of business came before the church, but all was disposed off. Bro. W. B. Stover was advanced to the second degree of the ministry with his companion,—Eld. W. C. Koontz officiating. The voice of the church was taken as to Bro. Stover and his companion going as missionaries to India. The members voted in favor of them going, subject to the Missionary Board which has the power to send such as they, in their judgment, think best to go. The church sends two delegates to District Meeting, brethren Jacob Snyder and Jacob F. Oller, and one to Annual Meeting, Jacob F. Oller. Our love-feast will be held at the Antietam church May 16 commencing at 10 A. M., on Saturday. Since our last report seven precious souls were baptized into the faith of Jesus, and still several more will be baptized in the near future. So the good work goes on. The church in Waynesboro, Pa., had quite an enjoyable visit from our esteemed brother, D. L. Miller, and wife, March 17. He gave us two Bible Talks and one sermon on Sunday morning. Our house was filled to the utmost. Many went away that could not get in. The aisles, gallery, and every available space was filled with anxious listeners to the speaker, who presented, to the satisfaction of all, a graphical sketch of his visit to Egypt, Palestine, Jerusalem, etc. He also had with him many relics, which he showed after his services ended. Many from other churches, who heard our brother's talks, were made to realize the truth of the Bible and expressed themselves as being much edified. May God bless our brother with many years and bless him in his work, for he is calculated to do much good. May the Lord be with him and his companion in their journey.—*J. F. Oller.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

Love-Feasts.

JUNE 14, at 4 P. M., in the Manor church, Pa.

JUNE 9 and 10, Chapman Creek church, Kansas, nine miles north and two miles east of Abilene, Kansas, commencing at 2 P. M.

JUNE 9, at 5 P. M., Bethel House, Mahoning church, Columbiana, Ohio.

SEPT. 15, in the Highland congregation, four miles southeast of Moorefield, Nebr, at Bro. Esrom Lapp's place. Series of meetings to begin on the 8th.

District Meetings.

THE District Meeting of Western Maryland will be held in the Maple Grove congregation, April 19. Brethren coming from the East will arrive at Myersdale April 18, at 9 o'clock A. M., change depots and come to West Salisbury, where they will be met with conveyances. All those coming will notify the undersigned.—*Mahlon Miller, Grantsville, Garrett Co., Md.*

THE District Meeting of Eastern Pennsylvania will be held in the Mountville congregation at the Petersburg meetinghouse, Lancaster County, Pa., April 18 and 19. The Missionary Board meets at Petersburg at the house of Bro. John Dombach on Tuesday, April 17, at 4 P. M. Delegates will meet at the Petersburg church Wednesday, April 18, at 4 P. M., to organize. An Elders' Meeting will be held at the church, Wednesday, April 18, at 2 P. M. All work for the Elders' Meeting must be sent in by an elder (or to the undersigned by mail) before April 17. All should stop at Petersburg station on the Reading and Columbia and Lebanon and Lancaster Joint Line railroads. Passengers *via* Reading leave Reading at 11:55 A. M.; *via* Lebanon leave Lebanon at 12:30 P. M.; *via* Lancaster leave Lancaster King Street Station at 12:35 P. M.—*H. E. Light, Cor. Sec., Lock Box 24, Mountville, Pa.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Reduced Rates to District Meeting of Northern Illinois.

FOR the accommodation of those desiring to attend the District Meeting of Northern Illinois, at Morrison, April 18, I have secured a rate of *one and one-third fare* for the round trip as follows:

On Chicago & North-Western R. R., for parties of ten or over, traveling in a body.

On C. B. & Q. R. R., for parties of twenty-five or over.

Those who intend going from any one point, should notify their ticket-agent in time, as to number going, so that tickets may be in readiness at time of starting. L. A. PLATE.

Mt. Morris, Ill.

Emigrating to a new Field.

THE time has come for our colony to start for North Dakota. We leave Walkerton, Ind., Tuesday, March 27. A number of brethren and sisters, with their families and friends, are leaving their old homes for a new one in the North. While the parting brings sadness to our hearts, the prospects of a home in heaven, where God's children will dwell forever, looms up before us. Let us all live devoted lives that we may obtain a home where the parting hand will be unknown. There will be three ministers and five or six deacons in our colony. Two young brethren landed here from Pennsylvania this morning,—brethren Clapper and Teeter. Bro. Teeter at one time attended school at Mt. Morris. My address in the future will be Cando, North Dakota.

AMOS B. PETERS.

Walkerton, Ind.

From the Cottonwood Church, Kans.

ELD. J. D. TROSTLE came to us Friday, March 16, and preached for us that evening at the residence of our aged brother, Samuel Sowers. Bro. Sowers is in poor health, and requested to be anointed; so, after the services were over, Bro. Trostle administered the anointing according to the directions found in James. There was quite a number present that had never witnessed such a scene. All seemed to be deeply impressed. We held our council-meeting on Saturday, March 17, with Bro. Trostle presiding, and the way in which the business of our meeting was transacted, indicated that we were all in love and harmony. Two members were received by letter. Brethren G. W. Weddle and L. H. Flack were chosen as delegates to represent this church at District Meeting of Northeastern Kansas. Sister Nora Burnett, solicitor for missionary work, reported one dollar and fifty-five cents collected for home missions, and sixty-five cents for foreign missions. While with us Bro. Trostle delivered six excellent sermons, full of good instruction for us all.

HILAH R. CLARK.

Dunlap, Kans., March 20.

Program for Future Work.

I AM requested to indicate in the MESSENGER where my field of work will be for the forthcoming summer and fall. This is a matter that I can not do so as to give satisfaction to all. I had thought to make a tour through several States in the North during the summer and fall, reaching Ohio about Nov. 1, and fill a few calls there which were made last year, and others, if need be. When cold weather comes I thought of going south. The summer is about the most favorable time for me in the North, and as there were a number of calls made in Nebraska, Iowa, Illinois, Indiana and Ohio, which have not been filled, I now propose to give them a chance. I find it impossible to respond to all, or even one-tenth of the calls that are made. I hope to visit the little band in Cedar Rapids, Iowa, this season. Address me at McPherson, Kans, till further notice is given.

A. HUTCHISON.

From Roaring Spring, Pa.

WE had a great awakening at this place. Thirty-eight dear souls came out on the Lord's side,—seventeen brethren and twenty-one sisters. Bro. J. R. Stayer, our home minister, conducted the meetings. He entered upon the work Feb. 16, with great zeal. Good interest was made manifest from the first. Three of our Sunday school attendants,—two young brethren and one young sister,—came out on the Lord's side, and were baptized Feb. 25. Then Bro. Stayer saw fit to call to his assistance Bro. Brice Sell, of Lamersville, who then delivered thirty-one sermons, and preached with such power that both old and young came flocking into the fold, to walk in newness of life. On the 11th he preached on the mode of baptism, and one man, a Luthran, and in his seventy-ninth year of age, was made to exclaim, after hearing the sermon, "For the first time in my life I know I am not baptized." Feb. 18 he was baptized.

March 4, eleven were baptized,—one young brother and ten young sisters,—all Sunday school attendants. It was an impressive sight to see the ten young sisters, ages ranging from twelve to sixteen years coming into the fold. March 11 twelve were baptized and on March 18 twelve more were baptized. We have an evergreen Sunday school, and we attribute a due portion of the success of our meetings here, to the continuous Sunday school work, as in this case, at least, our Sunday school attendants were the first to realize their lost condition. We have also been convinced during this series of meetings, that a great deal of good can be accomplished by our home ministers when they put themselves to work in earnest. Our meetings closed this evening, March 20, with great interest, and many more are almost persuaded, but are waiting for a more convenient season. JOSEPH P. LONG.

March 20.

A Sudden Death.

THURSDAY night, March 8, Bro. Daniel Kaub went to bed about 11 o'clock, seemingly in the best of health. He awoke about half past two, and told his wife he was very sick, and about half an hour thereafter he breathed his last.

Daniel was the son of Peter and Elizabeth Kaub. He was born in Somerset County, Pa., April 19, 1831. He was baptized in 1856 and elected to the office of deacon in 1866. He departed this life March 9, 1894, aged 62 years, 10 months and 20 days. He served the church faithfully in the deacon's office twenty-eight years. He moved with his family from Indiana to Mont Ida, Anderson County, Kans., within the limits of the Cedar Creek church, in November, 1884. Brother Daniel was the father of nine children, four of whom preceded him to the spirit world. The five living children are all members of the Brethren church.

A very large concourse of people assembled at the funeral Sunday afternoon, March 11, to pay a last tribute of respect to one that was beloved. The funeral occasion was improved by the writer from these words, "Thou shalt be missed, because thy seat will be empty." May God bless and sustain the grief-stricken sister in her sore bereavement! CHAS. M. YEAROUT.

Westphalia, Kans., March 14.

From Atchison, Kans.

I WAS elected to the ministry in the Spring Creek church, Greenwood Co., Kans., and moved from there about two years ago. I have not been called upon to preach, while in a congregation of the Brethren, but three times since. This is an isolated place. There is no Brethren church nearer than twenty miles. There are no members here excepting myself and wife. I think a good work might be done here. I would be very thankful if some of the ministering brethren would call and preach for us. My means are limited. What I would do that I can not. I would like to go to the rescue of souls that are perishing. "Blessed are the poor who are rich in faith and heirs of the kingdom, which God hath promised to them that love him." I have the love of God in my heart, and if there is first a willing mind, it is "accepted according to that a man hath and not according to that he hath not." 2 Cor. 8: 12.

L. G. SMITH.

1402 Pacific Ave., Atchison, Kans.

REMARKS.

We suggest that our brother enter upon the work in his own immediate locality, or wherever he can get the people to listen to him. By all means start a Sunday school somewhere, and though it may be attended by but few, those few may be enlightened by the Truth. One may have to work hard during the week, yet he can do something for the Lord on Sundays. One need not be discouraged; Noah preached for years and had but few converts, yet he did his duty. We urge our brother to do what he can and the Lord will bless him.—ED.

From Rosston, Texas.

THE William's Creek church, Texas, still holds its position among the many other denominations represented here. The worst thing we have to contend with is the extreme liberalism. They will admit we are all right in doing the ordinances after the example and precepts of our Lord and Master, and yet we cannot convince them that it is wrong *not* to do them. We believe if we had force enough here this summer, we might do effectual work. The great trouble in the Southern field is a lack of laborers. We want more laborers to accomplish anything in this large field for the Master. The opposing influence is strong against anything definite or doctrinal. The members are taking an active part in our Sunday school and it is a very interesting school. All work together in harmony. We have also a prayer meeting with our neighbors, in which all seem to be interested. We have a question or text for each meeting.

Our beloved Bro. Bowman and family, have been very sick with fever. His oldest son, Bro. Elmer, first became sick, then his daughter, sister Ionia, and then Bro. Bowman himself, and others of his family. Bro. Bowman was, by his request, anointed to-day in the name of the Lord, in whom we now trust for the recovery. The prayer of the righteous availeth much. Will the church remember the family of our brother?

A. W. AUSTIN.

March 16.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

SWAB—EIKENBERRY.—At the home of the bride's mother, near Greene, Iowa, by the undersigned, March 18, 1894, Bro. Samuel Swab and sister Cora Eikenberry, both of Butler County, Iowa. HARVEY EIKENBERRY.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

FACKLER.—In the Silver Creek church, Ohio, Feb. 26, 1894, infant son of brother and sister Fackler, aged 1 year and 15 days. The funeral services were conducted by Bro. George Mahler. A. A. THRONE.

GRIFFIN.—In the Woodland church, Michigan, March 9, 1894, of consumption, sister Mina Griffin, daughter of Bro. Daniel and sister Lydia Hoover. Funeral improved by Bro. Isaiah Rairigh, from Psa. 23: 1. J. M. SMITH.

SHEETS.—Near Union, Montgomery County, Ohio, Mary Sheets, *nee* Hover, aged 101 years, 1 month and 2 days. She was born Feb. 13, 1793, near Shepherd Mountain, North Carolina, and came to this County, with her parents, in the year 1801. She was married to Martin Sheets in 1812. There were born to them eleven children, seven sons and four daughters, of which two died in their infancy. Three sons still survive, the oldest being past four score years. Her husband preceded her to his long home forty-four years, at the age of sixty-two years. Funeral services in the M. E. church in Union, by Enos Pemperton, Isaac Waymire and Bro. Daniel Hendrickson from the text, "The hoary head is a crown of glory if it be found in the way of righteousness." Prov. 16: 31. JESSE K. BRUMBAUGH.

McLAUGHLIN.—In the Washington church, Washington County, Kansas, March 12, 1894, Bro. Thomas J. McLaughlin, aged 74 years, 1 month and 4 days. He leaves a wife and four children. He was a faithful member of the Brethren church. Funeral services by Bro. Humphrey Talhelm. H. P. TALHELM.

WEIRICK.—In the bounds of the Loudonville church, Ashland County, Ohio, Feb. 24, 1894, friend Joseph Weirick, aged 82 years, 11 months and 5 days. Deceased leaves a wife,—a sister in the church,—and six children. Funeral services by the writer and others, from Isa. 38: 18, 19. DAVID BRUBAKER.

MILLER.—In the Oakland church, Darke County, Ohio, March 19, 1894, Bro. Jacob M. Miller, aged 32 years and 25 days. Bro. Miller became a member of the German Baptist church May 14, 1882. Funeral services in the Oakland church by brethren J. H. Christian and Jeremiah Katherman, from 2 Cor. 10: 1. J. G. PORTER.

BRUMBAUGH.—In the Yellow Creek congregation, Bedford County, Pa., Feb. 22, 1894, Bro. Jacob S. Brumbaugh, aged 68 years, 2 months and 11 days. He leaves a wife (a sister in the church) and eight children, six of them members of the church. Funeral services by Bro. D. T. Detwiler and the writer, from Rev. 2: 10. C. L. BUCK.

STUCKEY.—In the Yellow Creek congregation, Bedford County, Pa., Feb. 23, 1894, of diphtheria and scarlet fever, Susie, daughter of Bro. Levi and sister Rachel Stucky, aged 3 years, 11 months and 3 days Funeral services by Eld. D. L. Miller and the home ministers, from 2 Kings 4: 26. C. L. BUCK.

STOVER.—At Knob Creek, Washington County, Tenn., March 14, 1894, Michael M. Stover, aged 75 years, 3 months and 21 days. Bro. Stover leaves a wife and some children. Funeral services from Rev. 14: 13, by Joseph S. Bowman and G. C. Bowman.

SOLOMON.—In the bounds of the Loudonville church, Ashland County, Ohio, March 21, 1894, friend Jacob Solomon, aged 77 years, 3 months and 6 days. Deceased leaves a wife and seven children. Funeral services by the writer from Psa. 89: 48. DAVID BRUBAKER.

MURRY.—In the Arcadia church, Hamilton County, Ind., March 5, 1894, sister Elizabeth Murry, aged 73 years, 10 months and 10 days. Sister Murry united with the church in 1843 She was married to Bro. Henry Murry in 1861. Funeral services by the home ministers, from Rev. 14: 13. ZERUAH C. HILL.

AMICK.—Near Maria, Bedford County, Pa., March 2, 1894, John Walter Amick, infant son of friend Ellis Amick and wife, aged 1 year and 19 days. Funeral services conducted by Eld. Levi F. Holsinger, in the Lutheran church, at Potter Creek. Text, 1 Sam. 20. D. S. REPLOGLE.

MOSIER.—At Meriden, Kansas, March 16, 1894, Leslie Wade Mosier, born Dec. 18, 1870, at Masontown, Pa. He moved with his parents to Meriden in the spring of 1885. He was married to Miss Ada Dawson Dec. 23, 1891. When told that he had but a short time to live he said, "I have made my peace with God long ago." The funeral sermon was preached by the writer, using as his text, "The righteous hath hope in his death." Prov. 14: 32. WM. WHITNEY.

MILLER.—In the Van Wert church, Paulding County, Ohio, March 13, 1894, Lillie Ellen Miller, aged 21 years, 10 months and 4 days. Sister Miller had been a sufferer for over five years. She united with the church at the age of fifteen, and remained faithful until death. She leaves a father, mother, three brothers and three sisters. Funeral services conducted by the writer, assisted by James Harp. JACOB HEISTAND.

BARNHART.—At Wolcott, Ind., Feb. 16, 1894, Bro. Eddie J. Barnhart, aged 29 years, 10 months and 16 days. His illness, occasioned by *La Grippe* and lung fever, was only of a few days' duration. He leaves a young wife, sister Laura (*nee* Keiser). Services by the writer, at the Panther Creek church, near Roanoke, Ill., of which congregation he was a member. C. C. BRUBAKER.

RUPERT.—Near Big Mount, Pa., Feb. 8, 1894, Mrs. Susan Rupert, in her 72nd year. Services by Mr. Hershey, (Mennonite) and David H. Baker. MARY K. BAKER.

BROUGH.—At Latimore, Pa., Feb. 25, 1894, Mr. Jacob Brough. Services by Mr. Reese (Lutheran) and David H. Baker. MARY K. BAKER.

SOWERS.—Near Julius' Mill, York County, Pa., Feb. 28, 1894, Bro. Daniel Sowers, aged 75 years, 2 months and 5 days. Services by Eld. Peter Brown and David H. Baker. MARY K. BAKER.

FIRESTONE.—At Big Mount, Pa, March 12, 1894, sister, —— wife of John Firestone, at an advanced age. Services by Eld. Peter Brown, E. Gochenauer and David H. Baker. MARY K. BAKER.

LEAS.—At East Berlin, Pa, March 16, 1894, Bro. Joshua Leas, aged 71 years, 7 months and 24 days. Services by Eld. Peter Brown and David H. Baker. MARY K. BAKER.

DANNER.—Near Porter's Siding, Pa., March 20, 1894, Bro. Solomon Danner, aged about 85 years. Services by Eld. A. Baugher, Moses Mummert and David H. Baker. MARY K. BAKER.

MILLER.—At the home of her son-in-law, John P. Smucker, in Franklin Grove, Ill., March 16, 1894, sister Rebecca Miller, aged about 79 years. D. B. SENGER.

HIPPLE.—In Dixon, Ill., March 16, 1894, Bro. John Hipple, aged 62 years, 9 months and 15 days. Bro. Hipple passed away very suddenly. While returning to his home in the evening, he stepped into a business house on the way, and while seated on a chair, conversing with those around him, he suddenly expired. The funeral discourses for the above were preached by Bro. Daniel Dierdorff. D. B. SENGER.

HART.—In the Salem church, Montgomery County, Ohio, March 19, 1894, sister Elizabeth Minnie Hart, aged 20 years, 3 months and 2 days. She was a daughter of sister Clarrie Hart and a granddaughter of John R. Brumbaugh. Her death was caused by a multilocular ovarian cyst. Services conducted by the undersigned, assisted by the home ministry. JOHN H. BRUMBAUGH.

NUSBAUM.—At Linganore, Md., March 19, 1894, of typhoid pneumonia, Rachel Pearl Nusbaum, aged 16 years, 10 months and 27 days. Deceased was the daughter of brother Samuel and sister Hettie Nusbaum. Her remains were interred in the Locust Grove cemetery. Funeral services by Bro. W. T. Miller, assisted by Eld. S. H. Utz. Text, James 4: 21. M. E. ECKER.

HOLLOPETER. — At her home, near Rockton, Pa., Dec. 22, 1893, from the effects of *La Grippe*, Catharine Hollopeter, wife of Matthias Hollopeter, aged 78 years, 3 months and 22 days. M. E. HOLLOPETER.

HANNA.—At Linganore, Frederick Co., Md., March 4, 1894, Nathan Hanna. Father passed calmly and peacefully away after an illness of seven weeks. He lived a quiet and unassuming life, which endeared him to his many friends and acquaintances. His remains were interred at New Windsor, in the Presbyterian cemetery. Funeral services by Eld. E. W. Stoner, from John 14: 2.
M. E. ECKER.

WILLIAR.—At the same place, in the bounds of the Locust Grove church, March 10, 1894, Bro. Augustus H. Willar, aged 73 years and 2 months. He had diabetes and only lived six days. He was a faithful deacon for many years. His wife (Hannah Pfoutz) preceded him about two years. His remains were interred in the Locust Grove cemetery. Funeral services by Eld. E. W. Stoner, assisted by the home ministers. Text, Philpp. 1: 21. M. E. ECKER.

CRIPE.—In the North Fork church, Carroll County, Ind., of whooping-cough, Glen Arthur, son of Bro. Allen and sister Lydia Cripe, aged 2 months and 13 days. Funeral services conducted by Eld. Isaac Billheimer. Text, Col. 3: 2. D. A. HUFFORD.

MAST.—In the Wood River church, Nebr., March 13, 1894, Joseph D. Mast, aged 70 years, 5 months and 10 days. He was a minister of the Dunkard church. He leaves a wife and two children.
W. OTIS SNAVELY.

BRUBAKER.—In the Lower Twin Creek church, West Alexandria, Ohio, March 6, 1894, sister Hester Brubaker, wife of Bro. Henry Brubaker, aged 48 years, 2 months and 28 days. Bright's disease was the cause of her death. She leaves a husband, son and daughter. Funeral services by the Brethren in the M. E. church. H. M. BARWICK.

ADVERTISEMENTS.

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1. **Illustrations.**—The book contains about *one hundred* illustrations, many of which are full page, and all of very great aid in understanding fully the subject matter. There are *twenty-four full-page photogravures*, reproductions from photographs of life and scenes taken in Bible Lands, and expressly prepared for this work at great expense. These alone are worth several times the cost of the book.

2. **Subject Matter.**—The book recounts the observations and experiences of the author while traveling in Italy, Greece, Asia Minor, Nubia, Ethiopia, Cush, and Palestine, an entirely new route from his former one. It contains 603 pages, and is teeming with information, interesting and valuable to every one who holds any regard for the Book of books. This book in no way contains matter found in the author's former work, and gives much information not given in the letters published in the MESSENGER.

3. **Evidences of the Truthfulness of the Bible.**—The author has been careful not to omit one opportunity to present such information about the land, the customs of the people, and such other matter from historic grounds, as would establish more fully the belief in God and his Word.

4. **An Aid in Studying the Bible.**—Hence ministers, Sunday School workers, missionaries, and even the laity will find the book a valuable addition to their library.

5. **Valuable to Young People.**—While the book is not especially intended for young people, the author's language is so simple and concise, and his manner of presenting what he has to say, so enticing that young people will be greatly interested in its pages.

6. **Price.**—He has written the book for the good of the people, and has placed the price so that all who desire it, can afford to get it.

Below is given a sample page of the book, showing size and style of type.

WANDERINGS IN BIBLE LANDS. 297

proached run away. One holds up in her hand a string of beads and when she receives a small coin in exchange for it runs away laughing, seeming to enjoy her success in making a sale.

When we reached Dekkeh our pilot ran the boat ashore with considerable force, and when we were ready to leave the landing-place it was found that the Oonas was firmly grounded in the Nile mud. The engine was reversed, but the full power of our motive force failed to move the boat, even when seconded by the efforts of all hands aboard. There was shouting and pushing with poles and a rushing of the boat's wheel in the water, but all in vain. The boat did not move an inch. Then it was decided to call on the men of the village to help us. A runner was sent out and in about half an hour some twenty men arrived. The women and children came too and, squatted on the bank, silently watched the proceedings. The men waded into the water and there was much shouting and pushing, but the result was that the little steamer moved not. More men came; there was more pushing and shouting, the paddle wheel was reversed at full speed, but the united efforts failed to move the boat. Trial after trial was made, but with all the pushing and shouting the Oonas remained firmly fixed in her bed of mud.

The situation now began to look serious. Several hours had passed away and the prospects for getting away from Dekkeh were not very bright. Then it was suggested that a windlass be rigged on the bow of the boat, and an anchor with a rope attached to it be thrown into the river at some distance from the shore. After some delay this was done and the end of the rope was attached to the windlass on the steamer, and then, by turning the windlass, if the anchor held, the boat would be dragged off the bank of

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Announcements.

DISTRICT MEETINGS.

April 11, Northeastern Kansas, in Navarre, Dickinson Co., Kansas. Ministerial Meeting, April 10.

April 13 and 14, First District of Virginia, at Pleasant Valley church, Floyd County.

April 13 and 14, Northwestern Kansas and Colorado, Hygiene, Colo., 4 miles west of Longmont.

April 18, Southeastern Kansas, Paint Creek church. Ministerial meeting the 17th.

April 18, Northern Illinois, at Rock Creek, commencing at 8 A. M. Elders' meeting the day before, commencing at 2 P. M.

April 18, Middle Pennsylvania, in the Woodbury church.

April 18 and 19, District of Eastern Pennsylvania, at the Petersburg meetinghouse, Lancaster Co., Pa.

April 19, (District not given) Fairview church, Douglas County, Mo.

April 26 and 27, Middle District of Missouri in the Walnut Creek church, at Knobnoster, Johnson Co., Mo. Ministerial Meeting, April 25.

May 2, Western District of Pennsylvania, in Mount Joy meetinghouse, Jacob's Creek congregation. Westmoreland County. Those coming on the B. & O. R. R., please come to Mt Pleasant.

May 9, District of Southern Pennsylvania, in the Falling Spring congregation, at the Hade house.

May 16 and 17, Second District of Virginia, Middle church, Valley house, Prince William County.

April 19, Southern Missouri and Arkansas, in the Fairview church, Douglas Co. Ministerial Meeting afterwards.

April 24, Southern District of Ohio, in the Union City church, (brick house).

LOVE-FEASTS.

April 21, at 2 P. M., Kansas Center church, three miles east of Lyons, Rice Co., Kans.

April 21, at 2 P. M., Eden Valley church, Stafford Co., Kans.

April 28, at 2 P. M., Lordsburg, Cal.

May 5, at 2 P. M., Walnut Valley, 3 miles south-west of Heizer, Barton Co., Kans.

May 8, at 10 A. M., Falling Spring congregation, at the Hade house, Pa.

May 12, at 2:30 P. M., Timberville, Va.

May 12, Midland church, Virginia, Valley house.

May 12, at 4 P. M., McPherson church, Kans.

May 12, at 4 P. M., Washington Creek, Douglas County, Kans.

May 12, at 3:30 P. M., McPherson church, Kans.

May 12, at 5 P. M., Roaring Spring, Pa.

May 12, at 2 P. M., Salem church, Reno Co., Kans.

May 15, at 1 P. M., Pleasant View church, Reno Co., Kans.

May 15 and 16, at 2 P. M., Franklin Grove, Ill.

May 15 and 16, at 1 P. M., Chiques church, Lancaster Co., Pa., at Green Tree House.

May 16 and 17, at 9:30 A. M., Mountville house, Mountville, Pa.

May 16 and 17, at 1 P. M., Hickory Grove church, Carroll Co., Ill.

May 16, Ephrata church, Pa., at the Mohler house.

May 16, at 10 A. M., Antietam church, Franklin Co., Pa.

May 17, at 4 P. M., Wolf Creek church, Ohio.

May 17, at 10 A. M., Cedar Creek church, DeKalb Co., Ind.

May 18 and 19, at 2 P. M., Aughwick congregation, Hill Valley church, Pa.

May 18, at 4 P. M., Panther Creek church, Ill.

May 18 and 19, at 2 P. M., Silver Creek meetinghouse, Ogle Co., Ill.

May 18, at 4 P. M., Woodbury church, Bedford Co., Pa.

May 19, at 2 P. M., at Oasis meetinghouse, three miles east of Summitsville, Ind.

May 19, at 4 P. M., Salimonie church, Huntington Co., Ind.

May 19 and 20, at 10 A. M., Pine Creek, Ill.

May 19, at 4 P. M., James Creek, Huntingdon Co., Pa.

May 19, at 4 P. M., in the Buck Creek church, Henry County, Ind.

May 19, at 4 P. M., New Enterprise, Pa.

May 19 and 20, Waddam's Grove, Ill.

May 19, at 11 A. M., Hudson, Ill.

May 19, at 5 P. M., Hurricane Creek, Bond Co., Ill.

May 19, at 4 P. M., Monitor church, Kans., 8 miles west and 2 miles south from McPherson.

May 19, at 3 P. M., South Morrill, Brown Co., Kans.

May 19, at 2 P. M., English Prairie church, LaGrange Co., Ind.

May 19 and 20, at 10:30, Seneca church, 1½ miles north of Bloomville, Ohio.

May 19 and 20, at 2 P. M., Manor church, Washington Co., Md.

May 19 and 20, at 1:30 P. M., Welsh Run, Franklin Co., Pa.

May 19, at 2 P. M., Spring Creek church, Bethel congregation, Hancock Co., Md.

May 19, at 5 P. M., Manvel church, Brazoria Co., Texas.

May 22 and 23, at 1 P. M., Cherry Grove, Carroll Co., Ill.

June 16, at 10 A. M., Portage church, Wood Co., Ohio.

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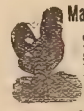

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Life and Sermons, Quinter, per copy,	[illegible]
Europe and Bible Lands, Miller, per copy,	[illegible]
Doctrine of the Brethren Defended, Miller, per copy,	[illegible]
Close Communion, West, per copy,	[illegible]
Classified Minutes of Annual Meeting, per copy,	[illegible]
Brethren's Tracts and Pamphlets, neatly bound in Book, Vol. I, 594 pages, per copy,	[illegible]

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House We Live In (Swedish,)	[illegible]
House We Live In (Danish,)	[illegible]
The Light House,	[illegible]
Close Communion Examined,	[illegible]
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The Prayer-Covering,	[illegible]
The Lord's Supper,	[illegible]
The Bible Service of Feet-Washing,	[illegible]
Communion,	[illegible]
Are Christians Allowed to Swear?	[illegible]
The Design of Baptism,	[illegible]
What Shall I do with the Commandments of Jesus,	[illegible]
Vocal and Instrumental Music,	[illegible]
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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 52, Huntingdon, Pa.

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BRO. K. B. MOOMAW has closed his term of school at Warrior's Mark, and is now with us. From here he goes to his home in Virginia. While at Warrior's Mark he did some acceptable preaching, and the members there would have been pleased to have him remain if he could have done so.

THOSE wishing Sunday-school supplies, should order them from the Western Office, as they are published there, and therefore can be attended to sooner than if sent to us, and then from this office sent to the Western Office. We say this especially for the benefit of those who wish their supplies as soon as possible after ordering them.

THE LORD'S PRAYER.

Since the Savior taught against the use of vain repetitions in prayer, why do we, as a church, repeat the Lord's Prayer when we have, in substance, already asked in our prayers, about all that is contained in the Lord's Prayer? And why do we use the Lord's Prayer more than once at the same meeting? Please give us some light on this subject.

HANNAH SMITH.

THAT we, in the formal use of the Lord's Prayer, may abuse the original intention, is very true. But is the abuse in this prayer greater than in the use of any other prayer? It will be noticed that there is nothing said against the repeating of prayers, but it is the kind of repeating that is spoken against. The *vain* repeating of prayer is wrong, from the fact that there is no heart in it. It is the passing through the form without the spirit or desire. It, therefore, to God, must seem as mockery. This is as true of other prayers as it is of the Lord's Prayer. As to repeating in prayer, we all do it more or less, because our wants of to-day are largely a repetition of those of the day before. And while our personal prayers represent our special wants, the formula given by our Lord represents our general, or, better, our universal want, as it is the all-comprehensive prayer, and covers the realm of human want. It is the great gem of divine thought, and can never be exhausted in the using, as it represents our daily wants, day by day and hour by hour.

As to using it twice at the same meeting, we see no more impropriety in it than we do in using any other form of prayer at the same meeting. The great danger in all praying is using the form without the spirit,—the desire. The frequent using of the Lord's Prayer is one of our church peculiarities, and we are sorry to see the church drift away from it. If we have fallen into the habit of making it a "vain" repetition, let us get away from that use of it, but continue it as our model prayer, "Our Father, who art in heaven."

PRAY FOR OUR AFFLICTED.

AFFLICTION, in some form, either physically or mentally, is the common lot of humanity, and just why they come as they often do, especially to the lives of those who seem to be devoted to the Master's work, is hard for us to understand. It is true, those of us who are largely exempt from them, interpret them most beautifully as being the greatest essentials to prompt us to activity in the better life. Grand and eloquent sermons have been preached on the benefits of afflictions, and the joy, peace and purity they bring, are painted in such glowing colors that the well are almost tempted to court afflictions, in order to realize that which seems to be lacking in their Christian experiences.

How easy it is, when in the glow of health and the sunshine of an exuberant spirit, to sing,

> "Afflictions though they seem severe,
> Are often in mercy sent."

But when afflictions come in all their severity to our personal lives, our feelings wonderfully change. The tune is taken away from our hearts, and the music from our lips. Job's friends were most eloquent in defining to their afflicted friend the purposes of afflictions. The afflicted one took a different view of it, and, perhaps, more truly philosophical than they did. Yet it is true that these fiery trials, as they come to us, we must believe, are, as a rule, blessings in disguise. But to enable us to bear them with Christian fortitude, and that they may accomplish the desired effect, more than divine grace is needed on the part of the sufferer. The Lord has so designed that human sympathy and the prayers of the righteous accentuate the workings of his grace on the hearts of his afflicted ones. Hence we are to visit and pray for them. Many burdened hearts might be greatly unburdened, if a little more of this sanctified spice were administered.

Our thoughts have been stirred up along this line, as we think of some of our afflicted ones who have lately come under our personal notice,—especially the case of our esteemed sister Eyer, of the Warrior's Mark church, Pa., and daughter of the late Eld. Grabil Myers, whose life of Christian devotion many of our readers will remember. She is afflicted with that dreaded disease, cancer, and but little hopes are entertained for her recovery. Her sufferings are most severe, and she greatly desires the sympathy and prayers of God's people, that she may be able to bear up under this very severe affliction that has come to her life. Brethren and sisters, let us remember that it is said, "The prayer of the righteous availeth much," and that, with God, there are no impossibilities. The possibilities of our prayers are only limited by our faith and lack of wisdom in applying it.

Of late, we have had a case of faith-healing through the Lord's own appointment that we would be pleased to relate, had we all the facts, and permission to do so. It is not a miracle, but a simple demonstration of the fact that the days of divine healing are not past when the saving faith is exercised and sufficient. When we pray for the sick and afflicted, we may have special cases in our mind, and let us expect and believe that God will not only hear us, but grant our request. How much would we get from our parents and friends if we would ask of them as we do of our Heavenly Father?

Is it not a fact that much of our praying is a mere form, and that, in most cases, we do not afterwards think about that which we have asked, much less expect it to be granted or given? If we get only on believing, how much can we expect? All of our getting is conditional on our believing. If we *believe* and ask, we *know* we have the things we asked for, because we asked *believing*.

Again we say: Brethren and sisters, make sister Eyer's case a special subject for prayer. Bear her case before God in your devotions, that, through us, he may remember her, and deal with her according to his wisdom and love. So do in all other and similar cases. Pray for them, not simply because it is said we are to pray for the sick, but because we feel a brotherly and sisterly solicitude in their behalf, and that because of this and the promises made us, we want them to be remembered by our Heavenly Father, the Great Physician.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

WHAT GOD APPOINTS IS BEST.

BY GERTRUDE A. FLORY.

The day will pass at length:
Is pain thy meed?
God will provide the strength
For each hour's need.

The months will move along
As fleeting days,
If brightened by a song
Of sacred praise.

Years too, will haste away;
And toils and cares;
On God's great altar lay
Them with thy prayers.

And as they take their flight,
Do thou God's will.
In love's superior right
Thy part fulfill.

Be this thy only care.
God asks no more.
For thee, he will prepare
An open door.

We each shall know the place
He gave was best,
When we shall see his face
And be at rest.

HOME TEACHING.

BY J. W. KEISER.

The home is a school of great importance. It is important because it is there that education is acquired that becomes a part of the child itself, and will influence others to a certain extent. We seldom see great men coming from homes where wealth and work is all the theme of conversation. Too many people live as if the accumulation of dollars and cents were the chief end of man. Many men toil from early morn till late at night to accumulate wealth of the world, to bestow upon their children, and neglect the more important duties of home training. It is good to teach the children to labor with their hands so as not to be dependent upon their fellow-men for the food they eat, and for the clothes they wear, but there is something of far greater importance than food and raiment for these natural bodies, that is oftimes overlooked. That is the inward man, or the soul. The parents should, if possible, plant in the tender heart of their offspring, that which will cause them, in their youthful days, to inquire after the things pertaining to the soul as well as the body.

There is no better place to do this than in the home circle. We should never think anything, which affects the happiness of our children, too small to claim our attention. Whatever cares may burden our minds, we never should forget to be tender and courteous, and sympathize with the children in their cares and troubles of life. The memory of parental love will do more toward promoting the happiness of the child, than all the wealth you can bestow upon them. In after-years this love in the memory will be like a light-house to the storm-beaten and troubled sailor. Manifest a cheerful and calm disposition, even if circumstances do not always favor it. Never permit yourself to become despondent or cast down before your children, but manifest a cheerful disposition as much as possible. If you are what the world calls poor, hide it not, but teach them the importance of living according to their circumstances. Teach them that the clothes that people wear, or the fine carriages that people ride in, or the fine mansions they live in, do not make them respectable. How often do those who love their children's welfare, seemingly better than their own lives, permit the cares of business to weigh so heavily upon them, that they forget to look after the comforts and the wants of the children.

One of the great wants of this time is to give the children an education. While there may be but few who can afford to give a college education, *all* may give a good common school education. Supply them with good, wholesome literature, such as you would not be ashamed to have anyone pick up and read. The young mind is not idle, and if the children have not something good to read, they will have that which may prove a curse to them in after life. Do not deny them the association of other children, but warn them to avoid bad company, and especially impress upon their minds, while in their youthful days, the evils of intemperance. Teach them to shun the intoxicating cup as they would the most deadly poison, for, if indulged in, it destroys both soul and body.

Fathers and mothers, if you are using the filthy weed, for your own good and for the sake of your tender offspring, that God has given you, say, "By the help of God, I will give it up and set an example for my children that I am not ashamed for them to imitate." Where is there a father or mother who would like to have their little boy come to them for the good night kiss, with his mouth all stained, and his pure breath polluted with the filthy weed! Oh! brethren and sisters, be careful how you are training the little ones, for on them depends the future prosperity of the church, and also of our nation. Our aged brethren are falling, one here and another there, and some one will have to step in and fill their place. Teach the children to be useful in the world, and not to expect too much from the world. Teach them that life is real, and that there is a place for each one to fill. Teach them that life is too short to spend their time in contending with the things of no benefit to them, and above all, teach them to remember their Creator in the days of their youth, so that when old age overtakes them, they can look back over a well-spent life, and then look forward to the great future with a bright anticipation of being admitted into the haven of rest.

Primrose, Ohio

"CALL ME MARA,"—Ruth 1: 20, "CALL HIS NAME JESUS."—Matt. 1: 21.

BY C. H. BALSBAUGH.

To an Isolated Sister on the Pacific Coast:—

Your letter both gladdened and pained me. Although so far removed from the household of God as regards personal communion, you are as near to the Head of the church, and through Him to all the other members of His body, as if you lived in the densest locality of the Brotherhood. The nerves of Christ's sympathetic life run to the ends of the little finger and little toe, no less than to the nearer and stronger members. We must not take the figures of Scripture too literally.

It is the vital connection of parts, the organic unity of the whole, and the direct contact of each with Christ without material juxtaposition, that is signified by the idea of a body. No member lives because the church lives, but the church lives because Christ lives. In sympathy and responsibility and mutual help, "we are members one of another." Rom. 12: 5; 1 Cor. 12: 14-27. But in the origin and security of life, our dependence is immediately upon God. We may be "killed all the day long," "always delivered unto death for Jesus' sake," and yet manifest all the more abundantly "the life of Christ in our mortal flesh." Rom. 8: 36; 2 Cor. 4: 10, 11.

You may make larger drafts on the life of Jesus in your isolation, than many who lose sight of the Head in their constant dealing with the members.

What a glorious and rarely recognized truth lies hidden in these amazing words: "He *endured*, as *seeing* Him who is *invisible*." Heb. 11: 27. Here is the glory and the power and the rapture of a true life. Such a soul neither world nor devil can overcome. Whether in the Egyptian dungeon, or Babylonian furnace, or on the Ægean Patmos, or in the fires of martyrdom, it is "hid with Christ in God," and safe as omnipotence and infinite love and wisdom can make it. I, too, know what isolation means, although I live in a populous part of the Brotherhood.

Being a congenital invalid, and without means of conveyance, I seldom get to church all the year round, save when it is within hailing distance from my cottage. While in some respects this is painful, I can say with Paul, "that the things which happened unto me have fallen out rather unto the furtherance of the Gospel." Philpp. 1: 12. The loneliness of Christ when all forsook Him was needed in order to perfect His identification with His brethren. Heb 2: 17 and 4: 15.

The body has manifold advantages and if the figure were truly spiritualized it would render us a glorious manifestation of the continuity of the Incarnation of Christ. But it is often, alas, the occasion of conduct that puts the idea of a body to shame. Hand and foot never dealt with each other in any natural body, as do the members of the body mystical. The Divine Ideal realized would bring into the spiritual organism the same necessary harmony and co-operative energy that characterizes the natural body. O, how shallow and distorted our conceptions of God's thoughts, and still more distorted and imperfect our exemplification! How coldly and [illegible] and mercilessly the [illegible] brethren's to the [illegible] no need of thee"! How often do we see, in some form, a repetition of James 2: 3: "*Stand* thou there, or *sit* here *under my footstool*"! "My brethren, these things ought not so be." We shame the name of Christ, and belie our profession.

It is a sad indication "when one member suffers, and all the members do not suffer with it." 1 Cor. 12: 26. The hand counting its money and grasping for more, or playing the piano, or engaged in manipulation manifold for self-gratification, while the foot is pitifully crying out to have its sufferings palliated and its weakness supported. Where is the unity of the body of Christ in the face of such palpable violations of the fundamental law of life? Ye self-pleasers, ye despisers of the Cross of Christ, consider it well.

In your solitude you may be found sometimes disposed to exclaim with Naomi, "Call me Mara: for the Almighty hath dealt very bitterly with me." But "the name which is above every name" gathers into itself all the bitterness ever experienced by every soul that ever lived. The "*cup*," referred to in John 18: 11, did not miss a drop of all the agony of the human race from the first pang in Eden to the last thrill in the end of time. The Marah in the wilderness was a stage in the progress to the promised rest. Never let your trials and sorrows and afflictions obscure the vision of Jesus. You are a member of His Body, His real Body, and your union with the Head is direct, vital, conscious indestructible. Not a little passes for membership that is mere excrescence. It soon reveals its true character. When the hand or foot is always admiring and petting itself, enriching and adorning itself, while some other part is naked, destitute, suffering, it is not Christ's hand, not Christ's foot, but a dead, putrid mass mixed with a living body. If you cannot commune personally with any of Christ's elect,

you can be in constant fellowship with Christ himself, which is the very kernel of religion, the very essence of Christian joy!

You say you "prize the GOSPEL MESSENGER next to your Bible." Thank God for this medium of communication. I know that thousands hail its weekly visits with rapture and gather from its pages the very bread of Heaven. I am glad that I am permitted to cut another slice for you from Christ's inexhaustible loaf. I glory in my humble pen-ministry. While I am feeding others out of the riches of the divine treasury, I am "abundantly satisfied with the fatness of His house, and made to drink of the river of His pleasures." Ps. 36: 8.

Notwithstanding my life-long infirmity and suffering, I no longer say, "Call me Mara," but I try to connect practically and joyously the natural impossibilities of Heb. 2: 10, and 2 Cor. 12: 9, 10. Turn to 1 Pet. 1: 8 and you will find a possibility which will make you forgetful of your isolation and transform your privations and sorrows into conditions of victory and thanksgiving. Loving an unseen Savior with such intensity, such joy unspeakable and full of glory, this gives us the widest and most sweetly conscious relation to all the living and sainted members of Christ's Body, although we will never see them this side the Gates of Pearl.

"Thou, Christ, art all I want,
For thou hast died for me,
I will be thine, forever thine,
My life is hid in thee."

Your Savior is proprietor of Oregon no less than Pennsylvania and the rest of the world. You have as near to the throne of grace at the Pacific Coast as in the central parts of Israel. The Holy Spirit is omnipresent, and he has the same full, sufficient gospel to unfold and impart everywhere. The closer you abide by the Cross, the clearer your view of the enthroned, interceding great High Priest. Not a Christ of imagination, not a church-made Christ, not a Romish Caricature, but a real, living, loving, mighty, unfailing Christ, the head of the church, the faithful friend of each separate member, no matter in what corner of the world secluded.

"O, how full of sweet content
I pass my years of banishment,
To me remains nor place nor time,
My country is in every clime;
I can be calm and free from care
On any shore, *since Christ is there.*
While place we seek, or place we shun,
The soul finds happiness in none;
But with our Christ to guide the way,
'Tis equal joy to go or stay."

Is not this the very Christ for Oregon? Is not His paraclete as precious and efficient a comforter in your distant home, as here in my log cottage? So hard it is to make the unseen more real and satisfying than the tangible and visible, and yet this is the blessed secret of true happiness. Call me not Mara, but call me Naomi, Isaac, Jedidiah, Elhanan, Hachaliah, or even Lamech: anything that links me with the Christ of God, and with the ultimate issues of His cross. Rom 8: 18; 2 Cor. 4: 17; Eph. 2: 7.

Mara there is indeed, for Christ and Christian. But Heb. 12: 2 and John 17: 24, and Rom. 8: 17, is also for both. O, "the glory to be revealed in us!" Who would not suffer with Christ, that he may also *reign* with Him? 2 Tim. 2: 11, 12. May your isolated Oregon home be bright with "the excellent glory," of the transfigured Christ. 2 Pet. 1: 17, 18. Let these words of the holy eyewitness sink to the very centre of your soul: "*When we were* WITH HIM *in the Holy Mount.*" Wherever you go, let that glory be the token of your divine lineage. Philpp. 2: 15. Let it be your prayer and purpose to win souls to Christ by the out-beaming glory of the indwelling Christ. Let the "*not* alone" infinitely outweigh the "*alone.*" John 16: 32

"*Anywhere* with JESUS, says the Christian heart
Let Him take me where he will, so we do not part;
Always sitting at His feet, there is no cause for fears,
Anywhere with JESUS in this vale of tears.

"Anywhere with Jesus, though he leadeth me,
Where the path is rough and long, where the dangers be;
Though He bid me *work* and *wait*, or ONLY BEAR for Him,
Anywhere with JESUS, still shall be my hymn.

"Anywhere with Jesus, for it cannot be
Dreary, dark, or desolate, where HE is with me:
He will love me always, every need supply,—
ANYWHERE WITH JESUS, *should I live or die.*"

One thing in your letter made me sad. Your contribution to my pen-ministry is accompanied with the wrong impression that I am destitute of the necessaries of life. This is not the case. Luxuries I have not, but the abiding luxury of self-denial. I doubt whether there is man or woman in the Brotherhood that lives more scantily than I do. My annuity is no more than would suffice the common mode of living half a year. From seventy-five to ninety cents a week will supply me with food. All I can possibly spare goes into my pen-service, the Sunday school, and various forms of charity.

The calls of Christ are many, and often unheeded by those who claim to be his disciples. There is too much belly-worship among us. Philpp. 3: 18, 19. We easily forget 2 Cor. 8: 9. I covet no man's silver, or gold, or apparel, Acts 20: 33, but for the support of my silent ministry I am neither ashamed nor afraid to take God at His word. John 14: 13, 14; 1 Cor. 9: 11, 14; Philpp. 4: 19. I am writing for Jesus, for time and eternity, and His treasury is ever open to faith. Call me not Mara, but call me "the prisoner of the Lord."

Union Deposit, Pa.

"PREACH THE WORD."

BY CHAS. M. YEAROUT.

AT our late Ministerial Meeting the following query was presented for discussion: "What is the best Course to Pursue in our Series of Meetings, in order to the Conversion of Sinners,—Simply to preach the Gospel, or to Work on the Sympathies and Feelings of the People?" Many good thoughts were presented. I give the following:

"It is best in all cases, and under all circumstances to preach the Word." Paul, in giving his solemn charge to Timothy, says: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: *Preach the Word;* be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." The apostle gives a reason for preaching the Word. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 1-4. "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness." 1 Tim. 4: 6, 7; Titus 1: 14.

There is too much preaching these days, the sole aim of which is to work on the feelings, by relating startling death-bed scenes, and rehearsing exciting stories which are calculated to excite and frighten people into the church. A person thus converted is not converted to Christ or his Word. The stream cannot rise above its source; a person thus converted does not realize or understand the fundamental principles of Christianity, and, as a result, soon falls away. I would rather have one soul converted to Christ and his blessed Word than a thousand to fables, and exciting death-bed scenes.

"The law (doctrine) of the Lord is perfect, converting (restoring) the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." Psa. 19: 7-11: 111: 7. "All scripture (is) given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

What more is needed? A perfect system of laws will make perfect subjects of all who obey it in all of its demands. Why leave that which is perfect for that which is imperfect?

You may excite, frighten, or scare a person into the church, and when his excitement subsides, his religion very often, if not always, dies with it, and he feels sold and ashamed. Preach the Gospel,—the Word in all its fulness, in all its power and beauty,—preach the doctrine, and let the people, calmly and meditatively, receive it as the Word of God, and when they are converted to this they will seldom, if ever, go back. The peculiar happiness and peaceful enjoyment that comes to those who are converted by the Word of God, so far exceeds anything previously enjoyed, that there is no desire to again indulge in the sinful pleasures of the world. If there is any time in the history of a man, when he should be in his right mind and have full control of his thoughts and actions, it is when he is seeking for eternal life, because there is more at stake then than in anything else in which a man can be engaged. "For what is a man profited, if he shall gain the whole world and lose his own soul?" Matt. 16: 26.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." 1 Tim. 6: 3, 4, 5.

Adding numbers to the church is not godliness, neither is it an indication that God blessed the work. I desire and labor for the conversion of sinners, but want them thoroughly converted to Christ, and there is but one way to accomplish this blessed result, and that is to preach Christ. I love the sentiment of the poet:

"Blessed Bible, how I love it!
How it doth my bosom cheer!
What hath earth like this to covet?
O, what stores of wealth are here!
Man was lost and doomed to sorrow;
Not one ray of light or bliss
Could he from earth's treasure borrow,
Till his way was cheered by this."

"Go into all the world, and *preach the Gospel* to every creature," and leave the results with God; he will water it and make it grow, and the harvest will be a good one.

Westphalia, Kans.

THE truth is not so much that a man has conscience, as that conscience has him.—*Dorner.*

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

THE SECOND COMING OF CHRIST.

BY CHAS. M. YEAROUT.

In Four Parts—Part One.

He Comes Suddenly as a Thief in the Night.—Signs of His Coming.—The Church Waiting and Looking for Him.—Her Faithfulness.—Anti-Christ and Followers Destroyed.—A Falling Away.—Blessed State of the Saints.—The Glorfield Change.—The Great Armageddon War.—Wickedness Swept from Earth.—Satan Bound and Cast into the Abyss.—Millennial Reign.—Mount of Olives.—Marriage of the Lamb.—First Judgment.—Solemn Appeal.—Jews Inhabit Jerusalem.—Fullness of the Gentile Era.—The Three Epochs.—Seven Periods.

"Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.

THE second coming of Christ is a subject of fond anticipation to the child of God. It is fraught with pleasure and blessedness. Like the weary, tempest-tossed mariner that rides the turbulent seas, ever looking forward to the harbor, so the Christian, while gliding down life's tempestuous main, 'mid the trials and difficulties of the pilgrim journey, with an eye of faith looks forward to that blessed haven of eternal peace, and his enraptured vision beholds with gladness "the Son of God coming in the clouds of heaven with power and great glory." It is the Christian's hope as he wends his way towards the promised rest. With longing eyes and throbbing breast he scans the precious promises of the sacred page, until those promises are indelibly stamped upon his memory and become a part of his very existence.

Christ, while here on earth, made many precious promises to his faithful followers, but none are more consoling and stimulating to the humble Christian than the promise of his coming again. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14: 3.

John, the beloved disciple, in his apocalyptic vision on the Isle of Patmos, was permitted to see the place prepared for the saints, and a more beautiful sight was never presented to the eyes of man,—with its streets of pure gold, and walls decked with all manner of precious stones.

"And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 2, 10.

When the apostles viewed, with wonder and amazement, the ascending Savior, while no doubt, sadness filled their hearts, the shining messenger informed them, "This same Jesus which is taken up from you into heaven, shall come again."

Christ will come as a personal Savior in the same form in which he left the earth,—one to be loved and admired by all the faithful. Every eye shall behold him as he comes, clothed with majesty and power,—a mighty conquering king, and they that have spurned his heavenly counsels, must now submit to his judgment.

While the fulfillment of prophecy and the signs of the times indicate that the coming of Christ will take place in the near future, the exact time is not revealed to man.

The burden of Christ's teaching, as well as that of the apostles, was the great necessity of being ready for that event; for he will come suddenly, as a thief in the night. When the world least expects him, he will make his second advent into the world.

"But of that day and hour knoweth no *man*, no not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come." Matt. 24: 36-42.

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5: 3.

"In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back." Luke 17: 31.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 25, 26, 27, 28, 36; Rom. 8: 11.

It is very evident that the coming of Christ will take the world unawares,—that it will come upon them as a thief in the night. The church, however, is waiting and looking for him,—like the anxious, affianced bride, who patiently waits the coming of her espoused husband.

As the flood did not surprise Noah, because he expected it, and was ready for it, so the children of God are waiting for, and expecting the return of the Lord Jesus Christ. In their prayers and anthems of praise, they bid him come and release them from the burdens and trials of this weary life.

It is believed and advocated by some, that the righteous go immediately to heaven at death, and the wicked to torment, but this is not the teaching of the Scripture. The church is Christ's affianced bride, Isa. 54: 5, 6; 2 Cor. 11: 2, and he has gone to prepare a place for her and will come again to this earth to receive her unto himself. She, in her anticipated glory and blessedness, meets him at his coming, which is very natural, and she shall reign with him in her glorified state upon this earth.

"*For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping." Mark 13: 34-36; Luke 19: 12, 13.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5: 4, 5, 6.

In view of Christ's coming and our relationship to him, we should always be faithful and true, and keep ourselves unspotted from the world. "For ye are not your own; ye are bought with a price: therefore glorify God in your body, and your spirit which are God's."

"And take heed to yourselves, lest at any time your hearts be over charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34, 36.

None can say they are not faithfully warned in the New Testament of the danger there is in living in sin and rebellion against God. All the glorious promises of Christ are ours, if we will but accept of them, upon the conditions upon which they are offered: then we can confidingly wait for the coming of our Lord Jesus Christ. 1 Thess. 1: 10; 1 Cor. 1: 7.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. 3: 14; 1 Thess. 3: 13.

Westphalia, Kans.

THE CHURCH.—ITS TRUE STATUS.—WHAT IS IT TO EAT AND DRINK WORTHILY?

BY I. J. ROSENBERGER.

In Two Parts.—Part Two.

"Upon this rock I will build my church."—Matt. 16: 18.
"The foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his."—2 Tim. 2: 19.

IN Part One we traced the status of the church from its organization through the apostles, and also as set forth in the prophetical types of Christ. In this entire line was visible an unfaithful element. Notwithstanding this great want, these organizations were the real churches of Jesus Christ. In like manner we conclude that the unfaithful element in the church to-day is no proof that the church of the Brethren [illegible] real, constituted [illegible] of Christ. Because we have ministers who are not orthodox, local congregations that have left much that is primitive, that have left "the ancient land-marks that our fathers have set,"—all this does not disprove the evangelical church. It is the creed, the faith, the spirit, the declarations of the principles, with the action of Conference in the line of the Gospel that constitutes the church of Jesus Christ. Every person is individually responsible, whether an elder, an individual member, or a parent. The greater our care, the greater our responsibility. "Every man shall give an account of himself to God." Our responsibility is not only in leading, but also in being led.

It is a painful fact that there are congregations in which there is a lack of government. Efforts have been made to break down the distinction between the church and the world. The rules of the church governing our apparel have been discouraged and the prayer-covering discarded. As a result the power of the church in these places is paralyzed. The wrong in all such cases will fall on the heads of the guilty; for, "be sure your sin will find you out." "Some men's sins are open beforehand, going before into judgment, and some men they follow after." In gazing at the fruits of the unfaithful in the church with a degree of sadness, do we think of the long, dark column following them; all to be met in the coming judgment? And this condemnation continues to accumulate, even when they are in their graves.

What is our lawful privilege in communing with this unfaithful element, and seeming corruption facing us, which, at least for the time being, is beyond our control? This is a grave question and seriously concerns many. I will let the following text explain: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to

honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, *and* prepared unto every good work."

Preparatory to communing, we engage in a service of self-examination, in which each member examines himself, and so he eats and drinks. If any eat and drink condemnation, they do it to themselves only. Did the vanity of the foolish virgins have any defiling effect upon the wise virgins? Did the presence of the lifeless element in the dead church at Sardis hinder the right worthy from communing with their Lord? Joseph, Esther and Daniel were recognized jewels in their day, but the showing of the church was dark. Israel in Babylon was God's Israel still; their captivity was by God's permission, inflicted upon them by their enemies because of their unfaithfulness. Let us beware lest this sad history repeat itself upon modern Israel.

The epistle of Jude will give us a flood of light on this point. He describes this unfaithful element thus, verse 4: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Verse 8: "Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities." Verse 10: "But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves." Verse 16: "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage." In verse twelve Jude says, "These are spots in your feasts of charity, when they feast with you." All commentators agree the feasts here referred to, are the Communion services; hence, the corrupt element, described in the foregoing, communed with the ancient apostolic church. The apostle, in 2 Peter 2, describes the same class in almost parallel language. He calls them, "False prophets," "Presumptuous are they; self-willed, they are not afraid to speak evil of dignities; despise government," "Having eyes full of adultery that can not cease from sin." The apostle, in 2 Peter 2: 13 names this class as communing with the church.

Let not the reader be alarmed on seeing the foregoing in the church to-day. It is therefore conclusive, beyond all doubt, that the presence of the unfaithful, either in the church or at the Lord's Table, will not prevent the faithful from eating and drinking worthily, if they keep themselves purged from the iniquity with which they are surrounded.

Though we have seen that imperfection, corruption, and even disloyalty has existed all along the history of the church, and will doubtless continue to exist in spite of all our efforts for the purity of the church; nevertheless it is the duty of God's faithful to make every possible effort to keep the church pure; to see that her doctrine is properly taught, and church government wisely administered. "Every branch in me that beareth not fruit he taketh away," says Christ. "If he neglect to hear the church let him be unto thee as a heathen man and a publican;" and such had no fellowship with the church.

Paul, in the fifth chapter of First Corinthians, names certain grave sins. He closes by saying, "Put away from among yourselves that wicked person." In 1 Tim. 1: 20 Paul names certain characters whom "he had delivered unto Satan, that they may learn not to baspheme."

An aged sister once penned to me, in a pitiful manner, the departures in their church from primitive Gospel simplicity. She said, "They once had faithful shepherds who raised the warning voice and kept the wolf at bay. But, alas! those warnings have ceased, and sad are the visible results." The evidences are that that sainted mother in Israel often sat at the Lord's Table with those "spotted with the flesh," but she kept herself, mind and heart, purged from their sin, and doubtless escaped all harm, and was "a vessel of honor" in her Master's house.

A brother, an elder, who keeps himself purged from this modern brand of iniquity, came into a congregation that has seriously departed from primitive simplicity, as taught in the Gospel and practiced by the Brethren. On his arrival he found their love-feast in session. With his convictions, he did not feel at liberty to take part with them in Communion; hence he spent the evening at a private fireside. According to the doctrine of this essay, that elder, with his worthy, sainted wife, should have gone to that Communion. He should have humbly pleaded for careful self-examination, should have shown the danger of not discerning the Lord's body; and of eating and drinking condemnation. In what a high sense would they have proved shining lights,—"Christ's epistles read and known" by that entire congregation! How manifest are the advantages of just doing the right thing at all times! May the Lord grant us grace to so do, is my prayer.

THE SEVENTH DAY ADVENTISTS AND THE CHRISTIAN SABBATH.

BY J. D. BAER.

I HAVE lately noticed in the GOSPEL MESSENGER several references to a tract, distributed by the Seventh Day Adventists, entitled "Rome's Challenge: Why do Protestants keep Sunday?"

I have a copy of this tract in my possession, and also another one entitled, "Christ and the Sabbath." These were handed to me by one of our ministers to whom they were sent by an unknown party. They are both stamped on their title pages: "Sunset Orchard, Vineyard and Apiary,—J. F. Flory, Lemoore, Cal.," in red ink. Whether they bear this stamp without the design of deceiving, is very doubtful in my mind. The brother who handed the tracts to me, did so with the request that they be forwarded to the MESSENGER, in order that its readers might be warned as to their design and origin. In my own case, by merely glancing at the name and address stamped thereon, my mind turned on Eld. J. S. Flory, of California. The ministering brother acknowledged it was also the same in his case. Upon slight reflection and investigation we both discovered the distinction. It seems to me advisable to caution our brethren, that, if they receive any tracts or leaflets bearing the name of J. F. Flory, they do not credit the wrong person. [Our readers may rest assured that Bro. J. S. Flory knows too much about the Bible, to believe or endorse the contents of these tracts.—ED.]

It seems, also, that these advocates of the Seventh Day as the true Christian Sabbath, are spreading broadcast their literature over the world, or at least as far as the English language is spoken, for the "*International Religious Liberty Association*" has offices in London, Eng.; Melbourne, Australia; Cape Town, S. Africa; Toronto, Canada; and in six cities in the United States. This Association publishes these and other tracts as monthly periodicals.

I confess that I know very little of the religious faith and practice of this sect, but it would seem that their zeal in disseminating "Rome's Challenge" has caused them to omit,—perhaps more properly, *to pervert*,—some of "the weightier matters of the law" and the Gospel. If they accept as truth the dogmatic and blasphemous assertion in "Rome's Challenge," that "The Christian Sabbath is the genuine offspring of the union of the Holy Spirit, and the Catholic Church, his spouse," then the Seventh Day Sabbath is illegitimate under the Christian dispensation, and is cast out, as was Ishmael the son of the bondwoman. If the Roman Catholic Church is the bride, "the Spouse of the Holy Spirit," she was so from the beginning. Then, also, her claim to "the Scripture and tradition," "the Bible, as interpreted by the church and according to the unanimous consent of the Fathers," must be accepted. (See "Rome's Challenge," page 26.)

If Rome's testimony is admissible at all, it must be admitted as a whole. But, further, as time and place are among the most important considerations in establishing a fact, it remains for the Adventist people to prove *when* and *where* the Roman Catholic church made the change from Saturday to Sunday for the Christian Sabbath, for Rome has not undertaken to prove it. She has simply asserted that "the Catholic church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday." Since the Adventists do not admit "her divine mission," they need not be surprised when other Protestants refuse to admit it.

It is well-known that unto Rome has been given "a mouth speaking great things and blasphemies," and it does not seem necessary that a special effort be made to explain wherein she has shown herself unworthy and incompetent to perform the peaceful and holy mission of the Bride of the Lamb. Her self-exaltation, and the record of her bloody deeds, from her inception into power on earth, marks her as "the mother of abominations," and her final doom has been spoken.

In the tract, "Christ and the Sabbath," the chain of arguments for the Jewish Sabbath runs through the Bible from the Creation down to the redemption of man. Error is woven into the truth with such subtility that great caution is necessary to discern the fallacies which must appear when the fabric is thus mixed. May we have grace to enable us to "hold fast to that which is good," and abide in the truth!

Friedens, Pa.

KEEPING SACRED DAYS.

Is it consistent for the Brethren to take into fellowship such as hold to the teaching that the Seventh Day is the true, Christian Sabbath? Can such be received, allowing them to retain such views, or must they be asked to abandon them?

J. L. SNAVELY.

Alvo, Nebr.

I HAVE known several instances where persons were received into the church of the Brethren, allowing them to retain their views in keeping the Seventh Day as a sacred day of rest, but they were required, in common with the Brethren, to keep the first day sacred as a day of worship. To this I have given my consent, and could do so again, and I believe that, in every instance, such persons finally ceased keeping the Seventh Day, and kept the First Day, as a day of worship.

Some members regard Easter and Christmas with a degree of sacredness. This same difference in regard to days existed in the church at Rome. Paul says, "One man esteemeth one day above another: another esteemeth every day alike." He then explains, "He that regardeth the day regardeth it to the Lord." Regarding days and things to be rightfully eaten, Paul's advice is, "Him that is weak in the faith receive ye, but not to doubtful disputations." So say I.

I. J. ROSENBERGER.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, . . McPherson, Kans.
D. L. MILLER, Treasurer, . . . Mt. Morris, Ill.
GALEN B. ROYER, Secretary, . . Mt. Morris, Ill.

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S. W. HOOVER, Foreman, . . . Dayton, Ohio
S. BOCK, Secretary and Treasurer, . . Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

STAR OF BETHLEHEM.

[Set to music by C. T. Eller.]

STARS of the evening, stars of the night,
Ever shine on in your beautiful light;
But never can stars of the firmament shine
Like Bethlehem's star o'er the Savior divine.
Guiding the shepherds on Bethlehem's plain,
Guiding the "wise men" from eastern domain,
Telling the place where the Savior was born.
Hailing the coming of glad Christmas morn.

See how the shepherds fall down at his feet,
See the "wise men" bring their presents to greet,
See how they honor this one little child,
The Savior from heaven, so peaceful and mild.
He came to the earth to know sorrow and pain,
To lay down his life and to take it again;
To teach the poor sinner no longer to roam,
But follow the Lord to his heavenly home.

We come here to honor the Savior to-night,
To carol his praise in songs of delight.
To kneel at his feet and our hearts to unfold,
And give him a treasure more precious than gold.
The heart is a treasure he wants us to give
To him for his keeping as long as we live.
And when we pass over to be with him there,
The treasure will always be kept in his care.

We thank thee, oh Father, for all thou hast done!
To save us from sin through the gift of thy Son.
To show us the way to the beautiful land,
Where angels and saints form a glorious band.
And when we have passed all the journeyings through
And finished the work he gave us to do,
We'll rise to that glorious work of renown,
And ever be stars in the dear Savior's crown.

Benson, Ill.

CHARACTER AND REPUTATION.

BY J. E. OCKERMAN.

THE character of the individual is the sum of qualities which distinguish him from another,—*his distinctive individuality*. His reputation is the estimation in which he is held by others. The difference is marked.

A man's reputation is not always the measure of his character; he may be possessed of a good character, and yet his reputation be far below that of another of inferior character. *Character* is what a man is,—*reputation* is what he is said to be. True, the man who is known to possess a character of sterling worth and sound integrity, is the one whose reputation *should* be of the highest type,—the one who should be held in the highest esteem by all, but this is not always so. Too often that which the world praises and reputes the highest, can not stand the test of a genuine character.

How many there are who bend all their energies to the accomplishment of that which simply brings the *reputation* and *praise* of men, regardless of the principles of true character. *Character* should be the thing sought after, not merely the making of a name among men.

Character is God-given; *reputation* is man-made. *Character* lives on through all eternity; reputation perishes with time. Which is better? Which should be the most carefully nurtured and sacredly guarded, that which makes us *what* we *are*, or that which makes us *seem* to be what we *are not?*

The individual into whose life the principles of character have early been implanted, is like the vase in which roses have once been instilled;

"You may break, you may shatter the vase, if you will,
The scent of the roses will hang round it still."

O the great necessity and inestimable value of throwing around the young, early in life, the mantle of holy, Christian influences; and of following up through this formative period of their character, with the teaching of such principles, by example and precept, as will help to form a true, religious character! O the responsibility resting upon parents, teachers and others, in the character building of the souls of those intrusted to our care and training!

"OWE NO MAN ANYTHING."—Rom. 13: 8.

BY J. H. MILLER.

THIS text was used by Paul for the strengthening of the church, and applying principles of right and justice in living in this world. Paul saw it was necessary to pay tribute to rulers, "for" says he, "they all are God's ministers attending continually upon this very thing."

Christian people should be subject to magistrates; pay all their just dues. "Render therefore to all their dues, tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

We hear so much said about "hard times." I presume one of the causes is, so many people are living beyond their means. Christian people should be very careful not to involve themselves; by so doing we may lose our influence, and often the church has to suffer. "Better is it that thou shouldst not vow than that thou shouldst vow and not pay." Eccl. 5: 5. How many sorrows have fallen on some brethren because they would reach out too far, lose their balance and fall into trouble! We are not all calculated for the same business. Some who have good qualities for church work have no business knack to make money. Such should look to some good financier for counsel and then heed it. "Where no council is, the people fall: but in the multitude of counsellors there is safety." Prov. 11: 14.

I have known brethren to be advised to be careful about going into debt, but such counsel was not heeded, and a fall was the result. Our church, many years ago, was looked upon as strictly honest, in paying all just debts, and members could borrow money without giving a note. But now, in some instances, it goes hard for some to borrow money with note and security, unless the security is extra good. Why all of this? "My brethren, these things ought not so to be." By our careless way of running into debt, we lose our influence. The church often suffers and our integrity is not maintained. I hold that if a brother sees that he is sinking financially, he should at once seek counsel and have some one, or the church in a body, help him; by so doing much trouble may be avoided. "Give to him that asketh thee, and from him that would borrow of thee turn thou not away." Matt. 5: 42. We must give to those who are needy, though not necessarily money at all times. When we see some, who are running into debt, that will likely cause trouble, it will be well to have two brethren go and *give them good advice*. This may be worth more to them than money.

Goshen, Ind.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

GOSPEL baptism, to whom, and how, should it be administered?—is often asked by sincere, penitent believers. Inasmuch as the New Testament contains neither precept nor example for baptizing infants; but teaches that faith and repentance are prerequisites for baptism, it is here assumed that the penitent believer in Christ is the only proper subject. How shall the penitent believer be baptized so as to fill all the Gospel requirements?—is the question.

These "Chips" say, Don't attempt it by sprinkling or pouring water on the candidate.

1. Because neither sprinkling nor pouring are ever mentioned in the New Testament for Christian baptism.

2. Because neither sprinkling nor pouring can meet all the conditions spoken of in connection with Christian baptism. These specifications or conditions are

(1) Much water. "John baptized in Ænon near to Salim because there was much water there." John 3: 23.

(2) "Jesus was baptized in Jordan." Mark 1: 9.

(3) "Jesus when he was baptized went up straightway out of the water." Matt. 3: 16.

(4) "They went down both into the water, both Philip and the eunuch and he baptized him. And when they were come up out of the water, the Spirit caught away Philip," etc. Acts 8: 38–39.

(5) "Buried with Christ in baptism," Col. 2: 12. "By baptism," Rom. 6: 4.

(6) "The body washed." Heb. 10: 22.

In sprinkling and pouring there is no going to much water, but a little water is brought. There is no going down into nor coming up out of the water. There is no burying with Christ in baptism, and the body is not washed. We must, therefore, not attempt to baptize by sprinkling or pouring, because we cannot meet the above specifications in that way.

It should not be done by backward immersion,—

(1) Because backward immersion is a human invention, not half as old as sprinkling and pouring, there being not a single case yet found anywhere on record, that dates beyond the reformation. It is therefore not four hundred years old.

2. Because planting backward is not in the likeness of Christ's death." Rom. 6: 5. We read he bowed his head and gave up the Ghost." John 19: 30. Surely he did not bow backward.

3. It should not be attempted at all by single immersion,—neither forward nor backward, because the Lord, in his commission, Matt. 28: 19, specifically requires them to be baptized into the name of the Father, and of the Son, and of the Holy Ghost, and this can no more be done by one

action, than you could baptize a man into Lake Michigan, and into the Mississippi River, and into the Pacific Ocean, at one action.

How, then, should the penitent believer be baptized, in order to fill the commission and meet all the other conditions above specified? *Ans.*—Just as the Brethren always have done by going (1) to a certain water,—"much water,"—enough to bury the candidate in. (2) "Going down into the water" both the candidate and the administrator. (3) The candidate while kneeling in the water (this being the humblest position he can possibly take) makes confession and while thus upon his knees is baptized face forward (1) into the name of the Father; (2) into the name of the Son; (3) into the name of the Holy Ghost. Coming up out of the water it follows that he like Philip and the eunuch came to a certain water; went down into the water, was buried with Christ in baptism, "planted in the likeness of Christ's death," as directed in the commission, Matt. 28: 19, into the name of the Father, and of the Son, and of the Holy Ghost. The body being washed and all the conditions above alluded to, having been complied with, his baptism is counted valid by all denominations of note, while sprinkling and pouring and single immersion have been disputed ever since invented, and have been accepted as valid by only a fractional part of Christendom.

McPherson, Kans.

NEW AND OLD SONGS.

BY D. B. GIBSON.

CERTAINLY Dr. Talmage has said some very good things—some very true and wise and some otherwise.

One of the latter is quoted in a recent editorial paragraph in which he says, "Fifty hymns are enough for fifty years." There is the same natural poetic spirit in the world to-day that ever has been. This no power can suppress. We have to-day the same genius of song, the same creative spirit to compose music that has ever existed since,

> "Music, heavenly maid, was young
> When first in early Greece she sung."

The grand old singer in Israel touched the key-note of our ever-craving nature when he said, "Sing unto the Lord a *new song* and his praise in the congregation of the saints."

There are some old songs that are almost born to immortality,—such as "Nearer, my God, to Thee," "There is a Fountain filled with Blood," "Coronation," and others, that will never grow old, but if a Sunday school or church sings only these, "Hosannas would languish on our tongues and our devotion would die."

No; we can not suppress in the human heart the desire for new songs,—in variety. It is deeply planted there by divine wisdom. The natural desire being implanted thus, the means to supply it is also given.

"Poets are born not made,"—a great truism. Musical composers come under the same rule.

There is wonderful improvement in most of our congregations in the line of good singing. This, while commendable, is due largely to our Sunday schools, in which our children learn to sing.

In our forthcoming Sunday School Song Book I do most sincerely hope we shall have the BEST of all the good extant and accessible. If not, the probability is that it cannot be successfully introduced into our Sunday schools. People will have the book that suits them and the work in which they are engaged. We will be rejoiced if our own brethren and publishers give it to us. I look forward anxiously to the advent of the new book.

Cerro Gordo, Ill.

NON-ESSENTIALS.

BY JOHN R. SNYDER.

THIS seems to be an age of non-essentials. While great theologians are discussing as to where babes go after death, or whether the Bible is infallible, or if it is a perfect, revealed word of God, they all declaring that *this* is not essential, or *that* is not necessary to our salvation, one takes away baptism by water entirely, and says that baptism of the Spirit *only* is necessary. Another says, If you have faith in God, that is all that is necessary. Another says of feet-washing, that Christ never intended that his followers were to follow this example. And so on, through the whole category of commandments and ordinances.

How do they know that they are not essential? God does not say so. But he *does* say that "He that hath my commandments and keepeth them, he it is that loveth me, and he shall be loved of my Father and I will love him."

We, as a church, profess to keep all of his commandments and do them, and claim that they are all essential. We have now been an organized body for nearly two hundred years, but have neglected Christ's last great commandment, uttered just before he ascended up to heaven, "Go ye therefore and teach all nations, etc." We are glad to know that our Brotherhood is waking up to a realization of the fact that it is as binding as any other commandment, and that we shall soon be bearing the glorious GOSPEL of JESUS to some benighted nation. This is only the beginning; it can not be done in a day. May God hasten the day when we can say that we have fulfilled his last great command, and may we be ready to hasten his last great appearing!

Bellefontaine, Ohio.

AMEN.

BY C. BUCHER.

THAT was the expression of my whole soul, after reading and re-reading the article, "LESS MINUTES AND MORE GOSPEL," of J. H. M., and "TO DISTRICT MEETINGS," by E. Eby, in No. 12, current volume. Both of these productions will bear re-reading. One thought we wish to reproduce: "For our part we think there are about Minutes enough."

That does not only say, we do not want *any more*, but it says also, we have *not any too many.* Please encourage the idea all over the Brotherhood, not only to bring fewer queries to our Annual Meeting, but also to let those alone which we have. Let well enough alone. I think it not the best way of doing business, for some good brethren in their old age to disregard decisions of Annual Meeting, or to make an effort to have them repealed. In that way they will widen the gate and broaden the road, so as to compare more favorably with the one that leads to destruction.

Schaefferstown, Pa.

HOW A QUARREL WAS SETTLED.

A RECIPE for the settlement of quarrels will be useful to many people, and one is given in the following incident by a correspondent, which may be commended as almost infallible:

Mrs. A. was a widow, and, like many of God's children, she had a trouble. Of a quiet, inoffensive disposition, unwilling to give offense, from some unknown cause a person who had lately taken a room in the same house had an extreme dislike to her. Mrs. B. was a woman of a proud, arrogant spirit, and seemed most ingenious in finding ways of annoying her neighbor. This at first produced tears and depression, but after a time Mrs. A's heart was filled with anger, and a desire for revenge took possession of her.

I was accustomed to call on her, and often we had taken sweet counsel together of the goodness and mercy that had followed us, and the bright country towards which, through sovereign grace, both our faces were turned. Now this was altered. The conversation turned to the cruel conduct of her adversary, who daily provoked her sore; even the reading of a chapter or psalm was often interrupted by the relation of some fresh insult or unkind word.

The time came for me to leave the locality, and with a heavy heart I went to say "Good-bye" to my poor friend, who was as sad as ever. In a few words of parting prayer, I was unpremeditatedly led to pour out my heart in earnest pleading for blessing for Mrs. B, and immediately light seemed to dawn on this dark affair. I said to Mrs. A., "I think there is a way out of your difficulty. Whenever you see, or hear, or think of Mrs. B., pray for her,—if you can only say, 'Lord, help and bless her.'" The suggestion was not very well received, and very cool was the response to my parting handshake.

Many years passed away, and when at last we met, I was pleased to see how well and peaceful my old friend looked. After a chat on various subjects, came the rather reluctant question, "Do you know anything of Mrs. B.?" "Oh, yes; and you will be surprised to hear we are the best of friends. That morning you prayed for her, I felt much hurt. I said to myself, you had gone over to her, and instead of one friend, I had two enemies. When I next saw her, she threw out a spiteful word, and I was furiously angry, so that it made me quite faint. When I got home, I thought, 'It is not what Mrs. B. said, but my anger towards her, that has made me ill.' I don't know how I did it, but I knelt down and said, 'Lord help and bless Mrs. B, for Jesus' sake.' From that time things began to get better. We did not make any fuss about it, but we got more friendly. Her boy was ill, and I helped to nurse him, and she is greatly changed. I believe she is a true Christian, and she is the dearest, kindest friend I ever had."—*Christian Herald.*

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

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☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill, . . . April 17, 1894

BRO. D. L. MILLER and wife are expected home from their eastern trip the last of this week.

A NUMBER of calls will be presented to the coming Conference for the Annual Meeting in 1895.

SOME one sends a report of a quarterly meeting held March 23, but mentions neither place nor State.

THE members of the Blue Ridge church, Illinois, are preparing to build a meetinghouse in Mansfield.

IF you want your feast with the standing announcements please send us the announcement in a condensed form.

BRO. ANDREW CHAMBERS, formerly of Glen Easton, W. Va., now writes us that his correct address is Bristol, Prince William Co., Va.

BRO. A. H. PUTERBAUGH, who has been spending the winter in Texas, has returned to his home at Oswego, Ind., much improved in health.

IF our readers know of any members living in, or near, West Union, Fayette County, Iowa, they will please inform Bro. Charles Brown of that place.

IN the programmes of Ministerial Meetings sent us are found some excellent topics. Here is one of them: "How can we best Indoctrinate Members of the Church?"

THE General Missionary and Tract Committee met in Dayton, Tuesday, the 10th. We go to press too soon to say anything about the work of the Committee in this issue.

WE are glad to know that church troubles need not stop Sunday school. Occasionally members are so unfortunate as not to be able to work together harmoniously in church matters, but as a rule, this need not hinder the Sunday school, and it is well it should not. The lambs of the flock ought by no means to be neglected.

BRETHREN E. W. STONER and Geo. R. Sappington will represent the Eastern District of Maryland on the Standing Committee. They carry no queries to the Annual Meeting.

WE are asked to state whether we have any more Almanacs for 1894 We can still fill orders for the Brethren's Almanac. Price, ten cents, or three copies for twenty-five cents.

UNDER date of April 2 Bro. H. E. Light, of Pennsylvania, says: "Four were added to the Mountville congregation yesterday by baptism, to walk in newness of life; all heads of families."

IT has been arranged that the elders of Northern Illinois meet at the Rock Creek church, at 2:45 P. M., instead of 2 P. M., April 17. The District Meeting will convene the next day at 8 A. M.

BRO. JOHN METZGER, who has been spending the winter at Lordsburg, Cal., in company with several others will start for Cerro Gordo, Ill., in a few days, where he may be addressed until further notice.

THE schedule and rates for those going to the Annual Meeting over the Baltimore and Ohio line has not yet reached us. We hope to have full particulars shortly. See short railroad notice on page 253 of this issue.

THROUGH a mistake in handing out copy last week we had more long editorials than should have appeared in one issue. Our aim is to write briefly and give sufficient variety to make the paper both interesting and instructive.

WE are always glad to receive local papers containing items of news concerning the Brethren, but in every instance such items should be marked. We do not have time to examine long columns of matter to find one or two items of news.

DURING the past year a few of the lessons in our Sunday School Quarterlies were not the same. This was caused by the lessons being prepared by different writers. This will be obviated in the future, we hope, to the great satisfaction of those using our helps.

THE District Meeting of Southern California passed off very pleasantly. Bro. John Metzger has been selected to represent the District on the Standing Committee. The Meeting sent no queries to the Annual Conference, but renewed her call for the Meeting in 1895.

BRO. S. N. MCCANN closed an interesting series of meetings in the Greenmount church, Virginia, with seventeen additions by confession and baptism. This is the congregation in which Wm. C. Thurman made much confusion years ago. But to-day Thurman is, we know not where, while the church at Greenmount continues to live and prosper.

IN this issue our attention is called to tracts being widely circulated among our people, advocating the Jewish Sabbath. We presume our Brethren are too well fortified on this question to have their faith shaken by anything we have yet seen. The whole thing is simply a question of the Law or the Gospel. We are under the Gospel and keep the first day of the week, or Sunday, in commemoration of the resurrection of Christ from the dead. The main object of these tracts is to lead us away from the Gospel, back to the Law, and we presume most of our people have wisdom enough to answer and withstand all the arguments presented.

$1.00 Price of the MESSENGER from now to the end of the year, $1 00. With a little effort our agents may procure a number of subscribers at this price.

THE Brethren at West Branch (six miles west of Mt. Morris) elected a young sister for Sunday school Superintendent. Why not sisters superintend Sunday schools as well as day schools!

BRO. SAMUEL MILLER, of Waterloo, Iowa, has been doing some very acceptable preaching at Milledgeville, Ill. He is a brother to D. M. Miller, the elder of the Milledgeville congregation.

Two brethren have written us, and suggest that our ministers unitedly petition Congress to pass a law, granting all ministers free passes on the railroads while going to and from their appointments, thinking thereby to reduce missionary expenses so that we could preach the Gospel in all parts of the United States at a small cost. Congress has not the power to make such a law even if it felt so disposed. Besides, the railroads, in granting all active ministers half fare, have done all that should be expected of them. They richly deserve the thanks of all our ministers. Furthermore, it is not traveling that missionaries need to do so much as hard work at a few points where they can sow plenty of good seed and remain long enough to cultivate it well, and build up and properly equip churches. What we need is to put our missionaries in the field and keep them there.

THE following, clipped from one of our exchanges, we heartily recommend to all of our readers. The best of them may profit by it. "A lady stood up in a meeting and testified how kindly she had been treated by strangers in a strange city. When she went to church a lady made her acquaintance, and introduced her to others, and soon made her feel quite at home. That not being enough, she was visited by several members of that church very soon, and had no reason to regret she was among strangers. Another said she had recently visited a strange church, and all the recognition she got was that numbers of people 'made eyes' at her, looked strange, as if to say, 'Who are you, anyway, and where did you come from?' It is needless to say that she added that the audience was small, and that she was evidently the only stranger present, and she was so much of a curiosity that she had never since had courage sufficient to 'show' herself in that church."

ONE of our readers, who, thinks that scientific men and the Bible differ concerning the shape and movements of the earth, desires published in the MESSENGER an article on that subject. There is no one thing, in science, more fully settled than the shape and movements of the earth. It revolves on its axis every twenty-four hours, thus causing day and night, and moves around the sun every three hundred and sixty-five and one-fourth days, thus producing the different seasons. Concerning the shape of the earth our reader can settle that for himself if he will wait until Friday evening, September 14. That evening there will be a partial eclipse of the moon. This will be caused by the earth getting between the sun and the moon so as to cause the shadow of the earth to pass partly over the moon. The shadow will commence moving onto the moon a few minutes before ten o'clock by Chicago time. This shadow will show the shape of the earth to be round, for it takes a round ball to produce a round shadow. Any child can demonstrate this by suspending a ball between the lamp and wall, and observing the shape of the shadow.

Do not fail to send for samples of our Sunday school helps and introduce them in all the schools in your neighborhood. Sunday schools are becoming a power for good, and our people can not afford to neglect any favorable opportunity to introduce sound Christian literature. By taking an active part in these schools every member may become an agent for good.

THE self-denying deeds of Sarah Hosmer, of of Lowell, Mass., are worth telling again and again for an example. She heard that a young man might be educated in the Nestorian Seminary for $50. Working in a factory, she saved this amount and sent it to Persia, and a young man was educated and is now preaching to his own people. She thought she would like to do it again and again, and did it five times. When more than sixty years of age, living in an attic, she took in sewing until she had sent out the sixth preacher. She was a missionary in the highest sense. In the Brotherhood are a few making similar sacrifices, but we dare not tell their names. The Lord keeps the record and they do the giving.

THE great Baptist church in America seems to be in an unfortunate condition. It may want to do something and then can not. Every congregation is absolutely independent of every other congregation, and each one is a law unto itself. Of late some of their leaders have been considering the propriety of forming a union with the Disciple church, the two denominations greatly resembling each other in faith and practice. In a recent issue of the *Christian Evangelist*, a Disciple publication, a Baptist writer gives the following as one of the reasons why the two denominations can not unite:

(1) The independence of the local church among the Baptists. We have no *body*. (2) We are an archipelago, not a continent. A few more islands would not unite the islands now known as "the Baptist denomination." I doubt if we can unite with anything or any body of Christians Individuals may unite with local churches, but our churches have no power of union with other churches or denominations.

This is a rather strange confession: "*We have no body.*" If there is no *body* there can be no head. If there is any one thing clear in the Scriptures it is that there is one body of which Jesus is the head, and each organized church is a part of that body.

CHURCH going in most large cities is discouragingly small. The *Republican*, of St. Louis, Mo., undertook to ascertain the reason for this in that city, with a population of 574,569, of whom 111,512 are members of some church, but only 84,000 attend church regularly. The estimates include both Protestants and Catholics. The paper referred to had a house to house canvass made, in which it was ascertained that only about 17 per cent of the population attended church. It then gives the reason for this state of things: "A large number of people work on Sunday and can't attend church. Many work hard six days of the week and want to rest on the seventh. Many think they are too poor to attend the average church. Many don't believe in churches. Many think the church is only for the rich. Many don't want to be told of their sins. The principal cause, however, was found to be the church itself. The ministers are too theological; members are too cold; there is too little congeniality and friendship for strangers and poor members; too much pretense; too little practical Christianity; too much of a sameness in the service; too few ministers realize that the methods of teaching Christianity should advance with science and other things; the churches are not all situated where they are most needed and where many could go."

A BROTHER wishes to know whether probating a will, where members are involved, is going to law, one with another. Certainly not. It is simply complying with the provisions of the law. It is no more going to law than having deeds or mortgages recorded, or incorporating business or other enterprises. Besides, it is the duty of those named to execute a will, to see that it is probated. The law of each State says how this is to be done, and the law in this respect should be strictly obeyed. A will is a very sacred thing, and should not be trifled with. The law is very strict on this subject, and it is dangerous to disregard it.

THE VALUE OF SUNDAY SCHOOLS.

ONE of our correspondents writes, that in the congregation where he lives, a Sunday school has been organized with a full corps of officers and teachers and that the school ought to succeed with this force, but with the opposition upon the part of members, who will neither attend the school nor give it their moral support the work is greatly crippled. A state of affairs like this is very unfortunate in any neighborhood. If members can not attend Sunday schools, conducted by the Brethren, they ought to at least, give them their moral support. In fact, Christians ought to encourage all the means of religious culture, growth and development. We know of no religious auxiliary that equals the influence of Sunday schools for good. Without these schools no congregation in our Brotherhood is going to be able to hold the young people through another generation. Our lack of Sunday school privileges heretofore, under the wise supervision of our own people, has caused the loss to the church of hundreds if not thousands of our children. Our successful evangelistic work among the young people, during the last few years, has most assuredly demonstrated the good that may result from these schools when properly conducted. The tendency of Sunday school work is to keep our young people together, under religious influences, and familiarize them with the Scriptures. By careful management we may succeed in winning them to Christ. If we do not thus take them in charge, and keep them under the influence of the church, we may rest assured that other denominations will make room for them in their schools. This is a matter about which our people can not afford to be indifferent. There is too much at stake.

J. H. M.

MEYERSDALE AND OUR ANNUAL MEETING FOR 1894.

AT this writing we are sojourning at the home of Eld. C. G. Lint, in Meyersdale, Pa., where our next Annual Conference will be held. Meyersdale is a beautiful little city of two thousand or more souls, embowered in the mountains of Western Pennsylvania, and our brethren and friends who attend the Meeting from the West will enjoy the picturesque and rugged scenery of the Alleghanies.

Meyersdale has a history not without interest to our people. Twice already our Brethren have held their Annual Meeting at this place, first in 1859 and again in 1873. Here the *Christian Family Companion*, one of our church papers, was published and was purchased by Bro. Quinter and consolidated with the *Gospel Visitor*. After some time another consolidation of papers took place and the *Primitive Christian* resulted, which finally, with the *Brethren at Work*, was merged into the GOSPEL MESSENGER.

The Brethren here having had considerable experience in the matter of holding and caring for our Conference, are well qualified for the work. The Committee of Arrangements is composed of the following named brethren: Eld. C. G. Lint, Foreman; J. W. Peck, Secretary; W. G. Lint, Treasurer; S. J. Miller and J. N. Davis. The work on the tabernacle and other necessary buildings is already far advanced, and in a few weeks everything will be in readiness for the meeting.

The buildings are located in a beautiful eight-acre meadow through which meanders a stream of pure mountain water, clear as crystal, and temptingly suggestive of speckled trout. A half score or more fine old sugar-maple trees, standing here and there on the green sward, will afford a pleasant and grateful shade in the early June days when the multitudes assemble on the banks of the stream.

A walk of a quarter of a mile from the depot brings one to the tabernacle, which is the largest that has yet been constructed for our Conference. It covers an area of over fourteen thousand square feet and has a seating capacity for some six thousand persons. It is well constructed and will be covered with water-proof material. The dining-room, the restaurant and the lunch counters are ample for feeding the multitudes, and no one will of necessity be compelled to go hungry. The Brethren are also arranging to give some variety in the bill of fare and desire all who attend the Meeting to board on the grounds. The beef used will be placed in refrigerators, and will not be cooked and served until it has been thoroughly divested of all natural heat. This is an important sanitary measure and a failure to observe it at some places in the past resulted in much sickness and distress. The committee in charge of the work will leave nothing in its power undone to make the meeting a success, and to make everybody comfortable. Ample provisions will be made for lodging for all who may attend. The Standing Committee will find quarters within twenty feet of the tabernacle.

Meyersdale is situated on the line of the Baltimore and Ohio Railway, and that company, as usual, has given our Brethren very liberal terms. One fare for the round trip, with a rebate on all tickets purchased for the place of meeting or from Meyersdale eastward, gives all and more than we could reasonably expect. That the Conference may secure the benefit of the rebate, it is important that our members purchase their tickets *via* the Baltimore and Ohio Railway. As this is the only road reaching Meyersdale, by taking the B. & O., no change of cars will necessary. Those coming from the West, desiring to visit friends farther east, can secure tickets at one fare for the round trip.

At this time the Central and Trunk Line Passenger Associations have authorized a rate of one fare for the round trip. These associations embrace all the roads east of Chicago. The Central Association tickets will be sold May 23–26 inclusive, good to go east on the day of purchase and good to return for thirty days.

Application has been made to the Western and the Trans-Missouri Passenger Associations, and it is to be hoped that a one-rate fare will be given by the roads embraced in these Associations. Notice will be given as soon as a decision is made.

D. L. M.

THE CALL TO THE MINISTRY.

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Matt. 9: 38.

In importance and usefulness the ministerial office is unquestionably the first in the church. It is one of the great gifts (Eph. 4: 11) which Christ bestowed for the extension of his church and the edification of her membership.

The gifts for the office are bestowed by God (Rom. 12: 6, 7); and knowing that the men best fitted for the work would be least likely to push themselves forward, Christ provided that they shall be sent forth to their work by the Lord, through the church, in answer to the prayers of God's people (Matt. 9: 37, 38).

It is the province of God, the Father, to "send forth laborers," by bestowing the gifts essential for a "pastor" to "feed the flock of God" (1 Pet. 5: 2). It is the duty of the church to choose or call out those in whom are found evidences of gifts bestowed, and thus give expression to her convictions that the Lord has called them to go forth as "stewards of the mysteries of God" (1 Cor. 4: 1). And it is the duty of those thus chosen to accept the call as from God, and go forth as "ambassadors for Christ" (2 Cor. 5: 20).

It is evident that the ministry is not chosen as one chooses an ordinary calling. The strong emphasis which is put upon the divine calling in the Scriptures, plainly implies a distinction between a call to this sacred office and the choice of a secular profession. "Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel" (1 Cor. 9: 16), was the experience following Paul's call to the ministry. No such experience follows either the choice or the acceptance of an ordinary vocation. One may feel that it is right and prudent for him to make choice of a certain calling; he may even be conscious of divine approval in making such a choice, but he does not feel that it would have been morally wrong not to have made the choice or even to abandon it after it was made. Not so with the ministry. "A dispensation of the Gospel is committed unto me," says Paul, and "if I do it willingly, I have a reward" (1 Cor. 9: 17). Paul would have been unhappy had he not preached the Gospel, because both his conscience and his judgment would have condemned him. Such, verily, is the experience of every minister who has been duly called to the work; and those who leave the ministry to engage in politics, or enter the avenues of speculation, voluntarily devoting themselves entirely to worldly pursuits, when the church needs their labors, create a very strong presumption against the Lord ever having called them to be "ambassadors for Christ."

How important that the church guard the sacred office, by committing the work to "faithful men" (2 Tim. 2: 2)! How important that those who have the "oversight" as officers of the church, faithfully instruct the membership, urging upon them the sacred duty of praying "the Lord of the harvest," to direct them in speedily calling to the work those upon whom have been bestowed the gifts essential to make them "able ministers of the New Testament"! J. G. Royer.

THE CHURCH AND THE KINGDOM.

In No. 7 of the Messenger, Bro. J. H. Moore states that, "Baptism, we understand to be the dividing line between the church and the world," and, "All those outside of this line are outside of the kingdom, as well as outside of the church."

In No. 9 may be found my inquiry, "On which side of the line are infants?" To this, my question, Bro. Moore replies that, "Infants do not properly enter into the consideration of a question of this kind," and then begins at once to consider them; besides, he and the Savior seem to differ on this point, as shown by the following passage: "And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, 'Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.'" Luke 18: 15, 16.

No argument is needed, after making the above quotation, to prove that the Savior *did* think, infants entered into the consideration of a question of this kind, and he introduced them in a very practical way. In fact, ever since we read from the record in the New Testament,—Matt. 19: 13; Mark 10: 17; and Luke 18: 15,—did we think that both infants and children belonged to the kingdom of heaven, just as Jesus states the fact, and we must continue to think so until Bro. Moore or some one else can prove that such are not of the kingdom of God. Since infants are in the kingdom according to the Savior's decision, and "baptism is the dividing line between the church and the world," how can the church and the kingdom be the same in every respect?

Is it not true that many entertain wrong views in regard to the church and the kingdom, considering them to be the same in every particular? A prominent elder once said, "I have preached for twenty-five years that the church and the kingdom are the same, and if they are not, it is time that I know it!"

Now, since it is evident from the Savior's language, quoted above, the children or infants are in the kingdom of God, on which side of the line does Bro. Moore put them, when he says that baptism is the dividing line between the world on one side and the church and the kingdom on the other? S. Z Sharp.

REMARKS.

It should be observed that Jesus does not say that children are in the kingdom of heaven, but that, "of such is the kingdom of heaven." Matt. 19: 14. In the old Syriac version this is made so plain that it seems impossible to misunderstand it. It reads thus: "Suffer little children to come to me, and forbid them not; for of those that are like them, of such is the kingdom of heaven. Verily I say unto you, that he who shall not receive the kingdom of God, as a little child, will not enter it." Here the Savior compares those, who are to enter the kingdom, to children, but does not teach that children or infants are in the kingdom. Infants are above the kingdom; they are above law. There is no law to reach them. Where no law is there is no transgression. For innocent children there is no transgression for the reason that there is no law, and of course no kingdom or church on earth. There can be no kingdom without law, and as infants are above and beyond the reach of all law, it follows that they are above and beyond the plane in which the church or kingdom on earth exists.

By the term kingdom in Matt. 19: 14 as well as in Luke 15: 15 is meant the church, of which Jesus is the head, founder and law-giver. Aside from this there is no divinely-authorized kingdom or church upon the earth in the present dispensation. To enter this kingdom one must be born again, or born into the kingdom. This is to be born of the water and of the Spirit. The process embraces faith, repentance and baptism for the remission of sins, with the gift of the Holy Ghost to follow immediately.

Innocent children are in a saved condition without entering the church or kingdom. Prior to reaching the years of maturity they are innocent, and are saved on the ground of innocency. If they die in this condition they will enter the kingdom above. This they will be permitted to do without entering the church or kingdom here below. The death of Christ on the cross atoned for all infants, and they enter the world in a saved condition. To be in this saved state or condition requires neither knowledge, faith, repentance nor baptism upon the part of infants. For the innocent the church was not established; it was established for the guilty that they might enter it and be saved. The salvation of all infants, who die during their infancy, is sure without entering the kingdom or church below.

During the present dispensation there are two kingdoms on earth; the kingdom of God and the kingdom of Satan. Between these two kingdoms baptism is the line. Across this line all penitent believers must pass in order to enter the kingdom of God. To cross this line in faith is to be born again. As infants are above the law it follows that this line or new birth has nothing whatever to do with their salvation, state or condition. They do not enter into the consideration of the kingdom question in any sense, only as a type of innocence, or inoffensiveness. The kingdom here below is for those who have reached the age and condition of accountability. Such must believe and accept the terms of pardon that Christ may reign in their hearts. Outside of the honors of knowledge, faith and obedience Christ has no kingdom or subjects on the earth. His kingdom in this world is limited to the believing and obedient. And in order to enter this kingdom the disobedient must be like unto children. They must be children in purity, but men and women in understanding. J. H. M.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Sterling, Ill.—Our quarterly council, of March 31, passed off harmoniously. Our little church is in excellent working condition. Our love-feast will be held June 16 and 17, at 2 P. M. Brethren J. E. Harman and Ira G. Hoak are our delegates to District Meeting, and the writer to Annual Meeting.—*P. R. Keltner, April 3.*

Mound Church, Mo.—A young man that has been quite ill for some time, requested to be received into the church; hence on the 1st inst., a meeting was conducted at his parents' home and he was carried to a pool, and by the help of the ministers he was baptized. He seemed strengthened and was better for awhile; but now seems to remain the same. Medical aid seems to do no good. Let us all remember this dear young brother at a throne of grace. Easter Sunday we re-organized our Sunday school for one year, after which we held Easter services. March 31 the church met in regular quarterly council. There was a good deal of business before the church, as the annual visit had been recently made. The business was not adjusted as satisfactorily in all points as desirable, but we hope all may prove for the best. We have a conditional promise of Bro. A. Hutchison meeting with us on the evening of April 10, to begin a series of meetings. We expect to hold our love-feast May 12, beginning at 4 P. M.—*A. J. Smith, Adrian, Mo., March 31.*

Inniata, Nebr.—On the morning of March 24, Eld. G. W. Stambaugh came to us and remained until the 27th, preaching, in all, four sermons. As an immediate result one Baptist minister and his wife came forward and made application for baptism. May they ever prove faithful in the cause! —*Sarah B. Lemon.*

Middle Spring, Pa.—The Brethren of the Ridge church met in church council March 24. All that came before the meeting passed off very pleasantly. We sent two delegates to the District Meeting, reorganized our Sunday school, elected officers and set the time for our love-feast for June 7 and 8.—*J. R. Fogelsanger, March 27.*

Maple Top, Ohio.—Bro. Jacob Heistand came here the latter part of January and gave us a few good sermons, which made lasting impressions. One made the good choice and was baptized. The baptism took place on the stormiest day we have had this winter. Bro. Heistand was assisted by brethren Roberson and James Deary.—*Richard Jones, Patterson, Ohio, March 17.*

Hardy County, W. Va.—March 12 I began a series of meetings in Hardy County, W. Va., at what is known in that neighborhood as the Mountain View church. I continued the meetings until the 19th. As an immediate result three young ladies were added to the fold by baptism. The weather was fine, and the meetings were well attended. The best of interest seemed to prevail.—*B. W. Neff.*

Oakley, Ill.—Our quarterly council occurred today, March 29. One was received by letter and five letters of membership were granted. Bro. A. J. Nickey was chosen delegate to Annual Meeting, Bro. Isaac Blickenstaff, Alternate. Our Sunday school, which had been suspended for the winter, was re-organized by electing the writer as Superintendent.—*D. J. Blickenstaff, March 29.*

Farnam, Nebr.—Eld. G. W. Stambaugh, of McCool Junction, has just closed a short series of meetings with us. He came on the 15th and remained until the 23rd. As an immediate result there is one applicant for the holy rite of baptism, and several more were made to tremble under the powerful influence of the preached Word. Our council-meeting was held during these meetings. —*Marshall Colebank, March 27.*

Hopewell, Pa.—By request of the members of the Hopewell church, Bedford Co., Pa., I commenced a series of meetings March 10, and continued until the evening of the 19th. During this time eight were added by baptism. We have two more applicants, and two were reclaimed. Good attendance prevailed during the meetings. May they all be bright and shining lights in the church!—*Silas Hoover, Bills, Pa., March 24.*

Peebles, Ohio.—I came to this place Feb. 10, and labored until Feb. 28. The weather was somewhat inclement, yet the attendance at our meetings was good, with a growing interest. I gave them, in all, twenty-seven sermons. As an immediate result eight were baptized, two reclaimed and there is one applicant for baptism. Others seemed near the kingdom, but want a little more time.—*B. S. Landess, Hollowtown, Ohio, March 27.*

Dry Creek, Iowa.—Our much-esteemed brother, M. M. Sherrick, of Cedar Rapids, Iowa, came to us March 19, and preached eight Bible sermons. We met at 7: 30 P. M., each evening at the new church. Considering the short notice and the cold weather, we had a fair attendance. Bro. Sherrick caused both saint and sinner to realize the responsibility resting upon them. May the Lord bless his labors!—*Alice B. Snyder, Robins, Iowa.*

Wacanda, Mo.—By request of this church, brethren D. Vaniman and J. E. Ellenberger met this church in council March 30. The work done was brief, and seemed to be satisfactory to all. Bro. Vaniman remained with us over Sunday and preached several excellent sermons. Our Sunday school was organized on Sunday, March 25, with Bro. D W. Falls as Superintendent. It was decided to get no new singing books until the Brethren's Sunday school book is published.—*J. H. Shirky, April 3.*

Chippewa Creek, Mich.— The members of this church met in council March 19. All business before the meeting was disposed of in a Christian manner. We decided to hold a love-feast, the Lord willing, June 16, 1894, and extend a hearty invitation to all who can, to be with us on that day. We wish some good, able minister would come and hold a short series of meetings for us at that time. We believe much good could be done if the right efforts were put forth.—*W. H. Jehnzen, Rodney, Mich, March 22.*

Mt. Vernon, Ill—The members of this church met in quarterly council March 31. All business passed off in the spirit of love. Our dear elder, Henry Lilligh, was with us at the council, and also on Sunday, and preached two excellent sermons. We were earnestly admonished to faithfulness. The members seemed to be renewed in spirit. We desire the prayers of all God's children in behalf of the Mt. Vernon church. I think some are becoming interested about their soul.—*Martha Campbell, April 2.*

Anderson, Ind.—I just arrived home from Ohio, where I have been holding forth the Word of Life, east of Deshler, one week, with good interest. Several would have come out on the Lord's side, had some one made the start. I held meetings one week in the Presbyterian church in town, and the people were made to say, "We never heard it on this wise." Quite an interest was created for the short time I was there. We hope that it may be as bread cast upon water, to be gathered many days hence. —*Joseph Holder, March 29.*

Linwood, Md.—We have just closed a very interesting singing-school in the Pipe Creek congregation, conducted by Bro. S. E. Duncan, of Oak Hill, W. Va. We had two classes, one in the Brethren's church in Union Bridge, and one in the Pipe Creek church. On account of sickness, etc., the first term was small, but the last term was all that we could expect in the winter season. We were sorry to close, but will try, by divine help, to continue in the good work thus awakened in our Sunday school this summer. Let us all awaken to the interest of training both old and young in songs of praise to our dear Redeemer.—*Rachel A. Pfoutz.*

Hickory Grove, Ohio.—March 31 was our quarterly council, at which the annual visit was reported. The report showed the church to be in peace and union. The complaint was made that there is too much pride, and we wonder why such is the case, when it is said that God even hates a "proud look." The report also showed that there is a want of sociability among us. The poorer members complain of being neglected in this respect, —not visited and encouraged as they should be. Brethren, these things ought not so to be. Our love-feast was appointed for May 19, at 2 P. M. Bro. D. S. Filbrun represents us at the coming Annual Meeting. Bro. S. S. Gump and the writer will represent us at District Meeting. All business passed off with the best of feelings. To-day we organized our Sunday school with fair prospects. Bro. S. G. Gump is our Superintendent and A. F. Wine, assistant.—*Jacob Coppock, April 1.*

Newton, Kans.—We have had a remarkable March this year. From the first to about the twentieth it was pleasant and warm, so that some trees budded and leafed out, and apricot and other fruit trees were in bloom. Then a cold wave from the north struck us and became more intense for a week,—freezing blossom, bud, leaf, and all garden vegetables above the ground. Mercury was as low as 15° above zero. We have had much wind the past few days,—one day from the north, the next from the south, but no rain, which is needed badly.—*L. Andes.*

New Philadelphia, Ohio.—Bro. Loomis held a two weeks' series of meetings in our house in New Philadelphia, in March. The attendance was good, and strict attention was paid to the Word preached. Bro. Loomis preached doctrinal sermons. There were no accessions to the church, but some said they would come soon. Bro. Loomis preached the Word with power, and lasting impressions were made. Bro. Shively came on Saturday before the meeting and preached till Monday night. Our meetings closed too soon.—*F. Whitehair, April 2.*

Union Deposit, Pa.—Yesterday I was sitting in heavenly places. D. L. Miller was in my humble sanctum. It was verily a Red Letter Day in my calendar. What a dear soul he is! We talked a lifetime and far beyond in three hours. The inclosed article is tinctured through and through with our conversation. We are of one mind. We believe in Christ as objective, and subjective and objective again. First an object to be contemplated, then received by faith, then expressed in the life. God bless thee according to John 15: 8.—*C H. Balsbaugh, March 28.*

South Beatrice, Nebr.—We met in quarterly council March 17. Everything passed off peaceably and all present seemed to take an interest in the welfare and prosperity of the church. Five letters were read from members that moved here from other churches. One letter was granted. Bro. Frank Price will be our Sunday school Superintendent. I hope we will have a good school again this year. We can not remember of ever having had so many good meetings as in 1893. Let us hope and pray that we may have more and more each year until our blessed Master comes.—*Lydia Dell.*

Mercer, Ohio.—The members of this church met in council March 31. All business that came before the meeting was disposed of in a Christian spirit, and a satisfactory manner. One fallen member was restored, which caused rejoicing. Brethren J. B. Detrick and Daniel Miller are our representatives at the District Meeting. Our Sunday school Superintendent and Assistant were also elected. We intend to organize by April 15. The dark cloud which has long been hanging over this little church, we think is dispersing, and we hope soon to see brighter days.—*Libbie Miller, Monticello, Ohio, April 3.*

Campville, Fla.—We have been having some very interesting meetings at the Orange Lane schoolhouse and also at the Goodwin schoolhouse, conducted by our worthy brother, W. T. Sines, of Maryland, assisted by Bro. J. C. Lahman. Two precious souls came out on the Lord's side. The one is my little daughter. Although young in years, after she was baptized, she said, "Mama, I feel good; now I don't feel afraid to die." There were also five baptized at Keuka during the meetings there. Our quarterly council passed off pleasantly yesterday. We expect to have our love-feast next Saturday. Sister S. B. Lahman had the misfortune to fall and break her left arm just above the wrist, last Wednesday.—*Emma L. Bouser, March 25.*

A Correction.—In District Meeting notice of Southern District of Ohio read D. & U., instead of D. & M.—*Henry Kunkle, Union City, Ind.*

Gettysburgh, Ohio.—Our Communion in the Oakland church, Ohio, will be held June 9 at 2 o'clock P. M. Any brethren returning from Annual Meeting are invited to stop with us.—*Anna Katherman, April 4.*

To the Churches in Iowa.—I am arranging to spend considerable time this summer among the Brethren in Iowa. Any desiring a visit from me will please drop me a card early, so that I can make rotation appointments.—*J. D. Haughtelin, Panora, Iowa, April 2.*

Highland Church, Nebr.—After services last Sunday, we repaired to the water with one applicant for baptism, and we were made to rejoice the more, when one more stepped forth and was buried by baptism. Truly, "God is calling yet." —*Marshall Colebank, Farnam, Nebr., April 4.*

Lordsburg, Cal.—The Lord willing, myself and wife and daughter, Mary Kuns, and granddaughter, Mary Blickenstaff, will start for Cerro Gordo soon. We are all well, thank the Lord! The weather here is very pleasant. Last evening, at about six o'clock, George L. McDonaugh's wife was baptized by the writer. — *John Metzger, April 1.*

Sugar Ridge Church, Mich.—March 28 Bro. Isaac Rairigh came to us and gave us three soul-cheering sermons. We were glad to have our brother visit us, as we can only have preaching every four or five weeks. We have Sunday school every Sunday morning, and Bible reading every Sunday evening, and I think the brethren and sisters enjoy all these services.—*M. Hardman, Custer, Mason Co., Mich.*

Middle Creek, Iowa.—April 3 we met in council. Considerable business came before the meeting and was fairly adjusted. Eld. John Gable was selected to represent us at Annual Conference. Our love-feast is set for June 9, at 11 A. M. Our Sunday school was organized with Bro. Geo. Ely as Superintendent. We raised six dollars for home missions.—*S. P. Miller, New Sharon, Iowa, April 3.*

Greenmount, Va.—The annual visit has again been extended in this congregation. The deacons made a very encouraging report. At our various councils union prevailed. We held an election for speaker which resulted in the election of our young brother, Joseph Wampler. The installation service was very solemn. May he be of much service in the Lord's work!—*J. A. Garber, April 6.*

Kearney, Nebr. — The church at Wood River has just closed a refreshing series of meetings, conducted by Bro. J. B. Moore, of Beatrice, Nebr. He did not shun to declare the whole Gospel. We have some hopes of getting him to move to Kearney and labor with us. While there were no immediate results, yet some seem to be near the kingdom. Our earnest prayer is that the good seed that has been sown may bring forth fruit in due season!—*W. Otis Snavely.*

Dry Creek, Iowa.—This Lord's Day the members met at three P. M, to organize our Sunday school. A more Christian spirit could not have been manifested. All seemed to be of one mind. There was a good representation of members, and all promised to work faithfully for the school. Brethren J. B. Miller and George Heggerman are to be our Superintendents. When members are seeking to influence their children and their friends for good, it shows a spirit of pure love.—*L. D. Bosserman, April 1.*

Correction.—In No. 14 of GOSPEL MESSENGER, in the treasurer's report, Covington, Ohio, is credited with $10. It should have been Covington, $8.10, and Shelby, $1.90. It is my mistake.—*J. S. Mohler, Covington, Ohio.*

Bethel Church, Mo.—March 10 we met in quarterly council. Bro. S. B. Shirkey was with us. The business of the meeting passed off pleasantly. Bro. S. B. Shirkey preached two interesting sermons, Sunday and Sunday night. On Monday morning he returned home. May God's blessing rest upon him!—*Frances Hildebrand, Mound City, Mo.*

Greenmount, Va.—We closed a very interesting series of meetings last night. Bro. S. N. McCann commenced preaching for us in the Greenmount church on the night of March 16, and continued three weeks, preaching in all, twenty-nine able sermons, under the influence of which saints were made stronger, we trust, and to rejoice, as sinners were made willing to forsake sin and accept Christ. Seventeen were added to the church by baptism. May the influence of this meeting be long remembered for good!—*Jacob S. Garber, April 6.*

Germantown, Pa.—Our prayer meetings have been increasing in interest and attendance. Last evening there were present eighteen members and twelve outside people. This was the largest attendance we have had since I am here. More than half of the entire membership was present. The largest previous attendance was twenty-six. We have one more applicant for baptism. We were very glad to have brother and sister D. L. Miller with us. Bro. Miller preached very acceptably a week ago last evening.—*G. N. Falkenstein, April 6.*

Maple Grove, Kans.—Since my last report, Bro. J. P. Nofziger stopped with us (on his way home from Sherman County) and preached five very acceptable sermons. The members met in regular quarterly council Saturday, March 31. We are to be represented at District Meeting by letter. It was decided to begin meetings May 12, and continue through the week. Communion services will be held May 19, as usual. A cordial invitation is extended. One was added by letter. —*Aldula Throne, Rockwell City, Norton Co., Kans., April 2.*

Greenwood, Mo.—March 31 the members of the Greenwood church met in a special council, preparatory to our District Meeting. Two delegates were elected and other arrangements were made for the Meeting. Three members were received by letter. We also appointed our spring love-feast for May 19. To-day there was a council-meeting held in Cabool, for the purpose of completing the onganization there. It was the unanimous resolve of the members to work in harmony with the general Brotherhood. The new organization will be known as the Cabool church.—*J. J. Troxel, April 7.*

Cottonwood Creek, Okla.—We are a little band of nine members, located in Kingfisher County, Okla., nine miles east and three miles south of Henessey. We were organized as the Cottonwood Creek church, and stand very much in need of a minister, as we have meetings but once a month. I see in the MESSENGER that one church has eight ministers and nine deacons. Four of the preachers are elders. I hope some dear brother will come into our midst, as we feel very lonely without a shepherd. We have Sunday school each Sunday and prayer-meeting each Thursday night. Pray for us, brethren, when it goes well with you.—*J. J. McMillan, Sheridan, Okla.*

Cerro Gordo, Ill.—The Brethren here met in quarterly council to-day. Letters were granted to eleven who had moved away. Bro. Troxel was chosen delegate to Annual Meeting. We decided to raise money for church purposes by taxation in the future. We will have a series of meetings in September. Surely all could say it was a good meeting.—*Wm. Landis, April 5.*

Washington, D. C.—Since my last writing brother and sister D. L. Miller have made us a short visit. Bro. Miller gave one talk on "Bible Lands," which was highly appreciated by all. Visits from those whose hearts and interests are with us in the Lord's work here are always in demand. I have already succeeded in putting "WANDERINGS" in a number of homes in this city. A more valuable and fruitful helper in our mission work than this book would be difficult to find. Brethren, let us make every possible effort to circulate it.—*W. M. Lyon, April 5.*

Spring Run, Pa.—March 31 we held our quarterly council. A young man was received into the church by baptism. We arranged for two love-feasts,—one at the Pine Glen meetinghouse, May 11, commencing at 4 P. M., and one in Spring Run meetinghouse June 8. The Sunday school for the season is started and promises to be a good one. We have a "Young People's Prayer Meeting" which meets every Sunday evening. It is well attended and in a flourishing condition. It has been in progress ever since our Sunday school closed last fall.—*Emma Bollinger, McVeytown, Mifflin Co., Pa., April 3.*

Appanoose, Kans.—The members of the Appanoose church, Franklin Co., Kans., met in church council March 31. Considerable business came before the meeting and was disposed of in that Christian spirit that should characterize God's children. A number of letters were granted, and several members were received by letter. Brethren C. T. Heckman and S. Harshman will represent us at District Meeting. We organized our Sunday school with Bro. C. W. Shoemaker as our Superintendent. We decided to use the Brethren's Sunday school literature.—*James T. Kinzie, Centropolis, Kans., April 4.*

Warrior's Mark, Pa.—This week Bro. Kentin Moomaw will leave Warrior's Mark. He intends to stop a short time in Huntingdon, after which he will return to his home in Virginia. We regret to part with him. His stay with us during the winter was a pleasant one. His labors of love were very much appreciated. He is a young minister and seems to be inspired with a worthy ambition to be a teacher of the Truth. He was kept very busy during the winter, as he had other work besides the ministry; *viz.*, teaching school, other literary work, and teaching two singing classes. With all this he was always willing to render the best service to the church. Truly we feel sad, as his help was very much needed here. —*Nancy Chronister.*

Headsville, W. Va.—The members of the Beaver Run church met in council April 2. There was but little business before the meeting. Bro. Geo. S. Arnold was chosen delegate to Annual Meeting. We decided to hold a series of meetings to begin Sept. 2 and a love-feast Sept. 12. Our Sunday school at the church, which had been suspended for the winter, was reorganized March 25, by re-electing Bro. Geo. T. Leatherman, Superintendent. Another school was organized the same day at the Union schoolhouse, about three miles from the church, with Bro. Martin Biser as Superintendent. The social meetings, which were held alternately at the above places, have closed since the Sunday schools have been organized.—*M. Jennie Bailey April 3.*

Old Papers.—I have quite a number of old copies of the MESSENGER, *Primitive Christian* and *Brethren at Work*, that might do some one good. Any one who would like to have them may obtain them by paying postage or freight charges, in whatever way they want them sent.—*Catharine Grubb, 304 Elm Street, Quincy, Ill.*

Mexico, Ind.—We are now located near the little town of Mexico, Ind., quite near to the Brethren's meetinghouse; also close to the Old People's and Orphans' Homes. It is a pleasant place to live. We met with a very kind reception by the brethren and sisters and old acquaintances. We were loath to leave our dear, kind brethren and sisters and friends at Mt. Morris, but we praise the Lord that our dear brethren and sisters here have very substantially shown their kindness not only in word, but in deed and in truth. We pray God's blessing on them, that the Lord may bless and help them to be faithful in their several callings! We will never forget our kind friends at Mt. Morris and elsewhere. We bless God that we have always found good, kind friends wherever we have traveled, and wherever we have lived. Yesterday, the first day of April, was our birthday. I was eighty-eight, and my wife seventy-four years old. I tried to preach to a well-filled house of attentive hearers. Quite a number of old friends, outside of the church, say, "I remember the first time I heard you preach, forty years ago." We had some very kind greetings. Physically I feel weak, but I am glad that preaching does not make me feel any worse. I feel to say, as Paul did, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." Farewell, my dear brethren and sisters, and friends, all over the Brotherhood! Remember us in your prayers!—*Samuel Murray, April 2.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Railroad Arrangements to Meyersdale, Pa.

THE Baltimore and Ohio Road is making arrangements to run a special train from Chicago, direct to the place of Annual Meeting for the sole benefit of our people in the West. The train will be composed of day coaches, sleepers and baggage car, and will leave Chicago, Friday, May 25, at 3 P. M., and reach Meyersdale about noon on Saturday, making but few stops during the entire route. Arrangements will be made to have all those from the West take this train. Price, for the round trip, $14.25. Tickets good on any train over the Baltimore and Ohio Road, but this special train should be well patronized. The tickets will be on sale from May 23 to May 26, and good to return in thirty days from issue.

Good News.

DURING the time of the rebellion there was great anxiety to get the mail, to hear the news from the battle-field. People were anxious to know whether the son or husband was killed in the battle. Are we as anxious, when the GOSPEL MESSENGER brings the news of hundreds whose bodies of sin have fallen in the conflict with sin, to know whether my son or daughter is among the slain? At the time of war the news of death brought deep sorrow; *this news* brings unspeakable joy. The Gospel always reverses the course of the world, and turns darkness into light, sorrow into joy, bitter into sweet. *Thank God* that he is greatly blessing the ministry this winter. Blessed be his holy name! The net seems to be cast on the right side and great draughts are the result. This gives us much joy; but the work only begins both for converts and minister. The minister must watch, care for and feed the flock, and the lambs must eat, grow and be strong, to overcome evil, and do good. Remember, the kingdom is as a net cast into the sea, catching good and bad. At the end the good will be gathered into vessels, and the bad will be cast away. We must not only be a fish, but *good* fish. Bad fish will be cast away. Who will be a bad one? Is it I? Is it I?

Again; what a responsibility is resting on the shepherds, who have the care committed into their hands! What nursing, feeding and trimming, to get the tree to grow straight! So, in the midst of joy, we have cause to fear and tremble,—fear lest a promise being left us of entering into this rest, any of us would seem to come short of it. Paul said, "I write unto you in fear and with much trembling." Watch and pray!

ENOCH EBY.

Booth, Kans.

From Grater's Ford, Pa.

ON the evening of March 12 Bro. G. N. Falkenstein, of Germantown, began a series of meetings at this place, which continued two weeks. The meetings were well attended, and a strong interest in the services was manifested. He preached thirteen interesting sermons. The immediate result was the conversion of one young man who was baptized April 1. We hope many are counting the cost. One very interesting feature of these meetings were the Bible readings, conducted by Bro. Falkenstein before preaching services. The Bible readings were also well attended. Three interesting subjects were studied,—"The Lord's Prayer," "The Holy Spirit," and "Baptism."

Bro. Falkenstein's family visited us during these meetings, which we enjoyed very much. We hope God may bless our brother in his ministry and give him much grace for the work to which the Lord has called him.

Our brother also had a very interesting meeting at the Mingo church, commencing Jan. 13, and continuing two weeks. The attendance and interest were good, though the roads were almost impassable. At that time five young persons decided to live for Christ, and were baptized Feb. 25,—the coldest day of the winter.

JACOB CONNER.

Echoes from the Highway.

MARCH 31 our District Meeting was held in the Tropico congregation at the Brethren's meetinghouse, near Tropico, five miles north of Los Angeles. There was a good representation, and we had a good meeting. But few queries came before the meeting, all of which were disposed of in such a way that nothing goes from our District to Annual Meeting, excepting the renewal of our request for Annual Meeting. Owing to the very favorable arrangements being made, as to place of holding Annual Meeting, conveniences offered and unusually low rates by the railroads, we have every reason to believe our request will be favorably entertained at next Annual Meeting.

The Brethren of the Glendale congregation, in Arizona, sent in their request to be annexed to our District. Their request was granted and the territory of Arizona is now included in our District which, we presume, will now be known as the District of California and Arizona. Our old standard-bearer, Eld. John Metzger, will represent the District on Standing Committee, no preventing Providence.

Just previous to the convening of our District Meeting, one precious soul was received by baptism. She is a resident of Los Angeles, where Eld. J. S. Mohler has been holding a series of meetings under the auspices of the Mission Board. Monday following our District Meeting, our Ministerial Meeting, attended by most of the ministers of the District, as well as by visiting ministers, was held in Los Angeles City, in the hall in which Bro. Mohler has been having his meetings. There was a good attendance and all seemed to enjoy the meeting.

We understand Bro. Mohler will soon leave for his eastern home, his arrangements being such that he necessarily has to go. He has been faithful and energetic in his work and labors of love, while among the churches. Quite a goodly number have been added to the church and the members generally built up in faith and hope. May the blessings of God ever attend our dear brother and sister wherever their lot is cast!

J. S. FLORY.

From Meyersdale, Pa.

BRO. D. L. MILLER and his wonderfully interesting "Bible Land Talks" were warmly received by the citizens of Meyersdale and vicinity. The large meetinghouse at this place would not accommodate the great mass of people who were eager to hear him. Never before, in the history of the town, has any speaker been greeted by such large audiences, numbering each evening in the neighborhood of 800 souls. All who had the pleasure of hearing him speak, heartily and unreservedly join in pronouncing it the most interesting and instructive series of talks they have ever heard. To Bible students and Bible readers the treat was invaluable, in explaining and substantiating, as it did, many instances mentioned in the Scriptures, hitherto not fully understood.

From a helpful, spiritual standpoint his talks certainly aim to, and do, accomplish all that the speaker has in view by delivering them,—that of proving the truthfulness of the Bible and establishing the faith of any who may be to some extent skeptical, as to certain passages of Scripture, which to them may seem unreasonable or difficult to understand.

Bro. Miller is a devout and earnest laborer in the vineyard of the Lord, untiring in his efforts to do good; a pleasant, entertaining and instructive speaker. This fact was established beyond a doubt by the anxiety on the part of the people of Meyersdale, to be present and hear him.

The meetings were held on Monday, Tuesday and Wednesday evenings at 7:30 o'clock, and on each occasion those who were desirous of hearing him began assembling in the large audience room of the church as early as 6:30 o'clock. By seven o'clock the room was comfortably filled, and by the time of opening it was crowded to its utmost capacity, and as many as two hundred had to be turned away on account of being unable to enter. The meetings were pleasant and profitable to all who attended them.

In conclusion let us say that this was Bro. Miller's first visit to Meyersdale. We trust it shall not be his last, but that he may return in the near future and remain with us for a longer period.

W. A. SHOEMAKER.

April 6.

From the Portage Church, Ohio.

THIS church met in quarterly council, March 17, preparatory for our District Meeting, which will be held some time in April. This meeting was well attended by the Brethren. The weather was fine, the roads good, and consequently we had a good turnout. Much business came before the meeting, but all was disposed of in a way that we believe will meet heaven's sanction. How good, how sweet, how pleasant it is, when brethren all agree! This was the kind of spirit with which all present seemed to be characterized. We also organized our Sunday school at this meeting, to commence on the first Sunday in April, with Bro. West Gibson as Superintendent. We also elected our delegates to Annual Meeting and District Meeting. Bro. J. W. Rees is our delegate to Annual Meeting; Bro. J. C Witmore, alternate. The writer and Bro. A. D. Witmore are our delegates to District Meeting. The writer was chosen as corresponding secretary.

Yesterday several of us went nearly five miles north, to attend a Bible class meeting, known as the Cloverdale Bible class. These meetings are held every Tuesday night. It was organized some over a year ago. The writer at that time lived in that community, and seldom, if ever, failed to be at these meetings, until we moved away from there, last November. But we still love to meet with our Brethren at that place, as it still seems like home when we get among them. These brethren and sisters are alive to the cause, and active in the work, and willing to labor for Christ, the Great Head of the church. This church expects to hold a series of meetings in June. Bro. Henry Frantz is expected to do the preaching. A love-feast will be held during this meeting. We thought a little mission work in the way of sending out a few church papers to some, and also some tracts for distribution, in this locality, prior to our series of meetings, might result in good. We presented this matter to the brethren and sisters, last evening, at their Bible class, for consideration, and all were unanimously in favor. A collection was then taken, which resulted in raising the sum of one dollar and fifty-one cents. As the required amount was not raised, we decided to hold another collection next Tuesday. As soon as we get the amount necessary we will have the GOSPEL MESSENGER sent to a few families, and also send for a number of tracts, and have them distributed in our community. The Brethren decided to meet at the writer's house tomorrow night, to organize a prayer meeting. May God bless them for the start in this direction! J. P. KRABILL.

Six Points, Ohio

From Southwestern Kansas.

THE Ministerial and District Meetings of Southwestern Kansas and Southern Colorado are among the good things of the past A frequent expression was, "We had good meetings."

SYNOPSIS OF MINISTERIAL MEETING.

1. This topic principally referred to foolish talking and jesting, especially by ministers. *Remarks.*—All acknowledged themselves more or less guilty. Confessions were made; also promises to greater watchfulness. Long faces are not required. Cheerfulness, modified by sobriety, is a part of Christianity, and is not foolishness.

2 "Jealousy, and how to get Rid of it." We should do as David said, "Hide God's Word in the heart to keep sin out." Ps. 119: 11. "In honor preferring one another, and esteeming others better than ourselves," we should above all, have the mind of Christ, "who made himself of no reputation." Then jealousy will be cast out

3. "To Encourage Sentiment to aid Needy Ministers, both Temporally and Spiritually." Some encouraging remarks were made on this point, that if a brother is limited in his finances, and the flock is bleating all the time for something to eat, and he spends his time in feeding, and then can not even satisfy them,—doth not the Scripture say, he shall have as much milk as he needs for his family? This should be done not only while he is gone feeding, but we should do as the flock wholadened the apostles with things needed on their journey. We should give enough that it may last awhile after they get home. If any one has milk enough at home, so he can afford to work for nothing and board himself, and prefers to do so,—all right. No one will find fault.

4. "How to Inspire Deacons to more Activity in their Office." By ministers asking them to accompany them to the appointments and by having them take part in reading the Scripture, in public prayer, and opening or closing the services. When members are sick, physically or spiritually, deacons should be sent, and not the ministers or elders every time. Deacons should be the doctors of the church.

5. "To Awaken a Greater Interest in Preaching the Gospel in Home Territories." This called out some animating and soul-stirring speeches on missionary work. The church should look around to neighborhoods where the Brethren have not preached yet. Let the deacons be alive to this work, secure meeting places and inform the church. Then the church should see that every minister has his work to do. We can do much more, if we just think so, and go to work.

6 "The Conduct of Ministers towards Non-professors Outside of the Ministerial Desk." Speeches on this point were pointed and edifying. Ministers should be courteous, and very careful, in word and action, to gain influence over their hearers.

At the close of the discussion of the topics, a night session was decided upon, to finish the topics, and give liberty for written topics to be offered by any one. Time only admitted of one, however, which called special attention to the seeming inclination on the part of the Brethren to follow the style of the world in wearing their hair and beard, in preference to the order of the church. Too many shingle and roach their hair, and wear their mustache so as to hide their lips and it is to be hoped that the admonitions will not be in vain on this point.

The District Meeting was also very edifying, and characterized by an excellent spirit. Considerable business was done, and we closed at 5 P. M. Too many papers go to General Conference. This, seemingly, was unavoidable. A very commendable sentiment was manifest, to push the Gospel out more fully to isolated territory within our reach, and to adhere more strongly to our distinctive features as a church, so that we may be better known by our appearance, as well as by our deportment. ENOCH EBY.

Booth, Kans.

An Appeal to the Brethren's Sunday Schools.

THERE are a number of small bodies of members in the Northwestern part of Nebraska who are much isolated, and, through failure of crops, are poor,—in some places too poor to provide necessary Sunday school supplies. They should have the Brethren's Sunday school literature. We take this method to place their condition before the different Sunday schools, who are more prosperous, in the East or West, and solicit aid for the purpose of securing these supplies. Those who will contribute for this purpose should send contributions to M. L. Spire, of Holmesville, Nebr., State District Treasurer of Mission Board.

Signed by members of Mission Board, Moses Keefer, Foreman; M. L. Spire, Treasurer; J. L. Snavely, Secretary.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

STEPP—HOLSINGER.—At the home of the bride's mother, March 18, 1894, by Eld. J. P. Zigler, Bro. Robert E. L. Stepp and Miss Minnie C. Holsinger, both of Rockingham County, Va. FANNIE H. ZIGLER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

TAYLOR.—At Deep River, Iowa, March 26, 1894, Lottie J. Taylor, daughter of brother and sister H. R. Taylor, aged 10 years, 9 months and 4 days. Lottie was a sufferer from early age, but she bore it with great patience. Funeral conducted by the writer and Bro. Barnhizer, from Mark 10: 14, 15. G. W. HOPWOOD.

BRUMBAUGH.—At Lonisville, Ohio, March 14, 1894, sister Rebecca Brumbaugh (maiden name Stull), aged 78 years, 8 months and 10 days. Deceased was born July 4, 1815; she was married to Jacob Thomas July 9, 1833, with whom she lived eight years. During that time they both united with the German Baptist church. She lived a widow about seven years, when she was married to Bro. George Brumbaugh, who preceded her to the spirit world twelve years ago. She was the mother of six children, one of whom preceded her to the spirit world fifty-two years ago; the remaining five are yet living. She was a consistent member of the church for fifty-three years. Funeral services conducted in the Royer meetinghouse, by Eld. Noah Longanecker and the writer. JOHN F. KAHLER.

FUNK.—In the [illegible]erly church, Jennings, La., March 15, 1894, sister Sarah Funk, aged 72 years, 7 months and 7 [illegible]. Before her death she called for the elders [illegible]ointed. She committed her way to the Lord, and expressed a willingness to go, if it was the Lord's will. She bore her afflictions with Christian fortitude. She leaves two children. Funeral services conducted by Bro. Geo. Shamberger and S. A. Honbarger. S. A. SHAVER.

GUSTIN.—At Honey Creek, Henry County, Ind., March 15, 1894, sister Mattie Gustin, aged 31 years, 6 months and 13 days. She united with the German Baptist church in the winter of 1891, and lived faithful until death. She was confined to her bed twelve weeks with lung trouble. Some four weeks before she died she called for the elders of the church, and was anointed. When this was done she said I have done all. Not my will, but the Lord's will be done! Funeral services March 17, by Eld. Hoover and the writer, from Rev. 14: 13 to a very large assembly of sympathizing friends. HENRY L. FADELY.

WORST.—In the Mohican congregation, Wayne County, Ohio, March 24, 1894, Bro. Samuel Worst, aged 76 years, 9 months and 16 days. Deceased leaves a wife and eight children. He was a brother to Eld. George Worst of the Maple Grove congregation, Ashland County, Ohio. He was born upon the farm on which he died, having lived in this community all his life. He was a man of unblemished reputation. Funeral services by Eld. Weimer, assisted by Eld. Murray. L. C. HASTLER.

HASTLER.—At her residence in Lattasburg, Wayne Co., Ohio, March 23, 1894, sister Alice Hastler, aged 36 years, 5 months and 18 days. Deceased was the wife of Bro. L. C. Hastler, joined the Brethren church in the 28th year of her age, and remained a faithful member until death. She leaves a husband and five children. Funeral services by Bro. William Desenberg, at the Mohican church. Interment in burial grounds adjacent. L. C. HASTLER.

STOVER.—In the Knob Creek congregation, Washington County, Tenn., March 14, 1894, Bro. Michael M. Stover, aged 75 years, 3 months and 20 days. Bro. Stover was a native of Roanoke County, Va. Services by Bro. Geo. C. Bowman, from Rev. 14: 13. J. P. BOWMAN.

SCHROCK.—In the bounds of the Brother's Valley congregation, Somerset County, Pa., Jan. 26, 1894, Eld. George Schrock, aged 77 years, 8 months and 3 days. The remains were buried in the Pike cemetery Jan. 28, by the side of his first wife. He leaves an aged widow and a son and daughter. Funeral occasion improved by elders D. F. Stouffer, of Maryland, and Valentine Blough, the latter in German. J. J. BLAUCH.

HAUGER.—In the Middle Creek congregation, Somerset County, Pa, March 29, 1894, Susannah Hauger, aged 82 years and 7 months. Deceased was weak-minded from infancy. Funeral at the Union meeting-house, from James 4: 14 by the writer.

H. A. STAHL

GREENHOE. — March 10, 1894, Ollie Luella, daughter of S. P., and Mary A. Killinger, aged 19 years, 10 months and 25 days. She was married to John Greenhoe Oct. 24, 1893. Funeral by I. S. Hahn, and Wm. Elliott (of the Presbyterian church), to a large congregation. Text, Heb. 13: 14.

SAMUEL SPRANKLE.

WAMPLER.—In the bounds of the Linville Creek church, Rockingham County, Va., of membranous croup, Freddie A., son of Bro. S. D., and sister Kate Wampler, aged 7 years and 28 days. FANNIE H. ZIGLER.

SANGER.—In the bounds of the Greenmount church, of consumption, Bro. Jacob Sanger, aged 63 years and 1 month. He was elected deacon in 1869, serving in that office while in health. Both of the above funerals were preached at the same hour at the Linville Creek meetinghouse. Brethren Jacob Garver and J. P. Zigler attended the services. Text, John 14: 1. FANNIE H. ZIGLER.

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Announcements.

DISTRICT MEETINGS.

April 19, Western Maryland, in the Maple Grove church.

April 26 and 27, Middle District of Missouri in the Walnut Creek church, at Knobnoster, Johnson Co., Mo. Ministerial Meeting, April 25.

May 2, Western District of Pennsylvania, in Mount Joy meetinghouse, Jacob's Creek congregation, Westmoreland County. Those coming on the B. & O. R. R., please come to Mt Pleasant.

May 9, District of Southern Pennsylvania, in the Falling Spring congregation, at the Hade house.

May 16 and 17, Second District of Virginia, Middle church, Valley house, Prince William County.

April 19, Southern Missouri and Arkansas, in the Fairview church, Douglas Co. Ministerial Meeting afterwards.

April 24, Southern District of Ohio, in the Union City church, (brick house).

LOVE-FEASTS.

April 21, at 2 P. M., Kansas Center church, three miles east of Lyons, Rice Co., Kans.

April 21, at 2 P. M, Eden Valley church, Stafford Co., Kans.

April 28, at 2 P. M, Lordsburg, Cal.

May 5, at 2 P. M., Walnut Valley, 3 miles south-west of Heizer, Barton Co., Kans.

May 3, at 7:30 P. M., First Church of Philadelphia, Dauphin street above Broad

May 5, Peabody, Kansas.

May 8, at 10 A. M., Falling Spring congregation, at the Hade house, Pa.

May 11, Claar church, Blair Co., Pa.

May 11, at 4 P. M., Spring Run congregation, Pine Glen meetinghouse, two and one half miles southeast of McVeytown station, Mifflin Co., Pa.

May 12, at 10 A M., in the Nocona church, Montague County, Tex., at the Colony schoolhouse, four miles northwest of Nocona.

May 12, at 3 P. M., at Lanark, Ill.

May 12, at 2 P. M., Warrior's Mark church, Pa.

May 12, at 1:30 P. M, Brownsville, Md.

May 12 and 13, at 10 A. M., Back Creek congregation, Upton meetinghouse, Franklin Co., Pa.

May 12 and 13, at 10 A. M., West Branch church, Ill.

May 12, at 2:30 P. M., Timberville, Va.

May 12, Midland church, Virginia, Valley house.

May 12, at 4 P. M., McPherson church, Kans.

May 12, at 4 P. M., Washington Creek, Douglas County, Kans.

May 12, at 3:30 P. M., McPherson church, Kans.

May 12, at 5 P. M., Roaring Spring, Pa.

May 12, at 2 P. M., Salem church, Reno Co., Kans.

May 13, at 4 P. M., Fairview church, Colo.

June 14, at 5 P. M, Goshen, Ind.

May 14 and 15, at 9 A. M, West Conestoga church, Lancaster Co., Pa.

May 15, at 1 P. M., Pleasant View church, Reno Co., Kans.

May 15 and 16, at 2 P. M., Franklin Grove, Ill.

May 15 and 16, at 1 P. M., Chiques church, Lancaster Co., Pa., at Green Tree House.

May 16 and 17, at 9:30 A. M, Mountville house, Mountville, Pa.

May 16 and 17, at 1 P. M., Hickory Grove church, Carroll Co., Ill.

May 16, Ephrata church, Pa., at the Mohler house.

May 16, at 10 A. M., Antietam church, Franklin Co., Pa.

May 19, in the Greenwood church, Texas County, Mo.

May 19, at 2 P. M., at Naperville church, Ill.

May 19, at 4 P. M, at Blue Ridge church, Ill.

May 17, at 3 P. M., at White church, Montgomery Co., Ind.

May 17, at 10 A. M., at Beaver Creek, Washington Co, Md.

May 17, at 4 P. M., Wolf Creek church, Ohio.

May 17, at 10 A. M., Cedar Creek church, DeKalb Co, Ind.

May 18 and 19, at 2 P. M, Aughwick congregation, Hill Valley church, Pa.

May 18, at 4 P. M., Panther Creek church, Ill.

May 18 and 19, at 2 P. M, Silver Creek meetinghouse, Ogle Co., Ill.

May 18, at 4 P. M., Woodbury church, Bedford Co., Pa.

May 19, at 2 P. M., at Oasis meetinghouse, three miles east of Summitsville, Ind.

May 19, at 4 P. M., Salimonie church, Huntington Co., Ind.

May 19 and 20, at 10 A. M., Pine Creek, Ill.

May 19, at 4 P. M., James Creek, Huntingdon Co., Pa.

May 19, at 4 P. M., in the Buck Creek church, Henry County, Ind.

May 19 and 20, at 1:30 P. M., Welsh Run, Franklin Co., Pa.

May 19, at 10 A M, Bethel church, Nebr.

May 19, at 2 P M., Squaw Creek church, Bethel congregation, Holt Co, Mo.

May 19, at 5 P. M, Mansel church, Brazoria Co, Texas.

May 19, at 4 P. M, New Enterprise, Pa.

May 19 and 20, Waddam's Grove, Ill.

May 19, at 11 A. M., Hudson, Ill.

May 19, at 5 P. M., Hurricane Creek, Bond Co, Ill.

May 19, at 4 P. M., Monitor church, Kans, 8 miles west and 2 miles south from McPherson.

May 19, at 3 P. M., South Morrill, Brown Co., Kans.

May 19, at 2 P. M., English Prairie church, LaGrange Co, Ind.

May 19 and 20, at 10:30, Seneca church, 1½ miles north of Bloomville, Ohio.

May 19 and 20, at 2 P. M., Manor church, Washington Co., Md.

May 19, at 1 P. M., Rocky Ridge, Monocacy church, Va.

May 22, at 1 P. M, at Goodwill, Lost Creek church, Juniata Co., Pa.

May 22 and 23, at 1 P. M., Cherry Grove, Ill.

May 23, at 5 P. M., Sandy church, Reading House, Columbiana County, Ohio.

May 26, at 10 A M., North Morrill church, Kansas.

May 26 and 27, at 10:30 A M., Greene church, Iowa.

June 7 and 8, Ridge church, Pa.

June 9, Upper Dublin, Montgomery Co., Pa.

June 9 and 10 at 2:30 P. M, Linville Creek church, at the Fairview meetinghouse, Va.

June 9 and 10, at 2 P. M, Chapman Creek church, Kansas, nine miles north of Abilene, Kans.

June 9, at 5 P. M, Bethel House, Mahoning church, Columbiana, Ohio.

June 9, at 3 P. M., Bear Creek church, near Accident, Md.

June 9, at 10 A. M., Green Spring church, Seneca Co., O.

June 9, at 10 A. M., Sugar Ridge church, Hancock Co, Ohio.

June 13 and 14, Dallas Centre, Iowa.

June 14, at 4 P. M., in the Manor church, Pa.

June 15, at 4 P. M, Yellow River church, Marshall Co., Ind.

June 16, at 10 A. M, Wyandot church, Ohio, at the Fairview meetinghouse.

June 16, at 5 P. M., Solomon's Creek congregation, 2 miles southeast of Milford Junction, Ind.

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ELD. THOS. D. LYON.

[P. S. Eld. Thos. D. Lyon is an old agent and his order for medicine amounted to $25.67. He was entitled to two Bibles as a premium. Think of it. New agents can get one Bible for a small order of $3.75]

North English, Iowa, Feb. 2, 1894.
I am well pleased with the Bible that I received with the medicine. It is much better than I expected.
A. M. FLORY.

Mont Ida, Kans., Jan. 30, 1894.
I received the Bible and medicine, O. K. Am well well pleased with the Bible and medicine. The Bible alone is worth the price [illegible] nd [illegible]

Modena, Mo., Jan. 27, 1894.
I received the Bible and it is as you represented it to be; also the medicine. WM. WHITESTINE.

Ligonier, Ind., Feb. 8, 1894.
Dear Bro.:—Find enclosed money order for $12.50, amount due you for medicine. I feel to thank you ever so many times for the Bible. It is so nice. It contains so many useful helps, both in the ministry and Sunday school work. I appreciate it very much,
ELD. JOSEPH WEAVER.

Holmesville, Nebr., Feb. 5, 1894.
The box of medicine and Bible received all right. Am very much pleased with the Bible. D. C. BASHOR.

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S. E. DUBBEL, *Dear Sir*:—Last summer I was poisoned and did everything possible for six weeks. I then tried a bottle of your "Discovery" and two boxes of your valuable Ointment, and was completely cured and have been ever since. Your medicine cures when doctors fail. For the benefit of others you are at liberty to publish this statement.
Very truly,
THEO. GREENAWALT.

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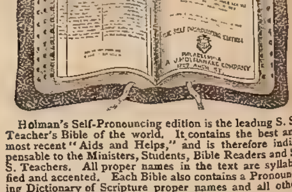

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Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., APRIL 24, 1894. No. 17.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor, [illegible]
And Business Manager of the Eastern House, Box 5[illegible].
Huntingdon, Pa.

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THE ELDERSHIP OF THE CHURCH.

ACCORDING to our system of church government, the eldership is the highest and most responsible position that can be attained to in the church of Christ. There are cases in the kingdom of the world, when men make, honor and exalt the position, so that the character and grade of the position depends largely on the standing of the one who fills it. But not so with the eldership of the church. It is great because of the great duties belonging to it. What the true shepherd, in the most significant sense, is to the sheep, so is the elder to the flock entrusted to his care. And in proportion to the value of the thing kept, so is the responsibility. Hence, the greatness of the position.

There are many positions in the world called great, but none of them can be justly compared with this one, because of the results that follow. As to the greatness of this position we fear that there has been, and is, too little thinking. The thought in filling positions in the world, is to get a man that is great enough, wise enough and good enough to fill it. The position is measured, and the man to fill it must measure up to it. And that is right because of the responsibilities assumed. Better have the man greater than the position, than the position greater than the man. In worldly positions this is possible,—the former we mean,—but in the church there is no such possibility. The very best and greatest always falls below the standard.

The position has been made of God, but the filling of it has been left with the church, and in the Scriptures are given both the qualifications and the duties. The great question is, Does our system of doing this work correspond with the certified instructions? It is very true that there are many difficulties and perplexing circumstances connected with the work; and, in many cases, the rule is, not to measure up to the Bible standard, but to accept the best that is available,—that is, fill the office with the one that comes in turn. Is this the best that can be done, and is the church justifiable in pursuing a course that may only approximate the original intention?

[illegible]ooking at it from the point of circumstances, [illegible] Oh what can be done to bring souls to Jesus? [illegible] to see so many neglecting so great a salva[illegible] condescending love, [illegible] can be pursued. But from a Scriptural standpoint it seems wrong for a church to prostitute a position simply for the purpose of having it filled.

Then, again, let us look at our rule of practice in this work,—that of ordaining the one oldest in office. Is this the best thing to do in all cases? It should be. Age and experience ought to give the desired fitness, but, unfortunately, it does not always do so, and when it does not, then the grave question is, Shall age in office overbalance Gospel fitness?

These are difficulties that meet the church in eldership ordinations, that are exceedingly perplexing and, as a result, men are ordained under protest of judgment and duty. We believe that this is not a Conference-established rule and yet, by common consent, it is almost universally accepted as the rule for action, because it seems to be the most reasonable course to pursue. Then the rule has created expectations on the part of the ones thus made eligible which, if not met, cause trouble that is difficult to reconcile. To avoid this the rule sometimes is followed at the loss of Gospel fitness,—the man next in order is taken, though not having the qualifications as named by Timothy and Titus.

Through the force of circumstances we have been, of late, made to think much along this line, and the more we do so, the more serious becomes the subject. Is the church pursuing the best possible course, relative to the eldership? Let us, for a moment, look at what this rule for ordination is doing for us. First the oldest in office is practically the eligible party, which is reasonable and right, should he have the necessary qualifications, —we mean approximately so,—but in the same church there may be others, younger in office, but older in knowledge, experience, and better in qualifications. Because of this accepted rule, all this fitness must be ignored, and, under the protest of the membership, the one having the less qualifications is placed in this very responsible position, to the great detriment of the progress of the church.

Again, there may be churches having several ministers, none of whom have the Scriptural fitness and yet, because it is the rule for each organized church to have an elder, the oldest one is ordained. The position seems to be there and it is taken for granted that it must be filled. And yet it is not filled because nothing but the Gospel qualifications can fill it. It is form without substance. A dummy, dressed in a man's clothes and placed in front of a clothing store, may do for a sign, but the man is not worthy of the clothes he wears. He is a sham,—a fraud,—and so is a man placed in any position, void of the needed qualifications. He, at best, is a "dummy" and often very much worse, because he speaks and acts unadvisedly, while the dummy is mum. Filling positions for the Lord is a serious matter and we should so consider it.

Again, this age in office rule affords opportunities for the aspiring ones. There are those in some of our churches who do not have the Gospel qualifications and yet they "desire the office of a bishop." But in their home church they seem [illegible] world,—a light "which lighteth every man that [illegible] the world," their [illegible] him was life; and [illegible] They look around them and find a small band of members without a minister. They pull up stakes and settle down among them, call for an organization, and in a short time an ordination is called for,—and the minister is made an elder, having equal authority and power with every other elder in the Brotherhood. Have such things happened? Let observations and results answer.

But to get a remedy we must look to the origin of the disease. Where does this trouble begin? Right down at the very bottom. There is where all troubles begin. A right start with a right following always brings a right ending. But a mistake in the foundation wrecks the building. Our system of calling men to the ministry is a very good one, and possibly could be no better, if not abused. But all good things in this world, be they ever so good, are abused, and so it is with our calling to the ministry.

As in the ordaining of elders, so it is in electing ministers, there is too much stress placed on the rule and not enough on the qualifications. The idea seems to be that when a minister is needed he must be selected from the membership whether there is any material there or not. This is a mistake, as the days of miraculous qualifications are past, if ever there was such a time,—and the churches are to exercise good common sense, and be governed by the qualifications given. If these qualifications are lacking, the Lord has no one to call, and for the church to call, independent of the Lord, is a mistake that is far-reaching, and has shown its results away out in the eldership; because there may a time come when such an one may be the oldest in office and therefore eligible to the ordination. Those whom the Lord calls, if faithful, make good ministers and good ministers will make good elders, as a rule.

(Concluded on page 261.)

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

TOO LATE.

BY NORA PERRY.

WHAT silence we keep year after year,
With those who are most near to us and dear;
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our reach,
Beneath the common-place of common speech.

Then out of sight and out of reach they go,—
These close familiar friends, who loved us so;
And, sitting in the shadow they have left,
Alone, with loneliness, and sore bereft,
We think with vain regret of some fond word,
That once we might have said and they have heard.

For weak and poor the love that we expressed
Now seems besides the vast, sweet *unexpressed*,
And slight the deeds we did, to those undone,
And small the service spent, to treasure won,
And undeserved the praise, for word and deed
That should have overflowed the simple need.

This is the cruel cross of life, to be
Full visioned only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence, is but empty space.
What recollected services can then
Give consolation for the *might have been?*

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

THE SECOND COMING OF CHRIST.

BY CHAS. M. YEAROUT.

In Four Parts.—Part Two.

ANTICHRIST, with all his followers, shall be destroyed at Christ's coming. Those that have been captivated, and deceived by the cunning craftiness of the arch-enemy of man, shall reap the harvest of their own sowing.

"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2: 8, 9, 10; Rev. 19: 15, 19, 20.

"For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isa. 66: 16.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1; Isa. 26: 20, 21; Zech. 14: 3.

"The beast and false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. The remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth." Rev. 19: 20, 21. The beast and false prophet were cast into the lake of fire over one thousand years before Satan himself.

The church will be cleansed and purified; all those that are not rooted and grounded in the truth will fall away. There are many growing cold, and leaving the church at the present time. Notwithstanding the earnest entreaties and pleadings of the church, they go back into the beggarly elements of the world, and many of them take upon themselves the mark of the beast.

The apostle admonishes us to be firm, and steadfast, and not to get excited, or trouble ourselves about these things. "Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2: 2, 3; 1 Tim. 4: 1, 2; 2 Pet. 3: 3, 4.

Christ comes as a blessed Savior to all them that look for him. That will be a time of rejoicing among the people of God!

"He was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2; Rom. 8: 17.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Cor. 13: 12.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 4.

"For our citizenship is in heaven; from whence also we wait for a Savior, the Lord Jesus [illegible] tion, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." Phil. 3: 20, 21. (R. V.)

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1: 7, 8, 9, 10.

THE GLORIFIED CHANGE TAKES PLACE; THE CHURCH IS MADE LIKE CHRIST, THE DEPARTED SAINTS BY RESURRECTION, AND THE LIVING BY TRANSLATION.

This is the first resurrection, and none who have rejected him, and lived in sin, will be resurrected, "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." 1 Cor. 15: 23.

Job looked forward to this glorious event, when he breaks forth in the following language: "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 23–27.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them (the resurrected saints) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 15, 16, 17.

The apostle says farther: "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51, 52, 53.

"And I saw thrones, and they sat upon them, and judgment was given unto them: (Now notice closely who are now to be judged, for these are the ones that will reign with Christ on this earth) and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 4, 5, 6; 6: 9, 10, 11; Dan. 7: 9, 11, 12.

In the great battle, called the "Armageddon War" the kings of the earth, with the opposers of God are arrayed against the Lord Jesus Christ, and his mighty angels. Rev. 16: 16; 19: 11, 14, 19.

Wickedness is swept from the earth, and Satan [illegible] strife are gone,—the earth is restored to its Edenic state, and perfect peace and good-will shall reign from seashore to seashore, and from sunrise to sunset, and all opposition to God and righteousness shall cease for one thousand years.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20: 1, 2, 3.

Satan is the fountain and source of all evil; fraud and deception, ill-will and hatred are his natural attributes.

Westphalia, Kans.

A PERFECT SAVIOR.

BY MATTIE A. LEAR.

"And being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. 5: 9.

THE above language, at first, seems somewhat difficult to understand. What, we are ready to exclaim,—Jesus to be made perfect! Was he not perfect from the beginning? Yes, he was a perfect God,—perfect in wisdom, perfect in holiness, perfect in power, perfect in happiness; but he was not a perfect Redeemer of fallen humanity before his incarnation. Anything is perfect when it is complete in all its parts; hence we speak of a perfect flower, a perfect horse, a perfect picture, a perfect form, and so on. In this sense the apostle speaks of Christ as being made perfect.

The rescuing of fallen man from the awful thraldrom of sin, what a work! What an undertaking! The plan was long in devising. Who could be found able and willing to fulfill all its awful conditions?

No created being was sufficient. None but the second person in the Holy Trinity could accomplish this work,—the work of human redemption. But he would do it, he would accept the dread conditions, he would stand in the breach and reconcile alienated man to his Maker and make it possible for the Father to reinstate his lapsed children in his favor.

The term "perfect" refers not to his personal perfection, but to his official. That he might be a perfect Savior, a certain kind of process was necessary, by way of qualification. This includes his incarnation, abasement and awful suffering. This is all fully described in the Word of God. There he is spoken of as being made a "little lower than the angels, for the suffering of death, that as the children are partakers of flesh and blood, he also himself, likewise, took part of the same." He tells his disciples, that he is among them as one that serveth.

Again we are told, that, being "in the form of God, he thought it not robbery to be equal with God, but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death even the death of the cross."

How ill doth pride, haughtiness and self-importance become the servants of such a Master,—the followers of such a Leader! No wonder the apostle enjoins upon those who profess his name, to "let this mind be in you, which was also in Christ Jesus," and to "let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves."

Then the awful suffering that he endured that he might be qualified for this great work! The strongest language is employed to describe his suffering.

The apostle says, "Who in the days of his flesh when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." What unutterable anguish does the above language portray! The apostle continues, "Though he were a Son, yet learned he obedience by the things which he suffered."

The future is mercifully veiled to us. If all the afflictions and sorrows that are crowded into our lives were known to us beforehand, we would be apalled, and would suffer more from apprehension and dread of the evils, than we do from actually experiencing them. But the future was fully known to our Blessed Savior. No merciful veil was drawn for him. He fully knew what every day would bring forth.

We enter upon life trustful, sanguine and buoyant. We have confidence in people, and believe them to be what they profess to be. We have no idea of the treachery, selfishness and baseness that lurks in the human heart. As this knowledge is gradually unfolded to us, we shrink back in utter disgust from the frightful revelation, and exclaim, in bitterness of soul, "Whom can we trust; to whom can we go?" Then, when the heart is ready to break, Jesus comes to us in all his loveliness, and invites us to repose our trust in him. Happy, indeed, are they who accept this invitation. Here the tired and burdened soul may find that rest, that repose that is sought for in vain elsewhere.

But Jesus knew all men, and needed not that any should testify of man; for he knew what was in man." All his vileness, treachery and baseness was open and naked to him. What could have been more harrowing to his spotless soul, than the full knowledge of this depravity? Yet such beings he came to redeem, to purify, to elevate. He loved men, — not because of their amiableness, but in spite of their depravity.

But why did he do all this for fallen, sinful, degraded man? Why take upon himself all this abasement, this suffering? The answer is given in 1 Thess. 5: 9, 10, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."

Wonderful, unfathomable love,—a love that we cannot comprehend, that amazes us! As the precious truths contained in the above quotation were gradually unfolded to us, and we were able to grasp them, oh, what rapture seized our soul! What an insight into the heart of infinite love! No, *no*, he hath not appointed us to wrath; he did not decree for us, as he did for the fallen angels, that we should abide under his displeasure, but that we should obtain salvation, and not only that, but that we should live together with Christ, and this association, this wonderful companionship, should commence now, to be continued to all eternity. Oh, how the things of this world lose their relish, how unimportant, how unsatisfying they are to us, after being permitted to hold converse with such a being. When he comes to us in his word, and unfolds to us its wondrous, hidden treasures, how our hearts burn! Then the great desire, the all-absorbing desire of our heart is to work for him, to win others to his dear service. That so many know him not, in the pardon of their sins, is the chief source of anguish to those whose hearts are filled with divine love.

Oh what can be done to bring souls to Jesus? Oh, to see so many neglecting so great a salvation, slighting this wondrous, condescending love, fills our heart with deepest sadness. Is the church fully alive to her great mission? Is every consecrated soul putting forth its very best efforts to win souls to Jesus? If we have been cold and indifferent, let us arouse ourselves from our lethargy! Let the prayers of every consecrated soul ascend to God as the prayer of one man for the salvation of sinners! We are taught that the effectual, fervent prayer of a righteous man availeth much. God has promised to hear prayer. He will hear and answer prayer. All things are possible to him that believeth. Faith and prayer will move the arm of God, and sinners must and will be brought to the foot of the cross.

GOD'S MESSAGE TO MAN AND THE CONDITIONS OF PARDONING GRACE.—1 John 1: 5-7.

BY JOHN ZUCK.

In Three Parts.—Part One.

In presenting this subject for consideration we only expect to notice a few leading thoughts, *viz.*:

1. The message.
2. The messenger.
3. The conditions of pardon, as expressed in the text.

1. The message as here referred to is, "that God is light, and in him is no darkness at all."

This is a grand, illuminating message that spreads its genial rays all around. God has, in many ways, and at various times, manifested himself as light and his work as a work of light. "In the beginning God said, Let there be light and there was light." This, apparently, was essential from his very nature. Then he made those other lights,—the sun, moon, and stars, to light up this dark and dismal earth. Paul, in his mad career, and in a state of spiritual darkness, saw a light shining round and about him "*above the brightness* of the sun." This came direct from the Creator,—not from a thing created,—and Paul realized that in those heavenly rays there was no darkness at all. God is often represented by fire. He so appeared unto Moses in the burning bush; also to Israel by night as a pillar of fire. This was a light and a guide for them.

In like manner, when spiritual darkness covers the earth "and gross darkness the people," God provided a great light, as Isaiah saith, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60: 1, 3.

This was a bright ray of hope for us, and is only one of the many messages God delivered to man, along the line of human progress.

These messages took the form of prophecies, laws, commands and ordinances, in former dispensations and were received by Abraham, Isaac, Jacob, Moses, Elijah, Isaiah, Jeremiah and others

These messages were often laden with denunciations upon the wicked and ungodly, as in the case of Noah, of Lot in Sodom, and Jonah's preaching to Nineveh. God is light in the sense of knowledge, wisdom and understanding,—that which informs, instructs, edifies and enlightens. Hence, every prophecy, every law, and every command of God, either has been, or still is, a ray of guiding light to man's pathway. As time rolled on, God continued these messages to man, apparently with increased light, until the very day star came as an antecedent to the great Sun of Righteousness,—God manifest in the flesh.

This morning star was John the Baptist, whose mission was to introduce the Lord Jesus,—the Lamb of God that taketh away the sin of the world,—a light "which lighteth every man that cometh into the world." "In him was life; and the life was the light of men." His life was a most glorious message to the world, teaching us to live as he lived, to please God as he pleased him, "To walk in the light *as* he is in the light." I am the light of the world,—a light to those who sit in darkness, "And to them which sat in the region and shadow of death light is sprung up." God's message by John was, "Prepare ye the way of the Lord, make his paths striaght." John preached the baptism of repentance for the remission of sins, and the future baptism of the Holy Ghost and with fire, and to believe in him that should come after him, *viz*, Christ, "This then is the message which we have heard of him, and declare unto you, that God is light and in him is no darkness at all."

The types and shadows have now been brought to a focus, pointing out to us the Great Antitype, in whom there is no sin, "no guile," yes, "no darkness at all."

God had sent many messages to man for his peace and comfort in life, but it seemed as an idle tale that is told, as Isaiah says, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Isa. 53: 1. Paul rehearses to the Hebrew brethren that "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1: 1, 2.

This last great message of God to man, we understand to be the Gospel, of which Paul was not ashamed, for it is "the power of God unto salvation to every one that believeth." Rom. 1: 16. Therefore Paul would remind us again that "we ought to give the *more earnest heed* to the things

which we have heard, lest at any time we should let them slip." Heb. 2: 1.

This message comes to us as "glad tidings of great joy" which is for all people, and as Peter said on the Day of Pentecost "the promise is to you, and to your children, and to *all* that are afar off, even as many as the Lord our God shall call." Acts 2: 39. It comes to us as a perfect law of liberty. It comes as the last will and testament of our Lord and Savior Jesus Christ. And while we are musing upon the light of this great revelation, we are made to exclaim:

> "What blessed rays it sheds around,
> And makes us walk on holy ground,
> Its beams are bright, yes, brighter far,
> Than sun, or moon, or twinkling star."

We should remember that this message is to *us*. We should receive it as direct from God to us through Christ. We are personally interested in its contents, and likewise we are individually responsible to God, as to how we heed the commands therein, or "let them slip." The results of rejecting this heavenly message will not be as some one else understood it, but *as you* understood and obeyed it. The message of faith, repentance and baptism, for the remission of sin, is to bring us into the "light of God."

The precepts and ordinances of the Gospel are to keep us walking in the light, being sealed with the Holy Spirit of promise. The more fully we become interested in this message and learn its meaning and purposes, the more we realize its illuminating power. We, being in God, and God as a refiner's fire in us, we will not need to tell how we love Jesus, but "all men shall know" that we have learned of Jesus, and our light shall *so shine* that others *may see* our good works.

We fear that many are trying to make their own light and then walk in it, but that kind is entirely too dim. Paul would say to all such, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. And have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11, 14.

God is our light in life. He shall be our light in the valley and shadow of death. Then, over in that glory world, in the city of our God, there will be "no need of the sun, neither of the moon, to shine in it; for the glory of God will lighten it, and the Lamb is the light thereof. Thanks be to God for this message that "the nations of them which are saved shall walk in the light of it." Rev. 21: 23, 24.

Clarence, Iowa.

AND HE WAS SPEECHLESS.

BY J. F. BRITTON.

"And when the king came to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen."—Matt. 22: 11-14.

THE guests here are those gathered in from the highways, when those first invited refused to come. The wedding was now at length furnished with guests, and the king came in, no doubt to extend a welcome to his guests that had come to participate in his bountiful feast. But the king's smiles were soon turned into exasperated frowns, when he saw a man without a wedding garment.

It was the custom in those days, that, when a great man would give a feast, to provide each guest with a suitable dress, usually a long white robe, which was put on upon entering the house. When the king saw the man that had not the wedding garment on, he at once interrogated him why he had treated him with such disrespect by coming in there without a wedding garment. "And he was speechless." He could have had a wedding garment, for they were furnished to all that desired them.

It must have been pride or obduracy that led him to go in to the feast without one. He could say nothing. Perhaps before the king came in, he was quite talkative, his dress was good enough, and his judgment and expositions on matters were unsurpassed, but when the king himself confronted him with the piercing question, "Friend, how camest thou in hither not having a wedding garment?" he was speechless.

So he was cast out. He could sit no longer among the king's guests. He was ordered to be bound hand and foot, and cast into outer darkness, as having broken the king's regulations, despised his authority, and treated him with irreverence and insult.

What spiritual lessons does this parable set forth? The king means God himself. The feast is the Gospel, with all its privileges and blessings. The men first invited were the Jews. Those called in from the highways are the Gentiles, and the sitting down at the feast, we are to understand, implies having Gospel light, belonging outwardly to the church of Christ, and taking part in religious ordinances. The king coming in to see the guests, refers to the day of judgment, when all characters will be made manifest, and every wicked deed and evil thought will be disclosed, and the great separation will be made. The white robes (wedding garments) are emblems of purity, and represent the robe of righteousness which every one should put on, upon entering the church. The wedding garment implies a reconciliation and acceptance with God, and it is the characteristic that distinguishes the true believer from the nominal Christian.

The man without the wedding garment represents those who have been born into the church by "the will of the flesh, or the will of man." Hence their hearts are void of the love and spirit of God. They only sit among the Lord's guests, but the wedding garment is wanting and in the great day, when the King of kings will come in to see the guests, and that scrutinizing examination is made of all who bear the Christian name, then those defective ones will be disclosed to the eyes of all. Consequently they will be bound hand and foot, and cast into outer darkness. There shall be weeping and gnashing of teeth.

Sad, sad thought, indeed, that any one should take his exit into eternity without the wedding garment! And yet, there will be many such, though but one is mentioned in the parable. There will be many in numbers and various in characters, but they are all alike in this, that they have no wedding garment, and now they are all alike speechless.

They do not even seek to make excuses. They know it would be vain, considering the One with whom they have to do. They made excuses once. One trusted in his morality, and when disturbed he would take refuge in his honesty, and doing no one any harm. But now he beholds that he is "miserable, and poor, and blind, and naked," hence he is speechless.

Another would look around and see numbers living just like himself, and he would comfort himself with the thought that he was no worse than others. He does not say that now, for he is speechless.

A third had all his religion in his head and on the tongue. He was well acquainted with the Bible, and could talk fluently about it, but he loved the things of this world more than he did Christ. Now all his fluent talk is gone, and he, too, is speechless.

Another felt the need of religion, and always was intending to seek the Lord. "Just let him join the church, and he would show people how a Christian ought to live." So he said year after year. He does not say so now, for he, too, is speechless.

All the old excuses are gone; these and a thousand more. They have nothing to say. They are speechless. What can they say? They might have had the wedding garment freely. Christ offered himself to them as their Savior, and that again and again. But they did not accept the gracious offer. They let slip the day of salvation, and it is this that makes them speechless.

This is a matter that concerns us all. We are the guests, sitting down at the Gospel feast on earth, for we are living in the enjoyment of Gospel blessings. Many of us bear the Christian name. Let us see to it, that we have the wedding garment on. The King will soon come in to see the guests. Now the momentous question is, "What robe will the Great King see on us,—the white robe of righteousness or the filthy garments of ungodliness?"

Dear reader, are you adorned with the wedding garment? If not, remember, "A span is all we can boast,—an inch or two of time." "Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts." Heb. 3: 7, 8. Go to the gracious Savior; go while yet you may, go just as you are, and ask him to wash you clean, and to clothe you in white. Pray for a new heart, for the gift of the Holy Spirit. Ask for all that is meant by the wedding garment. Ask in faith. The wedding garment of old was free; the wedding garment of the soul is free too. "Ask, and it shall be given you."

> "Life is the hour that God has given
> To 'scape from hell and fly to heaven,
> The day of grace, when mortals may
> Secure the blessings of the Modena, Mo., J.

Bristoe Station, Va.

HARMONY.

BY J. D. HAUGHTELIN.

"For we are laborers together with God."—1 Cor. 3: 9.

WEBSTER defines "harmony" as "Agreement,—good correspondence,—peace and friendship."

The leading thought of our text is "labor." Man is so constituted that he can not be happy without employment or labor. Far down in the morning of creation God put man into the Garden of Eden to dress it and to keep it. Gen. 2: 15.

After the fall God said to him, "In the sweat of thy face shalt thou eat bread." Gen. 3: 19. An old proverb says, "An idle brain is the devil's work shop." The thought is, if we are not doing good, we are in danger of doing evil. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6: 16.

The second thought is "union,"—laborers together. Man being a social creature delights in company, — associates. Even wicked men for wicked purposes band themselves together, because "in union there is strength." "The bands of the wicked have robbed me." Ps. 119: 61. How appropriate the language of the Psalmist to the gigantic bands,—trusts and monopolies,—of the present day! If *union* among wicked men gives them such wonderful power, how much more the union of the righteous with God! "*Harmony*" implies that the agreement should relate to *good*. Discipline, order, and even uniformity, may be maintained by fear,—dread; but harmony only by reverence and love.

Our text says, "*With* God." As "God is love," love is essential to harmony.

When our Savior was on earth he used passing events to illustrate, emphasize and enforce his teachings. Of the widow's mite he said, "More than they all." Mark 12: 42. Again, in Luke 14: 10, "Sit down in the lowest room,"—right the opposite of popular practice and a wonderful rebuke upon *their* selfishness, as well as a most powerful comment and eternal approval of the poor widow's liberality, which will follow down the ages to the end of time.

These thoughts were suggested to the writer last October, when as visitor I had the pleasure of being present at the District Meeting of the Southern District of Iowa. Every query and proposition presented passed the Meeting unanimously. Though there were perhaps differences of opinion in the minds of some, when some of the propositions were first presented, by a friendly and brotherly interchange of thought they were "all of one mind," when it came to deciding. What an object lesson on "*harmony!*" Well might it be said, "Behold, how these brethren love!"

SIN AND ITS NATURE.

BY NOAH LONGANECKER.

1. *What is it?* "Sin is the transgression of the law." 1 John 3: 4. "All unrighteousness is sin." John 5: 17. "By the law is the knowledge of sin." Rom. 3: 20. This implies the existence of law prior to sin.

2. *Whence the Origin of Sin?* It certainly had no origin in God, for that would have been contrary to the purity, holiness, and righteousness of his being. It would have been contrary to his nature to sin, or induce any one else to do so. "God can not be tempted with evil, neither tempteth he any man." Jas. 1: 13. God is not the Father of sin. Satan is the father of sin. He is the author of moral evil; hence "the evil one." He is the father of wickedness; hence "the wicked one." Satan is a spirit. God created him a holy being and placed him under law. That law he transgressed, and left his "first estate." He no doubt possessed a vast amount of knowledge and wisdom, but in all his powers he was limited. He certainly had an improper view of himself and his attainments. Of God it is said, "Let all the angels of God worship him." Whatsoever the law was, under which Satan was placed, suffice it to say, he transgressed. He deceived himself, as many have done since. Hence, "let no man deceive himself." This arch-enemy of God and all his work seduced mother Eve to transgress the law under which she was placed, and hence he is the origin of sin into this world. It is said, "He deceiveth the whole earth," hence he is the father, or origin, of sin, not only in himself, but in all the disobedient.

3. *The Nature of Sin.* (*a*) Its exceeding sinfulness. All law has its reward and penalty. The law was not only given as a rule of life, but also to show the exceeding sinfulness of sin and its destructive nature. The law, with all its penalties, is God's language by which he describes sin as it appears in his sight. O, how exceeding sinful sin must appear to God! With reference to the great amount of blood, shed under the Mosaic dispensation, Beecher once exclaimed, "Blood, blood, blood! I am getting tired of blood." But when we know as God knows, that sin was the *cause* of it all, we will exclaim, "SIN, SIN, SIN! I am getting tired of sin."

The design of physical evil is to counteract the moral evil of sin. "God does not afflict willingly." He afflicts to heal. Physical evil is used to counteract sin, hence the amount and nature of it are very significant. No doubt God often uses it as a type of sin. Take leprosy, for an example. How loathsome, polluting, unclean, shameful, deforming, and destructive! So is sin. Is leprosy incurable by man? So is sin. Does leprosy separate from the uncontaminated? So does sin from the holy. Has leprosy a small beginning? So has sin.

Here is one of the deceptive powers of sin. Is leprosy contagious? Sin is much more so. A certain writer says, "Leprosy is God's language by which he describes sin as it appears in his sight."

All the sacrifices under the Mosaic dispensation are very significant. Bible students believe that God provided clothing from the skins of some innocent animals slain, for Adam and Eve. If so, no doubt he told them why. We love this thought. It seems scriptural. "Faith comes by hearing, and hearing by the word of God." But when we consider all the lessons that God has given us in the Bible, to show us the demerit and destructiveness of sin, we must conclude that sin is an evil of inconceivable magnitude.

"*Exceeding sinfulness of sin*" Such it *must* be in the sight of God. What else mean the humiliation, poverty, afflictions, persecutions, and the ignominious death of the cross, of his only begotten Son? Who can fathom the following: "My God! My God! Why hast thou forsaken me?" All this came to pass because he became the sin-bearer of the world. O, sin, what a monster evil thou art! "The law was our schoolmaster to bring us to Christ." Hence it had to show us the magnitude of our sins, and the justice of God in pouring out his wrath on all disobedience and transgression.

4. *The Final Consequences of Sin.* "Sin, when it is finished, bringeth forth death." Jas. 1: 15. "The wages of sin is death." Rom. 6: 23. Death is a separation. God is the fountain of all good. Death is a separation from God. There are three different deaths referred to in the Bible. (1) Spiritual death, which is the separation of the soul from God, the fountain of all spiritual good The communion between God and the soul by that event is severed. Such a separation took place between God and our first parents in the day when they ate of the forbidden fruit,—the skeptic to the contrary. He says Adam lived many years after he transgressed. He certainly died a spiritual death on the selfsame day. (2) Physical death, which is the separation of the body from the soul,—that principle that God breathed into Adam when he became a living soul. (3) Eternal death, which is a separation of soul and body from God in the eternal world. This will be the final consequence of sin, if not redeemed. God being the fountain of *all* good, hence, to be separated from him we are separated from *all* good. He being the fountain of all light, hence, to be separated from him, will be total and eternal darkness. So we might take up beauty, glory, honor, peace, joy, love, knowledge, power, youth, health, etc, etc, and show that God is the fountain of all these good and glorious things, and to be separated from him, then, would be to dwell forever where the opposite of all these exists. Who can bear the thought of dwelling forever in such a place and state? Would any language be too strong to describe such a place and state? "Outer darkness," "everlasting fire," "bottomless pit,"—seven times named so,—"hell," etc. Then think of the companions of their punishment,—the devil, that old serpent, dragon, adversary, all liars, murderers, abominable, whoremongers, thieves, drunkards, revilers, fearful, unbelieving, idolaters, sorcerers, unholy, etc. "O, wretched man that I am! Who shall deliver me from the body of this death?" Rom. 7: 24. "I thank God through Jesus Christ our Lord." Rom. 7: 21.

ORDAINING ELDERS.

BY D. E. PRICE.

Bro. Price:—Please tell us, through the MESSENGER, how to proceed in taking the voice of the church when an elder is to be ordained. In case objections are offered, what must then be done.

CHURCHES cannot ordain a brother to the eldership without the consent of the majority of the elders of the State District, and the majority of the elders in a State District may recommend a brother's ordination for general church work; but cannot ordain him without the consent of the congregation in which he lives.

The proper way of procedure, when a church, or congregation desires to have a brother ordained to the eldership, is to make the request to the elders of the State District through the official body, and if the elders are agreed to ordain the oldest in office, they should send a committee of elders to said church to effect the ordination. The elders should retire to a private place and have all the members of that church to come before them, and state whether they are willing that he should be ordained, and if there are objections, state what they are; if the objections are of a nature that they might be removed, and sufficient to hinder the ordination, the brother should be called in, and the objections stated to him in the presence of the objectors. If he then can render satisfaction and the objections are withdrawn, the ordination may be effected. If not, it should be postponed for the present time. But if the objections should be pretty general, on account of *intellectual incapability* to fill said office, this should end it, and open the way for the next oldest in office: or, if there are several in the same standing, decide by vote, as the church and the elders present may think most prudent. See "Minutes of Annual Meeting," 1867, Art. 28, "Classified Minutes," Page 110.

Mt. Morris, Ill.

THE ELDERSHIP OF THE CHURCH.

(*Concluded from First Page.*)

The best thing, then, to do is to make a right beginning in this work. If a minister is needed be sure to call the one who possesses Gospel qualifications, and if there should be none such among the membership, needing a minister, better call one from a church that has one to spare, as it is a serious matter to place the grave responsibilities of a minister on a man who does not have the qualifications and possibilities to do the work.

Because of these things we have churches that are on "a stand still," and still worse, on the decline. Ministers and elders without the Christ-life within, seeking the things below rather than the things above,—worldly, carnal, and even sensual. If such be the life of the priests, what can we expect of the flock?

We do not wish to be pessimistic, neither do we often get on this line of thought, but there are things that come to the surface that, to say the least, are very discouraging. Let us all work and pray for a more consecrated ministry, and that will give more of the Christ-life in the membership. This, in time, will give better material for ministers. Better ministers will give better elders, and in this way we will be bettered all around. And the place to commence is right in ourselves. We will try to make a start. Who will help?

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALEN B. ROYER, Secretary,	Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio
S. BOCK, Secretary and Treasurer,	Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

A STORM AT SEA.

BY GEO. D. ZOLLERS.

I've seen the angry billows rise,
By furious tempests driven;
And thunders rolling from the skies,
The air with lightnings riven.

Such thrilling scenes upon the sea,
Are graven on my mind;
We feared a woeful destiny,
Without a trace behind.

To sink beneath the raging floods,
Amid the roaring storm;
No marble stones to mark our graves,
Or verdure to adorn.

But God controls the stormy sea,
With his unbounded power;
And hears the mariner's earnest plea,
When surges would devour.

He bids the winds their fury cease,
The foaming waves refrain;
Anon the charming bow of peace,
Smiles on the giant main.

Oh, praise the name of God who saves,
From threat'ning gloom and death;
Who shields the soul when Satan raves,
And hurls his poisonous breath.

Mount Carroll, Ill.

MUSIC.

BY S. B. MILLER.

In Three Parts.—Part One.—Its Influence.

MUSIC has been termed the "speech of angels." We know the angelic hosts sang a welcome song at the birthday gathering of the Babe of Bethlehem. Music has formed a prominent part in the entire history of man. Various kinds of music were produced in different ages of Bible history. Even at the dawning of time, ere Adam had given names to the species of animal life on earth, the little warblers were no doubt singing their gay songs among the trees and bushes in the Garden of Eden.

David, the sweet singer of Israel, got much comfort from his harp. Saul called for music to drive away his spirit of sadness, and Solomon used music to satisfy the longings of his nature.

The effect of music upon mankind can never be estimated, or rightly appreciated. It has been well said "I would rather write a nation's songs, than make her laws." This is the true conception of the influence of the "harmony of sweet sounds," accompanied by words of appropriate feeling and sentiment. Have you not often observed the excitement and interest produced by the sudden outbreaking of the music from a band? Have you not seen and felt the effect even of the street musician, with his hand-organ or bag-pipe and flute? How quickly we stop to listen, in order to catch every strain! The wearied mother brushes a tear from her eye and smiles as her soul feels the thrilling tones; the street-orphan draws near to feast his famishing soul; the school-boy forgets the hour, and hears not the call of the bell; even the business man stops in his haste, to receive the tonic for his wearied brain and nerves.

Have you not felt thrilled with the melody and spirit of song, as it filled the house of God? Yes, you felt inspired, and realized that it was truly the gateway of heaven,—singing praises to our God. The power of music! Its very existence is to us a blessing, a gift divine, a donation from the Lord!

It allays the evil passions of a criminal heart; it calms the uncalled-for nervousness of the excitable wanderer; it soothes the sorrows of the wounded heart, sore from the pangs of strife, grief, and pain; it inspires the despondent toiler, giving him fresh hope and courage to meet the battles of life; it unites the feelings of estranged humanity and sweetens the very existence of all humanity; it unites us as one people, of common interests and one common destiny.

Music is the panacea of a suffering, dying humanity,—a veritable foretaste of heaven, the elementary language of the heavenly hosts, "the speech of angels."

I can conceive of no condition in life from which it should be excluded. The infant is cradled with a mother's lullaby; the child sings as it engages in its harmless pastime; the youth livens the hours at school and home with song; manhood needs its refining power; the mother needs its cheering, comforting solace; every service of the sanctuary is strengthened by it. The young, ignorant, and depraved are often guided aright by it. Many a sin-sick soul is recalled from his vice and folly, by the hearing of some familiar hymn, perhaps an angel mother's favorite.

There are few hearts but what have been moved and swayed by the influence of music. It brings to us the pathos of bleeding hearts, the sorrows of humanity,—sorrows too deep to utter by word alone. And when the pleasures of youth are changed for age, with its cares and disappointments, what greater boon has humanity than the joys of long ago, recalled by the songs of childhood's happy hours.

Blessed be music with all its power of enchantment! Blessed be its holy mission of carrying us away from the bare and stern realities of life, back to the pleasures of the past and forward in anticipation of the glad joys of futurity,—an eternity of praise to Father, Son, and Holy Ghost.

Maxwell, Iowa.

TO ALL PEOPLE.

BY GERTRUDE A. FLORY.

To a soul, aflame with missionary zeal, it is passing strange that a child of God should object to foreign missions. The true missionary spirit reaches out its arms to embrace "all nations." It cares not where the trophies are gathered, whether in India, Africa, Egypt, Asia, China, or our own beloved America,—if only souls are prepared for the upper kingdom when the Master comes to claim his own. The unknown soul in foreign lands is just as dear, just as valuable as one in the home-land.

Did God send the Gospel to America only? The announcement of its dawning was: "Behold, I bring you good tidings of great joy, which shall be to all people." Luke 2: 10. Did Christ die for Americans only? From his own lips we have the assurance that he died, and rose from the dead,—"that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 47.

It is a *long time* since the preaching began at Jerusalem. How much longer must "all nations" sit in darkness, and the shadow of death, waiting for the "good tidings" of salvation? Till millions are lost in eternal darkness? God forbid! But how shall "all people" hear the "good tidings of great joy," without a messenger to proclaim them, and where shall the messenger be found, if not among Christ's embassadors? And by whom shall the messenger be sent, if not by Christ's own representatives?

When we remember the zealous little band of God's children in Northern Europe, who are yearly swelling their numbers and widening their borders by their own labors, we feel that we should have a Gospel plant in each nation on the globe, from which the fragrance of the Christ-life might be wafted from shore to shore. *We can have it if we will*,—but only by a more united effort, more liberal giving, and greater self-denial.

We make daily sacrifices, but they are in the wrong direction. We rob ourselves of the privilege of giving to God's cause that we may "build greater barns," and more handsome dwellings,—that we may improve our stock and farms, and "live sumptuously every day," while Lazarus goes unfed. True! we do love the beautiful inexpressibly; but the God-begotten one *loves souls above everything*. He has learned of his Father that one soul is more beautiful, more desirable, more valuable than all the world's treasures combined.

Such beautiful and expressive hymns as Chas. H. Gabriel's "*Send the Light*," in "*Psalms, Hymns, and Spiritual Songs*," should be sung throughout the borders of our land to help keep ablaze the missionary fire, already kindled, and light a flame where only darkness hovers now. O! let God's courts resound with songs and prayers and sermons, till our hearts are warmed to "declare his glory among the heathen; his wonders among all people"! Ps. 96: 3.

La Porte, Ind.

AIDING INTEMPERANCE.

BY L. WOLFE.

THE M. E. church, in General Conference, held in New York in May, 1888, speaking of the rules of conduct that should govern individual members, advanced the following opinion:

"We approve of the action of the lay electoral Conference of California, condemning the raising and selling of grapes for the manufacture of fermented wine and we think the time has come for a broader utterance upon this subject. We warn our members against raising and selling, not only grapes but also other fruits, hops and grain for the manufacture of alcoholic liquors, as inconsistent with the Christian profession, benumbing to the conscience and hurtful to the cause of temperance and true piety. These practices bring the church into complicity with the great liquor nuisance, and paralyze our efforts, and afford comfort to the greatest enemy of modern Christianity."

The above was selected from the Cyclopedia of Temperance and Prohibition. Would it not be well for members of all churches, as well as Methodists, to see that we do not aid the cause of intemperance, and hinder the cause of temperance

by indirectly helping to place a temptation or a stumbling block in our fellow-being's way.

We are to be a guide of the blind,—"a light of them which are in darkness," Rom. 2: 19. It is too well known to the temperance workers that the weakness and unsteadiness of the professing Christian gives aid and comfort to the enemy of temperance.

McCune, Kans.

A GOOD MAN PASSED OVER.

BY B. F. MOOMAW.

THE notice in the last issue of the GOSPEL MESSENGER, of the death of Eld. J. W. Brumbaugh, deeply impressed me for several reasons:

First, because it called to my memory my acquaintance with him in the years gone by. We met together at our Annual Meetings, and I remember the pleasant associations enjoyed together on committee work on one occasion, and at other times. Though our acquaintance was somewhat limited, yet my impression of this dear brother were fully in accordance with the eulogy published in the MESSENGER.

Second, because he was taken away and I left behind. He being nine years my junior, I wonder why it is. Had he, being so fully consecrated, thoroughly finished his work, and thus fully prepared himself for an entrance into rest, that he could be so wholly resigned to the "decision of his Loving Father"?

> "When faith is strong and conscience clear
> And words of peace the spirit cheer,
> And visioned glories half appear,
> 'Tis joy, 'tis triumph then, to die."

And why have I been so well preserved? Is it for a higher development of a Christian life, or that there is some important work in reservation for me? It may be both, and with the Father's blessing, I hope to accomplish the same.

As to the latter, I have now a personal call to visit and hold a series of meetings in the Southeastern part of this State,—a section of country where resides a number of those who became my friends, and who were, at one time, members of the Fifty-first Regiment of Virginia, and camped on my premises for several weeks in the early period of the war. Now, in part through their influence, I am called to the work, and being relieved of the affliction from which I had been suffering for a long time, and enjoying excellent health, I feel it a solemn duty to respond to the call. I have given the liberty to make an appointment to commence the meetings May 12, and if the Lord will, I intend to go. I expect one of our young ministering brethren to go with me and I ask the prayers of all for the success of the meeting.

The third reason why I was so impressed is, because his death was caused by the dreadful disease, cancer. Thinking that, by giving a sketch of my experience, I could be of service to others, who are afflicted in a similar way, I will briefly state the following: More than a year ago a fearful sore appeared on my foot, to which I applied all the home treatment that I could think of, or that I could hear of, but all without relief. I then applied to a leading doctor. He, for a while, tried his remedies, but failed.

He then, in consultation with another doctor, performed a slight surgical operation and followed it for a time with other treatment. This still failed, and the sore growing still worse and my sufferings very severe, he intimated that a more extensive surgical operation would be needed, and appointed a time when we would have an interview with another doctor, but he, at this time, was taken sick, and could not give me the needed attention.

My daughter becoming concerned, and hearing of a man living some miles away, who claimed to have a remedy for such sores, she, without my knowledge, sent for him. Thinking that if a special doctor could not cure it, that a country farmer certainly could not, I would not, for some time, give my consent for him to try his remedy, but finally I consented. He unwrapped his glass vial, took out the glass stopper, and with a knitting needle applied a few drops of his medicine. For a few minutes a piece of red-hot iron could not have made it more painful, but when it was over, it ended the severest suffering that I ever experienced. Then, with the use of a soothing salve, it healed up entirely well. I am informed that he has treated a number of cases much worse than mine, and that he has been very successful.

If any who may see this statement are afflicted in this way, I will say that you can well afford to give it a trial. Address, Benjamin McCullock, Roanoke, Roanoke Co., Va.

"SINCERITY."

BY FANNY MORROW.

A PERSON who is entirely free from hypocrisy or deceit, is said to be sincere. This condition is highly recommended in the Word of God. Phil. 1: 10; 1 Cor. 5: 8; 2 Cor. 1: 12; 2 Cor. 2: 17. These and many more quotations we might make, speak very highly of the virtue of sincerity. An honest, unassuming Christian, caring only to live so as to please God, bears a marked and beautiful contrast to the person who tries to follow the dictates of fashion, and who prefers honor before humility, while professing to be a servant of God. A worthy thought is expressed in the following language: "Be true to thyself; and it follows, as the day the night, that thou canst not then be false to anyone."

A person professing godliness who is not living close to the teachings of the written Word, is not *true* to himself, or his soul's best interests. How, then, can we expect him to be true to others? It is entirely unnecessary for a person to boast of being sincere and truthful, as actions always speak louder than words. It is also very useless for one to carp at, and say unpleasant things to another, thinking thus to establish their honesty or righteousness. Solomon says, "The integrity of the upright shall guide him."

> Behold the Christian warrior stand
> In all the armor of his God,
> In panoply of truth complete
> Salvation's helmet on his head.

Ottawa, Kans.

A LESSON ON GIVING.

A METHODIST minister tells, in *The Treasury*, an instructive story about giving. In one of his charges a good man regularly contributed every Lord's Day 5 for the support of the church, and as regularly a poor widow put in 5 cents, all she could spare, as she supported herself and six children by taking in washing. One day the former came to the minister and said that the latter ought not to pay anything, and that he would pay the 5 cents for her every week The minister called to tell her of this offer, which he did as delicately as he could. What was her reply, as the tears started to her eyes? "Do they want to take from me the comfort I experience in giving to the Lord! Think how much I owe to Him? My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not take my little offering to Jesus each week." How few can read this simple narrative without feeling rebuked for their insensibility to God's exceeding goodness!

CHRISTIAN MARTYRDOM.

GALERIUS forced Christians into the Roman army, and the generals ordered them to adore the image of the emperor and sacrifice to the gods. The one act was blasphemy, the other, idolatry. A young Numidian sublimely refused and was slain. When the army was honoring Cæsar in pagan style at Tangiers, Marcellus, a centurion, rose from the camp table, and flung down his belt and sword, saying: "From this moment I cease to serve as a soldier. I despise the worship of your gods." He was executed. The Word of God was ordered to be burned. Diligent search was made in every house to find and destroy this precious treasure. An African Bishop said: "Here is my body; take it; burn it; but I will not deliver up the Word of God." A deacon said, "Never, sir; never! Had I children, I would sooner deliver them to you than the Divine Word." He and his wife were burned together. But in the midst of all this, Christianity marched on toward the throne. It could not be stamped out or burned out.—*Methodist Review.*

A FEW years ago a traveller could not carry a Bible into Rome in his trunk. Now the Methodists have obtained a lot of land ninety-five feet square in the city, right opposite the War Department of the Kingdom of Italy, and are laying the foundation of a large building, to cost $100,000. They will soon have in it two or three big power presses at work, "printing Bibles and Testaments and religious books and tracts by the thousand." There will also be in it a school for boys and one for girls, and a church for the people. "Other Protestant agencies are at work in the city, and there is more real freedom for evangelical Christian work in the City of Rome to-day than in some parts of Canada."

CIVILIZATION is bound to enter Africa, for thousands of miles of railroad are already in use, and various projects are crowding forward. Ere long the locomotive is likely to be climbing from Mombassa, 650 miles, to Uganda, and the construction has been commenced of the Cairo and Capetown telegraph line, with capital enough subscribed to build it as far northward as Victoria Nyanza Lake.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and alone, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

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☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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Mount Morris, Ill, . . . April 24, 1894

BRO. HUTCHISON, we learn, is engaged in a series of meetings at Walton, Kans.

BRO. B. F. KITTINGER, of Gettysburgh, Pa., should hereafter be addressed at Ambler, Montgomery County, same State.

BRO. HENRY ETTER, who has been spending some time in Missouri, is now in California, and may be addressed at Glendora.

BRO. W. B. STOVER recently closed a meeting in the outskirts of the Antietam (Pennsylvania) congregation, with ten additions.

WE close up the editorial pages of this issue one day sooner than usual in order to attend the District Meeting of Northern Illinois. We hope to have something interesting to say concerning the meeting next week.

NOW and then some of our readers write us, saying, they cannot think it right for sisters to stand up and talk in prayer meeting. If sisters dare not talk in prayer meeting, where can they do their prophesying as enjoined in 1 Cor. 11? In that chapter Paul tells them to have their heads covered when engaged in praying and prophesying. Would Paul instruct them to cover their heads while prophesying, if it were unlawful for them to prophesy? Most certainly not. We should encourage our sisters to take a very earnest part in prayer meeting, for it is here that they can speak to the edification of others.

LAST week an aged sister at the Home died in her ninety-fourth year. She had almost outlived the present century. At the time of her birth Illinois was a wilderness, with but few, if any members. There was not a preacher, of our Brethren, in the State. Even the United States was in its infancy. The years of her life have marked an important period in the history of both the world and the church. The church in Illinois has grown until congregations extend from north to south, and their strength and hospitality prompted the erection of a Home where she could find a welcome shelter during the last days of her humble and devout life.

IN this issue Bro. J. H. Miller tells us of a meeting he has just closed at La Porte, Ind., with ten additions. He has some interesting things to say about deaf mutes in the locality where he held his meetings. In a note accompanying his communications, Bro. Miller says one more recently united with the church at Goshen, Ind.

WE appreciate the compliment recently passed on the MESSENGER by the editor of the *Mountain Evangelist*, of Grayson, Ky. He says:

"The GOSPEL MESSENGER, Mt. Morris, Ill., is certainly one of the most interesting weeklies that greets us. While we do not agree as to some positions it takes, yet there is a fairness and fearlessness about its editor and contributors that we admire. They believe, therefore speak. Honesty and zeal should receive the right hand of respect from every one, and will, from all who are honest in their faith. The MESSENGER is solid against the vanities and fooleries of the age."

BRO. D. L. MILLER and wife returned to their home at this place last week. We were glad to welcome them to our midst again. Bro. Miller has but little traveling in contemplation during the remainder of the year, as it is his intention to do considerable writing. He has been collecting material for other works of special interest, that will appear in course of time, as health and strength permit, and he now desires to give his attention to the task of preparing them for the press.

WHAT would you think, if, at the funeral of a dear relative, the sisters should lay their prayer-covering aside during the services? Comment is unnecessary. Then what must we think when brethren keep on their hats during the services, and even refuse to kneel during prayer, just because a relative is dead? Is comment necessary here? The world, as well as popular Christianity, has some very unbecoming and inconsistent customs respecting funerals, and our people should seek to avoid them. We must not pattern after that which is unbecoming.

ONE of our exchanges has this suggestive paragraph: "The 'Moderns' have hundreds of preachers more than they have churches, while we have hundreds of churches more than we have preachers. The colleges are graduating scores of young men each year who are candidates for the ministry, but will never engage in preaching unless a church that is already established will call them and pledge a respectable support. The church of Christ does not need that class of preachers. But those who are apostolic in doctrine and in practice are in demand. Can we not soon have our present number doubled?"

WE are in receipt of an article, containing a long quotation from "Buck's Theological Dictionary," attempting to give the history and an account of the faith and practice of the "Dunkers," as the writer calls them. Of course the quotation contains many false statements that have been time and again corrected in our publications. But the false statements are in "Buck's Dictionary" to stay. We are requested to publish a correct history of our people that the readers of the MESSENGER may have the facts in their possession. This has been done so often that we think it hardly necessary to occupy further space with an article on that subject for the present at least. But any one who will send five cents to S. Bock, Dayton Ohio, can receive by return mail a history of the Brethren, and a description of their faith and practice that should be circulated by the thousands. Let everybody send a dime, a quarter, or even more, get some of these tracts and circulate them everywhere. The tract is published by the Brethren's Tract Committee.

BRO. G. E. WISE will represent Northeastern Kansas on the Standing Committee. He carries one query to the Annual Meeting.

BRO. JOSIAH BEECHLY has changed his location from Engle's Mills, Md., to Sabetha, Kans., at which point he should now be addressed.

BRO. P. A. MOORE and wife, after spending eighteen months in California, will return to their former home in Roanoke, Ill., the last of this month. He hopes to attend the Annual Meeting.

BRO. L. S. SNYDER, of Missouri Valley, Iowa, who spent some months with the members near Tempe, Arizona, and in Southern California, has returned to his home. He was quite sick while in the West, but has recovered sufficiently to do a little preaching. He hopes to attend the coming Annual Meeting at Meyersdale, Pa.

THE colony that left Walkerton, Ind., for Cando, North Dakota, a few weeks ago, numbered 320 souls. Among the number were about eighty members, four ministers and four deacons. They reached Cando safely, found the people hospitable, and the weather pleasant. They seem to be pleased with their new homes. The start is certainly a good one, and we hope to hear of a strong church being organized there in the near future.

THE meeting of the General Missionary and Tract Committee at Dayton, Ohio, last week, is said to have been quite harmonious and very encouraging. Much very important and far-reaching work was done, and great good will be accomplished when the new Committee once gets its line of work in proper shape. At the meeting Bro. Miller made the Committee a present of his work, "Wanderings in Bible Lands." This includes all the plates, part of the proceeds of the forth-coming edition, and all the future editions of the work, which the Committee will continue to have published, and turn the proceeds over to the Missionary and Tract Work. This is indeed a valuable gift, as it is likely to prove the source of considerable income for years. Thus, by degrees, the Committee is acquiring considerable property, to be held and used for the Brotherhood. But these gifts should in no way induce others, or churches, to diminish their regular donations. In fact, every congregation in the Brotherhood should hold one or two collections each year for the purpose of aiding this Committee in the spread of the Gospel.

A BROTHER sends us eight questions concerning foreordination and predestination, wishing published in the MESSENGER articles furnishing the arguments used to defeat these doctrines. To do this would require more time and space than we have at our disposal at present. But to any one desiring to read up on this subject, we would recommend the "Reynoldsburg Debate," price $1.25. In this work four propositions are ably discussed by Benjamin Franklin and John A. Thompson, and the last subject is that pertaining to foreordination and predestination. The other subjects are, Free-will in Accepting or Rejecting the Conditions of Pardon, The Work of the Spirit, and Baptism for the Remission of Sins. Any one who will carefully read this work, and master the points in discussion, will find himself well posted on both sides of the question. The whole subject may, however, be reduced to this single proposition: God did foreordain and predestinate, from all eternity, that all those of the Christian dispensation, who believe on him and obey the Gospel, should be saved, and those who reject him should be condemned.

It now seems that there are but little prospects of reduced rates to the Annual Meeting from points west of Chicago. East of Chicago the rates over the Baltimore and Ohio are good, being one fare for the round trip. See our notice in last issue.

MEETING OF THE GENERAL MISSIONARY AND TRACT COMMITTEE.

On Tuesday, April 10, the Missionary and Tract Committee appointed by last Annual Meeting to take charge of the Mission and Tract Work of the church, met at Dayton, Ohio, at the home of Bro. S. W. Hoover. The principal object of the meeting was to arrange for the incorporation of the work and to select a location for the General Office of the Committee. Other business of a general character was transacted, the most important of which was making arrangements looking toward the building of a house of worship in our National Capital.

After canvassing the subject of a location carefully and taking the best legal advice obtainable on the matter of incorporation, it was unanimously decided by the Committee to incorporate the work under the laws of the State of Illinois, and to locate the General Office in the City of Chicago.

Some of the reasons that bore heavily on the minds of the members of the Committee are here given. It was found, after making a careful examination, that under the Laws of the State of Illinois, the objects for which the Committee was appointed could be best carried out. The incorporation laws of the State, covering religious associations and work, are quite liberal.

Chicago is the great center of the United States. The great trunk lines of railways with their numerous branches reach out and embrace all parts of our country. It may be said that all railways lead to Chicago. It is the geographical center of our Brotherhood. Making Chicago the center of a circle whose diameter is fourteen hundred miles, it will embrace the eastern limit of our churches and extend westward beyond the center of Kansas.

In a large city like Chicago, the aggregation of capital and the use of the best labor-saving machinery make it possible to secure low terms in all lines of work. For the distribution of tracts and books the facilities are unequaled. Then, too, the Missionary Committee may do some efficient mission work in Chicago.

In making a selection for the location of the work, personal preferences were lost sight of, and only the good of the cause kept in sight. Then, too, the Committee were impressed with the thought that they were not working for the present alone, but for the future also. When those of us who are now actively engaged in the work, shall have gone to our rest, it is our hope that the work, under God's blessing, will have grown to such an extent, that the wisdom of locating it in a large city will be apparent to all.

D. L. M.

TO A YOUNG MINISTER.

In our congregation the Scripture reading is done by the deacons. Only the New Testament is read. This is done in rotation, giving a different chapter every Sunday. The custom is to preach from the chapter read. Although a minister can select his text elsewhere, this is seldom done. Our meetings are held at different places, varying from five to twenty-five miles apart. Would you advise a young minister, who must work hard physically to make a living, to preach on the chapter read, or to well prepare a sermon and preach the same sermon at different places?

Has the church a uniform order of worship? The order in our church is singing, exhortation, prayer, reading of Scripture, preaching, singing and prayer. The usual time for the sermon is one hour. If the time is not all taken up by one, two or three preach. I find that I can not hold the attention of my audience near that long. Would you advise me to use the same order of service when alone, and dismiss so much sooner, or could you give an order of service with more singing?

A Young Minister.

By common consent the different congregations of the Brotherhood have adopted a very uniform way of conducting religious services. Your order of church services is so near in keeping with the practice of the general Brotherhood, that a material change need receive no attention at this time. But we shall offer a few suggestions that may be of some help to you and others. The reading of the Scriptures by the deacons is commendable. It would be well if parts of the Old Testament were also read. While the New Testament contains the law for the Christian dispensation, it is not possible to understand it fully without some knowledge of the Old Testament Scriptures. An occasional sermon should also be preached from the Old Testament. The exhortation before prayer should be very short and to the point. At this place we do not have exhortation before prayer, but the one opening the services usually reads a short Scripture instead.

Reading the Scripture in rotation may be very edifying to your congregations, though we have never seen it done in that way. It, however, has this advantage: your people get to hear the entire Scriptures read. Preaching from the chapter read, tends to keep the ministers alert, and is apt to familiarize them with all parts of the Book. Among ministers of experience and extensive Bible reading the plan is doubtless a good one. As it is the custom to do that way in your congregation we would advise you to fall into line as much as possible, and yet you may occasionally deliver a well-prepared discourse on a subject not directly connected with the chapter read. A young minister, who has but little time to study, will often find it to his advantage, as well as the edification of his congregation, if he can use the same subject at different points, provided he has a different congregation each time. A repeated effort, on the same subject, will enable him to understand it better, and present it to the public with more force and clearness. In this respect older ministers should have some charity for a hard-working young minister who is training himself for greater efficiency and usefulness.

We would not advise any minister to preach longer than he can hold the attention of his congregation. We have very few ministers who can hold the attention of their home congregations one hour, especially when they preach often. Our best ministers at this place seldom preach more than forty or forty-five minutes. A minister is the Lord's servant. He wants to do the very best for his Master he can. To do otherwise is to weaken the cause he is advocating. Very few men can do their best for one hour. It will be found wise if they will study the Scriptures well, and then stand before the public no longer than they can proclaim the Truth to advantage. No man should preach to kill time. To do so is to kill his influence and the influence of his Master's cause. Our advice to you, and every other minister, is not to hold services any longer than they can be made interesting and edifying. Never weary a congregation. A minister may not have at his command the talent and experience that is required to render religious services instructive and edifying the usual length of time, but if he has judgment enough to close the services before the people become weary, they will give him credit for his good common sense, if not for his learning, and will be anxious to come back the next time he preaches. Learning is highly prized in most localities, but good common sense is appreciated everywhere. A young minister, who can talk edifyingly only fifteen minutes, may not receive much credit for ability, because he has to close his meeting at the end of thirty-five or forty minutes, but he will receive credit for his good, practical common sense. Much singing is to be encouraged in any regular religious services, especially in those where the sermons are short. In many of these services it would probably be for the better if there were a little less preaching and much more singing. Our brother will find good singing an excellent way of employing the time not occupied by preaching.

J. H. M.

PENTECOST.

According to Bible authority we are not commencing our Annual Meeting on the day the apostles received the Holy Ghost. As we have changed the time, why not get the correct date? Christ was crucified April 14, and rose the 16th, and after forty days he ascended to heaven. Fifty days after his resurrection the Holy Ghost came to the disciples, that being the fourth of June. Taking this in consideration, henceforth we should commence our Meeting on June 4.

Simon P. Eversole.

It is generally agreed that Christ was crucified in the year 30, and in that year the fourteenth of the Jewish month Nisan, the day for killing the passover, and the day on which Jesus was crucified, is said to have fallen on April 7. The next day, April 8, was the Sabbath. Jesus arose from the dead early the next morning, Sunday, April 9. It was from this day, being "the morrow after the Sabbath," that the count for Pentecost was to commence, Lev. 23: 15, 16, and, seven Sabbaths counted, Pentecost was the morrow after the seventh Sabbath, which that year fell on Sunday, May 28, that being the fiftieth day after the eating of the passover. Had the time for eating the passover that year fallen on Thursday evening, the evening Jesus instituted the Lord's Supper, Pentecost would have fallen on Saturday. But as the passover was not eaten till the next evening, being the evening of the crucifixion, it proves clearly that Pentecost came on Sunday.

Here is one of the strongest arguments in support of the position generally held by the Brethren concerning the institution of the Lord's Supper the evening before the eating of the passover. It is generally conceded, especially by the Disciples, that Pentecost fell on Sunday. Counting back fifty days and we have Sunday, the resurrection day, on which the count commenced. The count had to commence the morrow after the 15th of Nisan, the day on which the passover was eaten. This would place the killing of the passover on Friday, about 3 P. M. The eating of it just after sundown, which would be Saturday, or Sabbath (Jewish method of reckoning), and the count for Pentecost would commence the next day, Sunday. There is no escaping this argument. These figures place the anniversary of Pentecost May 28 instead of June 4. Were we to always hold our Annual Conferences at a time to correspond with Pentecost in the year A. D. 30, they would fall in the last week in May. But as Easter varies with the moon, so does Pentecost and our Annual Meetings.

J. H. M.

CHURCH EXPENSES.

Is it allowable for our Brethren, when they need money for church purposes, to lay a tax on the members for that purpose? If the members in council agree to have a tax laid, and one comes before the church and gives a good reason for not paying the tax, and the church decides to release him, is that right? Then if there be some members who refuse to pay their tax, and even refuse to come to the council-meeting, would it be right for the church, after giving them ample time to pay their tax, and they still refuse, to cut them off from the church?

JASPER BARNTHOUSE.

FOR church expenses it is the duty of every member to give as the Lord has prospered him. If all would do this, there would be no occasion for levying a tax, but because some, and often many, refuse to do their part, it has been deemed wise by some churches to lay a tax; that is, make out an apportionment of the amount each member should pay according to his wealth. This may be done on the basis of the State tax. We see nothing wrong about this. It has been our method of raising money for church expenses at Mt. Morris for years. The same method has been adopted in other congregations, and seems to give general satisfaction. It is at least fair, and we should think that any congregation, by at least a two-thirds vote, ought to have the privilege of adopting it. In churches where this method of raising money has been adopted, there is but one class of persons who may consistently refuse to pay their church taxes. That is those who are in the habit of contributing liberally of their own free will.

Some may be conscientiously opposed to the taxation system. Their conscience may be respected provided they are liberal givers. But if they give nothing, or so little as to show a clear neglect of duty, it follows that they are using the conscience plea as a cloak for covetous purposes. A church can not be run without more or less expenses, and any member who will deliberately neglect to do his part in meeting these expenses, after enjoying and being benefitted by the church and her services, is most assuredly neglecting his duty, and may be dealt with accordingly. While it may not be advisable to expel him for refusing to pay his apportionment, as settled by the church, still, if he persists in doing nothing, or so little as to seem as nothing, when he is able to do far better, he may then be brought before the church and tried for covetousness. Any man of means, who will live in the church, year after year, enjoying all the benefits of the church, and will do comparatively nothing to help defray the expenses of the church, is most assuredly an ungrateful man. If making much, keeping it all, and giving the Lord nothing, is not covetousness, then we do not know the meaning of the term covetousness, as laid down in the Scriptures. The New Testament tells what to do with one who is covetous. There may be a few reasons why members should, or may be, exonerated from paying their church tax.

1. Because they are conscientiously opposed to it. To show that their conscience is well founded, they should be liberal givers of their own free will.

2. Ministers who devote much of their time and attention to the work of the ministry, may also come under this head. Still they should be liberal givers of their own free will.

3. Possibly a member might own considerable property, and yet, on account of ill health and other grave hinderances, be unable to derive little or no income from it. It would hardly seem fair to demand as much of him as others, better circumstanced. And yet he must not feel that he can enjoy all the benefits of the church without making some sacrifice for the Lord's cause.

And while we have no serious objection to the taxation system, and see nothing unfair about it, still we like the idea of each member giving freely as the Lord has prospered him. We do like the thought of free-will offerings, and plenty of them. If our ministers would do more preaching along this line, it is more than likely that many of our members would be more liberal givers than they now are.

J. H. M.

MINISTERIAL QUALIFICATIONS.

Moral Influence.

SINCE like produces like, and since the minister of the Gospel is to perform a work which will affect the moral, the mental and the spiritual character of his hearers, he needs those qualifications himself, that he may have the kind of light he wishes to shed upon his hearers.

"A bishop (or minister) must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; patient, not a brawler, not covetous; one that ruleth well his own house, . . . not a novice, . . . of good report of them that are without." 1 Tim. 3: 2-7.

It will be observed that nearly all the qualifications for the ministry, enumerated by Paul, belong to the common virtues of character, rather than to those of intellect and learning. This, no doubt, is due to the fact that intellectual gifts vary in different individuals, and their development varies in the same individual at different periods in life. Not so with the moral qualities enumerated. These are always and everywhere essential elements of the minister's character.

When we remember that the minister is to be "an ensample to them that believe, in word, in manner of life, in love, in faith, in purity" (1 Tim. 4: 12, R. V.), we readily discover why he is to be a man whose character is not only unblemished by vice, but also adorned by Christian virtues. The character of the ministerial office and work is so exalted that the man himself should be "blameless." We may not expect to find perfection, but we should find a man against whom the charge of immorality in any form, or the holding of false doctrine can not be justly alleged.

He is moreover to be a man, "vigilant, sober, of good behavior,"—a man who exercises a watchcare over his own conduct, endeavoring to hold his appetites and passions under due restraint. His temper should be so under control, that he is not easily moved by his passions, but ever ready to show loving-kindness to all men. In disposition he should be modest, meek and courteous; in manners he should be such that the wholesome influences of religion may readily be distinguished in his deportment. He should avoid whatever would be termed coarse or slovenly. There is no religion in uncouth manners. His speech should be "with grace, seasoned with salt" (Col. 4: 6) speaking the things which "become sound doctrine" (Titus 2: 1).

Again, since the government of the church is designed to be paternal in character, the minister should possess the feelings and executive ability of a father who "ruleth well his own house." He will then be qualified to love all the members of the great family impartially, and rule well the church, or such a part of it as may be committed to his care.

He must also be a man who has a fair reputation for integrity with those who are not "of the household of faith" (Gal. 6: 10). A chief part of the minister's work is to persuade those who are out of Christ to accept him. Since he can not expect to be successful in accomplishing this without their confidence, the propriety of his commanding "a good report of them which are without" becomes apparent. The minister's walk must be considered upright and holy. He must be true and honest with his fellow-men, that the charge of having wronged anyone can never be truthfully brought against him. He must live above the "filthy lucre" of this world, and make it *appear* that he does so.

In his relations with the other sex, he must not only be pure in fact, but such as to avoid even the possibility of misconstruction. No point in the minister's conduct needs to be more carefully guarded, for even the *suspicion* of wrong in this particular, however ill-grounded, is commonly fatal to usefulness. It is of the utmost importance for the minister to have an unspotted character in the eyes of the world. No man should be called to the ministry or be continued therein who is not in possession of such a character.

J. G. ROYER.

SKETCH OF ELD. JOHN KLINE.

LAST year some one sent us a copy of the *New England Magazine*, containing a sketch of the life of Eld. John Kline, of Virginia, which we were requested to publish. It seemed so exceedingly interesting that we concluded to give it space in the Almanac of 1894, but before doing so made special inquiry in regard to its accuracy. We were informed that it was faulty in a few points only, and so headed it with a note to that effect, thinking that would cover all the errors likely to be discovered in it. But it seems that the article in the Almanac has not given satisfaction in that part of Virginia where Bro. Kline was best known, his friends thinking that some corrections should be made. We wrote Bro. Daniel Hays, of Broadway, Virginia, to write up what ought to be published as a correction. Below we give his letter:

The principal objection is to its fictitious character, and especially to its allusion to a "Memorial to Congress," and the "patient Tunkers being gladdened by a large amount of money, which came to them most opportunely." It is but just to say that no money was ever received from Congress by our Brethren, and how such an idea ever became current is a mystery and an unjust imputation to the character of our people.

Then, concerning the allusion to the passage of a bill in Richmond, Va., releasing the members of the church from military duty, it is not known that Eld. Kline ever claimed to have been instrumental in securing the passage of such a bill. It is generally conceded that Eld. B. F. Moomaw is the one that arranged with the Confederate government for the release of non-combatants upon the payment of a fine.

The sketch, it is claimed, puts too low an estimate upon the life and character of Bro. Kline. He was a prominent man both in the church and in the community, being a leader in nearly every enterprise for the welfare of the people and the improvement of the community.

I had read the sketch casually, but when asked my opinion of it I could, at the time, refer to one or two points that needed correction. I d tried in vain to collect material for a suitable moir of Bro. Kline. At this late date but lit- can be collected from those who have known o. Kline personally. This led our brethren o were unacquainted with the objectionable ture of the facts it contained, to use the sketch w in the Almanac of 1894. DANIEL HAYS.

NOTICE TO CLERKS OF DISTRICT MEETINGS.

SINCE Annual Meeting has made it the duty of e Writing Clerk to furnish a printed list of all eries to come before the Meeting, notice is reby given to the Clerks of the several State tricts, to forward to the undersigned a copy of ir respective Minutes with queries intended Annual Meeting *carefully marked.* Fail not attend to this duty promptly.

J. G. ROYER, Writing Clerk.

Mt. Morris, Ill.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Greene Church, Iowa.—This church met in quarter- council April 5. We decided to hold our love- st May 26 and 27, commencing at 10: 30 A. M. e will have a council-meeting prior to the feast, Tuesday before. The funeral of Bro. Levi enberry was preached April 1, by Bro. Jacob rray, of Waterloo, Iowa.—*Etta Flora, April 8.*

Ridge Church, Tenn.—The members of the Ridge rch, Tenn., met in council March 24. It was cided to organize our Sunday school. Bro. niel Burkholder was chosen as Superintendent. e election of delegates to District Meeting re- lted in the election of Bro. John Garns and the iter. It was decided to hold our love-feast June and 8 at the Foglesanger meetinghouse.—*W. Foglesanger.*

Walnut Creek, Mo.—The Walnut Creek congrega- n met in quarterly council March 31. Con- derable business came before the meeting, all of hich was disposed of in a Christian-like man- r. Brethren Amos Wampler and R. S. Rust re chosen to represent us in District Meeting. e also organized a Sunday school. Bro. Bren- r was chosen as our Superintendent.—*Lillie xwell, April 5.*

Naperville, Ill.—Our council was held on Satur- y, April 7. The attendance was good and all business was adjusted in a satisfactory man- r to all who were present. We organized our nday school on Sunday following, with a full ps of officers; also decided to use the *Quarter- s* and the *Young Disciple.* Bro. Levi Netzly s elected as Superintendent. — *Harvey M. rkdoll, April 9.*

Primghar, Iowa.—Bro. J. E. Rolston, of Mt. Sc- n, Va., came to us March 27. He preached five enings in the court-house. Then we had one eek's meetings in the schoolhouse in the country. ood interest was manifested, and good attend- nce, considering the busy time, seeding. here were no accessions but much good has been ne, and many were set to thinking, that they ould prepare to meet their God. We have no sident minister here, but would like very much have one locate with us. We will also do all we n to help a minister. We now number thir- en members at this place. Others are to move before long. There are also some near the gdom, who, by a little effort, would join in th us.—*David Moothart, April 8.*

Lancaster, Pa.—Our quarterly church meeting, after the annual visit, was held on Thursday evening, April 5, and the same passed off very pleasantly. The church sends two delegates to District Meeting and one to Annual Meeting. May 20 is the time set for the holding of our love-feast and children's meeting.—*T. F. Imler, April 9.*

Nocona, Tex.—Our old brother, Philip Eby, has been confined to his bed since about Jan. 1, but we are glad to state that he is able to go about again. The recent, cold weather has injured the peach crop and tender garden truck. A general invitation is extended to all who can be with us at our feast, and especially to ministers. The feast is May 12, beginning at 10 A. M., four miles northwest of Nocona.—*A. J. Wine, April 2.*

Claar Church, Pa.—The brethren and sisters met in quarterly council April 7. Everything passed off in love and union. The church has decided to send Eld. Michael Claar as delegate to Annual Meeting; also Eld. Michael Claar and Bro. F. C. Dively as delegates to District Meeting. The Lord willing we intend to hold our spring love-feast May 11, at 4 P. M. All are invited to come, especially the ministering brethren.—*C. F. Lingenfelter.*

Blue Ridge, Ill.—This church met in quarterly council to-day. Our aged elder, John Barnhart, being confined to his room with catarrhal trouble, Eld. M. Stouffer presided. The meeting passed off pleasantly. Two were received by letter. The church agreed to hold a love-feast May 19. Bro. C. H. Ashmore was elected for Trustee, F. D. Burns, Clerk; C. H. Ashmore, Treasurer. The brethren appointed five solicitors to secure funds to build a church in Mansfield. We hope they may be successful.—*F. D. Burns, Mansfield, Ill., April 7.*

Mount View, Mo.—The Turkey Creek congregation met in quarterly council on Saturday, March 31. We had a good attendance of members. All business that came before the church passed off in a Christian-like manner. We elected two delegates to District Meeting,—brethren M. T. Baer and John Fahnestock. We had preaching on Sunday by Bro. J. Campbell. We have quite an interesting Sunday school in our church and we hope that the Lord will bless us that our school and church will prosper.—*Charlotte Masters.*

North Morrill, Kans.—This church met in quarterly council April 5. In the absence of our elder, Bro. D. Vaniman presided. All business was disposed of in the proper spirit. Five were received by letter. It was decided by the church to give the free use of the college building, which was recently purchased by the Brethren here from the Baptist Fraternity, for the purpose of starting a branch or preparatory school to the McPherson school, provided it can be done satisfactory and safely. This the future will develop. We decided to hold our love-feast, May 26, at 10 A. M.—*T. A. Eisenbise, Clerk.*

Burr Oak, Ind.—Our Sunday school began in the Salem church the last Sunday in March. The writer was chosen as Superintendent and Samuel Rearick, Assistant. A full corps of teachers was also chosen. We are using the Testament and *Young Disciple* in our school. We have sixty-five scholars in attendance and quite a number of spectators, so that we have nearly a house full every Sunday. The Superintendent expects to spend much of his time in teaching the little ones, of whom we have quite a number. I see that in most Sunday schools they are much neglected. This should not be. As they grow in age and stature, they should also grow in the knowledge of our Lord and Savior.—*Joseph Burns, April 9.*

South Waterloo, Iowa.—We met in quarterly council April 3. All business passed off in a Christian manner. The church at this place is doing good work. They have decided to hold a series of meetings in connection with our spring love-feast. Bro. Perry Summy was elected to represent us at our Annual Meeting. Our Sunday school is doing well. It is still conducted by brethren J. W. Miller and A. P. Blough as Superintendents. Our last quarter's report showed an average attendance of 141.—*J. H. Fike, Waterloo, Iowa.*

Notice.—Those attending the District Meeting of the Second District of Virginia, will find special round-trip tickets from Charlottesville, Strasburgh, Washington, D. C., and all intermediate stations, on the R. & D. R. R., to Nokesville, Va., on sale May 14 to 17 inclusive, good to return to 21st inclusive. Those coming on the 15th, and on the morning north-bound train on the 16th, will be met and conveyed to the place of meeting, three miles east of Nokesville, Va. Those coming on any other day will be met by notifying Abram Hinegardner or the writer.—*M. G. Early, Nokesville, Va., April 9.*

Bethel Church, Nebr.—At our quarterly council, just closed, much business was disposed of. While there was a difference of opinion on some questions, yet the vote settled the matter, seemingly, with the best of feeling. Six members were received by letter, two of the number being ministers in the second degree. We also granted letters to three members. One of our ministers has lately had a stroke of paralysis. He was anointed immediately after the council. We pray, if it is God's will, he may again be restored. Our Sunday school has been a success the past winter. We have a social and a prayer meeting each Sunday evening.—*Levi Hoffert, Carleton, Nebr., April 7.*

Lone Star, Kans.—Bro. T. B. Young, of Wichita, was with us again and gave us three very interesting sermons. On Sunday the people began to gather at an early hour and continued to come until the house was filled to its utmost capacity and many were not able to gain admittance. It was the largest crowd I have ever seen at the place at church. Bro. Young's subject was baptism, and he certainly handled the subject to the satisfaction of all present. The very best of order prevailed. After meeting we were called to the water side, where baptism was administered to three precious souls that became willing to follow Christ. One was a young lady; the other two were old, gray-headed men,—one sixty-six, the other sixty-three years of age. Thus ended a pleasant meeting. To him that is worthy be all the praise!—*Laura Thomas, April 10.*

Antietam, Pa.—March 16 Bro. W. B. Stover began a series of meetings in the Ringgold schoolhouse. This is a double house and by removing the black-board both rooms can be combined. He preached one week and then continued the meetings at the Welty meetinghouse until April 8. The attention given to the Word preached, was such as is commendable to a community. Bro. Wilbur is a young man full of the good work for the Master. His talks were plain and to the point. He put the feed low enough for the lambs to reach. He and sister Mary, his wife, while with us, visited every family in this little village and their efforts were appreciated by all. As a result of his labors ten precious souls were baptized to walk in newness of life. May the Lord bless them and keep them ever faithful! We have a number of applicants for the near future.—*G. M. Newcomer, Ringgold, Md., April 9.*

Shirleysburg, Pa.—As a result of the efforts of the home ministers in the Aughwick congregation, four young sisters confessed Christ and associated themselves with the church by baptism, on Sunday afternoon, April 8, in the presence of a large assembly. Our hearts are glad because of the choice they have made, the benefits to be derived for themselves and to have the use of their strength and influence in the church.—*Walter S. Long, April 11.*

Belleville, Kans.—Our regular quarterly council was held last Saturday, April 7. All business passed off quietly. Our Sunday school was reorganized by electing a Superintendent and Assistant. We also elected a delegate to District Meeting. Two letters of membership were read and two were granted. A time was also appointed for our spring love-feast. We had a good rain last night. Praise the Lord!—*Louisa J. Williams, April 17.*

North Webster, Ind.—The Tippecanoe church, Ind., held her quarterly council-meeting, April 7. One sister that had wandered away from the fold returned, and another one had returned at a previous meeting, since my last report. Bro. Isaac Grady who had been previously elected to the ministry, was duly installed in the first degree. May the good Lord sustain him! We also appointed our Communion meeting for June 13.—*Daniel Rothenberger, April 11.*

Pleasant Hill, Iowa.—This church is still moving on. Our prayer meetings are being continued. At our last quarterly meeting two young deacons were elected. The lot fell on brethren Albert Wolf and Edwin Rodabaugh. At a called meeting it was decided to have preaching every Sunday at both churches. In regard to Gospel plainness, we can truthfully say, the sisters are coming to the front in this arm of the church.—*Lizzie Rodabaugh, Birmingham, Iowa, April 7.*

Tropico, Cal.—Bro. J. S. Mohler, of Morrill, Kans., commenced a series of meetings at this church March 11, and continued one week, preaching, in all, nine excellent sermons. Although there were no additions, the members felt much encouraged. From here he went to Los Angeles City, and held forth the Word for two weeks, which resulted in one addition to the church. Our District Meeting was held in this church March 31, and the Ministerial Meeting the following Monday, in Los Angeles City.—*Clara B. Wolf, April 4.*

North Poplar Ridge, Ohio.—Bro. George Mohler came Feb. 27 and remained here until March 11. Our brother talked earnestly, and admonished all to live a holy life. Although there were no accessions, we feel that good impressions were made. He also helped to organize a Bible Class at the close of his meetings. April 8 we organized our Sunday school, with Bro. John Flory for Superintendent. We make use of the "Brethren's Hymnal," and the Testament in our Sunday school.—*Sarah M. Hornish, Domerville, Ohio.*

Cheyenne County, Kans.—The Cheyenne church was made to rejoice by a visit from Bro. Jno. Cline, of Goodland, Kans., who preached two very acceptable sermons. We have no minister and only one deacon and we therefore appreciate a brother's visit. Our elder, Bro. John Snowberger, gave us a few meetings in the winter. Bro. John is 69 years old and travels nearly all the time among his churches by private conveyance. He has the care of many churches. I don't believe there is a more self-sacrificing brother in the church. Any minister passing through will be met at the train by notifying the writer. Pray for us that we may be faithful!—*C. H. Slifer, Bird City, Kans., April 6.*

Over Hill, W. Va.—By order of the Home Mission Board of the Second District of West Virginia, I went to Netley Mountain, in Randolph County, W. Va., March 9, 1894, and preached fifteen sermons at a schoolhouse to a very attentive people. A few years ago three families of the Brethren moved to this place, and for their benefit the meeting was held. Two of them had gone back to the world, but five of them were still standing firm to the vows they had made to the Lord. As a result of the labors put forth the two who had wandered away returned with four applicants for baptism. May 6, 1894 they will be baptized. They would have been baptized at the time, but one man was sick and desired to wait, so the rest waited for him. The prospect is good to build up a church at that point.—*David L. Miller, April 11.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

Love-Feasts.

Oct. 13, at 10 A. M., Clear Creek congregation, Ind.

May 24 and 25, in the Lower Cumberland church at the Mohler meetinghouse. Those coming by rail will please stop off at Mechanicsburg, Pa.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Highways and Hedges.

LAST Tuesday, April 3, the town election was held here in Stuttgart, Ark. The main issue was "Rum" against "Temperance." It resulted in an overwhelming majority for the cause of Temperance. The Temperance Mayor received 104 votes; the Whisky Mayor 40 votes. The entire Temperance ticket was elected. Better still, we have not an open saloon in Arkansas County. In that respect Arkansas is coming to the front. True, we have in our County a few "blind tigers," and each tiger has her secret patrons. Stuttgart is one of the most peaceable, quiet little towns that I ever met with. JAS. R. GISH.

Stuttgart, Ark.

Report of Baltimore Bible School.

THE following is the report for quarter ending March 31, 1894:

RECEIPTS.

Amounts received to date, $107.39. Also received for the poor, large consignments of produce from the Brethren of Eastern Shore of Maryland, and from Monocacy church, Md., and flour from J. Y. Keeny, Eklo, Md.

EXPENDITURES.

Advertising meetings, $11.40; labor, $3; rent, (house and hall), $22 50; Hymn Books (English and German), $25.70; Bibles (English and German), $6.65; fuel and light (three gallons of oil), 30 cents; clothing and shoes, $16.50; stationery, books, etc, $4.75; furniture for school (one dozen oak chairs), $5.50; helping the poor, $66 95.

Total xpenditures, $163.25; total receipts, $107.39; indebtedness of school, $55.86.

The needs of the poor this quarter were pre ing and we had to turn many away not being a to help them. Our Bible school is crowded eve Lord's Day and we have a German prayer me ing every Lord's Day, at 3 P. M., and eve Thursday at 8 P. M. Brethren, send us all the o German hymn books and the "*Brüderbote*," y have at your disposal.

JAMES T. QUINLAN, Supt.

From Fishersville, Va.

WE opened our meetings at Greenmount, Roc ingham County, on March 16 and closed it on th 5th, preaching twenty-nine sermons. We move the meetings to Pine Grove, April 6, and remain there over Sunday, preaching four sermons.

The Brethren held their annual council o Thursday, Friday and Saturday, March 29, 30, 3 at the Zion church, the Pine Grove church an the Greemount church.

The Greenmount church is the central poi Here they held an election for a minister. Th lot fell upon Joseph Wampler. Delegates we elected to District and Annual Meeting. Every thing passed off very pleasantly at the council.

Seventeen were made willing to put on Chri in baptism during the meetings. Four applican are yet to be baptized. There is much work to b done yet, in this congregation, if only the righ thing could be said to make the many who see to stand just at the door of the church, to ente into the Master's work. S. N. MCCANN.

April 10.

From Syracuse, Ind.

MARCH 10 Bro. Peter Stuckman came to o Bethel house in Syracuse, and began a series meetings. The attendance and attention were e cellent. Despite the many destructive shells th Bro. Peter threw into the enemy's camp so ma times, the house was filled to its utmost. Br Peter's appeals to the unconverted were earn and impressive. Fathers and mothers wept f joy to see sons and daughters come home to Go Twice the stillness of night was broken with son and prayer by God's children at the river-side, administer baptism. In all, fourteen came out o the Lord's side. The meetings lasted over thre Sundays. This makes thirty-eight additions sin the year began.

The home ministers expect to hold a sho series of meetings in the large church in the ne future. Our elders, brethren Daniel Shively an Davis Younce, are in ill health. L. A. NEFF.

April 10.

From Beech Grove, Ind.

THE members of the above church met in reg lar council March 31, and, by request of our elde David R. Richard, Eld. Fred Fesler, and brethre John Krull and John Keller (deacons), all o Lower Fall Creek church, Ind., were called to a sist in the council. All the work was done in th fear of the Lord.

In looking over our gains and losses this yea we find we have baptized five; reclaimed one, an received two by letter. Seven members were di owned and one died, so we have not gained number, but we feel that we grew in grace, and the knowledge of the truth, as it is in Christ, an feel like pressing on to the mark for the prize our high calling.

This is a hard place to build up the church not that the people are worse than in oth places, but secrecy has such a deep hold on th people, that nearly every one, outside of th Brethren's church, belongs to some secret orde Even the ladies, from the age of sixteen and u wards, belong to some of those orders. Sa

think the lodge is good enough but the day of judgment will reveal their mistake.

LUTHER BEDEL

Ingalls, Madison County, Ind.

From the Upper Fall Creek Church, Ind.

WE met for our church council last Saturday. Most of the business passed off pleasantly. Two were received by letter. We also had meeting the next day. In the afternoon we met at Bethel, to organize a Sunday school. All went off satisfactory. A Sunday school is next in importance to the regular preaching service. If it is carried on in the proper spirit, it will prove a great success and we will be much benefited by it. It is the means of bringing many into the church and especially children, who are young and tender in mind. All the officers were elected except the teachers. A committee of three was appointed to select them. There is some talk of holding a teachers' meeting, which is very profitable. I think a good prayer meeting each week would be a great advantage to the church. It is the means of strengthening the church, and would greatly add to our spiritual strength. We expect to hold our love-feast May 17, the Lord willing, beginning in the afternoon at three o'clock.

FLORIDA J. E. GREEN.

From Newport, Rock Co., Nebr.

I AM now in the mission field of Northwestern Nebraska. The people here would appreciate a Sunday school as much as others, but have not the means to get necessary papers, etc. I feel confident there are plenty of means they could have for the asking of it, and I felt like bringing the wants of the needy children before the able and cheerful giver, through the GOSPEL MESSENGER, but could not accomplish it.

JESSE Y. HECKLER.

[Calls of this character should receive the sanction of the District Mission Board in charge of the territory from whence the call comes. We referred Bro. Heckler's call to his District Mission Board, and it was published as soon as it received the sanction of that Board. We hope that the needy Sunday schools in the West are receiving aid from the call made by this Mission Board. —ED.]

From Blountville, Sullivan Co., Tenn.

THE Pleasant Hill congregation was greatly encouraged by the faithful preaching of Bro. A. Hutchison, before Christmas, and we trust that the good seed sown by him may, under the genial rays of the Sun of Righteousness, bring forth much fruit. Bro. Geo. C. Bowman preached for us a few days at our last regular meeting, at which time sister Anna Wine was received into fellowship by baptism. Eld Henry Garst is still able to attend church although he is very feeble. Eld. Joseph Wine's wife has been confined to her room for some time.

The Sunday school at this place was organized last Sunday, by electing Bro. N. A. Garst, Superintendent. The *Brethren's Quarterlies* will be used. We trust that all the members, and especially the young members, will attend the Sunday school, and study the Scriptures, which are able to make them wise unto salvation.

NOAH B. SHERFY.

April 12.

From Northeastern Kansas

ANOTHER very pleasant District Meeting, as well as Ministerial Meeting, of Northeastern Kansas is in the past. The meetings were held in the Abilene church. Very little business goes to Annual Meeting. The missionary department of our work received considerable attention, which showed a bright future. One paper goes to Annual Meeting, looking to a more successful way of city mission work. Northeastern and Southwestern Kansas unite in a renewal of the long-continued call for Annual Meeting in 1895, to be held at Ottawa, Kans. Eld. G. E. Wise represents our District at Annual Meeting.

ISAAC H. CRIST.

Gardner, Kans.

From Monitor, Kans.

ELD. JACOB WITMORE began preaching at a school house five miles southwest of the Monitor church March 11, and continued till March 28, preaching seventeen sermons, and defending the doctrine of Christ, as we find it in the New Testament. We have strong opposition at this place, but we hope and pray that the clear and forcible manner in which our brother presented the Truth, will tell for the future. Two were received by baptism. They are young in years. May they become pillars in the church! We feel to recommend Bro. Witmore to the Brethren as specially qualified to preach the doctrine.

April 6, the Monitor church met in council. Elders J. D. Trostle, A. M. Dickey and Henry Brubaker met with us. Considerable business came before the meeting, but all was disposed of pleasantly. One that had been isolated and wandered away, made application to be restored. Her wants were attended to. An election for deacon was held. The lot fell on Bro. Morris Buckman. He and his wife were duly installed. May the Holy Spirit direct them in their important calling! We are also much in need of help in the ministry, as our field is large and the enemy active. Pray for us! S. E. LANTZ.

April 9.

From the Mill Creek Church, N. C.

OUR church is in a prosperous condition and the energy, love and thoughtfulness for the cause, manifested by the members, is encouraging, to say the least. The present hopeful situation was brought about, as we think, by co-operate ministerial labor.

In reviewing the workings of our church we would have to go back twenty months since, when Bro. William Lawter came among us and commenced preaching, together with Eld. Geo. A. Brauscom, at our church, and other points in her bounds. During the twenty months Bro. Lawter preached many sermons with fair results in every instance. It seemed that our brother had the Lord's cause at heart, so that political questions, money-making, and other worldly matters did not arrest his attention. The church, as well as the goodness and mercies of God, as revealed to us in his will to men, furnished him themes by which he could interest most of those whom he chanced to meet. This gave him the confidence of the people. There were not less than about fifty received by baptism. Two young brethren were called to the ministry, and all members more or less awakened to duty. As there were some new members that had not communed, the church decided to have a Communion for their benefit and also for some who were unable to attend our last Communion. It occurred on Monday evening, April 2. We had the best order and attention ever seen here.

On Sunday, April 8, the Sunday school met, after the close of which Bro. Lawter made a short address. A young brother and sister came out on the Lord's side and were baptized the same day. April 9 Bro. Lawter bade us farewell, to go to other fields of labor, after promising us to return to us, if not hindered, in a few months. If any minister wishes to enjoy a mild climate, where at the same time he can labor for the cause of Christ, he could do no better than to spend a winter with us. J. M. PUTNAM.

April 10.

From Cando, N. Dak.

OUR colony, numbering about 320 souls, left Walkerton, Ind., March 27, for Cando, N. Dak. It was a day that will be long remembered by many of us, because of the many warm greetings extended to one another, as we gave the parting hand.

While the colony was being made up from the different parts, the day was pleasantly spent in visiting. Many wished our people much success, spiritually and temporally.

Leaving Walkerton over the Baltimore and Ohio R. R., we passed through the famous city of Chicago; thence over the Great Western R. R., to St. Paul, Minn. We were kindly received by the people of St. Paul. A free dinner was given to the sisters with their children, and ladies, comprising a part of our colony. Thence, in charge of F. I. Whitney, General Passenger Agent and Max Bass, Emigrant Agent, we traveled over the Great Northern R. R., and landed at Cando, March 30, at about 3 P. M., in the midst of a heavy rain. We had nine coaches and thirty cars of immigrant movables. Many of the Cando people met us at the depot, extending to us a hearty welcome. In evidence of that fact, they opened their churches, the court-house, schoolhouse, and even their dwelling houses. We feel to praise our Father in heaven for the many favors received by the different railroad lines. Especially do we thank those in charge of the party, and those who so kindly received us. Mr. Whitney gave the sisters and all the ladies a nice dinner on the train, while we were traveling over the broad prairie. This helped to cheer up mothers that were wearied with the care of the little ones. About all have homes for their families. Many have rented land for the summer, while others have bought. Many have filed on homestead lands.

The water has been quite high here. There is some mud, but not deep. The snow is all gone, but there is a little ice in places. Some rain and snow is falling to-day. The weather has been so fine that some farmers were working their ground yesterday. I believe all are well pleased with the looks of the country.

The brethren and sisters seem to be quite cheerful. Arrangements have been made for the Brethren to hold meetings in town, in the M. E. church, next Sunday. Schoolhouses are open to us for services. There are from seventy to eighty members of the church, including four ministers and four deacons. We expect to arrange for some of the elders to come to us during the summer, to assist in organizing our church. We feel that it is needful that the seed, which is the Word of God,—shall be sown among the people of North Dakota, as we find souls starving for the Bread of Life. Mr. Richard McVay's wife, from Illinois, was waiting patiently for the Brethren to arrive here, that she might unite with the church. When we met her, she was near death's door. She soon passed away and we preached her funeral last Wednesday.

I will close by asking the Brotherhood to remember us in our new field of labor. May God's blessing accompany all that is right!

AMOS B. PETERS.

April 8.

One Year Ago.

ONE year ago, on last New Year evening the first meeting was held in this part of the Lord's vineyard.

By the request of Bro. Fisher brethren Aaron and George Swihart held a few meetings. Then Bro. Swihart promised to do all he could to start a church here, and also informed the Mission Board of the Middle District of Indiana. Bro. Daniel Snell came and preached for us every four weeks for a while. He also sent Bro. Heeter once. Then Bro. Hahn took charge of this point, and has since been giving it his attention. While these brethren were here, and preached from time to time, two dear souls made up their minds to follow the example of the Savior when he was here on earth, to take up their cross and follow him by being baptized.

Feb. 10, Bro. Tony came to Kniman, and held a week's meetings in the schoolhouse at that point. He preached eight sermons. We return our heart-felt thanks for the work that these brethren did for the Blessed Master. There were none baptized. Four who had formerly belonged to our church, but who had been by misrepresentation drawn away from the fold, came back to the old church again. We learn that there are more in the same condition.

One year ago last New Year evening there was but one family of members here, but as the work moved on we found still more members. It was not long till there was another family found in the same faith and still we are finding members, that did not know the Brethren were in this neighborhood. With those who lived here, moved in and were reclaimed, we now number twenty members. We are not in an organized church yet, but we hope the time will come when we, too, may have a church organization, in which we can feel that we are at home; for we believe the church is the home for the soul.

We have a social meeting at this place every Sunday afternoon. We have preaching only every four weeks, and these meetings afford us an opportunity to meet in social worship with each other. J. K. MOW.

Jasper County, Ind., April 9.

From Palestine, Ark.

"LAY up something for a rainy day" readily applies to any walk in life. The financial side is suggested, but we will carry it over to mental employment.

I have carefully read "What Relation Does the Christian Sustain to Civil Government?" These three articles by our dear brother, D. E. Price, deserve the highest commendation of our beloved Brotherhood. They are thoroughly knit with Gospel truths, and it is certainly most gratifying that Annual Meeting, and the sentiment of our Brotherhood have always been on this Gospel line.

It is raining to-day, and it gives us the best opportunity to re-read these papers, and to supplement them with the reading of "MURDER AT THE POLLS." The account which the last week's papers bring of the riotous, savage, loathsome and murderous work at the polls, April 3, should indeed make every brother feel to rejoice that he is "not of this world," but that he has been "called out of this world." How truly does Jesus say, "*My kingdom is not of this world:* IF MY KINGDOM WERE OF THIS WORLD, THEN WOULD MY SERVANTS FIGHT." April 3, 1894, and all preceding history verifies this statement. In the light of what has gone before we shudder at what may result from these furious political demonstrations.

Brethren, let us not make ourselves of the number; let us abstain; let us watch; for in that hour we think not our Lord cometh. "What I say unto you I say unto all, Watch." AARON I MOW.

April 9

My Visit to the La Porte Church, Ind.

BY request I commenced a series of meetings in the above-named church, at the Rossville house, March 19. I preached one week with a small attendance, but good interest. Then the Brethren moved the meetings to Waterford, to a schoolhouse six miles west of that place. There the meetings continued for two weeks with ten additions.

The La Porte church has a small membership, with brethren Thurston Miller and Richard Shreve as their ministers. This is the only organized church in La Porte County. Truly the harvest is great and the laborers few! There is enough work in that part of Indiana for ten more ministers. Michigan City is in that County. I am informed that place would be a good point for mission work. A strong desire is manifested for our people to come and preach.

La Porte County has a number of mutes, and during the meetings I held, four mutes joined the church. I noticed seventeen mutes standing by the water during baptism. Some of those mutes are graduates in the sign language. One young sister sixteen years old (whose father is a mute and well educated) was the interpreter. She would face the mute part of the congregation, and speak to them in the sign language as fast as I would deliver my discourse. It was the first time in my life that I had to preach through an interpreter. The mutes seem to have a good knowledge of the Bible.

I was impressed one evening at a Bible meeting when a mute spoke in the sign language, reading from James, "For whosoever shall keep the whole law and yet offend in one part he is guilty of all." His daughter, the interpreter, would explain to us.

Here is a class of mutes that can likely be reached only through an interpreter. A mute preacher is needed here and arrangements should be made soon to teach such. Jesus commanded to teach all nations, and such that can talk the mute or sign language are the only persons that can reach them, or teach through an interpreter. Their manner of teaching is on the blackboard, by object lessons. About one thousand mutes have attended school at Indianapolis during the last thirty or forty years. Many have been taught the Bible and a number have joined the different churches. There are a number of mute preachers in the United States, in the different denominations. Why not have a mute ministering brother among us? They are a clever, sociable class of people, friendly to each other, and much attached to one another. A minister among them would do a great work to the saving of souls. I know a man who would be in the church to-day, if he had some way to receive the Word preached. Without an interpreter he will not attend church. Two of those mutes came fifteen miles to hear the Gospel preached, through an interpreter, and both of them were baptized. The La Porte church has twelve mute members, and more are expected soon. The mutes are not boisterous in their speech, but they converse silently with each other. Those baptized range from ten to seventy-three years in age, including a father, mother, three children, and grandchildren. What a happy family! J. H. MILLER.

Goshen, Ind.

ONE of our exchanges makes this excellent request: "Please tell us something good. We hear enough bad without asking for it."

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

CODER—SLOAN.—At the residence of the bride's parents, March 13, 1894, by Eld. Samuel Flory, Mr. Hiram Coder and Miss Nettie Sloan, both of Keokuk County, Iowa. B. L. NISWANDER.

McDONAUGH—FLORA.—At the bride's residence, by the undersigned, March 28, 1894, Bro. Sidney McDonaugh and sister Mary Flora, both of Lordsburg, Los Angeles Co., Cal. B. F. MASTERSON.

FEATHER—WALTER.—At Spring Meadow, March 1, 1894, by the undersigned, Mr. Isaac Feather, of Bedford County, Pa., and sister Lizzie Walter, of Blair County, Pa. LEVI ROGERS.

YOUNG—ALLEN.—April 1, 1894, by the undersigned, Mr. Scott L. Young and Miss Mollie M. Allen, both of Cambria County, Pa. LEVI ROGERS.

BAILEY—SHOEMAKER.—At his residence, near Bellington, Mineral County, W. Va., Feb. 7, 1894, by Bro. George S. Arnold, Bro. E. W. Bailey and Miss Emma C. Shoemaker. M. JENNIE BAILEY.

FIFER—CLATER.—In the Wacanda congregation, Ray County, Mo., March 29, 1894, by Bro. Geo. Clemens, Bro. Jno. Fifer and Miss Rebecca Clater. J. H. SHIRKY.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

MORRELL.—In the New Hope congregation, near Lordsburg, Tenn., March 31, 1894, Bro. N. E. Morrell, aged nearly 16 years. His death was occasioned by a serious fracture of the upper arm near the elbow joint, on the evening of March 20, 1894. Favorable symptoms for a few days followed the setting and adjustment of the fractured limb, but the development of tetanus (lock-jaw) with fearful suffering, resulted in death on the 31st. He was the son of Bro. Samuel and sister Virginia Morrell, and had been a member of the church about four years. M. NEAD.

JETT.—In the Oak Hill church, Shenandoah County, Va., March 24, 1894, Bro. Luther Jett, aged 53 years, 7 months and 3 days. He leaves a wife and five children. His life has been a light to the world. Funeral from the words, "Prepare to meet thy God." WILLIAM PETERS.

SHULTZ.—In the Nettie Creek church, Ind., March 27, 1894, Martin L., son of Bro. Henry and sister Catharine Shultz, aged 32 years, 6 months and 25 days. He was married to Alice Werking, Feb. 3, 1887. He was afflicted for about three years. He leaves a dear companion and one little son. Services by Eld. David Replogle, assisted by the writer. ABRAHAM BOWMAN.

DELAWARE.—In the bounds of the Nettie Creek church, Ind., April 2, 1894, Sarah Savilla (maiden name Houser), wife of Daniel Delaware, aged 31 years, 4 months and 21 days. She was the mother of five children. Services by the writer, from 1 Cor. 15: 22, at the Chicago churchhouse. ABRAHAM BOWMAN.

BAUGH.—Near Timberville, Va., sister Anna Catharine Baugh, aged 80 years, 10 months and 27 days. Services by the writer. S. H. MYERS.

METZKER.—In the Nettie Creek church, Ind., March 15, 1894, Louisa Jane, wife of Bro. Isaac Metzker, aged 36 years, 10 months and 14 days. She had been afflicted for several years. Services by the writer, assisted by Eld. Lewis Kinsey. ABRAHAM BOWMAN.

COOK.—In the Union City church, Ind., March 21, 1894, James Raymond Cook, son of Eld. Henry Cook (recently deceased) and Kate M. Cook, aged 2 years, 8 months and 3 days. The cause of his death was scarlet fever. Funeral is to take place April 15. W. K. SIMMONS.

WEST.—At Libertyville, Iowa, April 7, 1894, Bro. Jesse West, aged 82 years, 1 month and 25 days. He was married to Eliza J. Peebler, Oct. 16, 1843, and has been a member of the Brethren church for thirty-five years. He served as deacon for thirty years, always manifesting a great zeal for the cause of the Master. He leaves a wife and eight children. Immediately after the funeral two of his daughters were buried with Christ in baptism. Funeral services by the writer. ABRAHAM WOLF.

ALTICK.—In the Bolivar church, Polk County, Mo., March 25, 1894, Wm. H. Altick, aged 60 years, 1 month and 12 days. Bro. Altick moved from Clinton County, Ind., about four years ago. He united with the church last June, since which time he and sister Altick seemed to enjoy greatly the fellowship of the church. Funeral March 26, at the Salem meetinghouse of the Baptist church. Services by the writer from John 11: 25, 26. GEO. S. WINE.

ALKER.—In the Highland church, ...ier County, Nebr., March 5, 1894, Mrs. Jane Walker, wife of friend N. A. ...ker, aged 53 years, 10 months and 5 ... After a married life of about thirty- ... years she leaves a husband and five ...n children. Funeral services by Bro. ... J. Colebank from James 4: 14.
MARSHALL COLEBANK.

BROWER.—At Ashland, in the Rogue ...e. Valley church, Ore, Feb. 13, 1894, ...ra, only daughter of Bro. D. M, and sister Ella Brower, aged 3 years, 4 months and 29 ...s.
SUSAN M. RHODES.

SEESE.—In the Dunning's Creek church, ...dford County, Pa, March 25, 1894, James ...lster Seese, aged 11 months and 25 days. ...e was a son of brother Valentine and sister ...ary Seese. Funeral services by John B. ...iller and the writer.
LEVI ROGERS.

DEARDORFF.—In the Upper Conewago ...urch, Adams County, Pa., March 27, 1894, ...o. John Deardorff, aged 68 years, 11 ...onths and 17 days. Decease, heart trouble. Services by the Brethren.
GEORGE WINAND.

SENGER.—In the bounds of the Green Mount church, Virginia, March 23, 1894, of consumption, Bro. Jacob Senger, aged 63 years and 1 month. Bro. Senger had served the church for a number of years as deacon, and for some time was a great sufferer, but bore it with Christian fortitude and longed for the time to come when he could be at rest. He leaves a wife and a number of children.
F. H. GARBER.

FILSON.—At the home of his son in-law, Allen Seitsinger, near Kinross, Keokuk County, Iowa, March 18, 1894, Bro. Joseph Filson, aged 81 years, 10 months and 6 days. Bro. Filson was afflicted with cancer, and suffered very much, but he bore it patiently and at last was called to his reward. Funeral services by Eld. Jacob Brower.
B. L. NISWANDER.

MARTIN.—At her home in Fingerville, S. C., April 1, 1894, sister Angeline Martin. She lived a consistent Christian life in the Brethren church for about 12 years. She leaves a heartbroken husband and seven children. Funeral by the writer from Job 14: 14.
W. LAWTER.

STEINER.—At Sterling, Ohio, March 30, 1894, sister Mary Steiner, wife of T. E. Steiner, and daughter of Bro. D. M. Irvin. Sister Mary died at the early age of 24 years, 1 month and 16 days, leaving an infant son and lonely husband. Funeral services conducted by the home ministers at the Beech Grove house Sunday, April 1, from 1 Thess. 4: 18.
JAMES MURRAY.

SWEITZER.—In Mt. Carroll, Ill., Feb. 23, 1894, Bro. Jacob Sweitzer, aged 23 years, 11 months and 28 days Services by W. H. Eisenbise, assisted by the writer, from John 13: 7.
FRANKLIN MYERS.

OVERHOLTZER.—At the same place named above, Bro. D. James Overholtzer, aged 60 years and 12 days. Services by Franklin Myers, assisted by W. H. Eisenbise, from Acts 20: 24.
FRANKLIN MYERS.

DAUGHERTY.—At Tear Coat, W. Va., March 31, 1894, little May, only daughter of brother Harvey B., and sister Maggie Daugherty, aged about 3 years. She was sick but a short time, which made her death seem so much more sad.
JENNIE WOLFORD.

COLEBANK.—In the Highland church, Frontier County, Nebr., March 10, 1894, Lillie Colebank, wife of Bro. Elisha Colebank, aged 25 years, 10 months and 4 days. She leaves a husband and four small children, the youngest being but a few hours old. Funeral services by Bro. Christian Lapp, from Job 14: 14.
MARSHALL COLEBANK.

BROOKENS.—In the Eel River church, Kosciusko County, Ind, March 20, 1894, sister Cora I. Brookens, aged 31 years, 4 months and 8 days. Disease, consumption. Services by Bro. Jacob S. Snell.
EMANUEL LECKRONE.

KURTZ.—At Mt. Joy, Pa, March 29, 1894, Bro. Henry Kurtz Funeral April 2. Services by the writer, assisted by H. S. Sonon and A. S Hottenstein, from Heb. 4: 1. Text, selected by the deceased
H. E. LIGHT.

GRISSO.—In the Manchester church, Wabash County, Ind, March 31, 1894, sister Sarah Grisso, aged 70 years, 3 months and 14 days. She was a consistent member of the Brethren church for fifty-two years. Funeral discourse by Eld. Isaac Miller, from Rev. 22: 14.
MARY KING.

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Hudson, Ill., Jan. 15, 1894.
S. E. DUBBEL, *Dear Bro.:*—The medicine and Bibles came to hand all right. I think the Bibles are magnificent. I am more than pleased with your liberality. Please accept my thanks for same.
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North English, Iowa, Feb. 2, 1894.
I am well pleased with the Bible that I received with the medicine. It is much better than I expected.
A. M. FLORY.

Mont Ida, Kans., Jan. 30, 1894.
I received the Bible and medicine, O. K. Am well pleased with the Bible and medicine. The Bible alone is worth the price I paid for the offer. All that have seen it think it is a fine book.
THOS. HESP.

Modena, Mo., Jan. 27, 1894.
I received the Bible and it is as you represented it to be; also the medicine.
WM. WHITESTINE.

Ligonier, Ind., Feb. 8, 1894.
Dear Bro.:—Find enclosed money order for $12.50, amount due you for medicine. I feel to thank you ever so many times for the Bible. It is so nice. It contains so many useful helps, both in the ministry and Sunday school work. I appreciate it very much,
ELD. JOSEPH WEAVER.

Holmesville, Nebr., Feb. 5, 1894.
The box of medicine and Bible received all right. Am very much pleased with the Bible.
D. C. BASHOR.

Tatesville, Bedford Co., Pa., Dec. 16, 1893.
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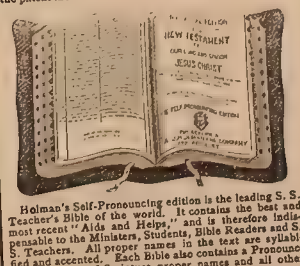

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Announcements.

DISTRICT MEETINGS.

May 2, Western District of Pennsylvania, in Mount Joy meetinghouse, Jacob's Creek congregation, Westmoreland County. Those coming on the B. & O. R. R., please come to Mt. Pleasant.

May 9, District of Southern Pennsylvania, in the Falling Spring congregation, at the Hade house.

May 16 and 17, Second District of Virginia, Middle church, Valley house, Prince William County.

LOVE-FEASTS.

May 5, at 2 P. M., Walnut Valley, 3 miles southwest of Heizer, Barton Co., Kans.

May 3, at 7:30 P. M., First Church of Philadelphia, Dauphin street above Broad.

May 5, Peabody, Kansas.

May 8, at 10 A. M., Falling Spring congregation, at the Hade house, Pa.

May 11, Claar church, Blair Co., Pa.

May 11, at 4 P. M., Spring Run congregation, Pine Glen meetinghouse, two and one half miles southeast of McVeytown station, Mifflin Co., Pa.

May 12, at 1:30 P. M., Pipe Creek meetinghouse, 1½ miles from Linwood station, W. M. R. R. Md.

May 12, at 4 P. M., Falls City church, 4 miles northeast of Falls City, Richardson County, Nebr.

May 12, at 10 A. M., in the Nocona church, Montague County, Tex., at the Colony schoolhouse, four miles northwest of Nocona.

May 12, at 3 P. M., at Lanark, Ill.

May 12, at 2 P. M., Warrior's Mark church, Pa.

May 12, at 1:30 P. M., Brownsville, Md.

May 12 and 13, at 10 A. M., Back Creek congregation, Upton meetinghouse, Franklin Co., Pa.

May 12 and 13, at 10 A. M., West Branch church, Ill.

May 12, at 2.30 P. M., Timberville, Va.

May 12, Midland church, Virginia, Valley house.

May 12, at 4 P. M., McPherson church, Kans.

May 12, at 4 P. M., Washington Creek, Douglas County, Kans.

May 12, at 3:30 P. M., McPherson church, Kans.

May 12, at 5 P. M., Roaring Spring, Pa.

May 12, at 2 P. M., Salem church, Reno Co., Kans.

May 13, at 4 P. M., Fairview church, Colo.

June 11, at 5 P. M., Goshen, Ind.

May 14 and 15, at 9 A. M., West Conestoga church, Lancaster Co., Pa.

May 15, at 1 P. M., Pleasant View church, Reno Co., Kans.

May 15 and 16, at 2 P. M., Franklin Grove, Ill.

May 15 and 16, at 1 P. M., Chiques church, Lancaster Co., Pa., at Green Tree House.

May 16 and 17, at 9:30 A. M., Mountville house, Mountville, Pa.

May 16 and 17, at 1 P. M., Hickory Grove church, Carroll Co., Ill.

May 16, Ephrata church, Pa., at the Mohler house.

May 16, at 10 A. M., Antietam church, Franklin Co., Pa.

May 17, at 3 P. M., Upper Fall Creek church, Ind.

May 17, at 3 P. M., at White church, Montgomery Co., Ind.

May 17, at 10 A. M., at Beaver Creek, Washington Co., Md.

May 17, at 4 P. M., Wolf Creek church, Ohio.

May 17, at 10 A. M., Cedar Creek church, DeKalb Co., Ind.

May 18, at 4 P. M., South Beatrice church, Gage Co., Nebr.

May 18 and 19, at 2 P. M., Aughwick congregation, Hill Valley church, Pa.

May 18, at 4 P. M., Panther Creek church, Ill.

May 18 and 19, at 2 P. M., Silver Creek meetinghouse, Ogle Co., Ill.

May 18, at 4 P. M., Woodbury church, Bedford Co., Pa.

May 19, at 5 P. M., Belleville church, Kansas.

May 19, at 4 P. M., North Beatrice church, Nebr.

May 19, in the Greenwood church, Texas County, Mo.

May 19, at 2 P. M., at Naperville church, Ill.

May 19, at 4 P. M., at Blue Ridge church, Ill.

May 19, at 2 P. M., at Oasis meetinghouse, three miles east of Summitsville, Ind.

May 19, at 4 P. M., Salimonie church, Huntington Co., Ind.

May 19 and 20, at 10 A. M., Pine Creek, Ill.

May 19, at 4 P. M., James Creek, Huntingdon Co., Pa.

May 19, at 4 P. M., in the Buck Creek church, Henry County, Ind.

May 19 and 20, at 1:30 P. M., Welsh Run, Franklin Co., Pa.

May 19, at 10 A. M., Bethel church, Nebr.

May 19, at 2 P. M., Squaw Creek church, Bethel congregation, Holt Co., Mo.

May 19, at 5 P. M., Manvel church, Brazoria Co., Texas.

May 19, at 4 P. M., New Enterprise, Pa.

May 19 and 20, at 1 P. M., Waddam's Grove, Ill.

May 19, at 11 A. M., Hudson, Ill.

May 19, at 5 P. M., Hurricane Creek, Bond Co., Ill.

May 19, at 4 P. M., Monitor church, Kans., 8 miles west and 2 miles south from McPherson.

May 19, at 3 P. M., South Morrill, Brown Co., Kans.

May 19, at 2 P. M., English Prairie church, LaGrange Co., Ind.

May 19 and 20, at 10:30, Seneca church, 1½ miles north of Bloomville, Ohio.

May 19 and 20, at 2 P. M., Manor church, Washington Co., Md.

May 19, at 1 P. M., Rocky Ridge, Monocacy church, Va.

May 22, at 1 P. M., at Goodwill, Lost Creek church, Juniata Co., Pa.

May 22 and 23, at 1 P. M. Cherry Grove, Ill.

May 23, at 5 P. M., Sandy church, Reading House, Columbiana County, Ohio.

May 26, at 1:30 P. M., Middletown Valley, Maryland.

May 26, at 10 A. M., North Morrill church, Kansas.

May 26 and 27, at 10:30 A. M., Greene church, Iowa.

June 5 and 6, at 2 P. M., Buffalo Valley church, Union Co., Pa.

June 9, at P. M., Pigeon Creek church, Oak Grove meetinghouse, Ill.

June 9 and 10, at Vercleesville meetinghouse, W. Va.

June 9, Upper Dublin, Montgomery Co., Pa.

June 9 and 10, at 2:30 P. M., Linville Creek church, at the Fairview meetinghouse, Va.

June 9 and 10, at 2 P. M., Chapman Creek church, Kansas, nine miles north of Abilene, Kans.

June 9, at 5 P. M., Bethel House, Mahoning church, Columbiana, Ohio.

June 9, at 3 P. M., Bear Creek church, near Accident, Md.

June 9, at 10 A. M., Green Spring church, Seneca Co., O.

June 9, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.

June 7 and 8, Ridge church, Pa.

June 8, at 4 P. M., Montgomery church, Indiana Co., Pa.

June 10, at 4 P. M., Brother's Valley church, at the Grove House, 1 mile north of Berlin, Somerset Co., Pa.

June 13 and 14, Dallas Centre, Iowa.

June 15, at 4 P. M., in the Manor church, Pa.

June 15, at 5 P. M., Tippecanoe church, Ind.

June 15, at 4 P. M., Yellow River church, Marshall Co., Ind.

June 17, at 4 P. M., Shade Creek congregation, near Scalp Level, Pa.

June 16, Chippewa Creek, Mich.

June 16, at 10.30 A. M., Silver Creek, Ohio.

June 16 and 17, at 2 P. M., Sterling, Ill.

June 16, at 2 P. M., Springfield congregation, near Wawaka, Ind.

June 16 and 17, Spring Creek church, Chickasaw County, Iowa.

June 16, at 10 A. M., Portage church, Wood Co., Ohio.

June 16 and 17, Panther Creek church, Dallas Co., Iowa.

June 16 and 17, Des Moines Valley church, Polk Co., Iowa, 14 miles north of Des Moines and 5 miles northeast of Aukeny.

June 16, at 10 A. M., Wyandot church, Ohio, at the Fairview meetinghouse.

June 16, at 5 P. M., Solomon's Creek congregation, 2 miles northeast of Milford Junction, Ind.

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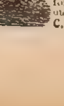

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Trine Immersion, Quinter, per copy, [illegible]
Life and Sermons, Quinter, per copy, [illegible]
Europe and Bible Lands, Miller, per copy, [illegible]
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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 56,
Huntingdon, Pa.

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INTERPRETATIONS.

INTERPRETATIONS are the meanings we place on things which we see and hear, and it is strange how much these differ as we see and hear. We are all interpreters, and are continually at it. Every impression made from things we see and hear, is the product of our interpretations. I see the branches of the tree, surrounding me, move, and I at once interpret the cause. I hear a bird sing and I interpret the sound and determine the kind of bird. In these interpretations I may be right or wrong, according to the knowledge I have; so, in reading, I interpret the author's words and thus determine his thoughts. But on his words I place my own interpretations, and I get his thoughts just as far as my interpretations agree with his.

Now, as our own feelings and knowledge often modify or enlarge the definition of words, so our interpretations differ. We have what are called the radical, the conservative and the liberal interpretations, and a good phrenologist would select and pick them out as we select the different kinds of fruits from our trees. If a man is narrow and contracted in his make-up, he paints this on every word and sound he hears, and on everything that he sees.

DISTRICT MEETING OF MIDDLE PENNSYLVANIA.

THIS District, after its division, was composed of the fifteen congregations of the western part. At this Meeting these were all represented by delegates but one. There were also, at this Meeting, two new churches added, the Everett and the Raven's Run, making now, seventeen in all. There was considerable business brought to the Meeting, principally relating to more aggressive church work. The Old Folks' Home, Home Mission and Sunday school work, were subjects that received due attention. The Committee on the Old Folks' Home gave a very satisfactory report, which was accepted by the Meeting. One year ago a committee of five was appointed to look up a location and make necessary preparations to build and furnish a Home. During the year a very suitable Home was secured, the District canvassed, and enough funds received to pay off and furnish the Home for occupancy, a steward placed in the Home, so that, within ten days or less, we will be ready to receive inmates. The Home, as presented by the Committee, was received by the District and Trustees elected, who are authorized to open it at once, or as soon as the necessary preparations can be made. We now have a Home that is an honor to the District, and we believe will prove a blessing to those who will make their home there. Some fifteen persons were reported as prospective inmates, and now, if our charitable brethren and sisters who have plenty and to spare will open their hearts and hands right wide, and donate liberally the things that will be needed to make the inmates comfortable and happy, the move will prove a grand success, and we are sure will be pleasing to our Heavenly Father who has given his poor ones into our charge. "The poor ye will have with you always," and, to us, instead of being a burden, they will become a means of grace, to develop our spiritual growth, and to teach us that we are all brethren and members of the same family. Donations of all kinds that will be useful in such a home, will be greatly appreciated. Money, clothing, dried fruits, bedding and house furnishings of all kinds will be gladly received and appreciated. Those helping in this way should do it *soon*, and we suggest that each congregation hand the donations to one party, and have them sent in one lot, thus saving expense. On every donation sent, place a card or slip of paper having thereon the name of the donor. All packages, etc., sent for this purpose, should be addressed to W. S. Long, Shirleysburg, Pa., who will receive and keep a careful record of them.

The mission work also received due attention, and reports were made of work done. Some of the mission points are promising, and will be worked with renewed energy. The great need in the towns, are houses in which to hold the services. Arrangements will be made to build one at least in the near future, or as soon as the necessary funds can be raised, which will be very soon, if we all can feel the importance of the work as we should. Holding the views, as we do, there is no religious body in the world to-day, that should be so thoroughly awake to missionary work. If the salvation of the world depends upon the general dissemination of the truth, pure and simple, will we do it, or will it do just as well to let the other churches do it? This is a very important question for us to solve, and then our efforts, as a missionary church, can be in harmony with our own decision.

The Sunday school work was also considered and encouraged. A large number of reports were read during the evening session, and the work done showed plainly the value and power of this department of church work. It was decided at this Meeting that hereafter a portion of the time of the Meeting will be devoted to the Sunday school work. The sessions throughout were harmonious and pleasant. The Woodbury brethren and sisters had made ample provisions for the accommodation of all who came, and thus added greatly to the enjoyment of the Meeting. It was a very beautiful exemplification of Christian fellowship. Then, the weather was so exceedingly fine, that those who have eyes to see, ears to hear, and a heart to feel, could not help but realize that all things do work together for good to those who love the Lord.

Morrison's Cove is a goodly land, and our Brethren occupy the major part of it. May we not hope that they may realize the beautiful promise, "The liberal soul shall be made fat"? "He that honoreth me, him will I honor." We must not forget that we are only stewards for the Lord. All that he giveth, and all that we have, belongeth to him, and what he has given to us, is for our proper use, and for distribution. If we trust the Lord and his promises made, he will also trust us. Can we expect more?

One of the noticeable features of the Meeting was the absence of some of the aged ones, whose presence we so much enjoyed. And as we noticed the absence of these, another line of thought was started. As these aged fathers drop out and pass over, where are we who, all along, classed ourselves as the "younger brethren?" It seems hard for us to realize that age is creeping upon us, and that soon we will be called the "old brethren." And yet the time is coming. May wisdom and discretion come to us as come and go the passing years!

SINCE the beginning of the present year thirty-eight persons have united with the church at Syracuse, Ind.

Jacob Brick Hill Bay 94

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

AT JESUS' FEET.

BY GERTRUDE A. FLORY.

We bow, O Savior! Dear Divine,
Adoring at thy feet;
Thy lasting glories on us shine
And earth and heaven meet.

The "rainbow round about thy throne,"
Unfolds its radiant bands;
Our want and emptiness are shown,
And sin, dismantled stands.

In awe we view thy holy face:
So every fear is gone!
Thy powers our spirits free by grace,
And righteous robes put on.

Thy gracious smiles, like dawning light,
Celestial rays unfold;
To hide the shadows of the night,
And tinge the clouds with gold.

The shades dispelled, joys upward mount,
To breathe the airs above;
Faith lingers at the drainless fount
Of thy redeeming love.

Thy righteousness new zeal imparts,
To our baptismal vows;
Seals for eternity, our hearts,
Where crowns await our brows.

Dear Lord, this is our best employ,
Here may we ever stay;
Till borne by angels to enjoy
Our home in endless day.

La Porte, Ind.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

THE SECOND COMING OF CHRIST.

BY CHAS. M. YEAROUT.

In Four Parts.—Part Three.

CHRIST RECEIVES THE CHURCH AS HIS FAITHFUL BRIDE. She has long been espoused to him. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white." Rev. 19: 7, 8.

But a great many that started in the service of the Lord, will be left when Christ comes to receive his "ready bride," because they are wedded to the world instead of Christ. They have not on the wedding garment (robe of righteousness), but, like the foolish virgins, their oil is all consumed, and their lamps are gone out. They were not ready.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out."

They are in darkness, and the Lord has come; they ask to borrow oil of the wise, but are told to go to them that sell, and buy for themselves; the wise had nothing to spare.

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut."

There is no time for preparation after the Lord comes. See Matt. 25: 1-11.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?"

"And stand without, and knock at the door, saying, Lord, Lord, open unto us; and he shall answer, and say unto them, I know not whence ye are."

"Why call ye me, Lord, Lord; and do not the things which I say?" Matt. 7: 22, 23; Luke 6: 46; 13: 25, 26, 27.

CHRIST WILL NOW REIGN WITH THE CHURCH HERE ON THIS EARTH A THOUSAND YEARS. This millennial season, or thousand years' reign, will be the celebration of the marriage of the Lamb. The church shall dwell with her blessed Lord and Savior; and none shall be admitted into the camp of the saints that lived in unbelief and disobedience to Christ. Rev. 21: 27; Philpp. 4: 3.

"And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox," "and dust shall be the serpent's meat." "And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' (or adder's) den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 5, 6, 7, 8, 9; 65: 25.

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

It shall be designated as the holy mountain, or the valley of the mountains, and here Christ will reign with his saints, it being the place from whence he ascended to heaven.

"And the Lord my God shall come and all his saints with him. And it shall come to pass in that day, that the light shall not be clear nor dark. [Marginal reading, "It shall not be clear in some places, and dark in other places of the world."] "But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." . . . "And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one." Zech. 14: 4, 5, 6, 7, 9; Rev. 21: 23, 25; Matt. 16: 27.

"And it shall be in that day, that living waters shall go out from Jerusalem." Zech. 14: 8; Ezek. 47: 1-12; Joel 3: 18; Rev. 22: 1, 2.

A remnant of the Jewish nation will be gathered into their own land from every nation in which they are dispersed: "If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it." Deut. 30: 4, 5; Isa. 5: 26-29.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11: 11, 12.

The gathering together and reunion of the Jews in their own country is represented by the prophet as a nation being born at once. Isa. 66: 7-13. "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." Ezek. 37: 21; 36: 24. "And Jerusalem shall be safely inhabited." Zech. 14: 11; Jer. 23: 6.

THE GENTILE ERA CLOSES WITH THE COMING OF CHRIST. All those of the Gentile nations, who have come to the years of accountability, and have not accepted of Christ, as their Savior, will be slain in the Armageddon war.

The Jews, as a nation, will accept of Christ as the long-looked-for Messiah and king, and will submit to his government; but are without the camp of the saints, and are not permitted to enjoy the festivities of the celebration of the marriage of the Lamb, but will constitute one of the nations that shall occupy the earth during the millennium, and at the end of the thousand years' reign, will be subjected to the terrible temptation and deception of Satan. All that resist this deception, and remain faithful to Christ, will be saved at the last or general judgment, while those that submit to Satan's allurements, will unite with him in his opposition to God, and will be lost.

Westphalia, Kans.

THE GOSPEL.

BY C. H. BALSBAUGH.

My very Dear Sister:

YES, nothing less than this, nothing less than a sister in Him who is very God, bone of our bone, flesh of our flesh, who died for all sinners and all sin. I have good news for you, "glad tidings of great joy," the indemnification of apostate, hell-sentenced man by God himself through the sacrifice of His Dear Son.

I am an optimist of the most liberal type, believing in the literal interpretation of 1 Tim. 1: 15; 1 John 2: 1, 2; Rom 8: 28; and John 6: 37. Christ has brought us no gloomy Gospel. "It is the power of God unto salvation to every one that believeth." It is the very joy of God to every one that receives it. No one can "believe with the heart unto righteousness," and not "rejoice with joy unspeakable and full of glory." Rom. 1: 16; and 10: 10, and 1 Pet. 1: 8. When GOD takes the sinner's place and becomes the substitution for sin and all its issues, there is no possibility of damnation, or despair, or doubt, to those who accept the provisions of the Incarnation.

Not for a moment do I believe that you have committed the unpardonable sin. This sin can be committed only as the finale of a series. Inwrought and cherished iniquity must become a constitutional fixity. Sin and personality must become synonyms. When God became Incarnate He needed only a mere point of contact to effect His conjunction with humanity. The sin against the Holy Ghost leaves not even this infinitesimal possibility of renewal. Your state of mind is far from this. You misconstrue the divine character and dealings, and cherish views and feelings which debar you from the joy which it is his delight and glory to give to faith. Omnipotence is not in excess of love, and holiness does not exceed grace. How fully God has given himself to sinful flesh is seen in Rom. 8: 3 and Col. 2: 9.

And this is his infallible pledge of communication to all who believe. See how it begins and ends in Eph. 3: 16 to 19. "Love is the fulfilling of the law," and joy is the essence of love. "Perfect love casteth out fear," and perfect faith issues in perfect love.

We deal with God too timidly. We are invited to come boldly to the Throne of Grace. Heb. 4: 16. We have "*boldness to enter into the holiest*

by the blood of Jesus." Heb. 10: 19. We may boldly say, "The *Lord* is my *helper*, and I *will not fear what man can do unto me.*" Heb. 13: 6.

God is infinitely better and more gracious and magnanimous than we give Him credit for. No bond bearing a government seal ever had its validity so questioned. His grace and forgiveness far outreach our narrow apprehension of them. God *cannot* give us a greater proof of His love than the cross reveals. If you cannot be saved while constitutionally capable of salvation, it is because God is not able. The possibilities of omnipotence and the promptings of infinite love, have already been put forth in all their completeness.

Will you accept this transcendent, eternal Truth? If God *can* save you, but will not, where is His infinite goodness? God can save and he will, but only by faith in Jesus Christ, who, as GODMAN, "bore our sins in His own body on the tree." 1 Pet. 2: 24 Do not allow the metaphysics of your experience to cast the gloom of despair over the fullness and freeness and glory of the great salvation which God offers to you in the atonement and intercession of Jesus Christ.

He loves you despite your doubts and fears and despondency. The sin that has no pardon is the sin that has no repentance. Your mind is wholly in that attitude in relation to sin which is the very essence of repentance. Where this is possible, there a renewal may take place, which puts the soul in possession of all the advantages and immunities of the cross of Christ. Your letter is full of evidence that you are far from moral petrifaction. Your sins may be many and aggravated but they *cannot* exceed the efficacy of the blood of the Son of God.

The question of impossibility lies not on the part of God; but in the permanent and final incapacity of the soul which sin induces. This incapacity for good is not your spiritual condition. Your conviction of sin is overpowering, while your apprehension of the divine love and tenderness and sympathy, and grace, is feeble. You deal too exclusively with yourself and too little with Jesus. Spiritual paralysis is not spiritual death, although it may lead thither. You are constantly holding your sins between you and God, instead of putting Christ there. In this you wrong both your Savior and yourself.

You depreciate His love and deprive yourself of the benefit of His sacrifice in your behalf. When you behold your Redeemer hanging on the cross, suffering, bleeding, dying for your sins, what right have you to question His *ability* and *willingness* to *save you?* His love is equal to His might, and these two are an absolute guarantee of salvation to the chief of sinners. Oh, my dear sister, *believe*, BELIEVE, ONLY BELIEVE that GOD LOVES YOU. If He could give you a stronger proof of His pity and compassion than the death of His only and well-beloved Son, HE WOULD DO IT. He will not stop short of His infinite Godhead.

Let the great love utterances of God be ever in your heart and on your tongue. John 3: 16; 1 John 4: 7, 10, 16, 19. "He laid down His life for us." 1 John 3: 16. "He loved me, and gave himself for me." Gal. 2: 20. Ponder Rom. 5: 7–10. Let the words, "*much more,*" lift you into the very bosom of your reconciled Father. In Rom. 5: 20, 21, we have the Pacific Ocean of infinite love submerging the whole world's sin.

There you can bathe your weary soul forever, and gladden and brighten every hour of your mundane pilgrimage with hallowed and inspiring foretastes of the far more and exceeding weight of glory. "Let not your heart be troubled; *ye believe in God, believe also* IN ME." This is the whole Gospel. "He that hath seen me hath seen the Father." This is the one vision that transfigures the soul, and will eventually transfigure "this vile body," also. John 14: 1, 9; Matt 5: 8; Philpp. 3: 21. Seeing God in Christ by faith is the confidence and rapture and glory of the Christian life. Such a life is service in all the instituted forms of the Gospel, and in a thousand ways not mentioned there, but elicited by our environments and opportunities. To this I owe your stamps, which shall in no wise lose their reward. Matt. 10: 42

May God do wonderful things *in* you, as He has done wonderful things *for* you, and may you be enabled to do wonderful things for Him. Not great in bulk, not vast in extent, may be your service; but profound in trust, fervent in love, radiant in holiness. Jehovah-jireh, Jehovah-shalom, and Jehovah-shammah, is our own dear, precious, adorable Jehovah-Jesus.

Union Deposit, Pa.

WHY I LOVE MY CHURCH.

BY W. B. STOVER.

I AM a member of the "German Baptist Brethren" church, or Brethren, commonly called Dunkers, or in derision "Dunkards." I confess frankly my love for my church, and thus, in part, give answer to many who ask a reason of the hope that is within me.

1. I love my church because she believes in God, the Creator and Father of all; Jesus Christ, the Son and Savior, into whose hands has been given all power in heaven and on earth; and the Holy Spirit, the Comforter and Sanctifier, dwelling in the hearts of His people in this present age.

2. I love my church because she believes in the past resurrection of Jesus, and in the future general resurrection, and that the redeemed of all the earth shall dwell with Him in glory throughout eternity.

3. I love my church because she takes absolutely safe ground with reference to conversion. Faith and repentance, considered prerequisites, and the baptism of the believer, place him at once into full fellowship with the church, even as in the days of the apostles. Where restitution is needed, it is required, but otherwise repentance need consume but a very short time.

4. I love my church because she believes in, and invariably practices, that baptism, alike sustained by sacred and profane history, which Christ taught and the apostles practiced,—trine immersion. In this, the candidate, while in a kneeling posture, is immersed face forward three times, verily, "into the name of the Father, and of the Son, and of the Holy Spirit."

5. I love my church because she makes a practical application of the great truths taught by Christ in His Sermon on the Mount, and with her, "Resist not evil" is not a theory nor dead letter. No loyal Dunker was ever found in war, neither does he encourage the spirit thereof.

6. I love my church because, although she has her schools and colleges, her ministers are preferred on the standpoint of spiritual enlightenment rather than intellectual. Whatever preparation the sermon may receive, the preacher is reliant upon the Holy Spirit for his pulpit ministrations. Very little paper is taken with him there.

7. I love my church because she has not forgotten nor neglected the oft-repeated apostolic injunction, "Salute ye one another with a holy kiss." And among us it is hence a very common thing that men greet men, and women greet women with the kiss of charity.

8. I love my church because she interprets literally the Word of God, whenever common sense will allow such an interpretation. She believes that Jesus in person, and the Holy Spirit by inspiration, spoke to the people in such terms that they could clearly understand what was asked of them as believers on the Lord Jesus.

9. I love my church because she continues to celebrate the apostolic love-feast, the *agape;* or Lord's Supper. On evenings appointed for the purpose, all assemble, and, even as Christ with His disciples on the night before the crucifixion, eat together a common meal, looking forward to the time when the righteous of all the ages shall be called unto the marriage supper of the Lamb.

10. I love my church because in the evening before the supper, even as Christ with His disciples on the night before the crucifixion, all engage in the humble, simple service of washing one another's feet.

11. I love my church because, in the evening after the supper, even as Christ with his disciples on the night before the crucifixion, all partake of the holy Communion, breaking the bread and tasting the wine, representative emblems of the broken body and shed blood of our Lord and Savior Jesus Christ.

12. I love my church because her government is co-operative. She has her elders, and ministers and deacons, but all members, old and young, male and female, have equal right to speak and be heard in her councils, to frame any question, or to vote on all questions of church polity, to vote in all elections for officers or delegates, to vote to retain or disfellowship any unruly member, etc., etc.

There are three conferences, the local or congregational, the District, and the General or Annual. The Local Conference consists of all the members. The District Conference is composed of delegates chosen at Local Conferences. The Annual Conference consists of delegates from (1) the Local Conferences, and from (2) the District Conferences. Any paper becoming a decision of the church, must arise in the local congregation and must pass in its council, then pass the District, and then both parts of the Annual Conference.

13. I love my church because within her borders the common people find themselves at home. The principles of Gospel-plainness (1 Pet. 3: 3–4) are endeavored to be carried out, thus placing all on an equality in that respect, besides teaching some important lessons in personal economy from a Gospel standpoint.

14. I love my church because she believes in and practices the anointing with oil in the name of the Lord, to whosoever may call for that holy ordinance, as even the Holy Spirit hath directed (Jas. 5: 14) and the early apostles often practiced (Mark 6: 13). There are those within her borders who have taken strong hold upon the Lord, and have been healed physically.

15. I love my church because she stands in continual opposition to the secret, oath-bound society.

16. I love my church because she loves her poor and takes care of them. Homes (not poorhouses) are sustained, and where there are no homes, her poor are otherwise properly cared for.

17. I love my church because she looks forward with a lively faith and earnest effort to the time when missions shall encompass the earth.

18. I love my church because she is liberal in matters that are merely opinions, in which there is reason either to accept or reject, and which do not change the present manner of life, nor affect the eternal fitness of things.

19. I love my church because she is strict in matters that pertain to salvation and grace, concerning which the Book plainly teaches, "Do this."

20. I love my church because all applicants for church membership openly subscribe to Matt. 18:

15–17 as the rule governing Christian life and conduct.

21. I love my church because, though she would have all men saved; she believes that it is more fitting that the kingdom of heaven be clean than crowded.

22. I love my church because almost all her homes have family worship, nearly all return thanks before partaking of a meal, kneeling in prayer is encouraged in public worship, and frequent use of the Lord's Prayer is made.

23. I love my church because she recognizes no creed nor discipline but the revealed Word of God.

24. I love my church because brother goeth not to law with brother, and the divine is always preferred above the civil law.

25. I love my church because she spends no time in deciding whether or not a command of God is essential to salvation, it being sufficient that God has given it.

26. I love my church because upon her members she insists a separation from the world and encourages no compromise with it.

27. I love my church because she does not boast of the men and the work of "our denomination," but of the men and the work of *our faith.*

28. I love my church because of her anti-slavery position, first recorded in 1782 and maintained always since. If all Christians had held our Gospel faith, there would have been neither slavery to wipe out, nor war to wipe it out.

29. I love my church because she protects her Communion table. Although "close" Communion is unpopular, she pays a regular church "visit" to all her members before Communion and asks if each is in full faith of the Gospel, if each is at peace with all people, and if each is willing to labor for increase of holiness. If any one cannot give affirmative answers he is recommended not to commune till he can do so. Thus the Communion is made a very sacred thing.

30. I love my church because her fathers were holy men of God, who were not impelled by the heat of argument and enthusiasm to "break away" from the "old church," and all her ways of doing things, whether good or bad. In 1708, eight souls, connected with the memorable Pietist movement in Germany, spent many days and nights in prayer and fasting, Bible study and historical research. Coming to the apostolic ways, they organized; the work began quietly and earnestly, it grew amid persecution; it lives in the United States, Canada and parts of Europe, and the church which I love to-day, is what it is by the guidance and blessing of the Almighty Father.

Edgemont, Md.

GOD'S MESSAGE TO MAN AND THE CONDITIONS OF PARDONING GRACE.—1 John 1: 5-9.

BY JOHN ZUCK.

In Three Parts.—Part Two.—The Messenger.

HAVING in our former article referred to the message, we now take up the second thought, that of the messenger, or the one who delivers the message. In our text the messenger is John, the beloved disciple,—one, no doubt, who had been raised a fisherman, but now, through the channel of divine grace became a fisher of men. God has had many messengers as well as many messages, and as it appears to us he is just as careful about the messenger as he is about the message. We notice.

1. God's Choice of Messengers.—This thought is a very natural one, that God should select the one he wishes to bear his message. Sometimes he chose men, at other times he sent angels to deliver his messages, and last of all he sent his only begotten Son. God's messengers are not self-chosen; that is, it is not a matter of choice and dictation by the messenger, though it may be with perfect submissiveness, and a desire to be used as God may direct.

God has, in many instances, demonstrated, by infallible proofs, his wisdom and ability to make his own choice. In this man sometimes does not see as God sees; the same as man's thoughts and ways are not always God's thoughts and ways. This was exemplified in the call of Moses, David, and others, but it has always been very salutary to the messenger when he became pliable, and meekly submitted to the Lord's bidding, and made a prompt delivery of the message. This was demonstrated in the case of Paul, who conferred not with flesh and blood. However, Jonah sought to do otherwise, and thought to evade duty and take a little trip down to Tarshish, and to bear his own expenses too. Then he may have concluded, "Perhaps it is no hurry; I can go to Nineveh by and by." So, to pass away the time, and ease a guilty conscience, he went down into the sides of the ship, and went to sleep. But Jonah was a chosen messenger, and none but Jonah was to deliver this message. The Lord's eye was upon him and waked him up in a very great state of confusion and God had a very efficient method of discipline for Jonah, so that the seamen were soon found casting lots, to determine a very important matter, and as a result, and at his own request, Jonah was cast overboard into the sea. But man's extremity is God's opportunity, and he is not wanting in ways and means to discipline his messengers, and so has he for all his chosen messengers. There was no other way for Jonah but to do just as God told him, and God did not change the message either.

Before we leave this line of thought on God's choice, to bear his Gospel message to the world, we desire to come a little nearer home than Jonah or even Paul, above referred to. These messengers are embassadors, preachers, evangelists, teachers, and elders in the church of God. John the Baptist was a man sent from God. The prophet Malachi said, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Mal. 2: 7; 3: 1.

John the Baptist held a very high position, as the introducer of the Lord Jesus, the Savior of the world. Christ speaks very highly of him, when he says, "Among those that are born of women there is not a greater prophet than John the Baptist." His being sent by God, and his being filled with the Holy Ghost from his birth, did not make either the messenger or the message acceptable to the world. "They (the Pharisees and lawyers) rejected the counsel of God against themselves, being not baptized of him." Luke 7: 30.

Perhaps the trouble with them then was much like it is with many now,—they are thinking and planning so much about the messenger, that the message is lost sight of. As it appears to us, John was altogether too plain a man for the worldling. The garment of camel's hair and leathern girdle, with his place of ministry and means of subsistence, would be very repulsive to the popular preacher of to-day, as well as the present Pharisees and lawyers.

Jesus seemed to take in the situation, when he asked the people concerning John, "What went ye out into the wilderness *for to see?* A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet." Luke 7: 24–26.

The worldling is looking for the "soft raiment" preachers, and many of the preachers are hunting for some king's court to deliver the message in. But if the Pharisees and lawyers were disappointed in John the Baptist, they were also disappointed in Christ; he came in too humble and lowly a manner. Therefore the prophet Isaiah deploringly said, "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." Isa. 53: 1–3.

In the history of Christ, as the only begotten of God, we are made to see the fulfillment of this prophecy. Though he was conceived by the Holy Ghost, had a Divine Father, had divine power and wisdom, had a divine message from heaven to deliver to all the world, yet he was rejected and despised of men. So, too, when Jesus chose and called his apostles, they were not of the high and noble, but poor fishermen along the Sea of Galilee. These were God's choice, and, when fully converted and consecrated to the work of delivering the message, they were grand and glorious heralds of salvation. We take occasion here to say that we firmly believe that God never called, chose, or sent, one proud, self-esteemed, self-exalted, lazy, dilatory or careless messenger with his messages of Divine Truth. But the messengers of his choosing were humble, self-sacrificing, meek and lowly in heart, patient, forbearing in love, gentle and unassuming toward their fellows.

"But," says one, "how is it that we do not have all such preachers now, and how is it that many will not preach except for stipulated sums of money? Why do they love to go in gaudy apparel, wear high silk hats, rather fond of making a display of gold cuff-buttons, gold watches, gold spectacles, and gold-headed canes?" Well, we are glad we have a GOSPEL MESSENGER that has stood and, we pray, may continue to stand boldly for the Gospel messages of divine truth, and by its permission we answer: Sin has been abounding and the love of many has waxed cold. The church has joined hands with the world; the spirit of amalgamation has abounded; men have been "lovers of pleasure, more than lovers of God," "proud," "boasters," "lovers of their own selves." 2 Tim. 3: 2–4.

Truth and righteousness have been sacrificed to please the ungodly. Men have had, and still have, itching ears. They will not endure the sound doctrine of God's message, but turn away from the truth and are "turned unto fables." They love mirthful stories. Turning away from God's true messengers they put them out of the synagogue like they did with Jesus at Nazareth, and instead thereof they "heap to themselves teachers having itching ears."

In consequence of all this,—with the loaves and fishes and plenty of the fleece of the flock in view,—men have been made willing, yea, quite willing to become mere hirelings,—self-called and self-sent preachers. For this reason we have these trial sermons, which are to give evidence of the messenger's diction, appearance and his general ability to entertain. Then, too, he must have graduated at some noted theological college with high honors. All this, with much more is taken into account. The question is asked, Is he a

single man, or is he married? If married, his wife will be thoroughly scrutinized, and perhaps she will not fill the bill in her general make-up, or the way she dresses herself or her children.

Right here some one may say, "This does not apply to *our* church and her ministry." Well, what if it does not just now apply? In many places the buds may be starting. It occurs to me that it is coming, and rather fast, too. To be forewarned is to be forearmed, and we raise our cry that our brethren be not overcome by the pressure of their surroundings, and follow in the general trail of popular Christianity.

Again the messenger of God's choice is instant and firm. He is like the true sailor that stands by his ship, and though it may have some leakage, he works the pumps manfully. The true soldier stands by his flag, and in the fiercest of the battle finds use for the whole armor. So the true minister of God stands firm and immovable, declaring the counsels of God. He may be a little lonely sometimes, like old Elijah, but then Elijah was chosen and sent of God and counted for more than the four hundred and fifty of Baal's prophets. Elijah did not desert Israel, though Israel deserted the Lord.

I heard of a certain minister recently, who started on a visit, seated in a vehicle, behind two very fine steeds. On the way the horses became frightened and started to run, so, instead of holding on manfully, he dropped the lines, and jumped out of the buggy to stop the horses, but he soon found this was giving full rein to the team,—just think of it! That is a pretty good illustration of just what a good many timid, men-pleasing preachers have done, and are still doing in the church to their sorrow. Our old brethren, and some young ones, too, dropped the reins, and some have gone so far as to jump out of the church. While others are still in, they have dropped the reins of church government.

Brethren, think of the faithful messengers of yore,—the unwavering fidelity of an Elijah, the acuteness of a David, the humble boldness of Paul and Peter as heralds of salvation, and going forth under the promise of the Master, "I will be with you always even to the end of the world." Rest assured that the Lord knoweth them that are his, and those whom the Lord sends to speak the words of the Lord.

Our only hope of avoiding the breakers ahead is to adhere strictly to God's method of calling and sending forth our messengers, as exemplified by Christ and the Apostolic church. Christ is the head of the church,—the church represents the body of Christ. Christ, in his literal body, personally called or chose his ambassadors. The Apostolic church did the same in the calling of Matthias.

2. The Messenger's Qualifications.—We shall only name a few in connection with those incidentally named under our last heading. This is very important, since Christ has placed so much authority and power in the church, and such explicit instructions have been given us on this subject. God's messengers should be *full of the Holy Ghost.* "Look you out men who are full of the Holy Spirit,"—men who are bearing the fruits of the Spirit (Gal. 5: 22, 23). This does not mean to start an electioneering scheme for some favorite or relative, for this is the Lord's work, and for the good of his cause on earth we should do all things "*without partiality.*" They should be examples to the believers; their daily life should speak for God. They should be apt to teach and full of "sound doctrine," ever studying to show themselves approved unto God. Here are a few things he can not be, viz.: "Self-willed, soon angry, given to wine, a striker and given to filthy lucre." But he must be "a lover of hospitality, a lover of good men, sober, just, holy, temperate." He should be a man of deep convictions, meditative and prayerful. So God's ministers were of old,—not easily turned aside by every wind of doctrine.

3. God's Messenger must be fully Resigned and Consecrated to His Service.—This is of the utmost importance to a proper delivery of the message,—he must be self-sacrificing,—willing to spend and to be spent. It must be the all-absorbing theme of his life. He should realize the importance of the message he has to deliver, and the results for good or evil arising therefrom. His first and last great object should be to please God and *to deliver the whole message,*—not shunning to declare the whole Counsel of God, ever studying to shew himself approved unto God. We have some fears that there is too much studying to show ourselves *approved unto men.*

In conclusion we wish yet to remark that there are many ways by which we may send God's messages to the world. Our beloved paper, THE GOSPEL MESSENGER, has been a grand auxiliary in forwarding this noble work. The pen and the press are mighty instruments by which papers, books, tracts and letters are sent forth, bearing the glad tidings of the Gospel of salvation to a lost and sinful world. May God bless his work, and all his consecrated workers in this, the greatest and noblest work of man,—the saving of the world,—is our prayer!

Clarence, Iowa.

HOW FAR MAY RAILROADS CONTROL OUR ANNUAL MEETING?

BY S. Z. SHARP.

THAT railroad corporations have great influence over public bodies, is a well-known fact. They have had long practice, and have acquired great skill to manage a case to suit themselves. Their work is done so silently as to attract as little opposition as possible. Railroad officers do not advocate their cause before Courts, Legislature or Congress; they can always buy men enough to do that.

A judge of a Circuit Court in Kansas said, "The Supreme Court is owned by the railroad."

Some years ago, just before the adjournment of the State Legislature in an eastern State, one of the members arose and said, "I move that if Tom Scott has no more bills to pass, that we adjourn.' Tom Scott was a railroad magnate.

Railroads can buy the men they want. When Annual Meetings are to be located, they will hold out inducements to our Brethren the same as to others. It is very questionable whether we can accept some kinds of inducements offered, and if our members, as a body, understood the methods employed better, we are quite sure they would vote against such inducements. We need not mention what is done in a private way and withheld from the general public. We have nothing to say against the reduction of fare and such inducements as are public and considered perfectly legitimate by everybody. But we question the propriety of any of our members and especially members of the Standing Committee to place themselves into an attitude that would have even the faintest semblance of being bought. "Abstain from all appearance of evil," is a doctrine dear to our church, and those having anything to do with the management and locating of the Annual Meeting can not be too guarded on this point. I have been present where the feelings of members have been deeply wounded because those dealing with railroads were not as careful as they could have been.

Here is where the question arises, "How far may the railroads control the Annual Meeting?" Some roads have large tracts of land to sell and they can well afford to give quite a number of passes and very low rates to others if they can persuade our members to buy land. Then they get all their money back and more besides. This may strike some of our readers as legitimate business, but others think that worldly corporations should not control our religious meetings, and especially should the members of the Standing Committee not be bought by any railroad, nor allow any suspicion to rest on them.

McPherson, Kans.

KEEP THY HEART.

BY GEO. S. GRIM.

"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4: 23.

THE only sure way to "keep thy heart" is to give it unto God, who will keep it in such a state as will transform it from all that is wrong, and conform it to all that is right. This will give evidence and proof of the fact that it is that good and acceptable and perfect will of God.

To be in harmony with the principles of God, is to keep his commandments. Then shall our thoughts be like his thoughts, and our judgments conformed unto his judgments. Our ways will then be conformed unto his ways. Then will we no longer justify the wrong when it suits us, and condemn the right when it does not suit our thinking. God's judgments will be in us as a criterion, so that we are able, by his Word, to decide which is right and which is wrong, that we may thus keep our hearts with all diligence.

Again, the apostle says, in 2 Pet. 1: 5-8, "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Here is the catalogue of the Christian graces, which the apostle commends unto Christian believers, that we should give all diligence unto them; meaning that we should very highly esteem them, and carefully and prayerfully consider them, and carry out the principle embodied therein.

We should add one Christian grace after another to our Christian characters until we are fully able to overcome all the evil inclinations and propensities of the carnal mind.

These Christian graces are intended to meet all cases and bring under subjection in a general yet pointed way the depraved condition of man. Peter then adds: "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Solomon, the wise man, speaking of the heart, says, "Out of it are the issues of life."

Louisville, Ohio.

"HE who would preach Christ must live Christ. There is a power in a life that represents Christ, and that witnesses for Christ. Many a man who is proof against all arguments for Christianity in formal discussion, cannot fail to recognize the force of a Christ-like character lived before his eyes. Richard Cecil, speaking of the dark days of his unbelief, said, 'There was one argument I could not resist, and that was the consistent example of a godly mother.' No one need be hindered from living for Christ consistently."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

WE'RE WAITING FOR THE TRAIN.

BY LANDON WEST.

AND has the thought not come to all,
At work or rest, in church or hall,
That all the time, both great and small,
Are waiting for a train?

The Word doth give a time to come,
When not the mass, but still that some
Will meet the Bridegroom and become
His partners on the train.

Now, if our faith and works are right,
Our love and zeal shown day and night,
And vessels full of oil for light,
We're ready for the train.

The time to wait can not be long,
And oil and lamps can not be wrong,
So let your faith, your work and song,
Make ready for the train.

Secure the pass while yet you may,
And learn to love, to work and pray,
These helps are needful all the way;
Be ready for the train.

The pass is free on all the line,
With Bread of Life all rich and fine,
This all must take with oil and wine,
To go upon this train.

Remember him whose Word hath stood,
All bright for his great Brotherhood,
And like the virgins wise and good,
Be ready for the train.

And when he comes to meet us here,
What we shall be doth not appear,
But like our Lord, so great, so dear,
If ready for his train.

Oh, brethren, look, the signs are spread;
Our Lord will come, as he hath said,
The trump will call, both quick and dead,
Be ready for his train.

CHRISTIAN LIBERALITY.

BY S. M. MILLER.

THE giving of tenths, or tithes, as a Christian duty, I think has no precept or precedent under the Gospel covenant, but is wholly drawn from ancient custom and the Mosaic law. This was legal under the law, and served the purpose for which it was intended, but will not answer under the new covenant of spiritual light. If we revert to the law for precept and precedent, for our practice, we make Christ's atonement of none effect. "For if righteousness come by the law, then is Christ dead in vain." Gal. 3: 2. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 6, 7.

We are now delivered from the law, that being dead wherein we were held, that we should serve in newness of Spirit, and not in the oldness of the letter. "For Christ is the end of the law for righteousness to every one that believeth." Rom. 7: 6, and 10: 4. Hence we can have no recourse to the law for anything not incorporated into the Gospel.

We are no more justifiable in trying to secure Christian liberality, by adopting the Mosaic system of paying tithes, than we are in trying to secure greater Christian consecration, by practicing circumcision, or by trying to endue the church with greater spirituality by offering sacrifices and burnt offerings. "Whoso looketh into the perfect law of liberty and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds." Jas. 1: 25. This perfect law of liberty limits our liberality in a general way, to giving according as the Lord has prospered us, and to providing for our own, especially those of our own house. This meets the requirements of every-day life, but under extreme and adverse circumstances, the Lord may require the last dollar we possess. After providing for our own, we can give according as the Lord hath prospered us, to meet the necessities of the church, and the various circumstances of life. Our opportunities to act the good Samaritan are unlimited. They extend from the beggar at our doorstep to the heathen in the uttermost parts of the earth, and to conclude that God only requires a tenth, and allows us to lavish the other nine-tenths upon our own precious self, might, and certainly does, come very far short of the spirit of the Gospel. But this I say, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9: 6, 7.

Here is scope to meet the capacity, the development and growth in grace and Christian liberality of every soul, from the millionaire that gives a penny, to the poor widow that gave all her living,—*two mites*. If we sow sparingly, we shall reap sparingly; if we sow bountifully we shall reap bountifully.

God is not dependent upon our contributions. Hence, what we do give, he wants it to come from a full purpose of heart,—not grudgingly or of necessity from any law of tithes, but from an impulse of the love of God in the heart. "Whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" This is the spirit of the Gospel, and how beautifully is it exemplified by Christ's disciples in the Pentecostal days when the church was passing through severe trial and persecution from the hands of Christ's crucifiers. "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." Acts 4: 34, 35.

No community of goods here, but a pledge of the last dollar, if need be, for the support of the church and the promulgation of the Gospel. "Neither said any of them that aught of the things which he possessed was his own." Acts 4: 32. There was no reserve made for self, and yet this whole-souled Christian liberality was only sufficient to meet the necessities of the church. Here the tithe system would have been a grand failure. Then, how dare we place a limit to our giving or say the things which we possess are our own? How soon may we have to endure persecution and meet the Gospel test! Then, will we turn away from the spirit of the Gospel by offering to the Lord only a tenth of the increase, and, possibly, a free-will offering?

A certain ruler said to Christ, "Good Master, what must I do to inherit eternal life?" Christ said to him, "Thou knowest the commandments." "But," said he, "All these have I kept from my youth up, and what lack I yet? Sell that thou hast and distribute to the poor. And he went away sorrowful for he had great possessions." Christ saw the covetousness and avarice in his heart, and applied the Gospel test at once and he turned away sorrowful. Some, in this age, go away sorrowful because the church requires only a few dollars. While covetousness and avarice are detrimental to the spirit of the Gospel, by withholding from God, so are superfluous, unwise, extravagant and wrong applications of our liberality detrimental, because they foster the covetous propensities of those that would enter the church, as Simon, the sorcerer, entered it, and who would aspire to the ministry for the same reason that he aspired to the power of the Holy Ghost, that he might make merchandise of it. Then Christian liberality implies a proper application, as well as a proper giving, and to give liberally and apply judiciously, so as not to make merchandise of the Gospel, and not invite and call to high and holy positions those like Simon whose hearts are not right in the sight of God, is a point upon which our utmost vigilance is required. Surely, we should be wise as serpents and harmless as doves!

West Cairo, Ohio.

FOREIGN MISSIONARY WORK.

BY CALEB LONG.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 19.

IN this command we have the conclusion, the consummation and the climax of all Christ's former teaching, followed by the crowning promise, "Lo, I am with you alway, even unto the end of the world."

In considering the wonderful developments made in scientific researches, which almost pass human realization; also the great changes in heathen lands, favoring the entrance of the Gospel, it must appear to every intelligent, thinking Christian mind that God is preparing the world for the fulfillment of a prophetical crisis at no distant day, and that he is demanding his church through "the signs of the times," to heed this last command of Christ while on earth.

The falling of the walls of Jericho was a signal for Ancient Israel to enter into and destroy the city, so the opening of heathen ports for missionaries is a demand for Christians to enter in and destroy heathen idolatry.

It has been proved that the most degraded heathen tribes can be enlightened by the Gospel. Nations, reveling in superstition, sensuality, idolatry, brutality, and priestcraft of many centuries' standing, — women desperately degraded and abused, ofttimes below the beast of burden, can and have been Christianized. With a knowledge of these facts, and seeing the way opened by the

providence of God, combined with the unmistakable command falling from divine lips, "Go ye therefore and teach all nations," throws a responsibility upon the church which she cannot shake off.

We, as a church, claiming to teach and practice "primitive Christianity," must acknowledge our exceeding slowness to heed the missionary call. No church can be apostolic without being a missionary church. The apostles were the greatest missionaries the world has ever seen, except Christ himself. While the church, as a body, is warmly manifesting a missionary spirit, individually it needs a thorough conversion to missionary work. Some object to foreign missions, because we have plenty to do at home. This argument seems very plausible. But we must remember that "religion is a commodity, the more of which we export the more we have remaining"

Bro. Moore kindly illustrates this principle by the result of the Danish Mission. The letters from our Norway and Sweden brethren are the most inspiring for missionary zeal. May God hasten the day when a letter shall appear in our church paper from a native convert of dark India! This would inspire more missionary spirit in us than the ablest sermons.

If we wait for the United States to be evangelized we will never send a missionary to a foreign port. The apostles did not wait for the conversion of any particular nation. They preached to all nations. Rom. 10: 18; Col. 1: 23. The command is not only our own nation, but *all* nations.

A manifestation of the missionary spirit in many of our congregations and individual members is lacking. The education of many of our long-established congregations in this direction is sadly neglected. The fault, to some extent, seems to rest on the ministers. From timidity, or some other cause, they fail to instruct the congregations as to their duty relative to the missionary cause. I have never heard but one missionary sermon preached by our Brethren. Even our councils are so engrossed with matters of less importance, — and sometimes trifles, — as compared to mission work, that they fail to give the missionary work a consideration. This is not as it should be. Give us well-prepared missionary sermons, showing the needs, the demands, and the import of the work. Many of us have been lulled to sleep, in this matter, by a misconstruction of the idea of a free Gospel, and need to be aroused by the words of very "God in the flesh." "Freely ye have received, freely give." Matt. 10: 8. Let the council-meetings make it a point to contribute to the cause. This will be the means of putting the "leaven" in; then work it until the whole lump be leavened. We have all the requisites for rapidly propagating the Gospel. There are those who are willing and competent to be sent. The committee is ready to send them. Behind this is the vast wealth of a great Brotherhood to supply the funds. Then, why does not the committee push the work more? They say they lack the means. Why do they lack the means? Bonds, mortgages, large farms, fine homes, useless adornment, "sumptuous" living,—the "beggar," "heathen," even denied the "crumbs,"—these things answer the questions.

The widow's "mite" was commended, exalted and magnified. The rich Jews "much" received only a passing notice because "out of their abundance." How do we look in the eyes of the Lord, when we, "out of our abundance, cast in nothing, or a mere "mite?"

Remember, we are to give an account of our stewardship. If we heap all our "abundance" upon selfish gratifications, our account will be sadly against us. Brethren, it is time for us "to wake out of sleep." The Lord demands us to use our talent for him. Are we doing it? Are we consecrating our pocket-books to the Lord? Look at the missionary report and see.

Some States, in which are large and wealthy congregations, have an average contribution of less than one dollar for each congregation. Think of it! Put the burden of salaried ministry on these congregations, and the preacher would starve naturally, or the congregation spiritually, or both. Yet our neighboring denominations, with this burden to bear, outstrip us many times in missionary work. Brethren, we ought to hide our faces for shame, to have so little concern for the great work of saving souls.

There are a number of brethren and sisters, willing with aching hearts to enter foreign missionary fields. Talk about sacrifices,—this is sacrifice. When brethren and sisters are willing to leave home, kindred, friends and Christian associations, yea, and sacrifice their lives on the missionary altar to save poor heathen souls,—one of which is worth as much as mine or yours, or the whole world, shall we, by our selfishness, prevent them? God will certainly frown upon such indifference. The heathens' "blood" will cry "from the ground" against us. The Spirit of God is at work amongst us, consecrating souls for the work. The "crisis" is at hand. "Lift up your eyes, and look on the fields; for they are white already to harvest." We need to double our diligence to regain our lost opportunities. Let the appeal for foreign missionary work sound through every congregation in the Brotherhood. Let us make the year of eighteen hundred and ninety-four eventful in the history of our church by swelling the India Mission Fund, and sending the poor, benighted heathen the "Bread of Life." Instead of weakening the force at home, it will be the means of awakening a missionary spirit, such as has never been realized by us as a church.

The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest." Matt. 9: 37, 38

Boonsboro, Md.

FOR THE MOTHERS.

As boys grow up make companions of them, then they will not seek companionship elsewhere.

Let the children make a noise sometimes; their happiness is as important as your nerves.

Respect their little secrets. If they have concealments, worrying them will never make them tell, and patience will probably do the work.

Allow them as they grow older to have opinions of their own; make individuals, and not mere echoes.

Remember that without physical health mental attainments are worthless; let them lead free, happy lives, which will strengthen both mind and body.

Bear in mind that you are largely responsible for your children's inherited character, and have patience with faults and failings.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

Teach boys and girls the actual facts of life as soon as they are old enough to understand them, and give them the sense of responsibility without saddening them.

Find out what their special tastes are, and develop them, instead of spending time, money, and patience in forcing them into studies which are repugnant to them.

As long as it is possible, kiss them good-night after they are in bed; they do like it so, and it keeps them very close.

If you have lost a child, remember that for the one that is gone there is nothing more to do; for those remaining, everything; hide your grief for their sakes.

Impress upon them from early infancy that actions have results, and they cannot escape consequences even by being sorry when they have acted wrongly.

As your daughters grow up, teach them at least the true merits of housekeeping and cookery; they will thank you for it in later life a great deal more than for accomplishments.

Try and sympathize with girlish flights of fancy, even if they seem absurd to you; by so doing you will retain your influence over your daughters, and not teach them to seek sympathy elsewhere.

Remember that although they are all your children, each one has an individual character, and tastes and qualities very indefinitely.

Cultivate them separately, and not as if you were turning them out by machinery.

Encourage them to take good walking exercise. Young ladies in this country are rarely walkers. Girls ought to be able to walk as well as boys. Half of the nervous diseases which afflict young ladies would disappear if the habit of regular exercise were encouraged.

Keep up a right standard of principles. Your children will be your keenest judges in the future. Do be honest with them in small things as well as in great. If you cannot tell what they wish to know, say so, rather than deceive them.

Reprove your children for talebearing; a child taught to carry reports from the kitchen to the parlor is detestable.

Remember that visitors praise the children as much to please you as they deserve it, and their presence is oftener an affliction than not.

"MODESTY in prayer meeting is shown by quietly taking one of the empty front seats, instead of crowding into one of the 'chief seats' in the back of the room. By this modest act on the part of one who is willing to render service, the leader is encouraged, added warmth is given to the exercises, and a good example is set by the willing hearer. Modesty in this line is a trait as commendable as it is rare."

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill, ... May 1, 1894

UNDER date of April 15 Bro. S. M. Forney says: "Three more were baptized in the Wood River church, Nebr."

BRO. DAVID BECHTELHEIMER will represent Middle Indiana on the Standing Committee this year. He carries one query to the Conference.

CONCERNING the forthcoming Sunday school song book we refer those interested to Bro. Wm. Beery's communication on page 286 of this issue.

BRO. ISAAC BARTO, of Iowa, is spending a few weeks here with his daughter, sister Fry, for the purpose of recuperating his greatly-impaired health.

THE First District of Virginia will have two delegates on the Standing Committee at Meyersdale, *viz.*, J. W. Eller and W. H. Naff. The District sends no papers to the Annual Meeting.

ON account of unavoidable delay, through the work of consolidation, the April number of the *Missionary Visitor* will not be mailed until in the early part of May, so says the Secretary.

ALL the queries intended for the Annual Meeting should be in the hands of Bro. J. G. Royer, of this place, within one week after this issue is received by our readers, so he can have them printed and ready for the delegates at the Conference. Queries sent us will be turned over to him. Any District Clerk who has not reported should do so at once.

THE *Christian Cynosure* says: Platte City, Mo., has taken a step in civilization and good morals that ought to have a strong following in a thousand other towns and cities. On Wednesday of last week the grand jury found indictments against forty of the leading ladies and gentlemen of that place for playing "progressive euchre," thus establishing the practice as a crime. A huge sensation was created, and one of the prominent churches is in danger of disruption through the publication of the facts. "Progressive euchre" is neither more nor less than a captivating form of gambling, and exceeding popular in "good society."

BRO. D. C. RIGGLE recently closed a meeting at the Union church, near Goshen, Ind., with nine accessions. Much good is said to have resulted from the meeting in addition to the number converted.

OUR ministers can not afford to neglect their Ministerial Meetings. The tendency of these gatherings is to improve and stimulate the ministry, and every preacher should avail himself of the help to be derived from such meetings. By all means attend the Ministerial Meetings.

THE next meeting of the General Missionary and Tract Committee will be held on the Annual Meeting grounds, Thursday, May 24, beginning at 8 A. M. Business to come before the meeting should be in the hands of the Secretary, Galen B. Royer, Mt. Morris, Ill., not later than May 15.

THE Brethren at Esterly, La, recently received into the church by baptism a very influential minister from the Baptist church. He had been preaching for the Baptists forty-six years; spent fourteen years as a missionary in India and has a good knowledge of some of the languages of that country. He became convinced by reading Bro. Quinter's tract on the "Origin of Single Immersion."

IT is reported that there is a genuine case of leprosy in Dallas, Texas. The sufferer is a black native of the West Indies, who claims to have escaped from the country two years ago. He has a well-developed case of the disease in its most loathsome form. Intense anxiety is felt in Dallas lest the disease spread, but the patient has been isolated by the police, and the city authorities assure the people they are in no danger from him. People are easily induced to use every precaution against this disease, but when it comes to sin, a disease that affects the soul, they regard it with the greatest indifference.

AT present the indications are that half-fare to the Annual Meeting will be granted from various convenient points in the West, though we have received no official notice to that effect for publication. We hope to be able to make the announcement in our next issue. Still, all those who can reach the Baltimore and Ohio lines are assured one-fare for the round trip. This company has lines running to Chicago and St. Louis and extending over parts of the East sufficiently to accommodate many, if not most of our people. We call especial attention to their advertisement on the last page of this issue.

WAS IT SINGLE IMMERSION OR TRINE?

J. H. M., in the GOSPEL MESSENGER, tells his readers that "when single immersion was invented by Eunomius, about 330 years after the death of Christ, the lower half of the body was not immersed at all." J. H. M. ought to know better than to put the origin of "single immersion" at so late a date. We should like to ask him one or two questions:

1. Was the baptism of John single immersion or trine?
2. Was Christ immersed once or thrice?

If J. H. M. honestly studies these queries, he will see that single immersion was not the "invention of Eunomius," but the command of the Lord. Matt. 21: 25.—*Octographic Review.*

WE answer the "one or two questions" thus:

1. How could John have baptized by single immersion, when that manner of baptizing was unknown in the world till more than 330 years after he was beheaded? He certainly did not use backward single immersion, for that way of baptizing is not yet 400 years old. It was trine immersion or nothing.

2. Christ practiced what he preached. He preached, "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Matt. 28: 19. This formula teaches trine immersion so clearly that no one ventured to pronounce it even single immersion till about the seventh century. Matt. 21: 25 teaches that John's baptism came from heaven. Well, that is where Christ and his baptismal formula came from. It is not likely that two modes of baptism would come from the same place.

While this subject is up, we would like to ask a question or two. In the Disciple church, in which the editor of the *Review* is a minister, are two accepted modes of baptism, single immersion and trine immersion. They get the latter by accepting persons thus baptized without rebaptizing them. We would like to know which of these modes is from heaven? If the editor says single immersion is the one that John brought from heaven, then we would like to know what authority his church has for accepting and endorsing the other mode? If the editor of the *Review* will honestly study these questions he will find Matt. 21: 26, 27 quite applicable to his situation.

J. H. M.

OUR DISTRICT MEETING.

THE District Meeting for Northern Illinois this year was held in the Rock Creek church, April 18, about seven miles from Morrison, the nearest railroad station. Despite this unusual distance from the depot the members of the congregation proved themselves equal to the emergency, and made every one in attendance feel that there was nothing lost by holding the meeting in the Rock Creek church. The accommodations were good, and the hospitality fully up to the Scriptural measure. These brethren and sisters know how to make visiting members feel welcome.

As a whole we believe this to have been the best District Meeting we ever attended. The spirit manifested was excellent, while the work done was important and some of it far-reaching. The elders met at 3 P. M., the day before, there being about twenty-one present, and transacted the business properly belonging to them. Their work was characterized by great prudence and fairness. They declined to meddle with any matter or questions that properly belong to an individual congregation, the adjoining elders, or exclusively to the District Meeting.

On Wednesday morning the District Meeting was organized by electing D. B. Eby, Moderator; J. G. Royer, Reading Clerk; D. L. Miller and Galen B. Royer, Writing Clerks. The roll call showed thirty-two delegates present, and among them not more than one elder, as it is a rule in Northern Illinois to send no elder as a delegate to the District Meeting. In this way the voting power is kept outside of the eldership, thus giving no one occasion for accusing the elders of lording it over God's heritage. Our delegates are made up mainly of deacons, and ministers in the first and second degree, with a few from the laity, the deacons probably predominating. In deciding questions the elders are not allowed to vote with the delegates. The whole voting power is invested in the delegates, and no motion can pass the meeting unless two-thirds of the delegates present vote in its favor.

The most of the forenoon was devoted to the interest of the missionary cause, hearing reports from mission points, reading the financial reports, making appropriations for the different depart-

ments of labor, and listening to suggestions concerning the best methods of conducting city missions.

Sterling, through her minister, Bro. P. R. Keltner, made an excellent report, showing an encouraging increase in membership, attendance and Sunday school efforts. Bro. Keltner, who, by our District Mission Board, has been placed in charge of the city mission in Sterling, is devoting his time, talents and energies to the work, and is supported by the Board. He is demonstrating to our District that the only profitable way to build up and sustain in good running order, city congregations, is to place them in charge of ministers who can give their whole attention to that particular line of work. Years ago some of our most influential elders were opposed to this method of carrying on city work, but they are now convinced to the contrary, and at this meeting made telling speeches in its favor that would have done our readers good to hear. This was, perhaps, the most encouraging feature of our meeting.

Bro. W. R. Miller, who has been trying to carry on his mercantile business, and at the same time do justice to the Chicago mission, told of the struggles and labors of a small but faithful band of earnest, sacrificing workers in that great city. Our readers know but little of the hardships of those who have that mission in charge. The work done by sisters Boone and Ryan was spoken of in the highest of terms. And when Bro. Miller informed the meeting that these sisters had declined important positions, at good salaries, and were now giving all their time and talent to the cause among the children and destitute, for a bare living, and that the mission would soon run short of money, the congregation felt that it would not let the occasion pass without a practical demonstration of their sympathy and interest in the Chicago mission, and took up a collection, which resulted in $75.00. If a similar spirit should strike other assemblies or persons they will remember that all donations should be sent to A. H. Emmert, 687 Ashland Ave., Chicago. The church in this city is in a growing condition, but is greatly in need of more help in the ministry, which is likely to be supplied in the near future.

Bro. D. M. Miller, who had spent several months on the mission field, and among the small churches in Wisconsin, spoke of his work, and the many good openings in that State. He reported a number of additions to the church and urged that more laboters be sent to this Macedonian field. It is to be hoped that our Mission Board will see its way clear to have some effectual missionary work done in various parts of Wisconsin.

One thousand dollars was appropriated for missionary work in our home fields during the coming year, which, with some delinquencies, yet to be collected, will run the amount up to nearly $1,200.00. Last year we raised for this purpose nearly eleven hundred dollars, while the amount raised for the General Missionary and Tract Committee exceeded seven hundred dollars.

The Trustees of the Old People's Home made a very encouraging report of their work, which we will not give here, as we shall have something to say about the Home in another article.

It required only a few hours in the afternoon to dispose of the eleven queries that came before the Meeting. Some of them were very thoroughly and earnestly discussed. Not one, however, was sent to the Annual Meeting, yet we renewed our request for the Conference in 1895. For collector of General Missionary and Tract funds Bro. D. B. Senger was re-elected. Bro. Edmund Forney was re-elected Trustee of the Old People's Home, while Bro. L. A. Plate was chosen in place of Bro. M. S. Newcomer, who resigned. Bro. Charles Hawbecker was elected a member of the District Mission Board. The meeting closed at 5:15, with the very best of feelings. The next District Meeting will be held at Franklin Grove, in the spring of 1895.

During the Meeting we had with us brethren Conrad Fitz, Michael Flory and J. S. Kuns, as a committee from Southern Illinois, who came for the purpose of investigating the condition of the Old People's Home, and seeing on what condition their District could unite with ours in sustaining but one Home for the poor in both Districts. We appreciated and enjoyed their presence very much. In the evening, after the close of the District Meeting, Bro. Flory preached a very forcible and appropriate sermon, that was listened to with marked interest.

J. H. M.

THE OLD PEOPLE'S HOME.

Last week we were favored with a short but pleasant call by brethren Conrad Fitz, Michael Flory and J. S. Kuns, of Southern Illinois, who were sent here as a committee for the purpose of looking into the situation and condition of the Old People's Home, and to ascertain on what condition the Northern and Southern Districts could unite in sustaining and using the present Home for their poor. The committee made a very thorough investigation, and carry with them a proposition to present to the Southern District Meeting the coming fall.

The "Home," as we call it, is situated only a few blocks south of the College and has connected with it about thirteen acres of good, tillable land. The Home is a large two-story frame building, veneered with brick, and has a basement under the entire structure. The house is heated by means of hot water and a uniform temperature can be maintained by the manager in all the rooms during the coldest weather. There are also other buildings and other necessary conveniences pertaining to an institution of this kind.

So far the cost of the institution has been $9,092.31. This includes the buildings, land, furniture, etc. There is also an endowment of $16,000.00, the most of which is now drawing interest for the support of the Home. The institution is in a good financial condition, and has thus far been managed with economy and skill. The Trustees, Joseph Amick, Edmund Forney and M. S. Newcomer, have given the building up of this Home much of their very best thought, and no small amount of their time. They have had charge of the enterprise from the beginning and deserve credit for their skill, patience and perseverance. Their most trying period was the handling of what is known in Northern Illinois as the Petrie will case.

Shortly after the Home was incorporated, Mr. Petrie, a wealthy gentleman of Polo, died, leaving by will nearly all his property to this institution. But the will was contested in the courts by Mr. Petrie's distant relatives, thus compelling our Trustees to stand, as defendants, a long and perplexing litigation in the courts, which, after much expense, resulted in a compromise, leaving the Home much less than half of the part of the original estate, intended by Mr. Petrie to go to the institution. Had the entire estate been used as its owner intended, about $40,000.00 would have come into the hands of our trustees, to be loaned for the maintenance of the Home. This would have supported the institution in excellent condition. As it is, the endowment is not what it should be, and efforts should be made to increase it.

We are pleased to learn that others have bequests and endowments in contemplation, with a view of placing the Home on a good, self-supporting condition. Charity in this line is to be commended. And we suggest that those who think of leaving property to this, or any other worthy institution, place it in a shape so that a will need not be contested in the courts. The great loss sustained by Mr. Petrie's will being contested shows the wisdom of the plan suggested. In this contest thousands of dollars went to the lawyers and others, instead of where Mr. Petrie intended it should. We trust others will profit by this lesson.

It is to be hoped that the Southern District of Illinois will see her way clear to unite with us in the one Home. It will not only save the expense of erecting two institutions, but will greatly decrease the cost of properly providing for our worthy poor. Besides care should be taken not to build more institutions of this character than can be well supported. One good Home for each State in the Brotherhood is all that wisdom would dictate for the present, at least.

The Home here is in charge of Bro. David Puterbaugh and wife, who know how to make it pleasant and agreeable for the inmates. Since the institution was opened, three of the inmates have gone to the "home beyond the river." And while it may seem sad for members to be in such a condition as to make it necessary to send them to an institution of this kind, still it is fortunate that we have such a pleasant abode for them to spend their last days. Here they can have all the care and comforts of a well-regulated home without feeling that they are a burden, or are imposing on any one. The Home, with all its comforts and conveniences, is theirs as long as they live. When they die they are decently and tenderly buried and the spirit returns to God who gave it.

J. H. M.

RAILROAD RATES.

The following, just received, will show the arrangements made thus far over the Baltimore and Ohio railroad for those desiring to attend the Annual Meeting:

On request of Mr. W. C. Shoemaker, T. P. A., I quote below a list of the rates from principal stations that will be in effect, account the German Baptist Brethren Meeting to be held at Meyersdale, Pa.

Chicago, Ill.,	$14.25	Sandusky, Ohio	$9.05
Walkerton, Ind.,	14.25	Mansfield, Ohio	8.50
Nappanee, Ind.	13.55	Mt. Vernon, Ohio	8.50
Milford Junct., Ind.	13.30	Newark, Ohio	8.25
Avilla, Ind.	12.55	Junction City, Ohio	8.55
Defiance, Ohio	11.15	Columbus, Ohio	9.25
Deshler, Ohio	10.40	Zanesville, Ohio	7.75
Fostoria, Ohio	9.75	Cambridge, Ohio	6.95
Tiffin, Ohio	9.40	Barnesville, Ohio	6.20

Bellaire, Ohio, $5.40.

Tickets for this occasion will be on sale May 21st to 26th, and they will be good for return 30 days from date of sale. One stop-over will be allowed on the return trip within the limit of the ticket.

Any further information will be cheerfully given, if desired.

Yours truly,

L. S. Allen, A. G. P. A.

QUERISTS' DEPARTMENT.

Is it right for an elder, who attends District and Annual Meetings and takes an active part in making church rules, when called upon to assist in adjusting trouble, to turn and squarely violate the Minutes of our Annual Meeting? What should be done with such an elder? D. M.

MOST assuredly is it not right for an elder, whether he attends our Conferences or not, to deliberately violate the decisions of the Annual Meeting, especially so when called upon to adjust church difficulties. And while this is true, he should endeavor to execute these decisions with judgment and discretion. Annual Meeting decisions, of themselves, are not law; they aim to point to the Gospel, our only infallible rule of faith and practice, and our only law. These decisions make known to us how the general Brotherhood understands the teachings of the Scriptures on certain points, and it is the duty of every elder to administer church government in harmony with the understanding our people, as a body, have of the Gospel. Elders who deliberately violate and knowingly hinder the decisions of our General Conferences, should first be kindly but firmly admonished, and if they will not heed, may be reported to the adjoining elders. But no elder ought to prove unfaithful to his trust. He accepted his office in good faith, and it is no more than just to both expect and demand that he keep in harmony with the views of the general Brotherhood.

When two brethren have a difficulty in the church, and A. emphatically affirms that B. made a certain statement to him, and B. stoutly denies it, and there are no witnesses in the case, what disposition must an elder make of it? C. D. H.

The elder can do nothing but refer the case to the judgment bar of God, who knows the secret thoughts of the heart. In the absence of witnesses nothing can be proven, and the church must bear with A. and B., and they must bear with each other, all knowing that the conscience of the guilty one is constantly lashing his soul, and in time may force an open confession. If A. is telling the truth, and he knows it, but cannot prove it, he can afford to abide the time when he will be vindicated either in this world or in the next. And the quieter all parties can keep about a misfortune of this kind, and let a guilty conscience do its perfect work, the better it will be for the church. The fire in a guilty conscience may burn slowly, but nothing save an open confession can quench it.

I am always very much interested in your answers to queries and your explanations on the various subjects on which you write, but I am unable to reconcile the statements on page 137, No. 9. At top of first column you say, "There were forty-two additions," etc. "Twenty have been baptized so far." In same column, in the article on "Two Baptisms," you say, "We regard water baptism as the door into the church, or into Christ." Farther on, "It is the line between the church and the world." From the above statements I am at a loss to know where the twenty-two are. I conclude that the article at top of page will be some comfort to those who are puzzled about the 3,000 additions on Pentecost, and who conclude, "They were not all baptized, only added" as they add them "in the chapel." Please pardon my inability to understand the above problem. J. STUTSMAN.

Possibly we may not always have been the most fortunate in the selection of words by which to express ideas, but speaking of additions, not baptized, reference is invariably made to additions as *applicants for membership*, and we presumed it was so understood by our readers. Still it is altogether proper to call our attention to any apparent conflict in teaching, for the Lord intends that his ministers shall give no uncertain sound in their proclamation of the Truth. It affords us great pleasure to report additions "in the Chapel" to the applicants for membership, but "in the Chapel" we have not the convenience for adding them to the church, hence we take them to where there is "much water," and assist them in crossing the line between the church and the world by being "buried with him (Christ) by baptism," and then rise to "walk in newness of life." Thus were the 3,000 added on the Day of Pentecost.

Is it right, or is it wrong for official or lay-members, to attend infidel meetings, and take part in answering questions, or discussing topics on that subject? D. H. MILLER.

We do not know what is meant by the term "infidel meetings," but, as a rule, Brethren should not encourage or take part in an assembly of doubtful propriety. We can not see what good could result from attending an *infidel* meeting, and discussing the topics likely to be selected for such a gathering.

What is the most suitable length for an essay for the MESSENGER? I mean an article that everybody is likely to read? J. C. M.

Essays for the MESSENGER ought not to exceed two columns in length. Articles longer than that are read by the few, while the short articles are read by the many. It requires about 600 words to fill one column. Our advice to contributors is not to go above 1,200 words. But it will be found still better to make the limit 1,000 words. The writer who can condense his thoughts, and make his points clear, is the one whose productions the masses take special delight in reading. This is an age of great brevity. Short, well-written articles are of more value than long ones. It requires more time, knowledge and skill to prepare a short article than a long one.

MINISTERIAL QUALIFICATIONS.

Number Two.—Mental.

ALTHOUGH the mental qualifications of the minister are of subordinate importance, they are not to be overlooked. Referring to these, Paul says, the minister must be a man who is "apt to teach" (1 Tim. 3: 2), one "who is able to teach others also" (2 Tim. 2: 2), and "to defend the gospel." (Philpp. 1: 17). That the minister should be a man of cultured mind, and available knowledge, is plain, first, from the names given him by the Holy Spirit in the Scriptures. Ministers are called "teachers" (Matt. 28: 20; Eph. 4: 11) and "ambassadors for Christ" (2 Cor. 5: 20); secondly, from the design of their work. They are appointed "to preach the Word" (1 Tim. 4: 10).

Being a teacher, the minister must have knowledge; and in order that he may teach, he must know *how* to teach. Hence the necessity of cultivating both the powers by which he may know, and by which he may impart to others what he does know. Every minister must do the work, necessary to develop his powers, himself. No one else can do it for him. Teachers and books are mere helps. The capacity to know, and the ability to impart, are enlarged only by a wise and constant self-application and self-discipline. This requires constant, earnest study. Without it he can not reasonably expect to make the steady growth and advancement in knowledge, and wisdom, and piety, which should be apparent to all who hear him statedly.

The minister must know the subject matter of what he is to teach. Hence he should be familiar with the contents of his text-book,—the Bible,—and such of its cardinal doctrines as the divinity of Christ, the depravity of man, the provisions of the atonement, the new birth and growth in grace. If he would be successful in leading souls into the kingdom militant, and aid in their development for the kingdom triumphant, he must be acquainted with the laws and government of the kingdom of grace, and the blessings and privileges bestowed upon its subjects. But the minister needs not only Bible knowledge, he should also be acquainted with the character of the work in which he is engaged. This includes, first, a knowledge of the soul which he is to instruct,—its possibilities and worth; its condition under the power of sin, and its experience under the influences of the Gospel and the Holy Spirit, as delineated in God's Word, and realized in the minister's own soul. Secondly, it includes a knowledge of the world out of which the minister, under God, is to lead sinners. He should know its charms and policies, — the dangers which throng its highways, and the vices which lurk in its secret places. Lastly, it includes knowledge which may be termed wisdom or tact, or practical skill to make the most of one's opportunities,—ability to adapt his preaching to the needs and wants of his hearers, instead of attempting to adapt his hearers to his preaching.

The minister to-day should moreover know that the apostles used "great plainness of speech," and he will do well to profit by their example. He should speak good plain English, pronouncing his words as accurately as possible, avoiding all affectations and mere niceties of speech. He should put what he has to say in a forcible way, giving freshness to his thoughts, and a wise adaptation of his words to the capacity of the average hearer. Verily, the minister's is a great work. "Who is sufficient for these things?" Remember, my brother, that "without me ye can do nothing" (*the Master*), and that "I can do all things through Christ which strengtheneth me" (*Paul*).

The more mental power and scholarship, and the more knowledge, Biblical and general, a minister possesses, the better for him and his hearers, provided, and always *provided*, he preaches out of a heart full of a spiritual sense of the Holy Spirit. Much as we value mental capacity and training, and knowledge, both Scriptural and general, these alone do not suffice. Vain, indeed, is the most scholarly culture, and the profoundest knowledge, without "a clean heart" and "right spirit" within the minister. These are the *indispensables*, while all that is *indispensably* necessary for the minister in respect to intellectual endowments is a measure of knowledge which will enable one, otherwise well qualified, "to preach the Word unto the edifying of the body of Christ." Many who have not had the opportunities of liberal culture and systematic study, but were men of talent, humility, piety; "full of the Holy Ghost," together with the gift of "utterance," proved themselves "able ministers of the New Testament." Men may preach Christ ignorantly and blunderingly,—if they know no better, and do it from a singleness of purpose to glorify God, it will be effective for good, because God bestows peculiar blessings upon preaching "Christ crucified." It is the preaching of

"Christ for Christ's sake" that makes "the Word spirit and life." It is "Christ formed within" the minister that fans the words into life. It is no doubt a lack of this *Christ-like personality* in the minister that gives rise to much of the difference noticeable in the success of different ministers, and even in the same minister in different periods of his life. J. G. ROYER.

NOTICE TO CLERKS OF DISTRICT MEETINGS.

SINCE Annual Meeting has made it the duty of the Writing Clerk to furnish a printed list of all queries to come before the Meeting, notice is hereby given to the Clerks of the several State Districts, to forward to the undersigned a copy of their respective Minutes with queries intended for Annual Meeting *carefully marked.* Fail not to attend to this duty promptly.

J. G. ROYER, Writing Clerk.

Mt. Morris, Ill.

THE *Christian Cynosure* says: "If every evangelical church in the world should follow the example of the German Lutheran, the secret orders would no longer find acceptance or toleration. These Christians not only refuse to commune with members of secret lodges, or admit them to membership, but the clergymen are required to make secretism a profound study, in order to combat its encroachments. By classing it among other hurtful isms, and keeping it at arm's length, intelligently and earnestly, they keep a clean record and "touch not the unclean thing," having no use for it in strengthening the cause of the Gospel."

THE *Ortographic Review,* Indianapolis, Ind., says: "What has been known as the Main Street Christian Church, of this city, is about to move into their new building which cost $100,000, but is under mortgage. Of course this is all for the glory of him who was a man of sorrow, acquainted with grief, and had no place of his own to lay his head. They have a kitchen and dining department connected with the establishment. The first effort to raise money for the concern was to employ parties to read negro stories and sing negro songs. If the apostles had been living they would have been offered free tickets."

THE Gospel of Christ will succeed whenever it has a fair opportunity. Such an opportunity Christians should always endeavor to give the Gospel. Compromise in doctrine or life never recommends the Gospel. Crookedness either in faith or practice is a reproach to Christ. Christians should be careful,—*always careful.* Nothing that is doubtful should be held, nor advocated, nor practiced by those professing to be Christians. We should keep ourselves unspotted from the world.—*Daniel Sommer.*

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Shideler, Ind.—We can report good news from the Mississinewa church, Delaware County, Ind. At our meeting yesterday Eld. John N. Studebaker preached. After the services we had the pleasure of leading three souls into the liquid stream and burying them in baptism. May they ever prove faithful! Our Sunday school is progressing nicely. One hundred of the *Young Disciple* are distributed every Sunday. May our school redound to the glory of God and the salvation of souls!—*Geo. L. Studebaker, April 16.*

South Poplar Ridge, Ohio.—The members of this church organized their Sunday school April 8, with sister Mary Caylor as Superintendent. It was decided to use the Testament and *Young Disciple* in the school this summer. We also met April 10 at our Bible Class. We had a fair turnout, and all enjoyed the meeting. After one hour's devoted reading out of God's Word, we closed. Our Moderator's time having expired, we elected Bro. William Hire, Moderator. May our Sunday school and Bible Class do much good! May the Lord's blessing continually abide with his people!—*Ella Neffsinger, Defiance, Ohio.*

Conestoga Church, Pa.—This church met in quarterly council April 14. The whole day was spent in council. Prayer meeting will be organized at the home of Bro. Hershey Groff on next Saturday evening. Permission to open a Sunday school has been granted, and we think will be organized in the near future. Eld. J. W. Grabill is our delegate to Annual Meeting, and brethren Jacob Pfautz and Isaac Taylor to District Meeting. Our love-feast will be held June 12 and 13, at the Bird-in-Hand meetinghouse. Two young souls were received as applicants for baptism, both being under thirteen years of age. Our elder was assisted by Eld. H. E. Light who, we trust, will reap a *full* reward for the *full* day's work done.—*Lizzie Meyer, Bareville, Pa.*

Steamboat Rock, Iowa.—The Grundy County church met in quarterly council, April 7. Our elder, Stephen Johnson, being absent, Eld. H. P. Strickler conducted the meeting. Considerable business came before the meeting, and, with but little exception, was adjusted with a general good feeling. Bro. H. P. Strickler was chosen delegate to represent this church at Annual Conference. The solicitors made their quarterly report. The amount collected was $24.55. We trust the brethren and sisters will be amply rewarded for their liberal donations. The church decided to hold a love-feast June 15. We expect Eld. J. G. Royer to be with us at that time, to begin a series of meetings at this place. I hope we, as professors, will be ready to take an active part in the work and heed the instruction of Paul, "Forsake not the assembling of yourselves together."—*Alda E. Albright.*

Longmont, Colo.—Our Ministerial, District and Communion meetings are past. Oh, how we, the members of the St. Vrain church, are built up and encouraged! Our District Meeting was good. Not one word was uttered that would mar the feelings of any one. There being few queries, the greater part of the time was occupied in discussing and arranging for greater efforts in the missionary work. The Denver mission received special attention, and over $50 was raised for locating a minister there. Our Ministerial Meeting was still better. The dear brethren were so considerate and affectionate in their remarks on the different subjects and so much preferred one another that love was the prevailing spirit of the meeting and many good, instructive thoughts were presented. Our Communion was best of all. About seventy-five members communed. Bro. S. M. Goughnour, of Iowa, officiated. The best of order prevailed throughout the entire meeting. Joy and love beamed from every member's countenance. Many said, "I never attended such good meetings." We had six instructive, soul-cheering sermons from different brethren, that brought tears to many eyes. Our hearts go out in gratitude to our Heavenly Father, as the author of all good, and to our much-esteemed brethren for their good counsel and the many words of encouragement and cheer. "When shall we meet again?"—*D. H. Weaver, Cor. Sec., April 16.*

Waynesville, Mo.—Our church is in love and union. We ask the prayers of those of like precious faith. Those of the Brethren who are looking for homes, should give us a call. We are but few in number, but feel like pressing onward. Let us all show our colors by doing what the Bible tells us to do! It is hard to part with those of like precious faith. We have had the trial. Bro. C. E. Gillett and family left here March 12, and moved to Manvel, Texas. They expect to make that place their home in the future. We hope the Lord will bless them!—*Maria F. Burrows.*

Upper Cumberland, Pa.—To-day the church met in council. A great amount of business came before the meeting, all of which was disposed of to the satisfaction of all present, and, we believe, to the glory of God. We are building a new meetinghouse this spring. This district will have three houses, and a fourth interest in the fourth one. We send as delegate to Annual Meeting Eld. Jacob Hollinger, and to District Meeting, Albert Hollinger and Samuel M. Stouffer; one petition sent to District Meeting, asking District Meeting to connect with it the Ministerial Meeting.—*J. E. Hollinger, Mooredale, Pa.*

Harlan, Iowa.—Our council-meeting was held last Saturday, April 7. Our elder, Bro. John Diehl, of Guthrie County, was with us and we had a very pleasant meeting. The business was disposed of very pleasantly and satisfactory to all present. We made arrangements to organize our Sunday school next Sunday. I hope we will have a good school. We are still very anxious to have brethren and sister to come and settle with us, for I think we have as good a country as can be found, and we need help in the church. One of our ministering brethren talked of coming here from Oklahoma. Not knowing his address, we hope he will see this notice and let us hear from him.—*Nancy J. Miller, April 13.*

Tear Coat, W. Va.—We met in regular church council April 9. Some business came before the church which was disposed of in a spirit of love. We decided to hold a series of meetings in August, and we expect to have a love-feast during the meeting. Our elders, D. B. and G. S. Arnold, were present with us. On Sunday morning, April 8, at 10 o'clock, G. S. Arnold preached a good sermon at the Tear Coat church, and at 3 o'clock of the same day he preached at the Augusta church. On Saturday night and Sunday night and Monday night, he preached at the Red Hill school-house. Bro. D. B. Arnold was called away on Monday evening, to anoint two aged brethren. Bro. Jacob D. Beery will commence his Sunday school for this summer May 1, at the Augusta church, where he has been superintending a very interesting school for several summers.—*Maggie E. Flory.*

West Dayton, Ohio.—April 8 Bro. Galen Royer came to us and preached two of his practical sermons for us, which were much appreciated. On Monday evening, April 9, Bro. S. R. Zug, of Pennsylvania, gave us a short lesson, a part of which was in the German language, and was very highly appreciated by our German members. On Tuesday evening, April 10, Bro. D. L. Miller lectured on his travels in Bible Lands. The lecture was continued on Wednesday evening. We are very sorry that Bro. Miller and wife could not have remained longer. We had a large attendance and good attention. The lectures were grand lessons for Bible students, and highly appreciated by all that heard them. Bro. J. Haller preached for us on the forenoon of April 15, and Bro. W. C. Teeter in the evening. Two have been received by baptism, and five by letter since I last wrote. One was baptized yesterday.—*Elmer Wombold, 1723 West First Street.*

Macoupin Creek, Ill.—In my last I forgot to say that one was added by baptism, and two more have been added since. Others are under conviction. Praise the Lord for his spirit that strives with man!—*Michael Flory, April 20.*

Progress, Colo.—Two more have been received by baptism, at this place. April 1 three others were baptized at a mission point in Stanton County, Kans., some distance northeast of here. At a council-meeting, held here some time since, Bro. R. D. Nance was chosen to the deacon's office. Thus the good work is still moving on.—*Mina Walker, April 15.*

Burlington, W. Va. — Last week I returned to Thrasher Spring, Hardy County, and preached six more sermons. Four more were received into the church, and I left four applicants to be received next month. Several more seem to be near the kingdom. All of the eight, except one married woman, are young ladies, and two were members of another church, but, after searching for the Truth, declared they had not been converted. One more was also baptized last Sunday at home, in the Beaver Run congregation.—*Geo. S. Arnold, April 17.*

Union, Ohio.—The council-meeting in the Salem church, preparatory to District and Annual Meeting, passed off harmoniously, yesterday. There was no business of a serious nature. We have no queries for District Meeting, nor for Annual Meeting. A request was renewed for District Meeting to be held at our central house in 1895. Delegates for District Meeting and Annual Meeting, B. F. Honeyman and J. H. Brumbaugh. We decided to have Bro. Bennett Trout hold a series of meetings for us next winter.—*Jesse K. Brumbaugh, April 20.*

Pleasant Plain, Ind. — Bro. Joseph Spitzer, of Markle, Ind., met with the members at this place April 8. He preached, in all, fifteen sermons. The meetings were well attended, notwithstanding the bad condition of the roads at times. Bro. Spitzer has made many friends here by his earnest pleadings and his faithful and sincere way of proclaiming the Word of Truth. One was reclaimed, while three other precious souls consecrated themselves to the Blessed Savior, and showed their willingness to obey God's commands by going down into the crystal stream. The members were much revived by the earnest preaching, and we trust much good, now unseen by us, will result favorably in the near future. —*M. E. Strickler, April 20.*

Manassas, Va.—One dear sister was added to the faithful since my last report. Our ministerial force was augmented by Bro. Andrew Chambers, and family, from West Virginia, moving among us. In less than three years the number of ministers in our (Midland) church has quadrupled itself. We now have eight ministers, among whom is one elder. April 1 we organized our Sunday school in the Cannon Branch schoolhouse, with the writer as Superintendent and Bro. S. C. Horley Assistant. If all the members take an active part we can have a good school. We decided to take up a collection once a month for missionary purposes. The school at Valley View is superintended by brethren Flory and Kerrlin, and at Midland by brethren Kline and Switzer. Bro. J. A. Click is conducting a Union school at the Bradley schoolhouse,—one of our meeting places. Should any of our brethren or sisters come to Washington, D. C., from Annual Meeting, they will have only thirty-five miles to our place on the R. & D. R. R. We would be glad to have some of our friends visit us, as we will not be at Annual Meeting. Our love-feast will be May 12, and District Meeting May 16 and 17.—*J. E. Blough, April 20.*

Correction.—In GOSPEL MESSENGER, No 14, page 220, in my letter, I said, "Brother and sister Grant Beanes are now with us." This should be, "Brother and sister Grant *Reeves* are now with us."—*Daniel Aschenbrenner, Stilson, Iowa.*

Mississinewa, Ind.—After preaching last Sunday, April 15, three dear young sisters made application for church membership, and, as soon as preparations were made, were baptized and, we trust, arose to walk in newness of life. May they be the cause of others coming out on the side of right!—*Calvin W. Hooke, Stockport, Ind., April 18.*

Martinsburg, W. Va.—The members of the Berkley church met in council at the Ridenour schoolhouse April 7. Considerable business came before the meeting, but everything was adjusted in a Christian-like way. Our elder, D. F. Stouffer, presided over the meeting. There has been a good work done here since our last District Meeting. Thirty-nine have been added to the church. Thus the good work goes on.—*J. O. Buterbaugh, April 12.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

Love-Feasts.

May 16, in the Clover Creek church, Pa.

May 19, at Manvel, Texas. Brethren and sisters coming from the North, to see this country, are invited to be with us at the meeting. We are on the main line of Santa Fe R. R., seven miles west of Alvin.

Dedication.

WE expect to dedicate our new church at Garrison, Iowa, May 6, and extend a general invitation to our brethren and sisters to be with us at our meeting.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Western Sufferers' Report.

PREVIOUSLY reported, $3,043.92; M. H. Smith, La Porte City, Iowa, $2; C. Miller, Freeport, Ill., $2; a sister, Orangeville, Ill., $1; K. Leonard, Aurelia, Iowa, $1; A. W. Kate, Lamar, Mo., $1; Cassie Huffman, Mt. Morris, Ill., 50 cents; Hickory Grove church, Ohio, $12; two sisters, Longpit, Iowa, $1; Wm. H. Strohm, Brooks, Kans., $2; a sister, Goshen, Ind., $1; Rhoda A. Braden, Clearfield, Pa., $1; P. H. Showalter, Scott Ford, Va., $1; A. Fiddler, Levering, Ohio, $1; a sister, North Liberty, Ohio, $1; J. F. and Anna Sipe, Garysville, Va., $1.50; Lower Conewago church, Pa., $17; Eva Ulry, Covington, Ohio, $1; Sarah C. Ebaugh, Dayton, Ohio, $1; Fred Garst and wife, Watson, Mo., $5; Little Swatara church, Pa., $46. DANIEL VANIMAN.

McPherson, Kans., April 21.

From the Fair View Church, Md.

THE Brethren of Talbot County, Md., were enabled, by the help of the Mission Board, to build a church, which was completed before Christmas, and dedicated Dec. 24, 1893. Bro. F. P. Cassel, of Pennsylvania, was with us at that time and preached eight able sermons, including the dedication sermon. His earnest, easy manner of preaching seemed to take with the people, and many expressed great interest in the meetings. We will never forget his labors here, and pray God to bless his labors elsewhere as he has here. We hope he will visit us again.

Since then we have had services in our church twice a month, both in the morning and evening of the same day. The attendance has been good, the church being full at nearly every meeting. Our elder, Bro. S. R. Zug, of Pennsylvania, was here March 16, and delivered three excellent sermons. April 15, our little band of members in this community was made to rejoice by the addition of eight members to the church, thus increasing our band of sixteen to twenty-four members. Five of these are young sisters, the youngest being twelve years old. We believe they will make useful members, and will earnestly labor for the cause. ANNIE HUTCHISON.

From the Mt. Hope Church, Okla.

THIS church has had an evergreen Sunday school ever since its organization, and we might say, *before*, as some of its members were Superintendents of different Sunday schools long before it was organized.

Our dear brother, August Decker, is Superintendent at this time. The last quarterly report showed an average attendance of seventy-seven. We use the *Brethren's Quarterlies*, and esteem them highly. They are worth the cost each Sunday. Our log house, 16 x 32 feet, is usually filled to overflowing.

One more made the good confession since our last report. The Spirit of the Lord is striving mightily with this church. Though we have our trials and dark days, the enemy is also hard at work. The members that live in Oklahoma are in very limited circumstances, and not able to fill half the calls. If we had a good evangelist in this field for a year, to work among these isolated members that are willing to be organized and want to go to work, untold good could be done, and many churches could be built up. The field is not taken by other denominations as yet. In many localities the people are only waiting for an opportunity. Pitiful calls are being made. It seems our ministering brethren are doing all they can, yet calls must go unheeded. Oh, how I wish the calls from Oklahoma could reach the ears of our Missionary Committee!

Wheat in this vicinity is looking finely; corn is coming up. We had a soaking rain on the night of the 13th. A. J. PEEBLER.

Crescent, Okla., April 15.

Notes by the Way.

WE, the members of the Donnel's Creek church, Ohio, met in council April 11. Considerable business was before the meeting. A committee was appointed to see to having the basement in the New Carlisle house repaired and made ready for a Communion meeting some time in the future. The church also decided to call Bro. D. L. Miller to New Carlisle during next winter to preach and give Bible Talks. Bro. D. D. Wine, of Ohio, will preach at the Central house. Brethren Jacob D. Sandy and Bennett Trout are to represent this church at District Meeting, and the writer at Annual Meeting. On Sunday previous to our council, we met to re-organize our Sunday school at the Donnel's Creek house. Brethren B. F. Miller and C. M. Smith are the Superintendents elected. Next Sunday we expect to re-organize at the New Carlisle house.

The school decided to use only the Testament in the study of the lesson.

I have just returned from a mission point where there was much work. HENRY FRANTZ.

Forgy, Ohio.

Is it Right?

WHEN Annual Meeting makes arrangements to feed the brethren and sisters on the grounds during its session, and all its proceeds are to go to the General Missionary Committee, for the spread of the Gospel, is it right for members to board outside, where the Committee will not get any benefit of it at all, when they could just as easily board either at the restaurant or lunch-stand, where the church could receive the benefit arising therefrom? Why do so many call for more means to spread the Gospel to the world at large, and then, when the opportunity is in their reach, do not try to avail themselves of the same at Annual Meeting, as well as anywhere else, whether it is in boarding or in using railroads that don't pay any per cent to the church, as any other way?

Let us be consistent in all of our work. "A hint to the wise is sufficient!" I have been at the last twenty-five Annual Meetings, and I have noticed some things that we could improve on.

HENRY FRANTZ.

From Esterly, La.

YESTERDAY there was one received by baptism. He was a man of much influence, as he was, from the age of eleven years, a strong Baptist and was also an able minister. He is an Englishman by birth and has spent fourteen years in the mission field of India, but came here for his health and found out the way of the Lord more perfectly, and rejoices that he could have the privilege of joining with us. He told us he labored forty-six years with the Baptist church of England, and spent fourteen years in Behar, Bombay and Brahah. He can talk Hindustani and Hindu. The cause of his coming to the Brethren was the reading of Bro. Quinter's tract, "Origin of Single Immersion." We think this a grand chance for those who think of going to the India Mission, to get a thorough knowledge of the mission field. His name is E. B. Edwards, and you may address him at Jennings, La. Perhaps God's finger has pointed out one who will be a good worker in the mission field of India. Brethren, pray for the Esterly mission field. Our dear brother, Jacob Gillouse, seems to be near his end. Let the Brethren pray that he may be spared to us, as he is much needed here in the work!

S. A. SUTTER.

April 16.

The Evergreen Sunday School.

IN reading the roports in the MESSENGER, I often wonder why it is that the Brethren, in so many places, close their Sunday schools in the fall! Why don't they keep them going the year round? It is just as necessary to teach the children the Bible in the winter as it is in the summer. I don't think we can excuse ourselves on the ground that the weather is so bad in the winter that they cannot go, for we send our children to day-school right along, and usually take them to preaching every Sunday. It will be five years the first of June since we organized our school here at Moscow, and it has not been closed at any time since.

Some may say that it is all right to have Sunday school in town during the winter, but it is quite different to carry it on in the country. To all such I would say, that I have had experience in carrying on winter schools on the blizzard-swept prairies of Nebraska, and can affirm that they were a success. One winter, I remember, our average attendance for the six months from Oct. 1 to April 1 was 57, and that at a schoolhouse out in the country.

Now a word to those Superintendents where they have been in the habit of closing in the fall. Try to encourage your schools, and get them to go right on and not close next fall. Try a winter school once, and I don't believe you will ever close it again during the winter. I think we ought to be just as active in our Sunday-school work in the winter as we are in the summer. In our church work there is more activity all along the line in winter, than in summer, and large numbers are gathered into the church during the winter months, and I have found, by experience, that the Sunday school in the winter can be made just as interesting as in the summer.

This is the only Brethren's Sunday school in Idaho, and there is none in Washington or Montana. Remember us at a Throne of Grace that we may be able to carry on the good work in the name of our Master. To the Brethren in the ministry let me remark that here is room for quite a number of workers. I know of but one active minister in the three states. Remember the call, "Come over into Macedonia and help us." The harvest truly is great but the laborers are few.

J. U. G. STIVERSON.

Moscow, Idaho.

Death of Elder Michael Forney.

MICHAEL FORNEY was the third son of Eld. John Forney, of Somerset County, Pa., who died Aug. 31, 1846, at the age of 68 years, 9 months and 21 days. He was born in Somerset Co., Pa., near Meyersdale, Jan. 14, 1811, and died of paralysis, in Fillmore Co., Nebr., March 20, 1894, aged 83 years, 2 months and 6 days.

In looking over father's biographical sketch, I find he was baptized and united with the church of the Brethren, near Berlin, Pa., at the age of twenty years, and was chosen to the ministry in the year 1857. He removed to Richland County, Ill., the same year and was advanced to the second degree of the ministry in September, 1859. He was ordained elder about Sept. 1, 1863, by elders John Metzger and John Heckman.

He was united in marriage to Rachel Horner Feb. 16, 1834. Ten children were born to them, seven of whom are still living. The mother died twenty-three years and sixteen days before father. From the time father moved to Southern Illinois his active work in the ministry commenced. His labors for thirty years were mainly on the frontier, in an unorganized territory. He believed in aggressive work, and what he lacked in education and natural ability was largely overcome by zeal and earnestness. A strong, unwavering faith in God characterized his life work. He was unassuming, yet never shrinking from duty, night and day, when the church of his choice needed his services. When his active life in church work closed, he patiently waited for the boatman to come and take him over Jordan, never laying down his armor until death laid him low.

S. M. FORNEY.

Ministerial Meeting.

THE Ministerial Meeting of Northwestern Kansas and Northern Colorado was held with the members of the St. Vrain church, at Hygiene, Colo., April 12, 1894.

After devotional exercises Eld. L. W. Fitzwater was chosen Moderator and B. B. Whitmer, Clerk.

Although the location was in the extreme Western part of our District, there was a very fair representation present.

The programme was short, but well chosen, and from the manner in which the several subjects were treated, by those to whom they were assigned, it was evident that no pains had been spared in trying to get the very best thoughts out of each.

The spirit of the Meeting was most harmonious and not one word of discord marred the peace of any one present.

Space in your valuable columns would forbid to enumerate all the points of spiritual interest brought out of the subject discussed.

Upon the whole the meeting was an entire success, and much enjoyed by all present.

B. B. WHITMER.

A Voice from the South.

THE members of the Pleasant Valley church met in council April 7. Not very much business came before the meeting.

One query was presented, in regard to Brethren following after the fashions of the world in dress. This was disposed of in a Christian-like spirit.

We decided to hold a love-feast June 9. We extend a general invitation to the adjoining churches, and especially to the ministerial force. Come over, Brethren, and help us carry on the good work for the Master. Let us not allow Satan to make us believe we can't spare three or four days for the Lord. He will certainly do it if he can.

We have decided to organize a Sunday school here the fourth Sunday of April. Perhaps a little explanation, why we have not organized before this will be in order.

The Brethren have tried to carry on a Sunday school here several times, and have always failed to make a success of it, until they have lost all confidence in themselves.

The neighborhood is very much divided concerning religious matters here, and that proves a great hindrance to Sunday-school work. We have services at the Pleasant Valley church on the second Sunday of the month, both forenoon and evening; also on Saturday night before. We also have an appointment at Buffalo Springs in the forenoon of the first Sunday, and on Saturday night before.

I expect to preach at Puddin Valley schoolhouse every fifth Sunday, the Lord willing.

There is one brother and two of his daughters living near there. We preached once for the friends at Stampede,—a point where the doctrine of the Brethren is not known. They insisted on us leaving an appointment. Perhaps we will give them some meetings during the summer.

We meet with people almost every day that know nothing of such a doctrine. They all concede that it is infallibly safe, and yet they do not accept it. Oh, brethren, let us charge upon Satan's ramparts; let us go forward to conquer or die!

The victory is ours, if we work for it; for the Lord has promised to be with us always, even to the end of the world. "Believest thou this?"

I see the great need of a thorough preparation for this responsible work. I expect, by the help of God, to go to school the coming fall, and I trust I will be able to do so, if the Mission Board of Texas will let me off in time to commence with the fall term.

May God bless Zion in this part of his moral heritage, by sending forth laborers into his harvest!

JAS. A. STOUDER.

Post Oak, Tex., April 11.

Notes from Upper Twin, Ohio.

OUR quarterly council, preparatory to District Meeting, occurred April 12, and although much business came before the meeting, all was disposed of satisfactory. Our love-feast was appointed for Oct. 11, beginning at 10 A. M It will be held at Sugar Hill, near West Alexandria. Our Sunday school was reorganized at Wheatville with brethren B. F. Petry and Reuben Furrey as Superintendent and Assistant. At the February meeting, at Sugar Hill, brethren Noah Smith and H. M. Barwick were elected Superintendent and Assistant Superintendent of the Sunday school at that point. We hope for success at both points. The Brethren's Sunday school supplies will be used. Bro. Samuel Miller was elected delegate to Annual Meeting, and Bro. H. M. Barwick and the writer to District Meeting.

I am now at the pleasant home of Bro. Henry Baker, of this place. His wife is sorely afflicted, and we ask the prayers of the church in her behalf. Bro. Baker is a young minister of the Palestine church, and promises to be useful in the work.

The little band of members here is growing in numbers and good works. May Zion prosper everywhere! A. G. CROSSWHITE.

Baker, Ohio, April 15.

From the Richland Church, Ohio.

OUR spring council, April 7, passed off pleasantly. Quite a large amount of business came before the church, but all was disposed of in a proper way. Eld. James McMullen was elected delegate to District Meeting. The church decided to hold a Communion service June 9 and 10, at sister Kindle's, six miles north of Mansfield. A general invitation is extended. We reorganized our Sunday school April 1, with a very large attendance. The undersigned was chosen as Superintendent. SAMUEL G. PORTER.

Mansfield, Ohio, April 9.

The Brethren's Sunday School Song Book.

DOUBTLESS many of our brethren and sisters are anxiously waiting to see the new book. If all goes well it will be ready for the market soon. Owing to some unexpected delay in the work during the winter, its appearance will be several weeks later than was intended. However, it is sincerely hoped that the first edition will be ready by the time of Annual Meeting, if not sooner.

Some may be wondering what the character of it will be, as to hymns and music. For the satisfaction of such I will say that it contains a number of selections from the "Brethren's Hymnal," "Gospel Chimes," and other books. Quite a number of the best Sunday school songs now published have been inserted at a considerable cost. There are also many entirely new pieces in it, the majority of which were written by the best living writers. An effort was made to obtain permission to use some selections from "Gospel Hymns," but the publishers refused to grant permission to use their copyright, under any circumstances. A few pieces, however, which are free, or which are owned by individuals, found their way into the book.

Both words and music were selected and examined with great care, not by one person alone, but by several competent judges, and we feel that when the book is completed it will be up to the standard of any of the books of its kind.

It is hardly expected that everybody will be satisfied with it, but we truly believe that it will be found an excellent collection for the use for which it is intended.

It may be a question whether or not "fifty hymns are enough for fifty years," but it is certainly true that a mere glance at a book of this kind is not sufficient to pass a correct judgment upon it. Give it a good trial, Brethren, and find out what is in it. Use it in your Sunday schools, in your prayer meetings, in your homes and in your singing-schools. The fact of the matter is, it contains material suitable for any religious or social gathering. WM PEERY.

From Altoona Church, Blair County, Pa

THE members of the Altoona church met in quarterly council Saturday evening, April 7. The brethren and sisters did not all meet with us, as the evening was very wet. All the business that came before the church was disposed of in a satisfactory manner.

At this meeting arrangements were made to open a Sunday school at Elizabeth Furnace. Bro. David Miller was elected Superintendent. The Brethren had Sunday school at the above-named place last summer, but have not yet organized. Brethren J. W. Wilt and S. F. Myers have under their care a mission in Bellwood, Pa., where they have been preaching for some time.

Bro Myers was chosen delegate to Annual Meeting; and to District Meeting, J. W. Wilt and S. F. Myers. One query goes to District Meeting.

We decided to hold our Communion Meeting Saturday evening, June 2, at 6: 30 P. M. We expect some of the brethren and sisters to give us a call on their return home from Annual Meeting. All are invited. L. A KEPHART.

From Manvel, Texas.

OUR last quarterly council was held March 28. We can not report business quite as pleasant as last time, yet we hope all were satisfied with the decisions of the church. The building committee reported, and the report was accepted. Three trustees were elected to whom the church property is to be deeded. We will have a special council May 12, 1894, to be held at Pear Land.

It was decided to leave our Sunday school organization as it was for another quarter, with the exception of filling a few vacancies.

One more young sister was added to the church by baptism last Sunday, making nine that have been baptized here since September 10, 1893, and twenty that have been added by letter. There are still more letters to be handed in.

Bro. W. H. Leaman is called to the mission field of Texas, Oklahoma and Indian Territory. While we regret to have them leave us, we feel glad that one more has been made willing to make some sacrifices to obey the Master's call, "Go ye" etc. We hope and pray that the Lord may bless Bro. Leaman. S. CORRELL.

"IF men had only temptations to great sins, they would always be good; but the daily fight with little ones accustoms them to defeat."

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

CRICHFIELD—JOHNSON.—April 1, 1894, by Eld. Tobias Myers, Mr. Charles E. Crichfield to Miss Susie E. Johnson, all of Primghar, Iowa. J. E. ROLSTON.

KAUFFMAN—FRY.—At the residence of the bride's parents, near Elmdale, Mich., April 12, 1894, Bro. Harvey A. Kauffman, of Lagrange County, Ind., and sister Mary J. Fry. PETER B. MESSNER.

BLOUGH—WALKER.—By the undersigned, at the bride's home, Somerset County, Pa., April 15, 1894, Bro. William H. Blough to sister Cora B. Walker. E. J. BLOUGH.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

WENGER.—In the Elk Run congregation, Augusta County, Va., April 3, 1894, Martin H. Wenger, aged 59 years, months and 14 days. The deceased leaves a widow, seve children, two sons and five daughters. He was a member the German Baptist Brethren church over thirty years, served the church in the deacon's office over fifteen yea Funeral occasion improved by Bro. Peter Garber at family residence, from 2 Cor. 5: 1. The remains were interr in the family graveyard on the farm. L. A. WENGER.

HARBOLT.—In the Upper Cumberland church, Cumberland County, Pa., March 24, 1894, Bro. George Harbolt, age 73 years, 7 months and 4 days. Illness, weakness from o age. Funeral services by Bro. Jacob Hollinger. J. E. HOLLINGER.

GIBBLE.—At Huntsdale, Cumberland Co., Pa., Marc 25, 1894, our much-esteemed mother in Israel, Catharin Gibble, aged 78 years, 11 months and 5 days. She leaves husband, one son and one daughter to mourn their loss, whic we believe, is her eternal gain. Funeral services by th Brethren from Eccl. 7: 1, "A good name is better tha precious ointment; and the day of death than the day of on birth." J. E. HOLLINGER.

DAVIS.—Near Oregon, Ill., April 15, 1894, Carrie Ire Davis, aged 2 months and 27 days. Interment and funeral Silver Creek. D. E. BRUBAKER.

ENGLE.—In the Lower Cumberland church, Pa., at Sh donsburg, March 26, 1894, sister Amanda C. Engle, aged 4 years, 7 months and 14 days. Deceased was a devoted mem ber of the church and always appeared to possess "a mee and quiet spirit." She leaves a husband and six children (on a babe twelve days old) to mourn their sad loss. Interment and services at the Wolgamuth church, by Bro. Levi S Mohler and the writer, from 1 Pet. 1: 24, 25. HENRY BEELMAN.

STUDEBAKER.—In the Price's Creek church, Preble County, Ohio, sister Catharine Studebaker, wife of John Studebaker (deceased), aged 60 years, 10 months and 15 days She leaves one son and five daughters to mourn their los Funeral services by Bro. Joseph Longanecker and Resi Stephens from Rev. 14: 13. GEORGE H. PETRY.

FRUIT.—In the Eel River church, Kosciusko County, Ind., April 11, 1894, sister Hannah Fruit, aged 70 years, months and 4 days. Services by the home ministers. EMANUEL LECKRONE.

PAYTON.—Near Connersville, Ind., April 7, 1894, Mar E., daughter of James K. and Mary Meyer, and wife of Joseph H. Payton (a brother of the writer), aged 23 years and months. The subject of this notice was born in Decatu County, Ind., Dec. 7, 1870 She was married to Joseph H Payton May 29, 1892. She had expressed her desire to unite with the people of God, but it pleased Almighty God to ca her from our midst before her desires were gratified. She leaves a husband and one son (two days old), father, mother two sisters, four brothers and a host of friends to mourn her departure. Funeral services were conducted in the Lick Creek Baptist church, by Eld. Carey Toney. Subject, Jer 15: 9, middle clause. S. W. PAYTON.

SIX.—In the Mississinewa church, Delaware County, Ind., March 11, 1894, sister Lesta (Goudy) Six, aged 26 years, 10 months and 14 days. She was the daughter of brother John and sister Nancy Goudy; joined the Brethren church in May, 1885; was united in marriage to Joseph Six, in July, 1889 She leaves a husband and four little children. Previous to her death she was anointed and expressed herself as being ready and willing to go. Funeral services conducted by the writer. GEO. L. STUDEBAKER.

BOWMAN.—In the Arnold's Grove congregation, Ill., April 4, 1894, sister Susan Bowman, aged 70 years, 2 months and 17 days. Funeral services by the writer. W. H. EISENBISE.

CARPENTER.—In the same congregation, April 7, Carl Carpenter, aged 12 days. Funeral services by Bro. George Sellers. SARAH M. HARNISH.

ULREY.—In the North Fork church, Carroll County, Ind., April 3, 1894, sister Susan Wagoner Ulrey, aged 43 years and 23 days. She was the oldest daughter of John J., and Elizabeth Wagoner. She was married to Jacob B. Ulrey, April 7, 1872. In November, 1892, sister Ulrey was stricken with paralysis, which left her almost helpless and almost speechless. During her long illness she called for the elders and was anointed. She leaves a husband and four children. Funeral discourse from Matt. 24: 37, by Bro. A. J. Flory, of Flora, Ind., to a large concourse of people. Interment in the Pyrmont cemetery. J. W. VETTER.

SHOCK. — In the same congregation, March 23, 1894, Bro. Michael Shock, aged 80 years, 6 months and 6 days. Funeral services by Eld. C. Krabill. SARAH M. HARNISH.

BITTINGER.—In the Bear Creek church Garrett County, Ind., March 17, 1894, sister Lydia Bittinger, wife of Bro. David Bittinger, aged 52 years, 2 months and 17 days. Funeral services by the home brethren.

S. A. MILLER.

SHORT.—In the Fairview church, Dundy County, Nebr., Bro. Richardson C. Short, aged 70 years, 10 months and 3 days. He was born in Pittsylvania County, Va., in 1823 His illness was occasioned by *La Grippe*, together with the infirmities of old age. He leaves a wife and six children. As none of the Brethren live close by, there has been no funeral as yet.

DANNER.—In the Upper Codorus church, Pa., Bro. Solomon Danner, aged 84 years, 4 months and 19 days. He was married in 1832, to Miss Lydia Ann Moul. He was the father of seven sons and five daughters. Four sons and two daughters are still living. His first wife died in 1857. In 1859 he was married to Miss Fanny Rudisill, who is still living. He was a member of the Brethren church for upwards of fifty years, and always strong in the faith. Interment at Bair's meetinghouse. Funeral services by Bro. David H. Baker, of the Upper Conewago church, assisted by Bro. Moses Mummert. He lived all his life-time where he was born and for about fifteen years on the adjoining farm.

Z. M. DANNER.

BAKER.—In the Springfield church, near Wawaka, Ind., April 8, 1894, sister Louisa Ann, wife of friend William H. Baker, and daughter of Bro. Henry and sister Christina Ebey, aged 24 years, 9 months and 15 days. She was baptized in February, 1884, and was united in marriage to William H. Baker Jan. 1, 1891. She suffered much for the last two months from heart trouble and dropsy. Services by brethren J. H. Elson and Jacob Hollinger from 2 Tim. 4: 6-8.

ADAM EBEY.

REPLOGLE.—Near Maria, Bedford Co., Pa., March 17, 1894, sister Leah Replogle, aged 52 years, 11 months and 21 days. Funeral services by the Brethren from Philpp. 1: 24.

L. F. HOLSINGER.

ALEXANDER.—Near Waterside, Bedford County, Pa., April 8, 1894, sister Rebecca Alexander, aged about 61 years, 1 month and 1 day. Funeral services by Bro. G. S. Myers, assisted by the writer, from Rev. 21: 1-8 inclusive.

L. F. HOLSINGER.

TYSON.—In the Coventry church, Chester County, Pa, March 28, 1894, sister Keziah Tyson, aged 76 years, 4 months and 15 days. Sister Tyson was one of the mothers in Israel, a devoted mother, and consistent, devout Christian. For over forty years she was a member of the Coventry church. Her husband, Matthias Tyson, and two daughters preceded her to the spirit land. She fell asleep, sitting in her chair, but had all in readiness for her departure. Funeral services by I. U. Brower and the writer, from Rev. 14: 13.

JACOB CONNER.

MOHLER.—In Mechanicsburg, Pa, March 13, 1894, Clara May, daughter of brother David and sister Abba Mohler, aged 5 years, 6 months and 21 days. Disease, membraneous croup. Little Clara was one of the Sunday school scholars of Mechanicsburg, Pa., which the Brethren started in May, 1893. The occasion was improved from Mark 10: 13, 14, 15, 16. The body was taken to the Mohler graveyard for interment.

DANIEL LANDIS.

YODER.—In the Quemahoning congregation, Somerset County, Pa., March 7, 1894, Hiram Yoder, son of brother John and sister Sarah Yoder, aged 27 years, 2 months and 6 days. He made an attempt to jump a running train but missed his grasp, and fell, the train passing over him, mangling both legs, so as to make amputation necessary. He only lived two and one-half hours after the accident. Funeral improved by E. J. Blough and the writer.

S. P. ZIMMERMAN.

PEFLEY.—In the bounds of the Shade congregation, Somerset County, Pa., March 27, 1894, sister Mary A. Pefley, wife of Jeremiah Pefley, and daughter of Eld Joseph Berkey, so widely known, aged 41 years, 4 months and 21 days. Funeral services conducted by Eld E J. Blough and the writer, to a large assembly.

S. P. ZIMMERMAN.

MARSHALL.—At Barnumton, Mo., April 4, 1894, Bro. Chas. Marshall, aged about 64 years. He united with the church several years ago, and about two years ago was elected to the office of deacon. He worked faithful in the vineyard of the Lord He leaves two children.

JOHN LABRTCHER.

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Hudson, Ill., Jan. 15, 1894.
S. E. DUBBEL, *Dear Bro.:*—The medicine and Bibles came to hand all right. I think the Bibles are magnificent. I am more than pleased with your liberality. Please accept my thanks for same.
ELD. THOS. D. LYON.

[P. S.—Eld. Thos. D. Lyon is an old agent and his order for medicine amounted to $15.67. He was entitled to two Bibles as a premium. Think of it. New agents can get one Bible for a small order of $3.75]

North English, Iowa, Feb. 2, 1894.
I am well pleased with the Bible that I received with the medicine. It is much better than I expected.
A. M. FLORY.

Mont Ida, Kans., Jan. 30, 1894.
I received the Bible and medicine, O. K. Am well well pleased with the Bible and medicine. The Bible alone is worth the price I paid for the offer. All that have seen it think it is a fine book.
THOS. HESS.

Modena, Mo., Jan. 27, 1894.
I received the Bible and it is as you represented it to be; also the medicine.
WM. WHITESTINE.

Ligonier, Ind., Feb. 8, 1894.
Dear Bro.:—Find enclosed money order for $12.50, amount due you for medicine. I feel to thank you ever so many times for the Bible. It is so nice. It contains so many useful helps, both in the ministry and Sunday school work. I appreciate it very much,
ELD. JOSEPH WEAVER.

Holmesville, Nebr., Feb. 5, 1894.
The box of medicine and Bible received all right. Am very much pleased with the Bible.
D. C. BASHOR.

Tatesville, Bedford Co., Pa., Dec. 16, 1893.
S. E. DUBBEL, *Dear Sir:*—Last summer I was poisoned and did everything possible for six weeks. I then tried a bottle of your "Discovery" and two boxes of your valuable Ointment, and was completely cured and have been ever since. Your medicine cures when doctors fail. For the benefit of others you are at liberty to publish this statement.
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Announcements.

DISTRICT MEETINGS.

May 9, District of Southern Pennsylvania, in the Falling Spring congregation, at the Hade house, Pa.

May 16 and 17, Second District of Virginia, Middle church, Valley house, Prince William County.

LOVE-FEASTS.

May 8, at 10 A. M., Falling Spring congregation, at the Hade house, Pa.

May 11, Clear church, Blair Co., Pa.

May 11, at 4 P. M., Spring Run congregation, Pine Glen meetinghouse, two and one-half miles southeast of McKeytown station, Mifflin Co., Pa.

May 12, at 1:30 P. M., Pipe Creek meetinghouse, 1½ miles from Linwood station, W. M. R. R., Md.

May 12, at 4 P. M., Falls City church, 4 miles northeast of Falls City, Richardson County, Nebr.

May 12, at 10 A. M., in the Nocona church, Montague County, Tex., at the Colony schoolhouse, four miles northwest of Nocona.

May 12, at 3 P. M., at Lanark, Ill.

May 12, at 2 P. M., Warrior's Mark church, Pa.

May 12, at 1:30 P. M., Brownsville, Md.

May 12 and 13, at 10 A. M., Back Creek congregation, Upton meetinghouse, Franklin Co., Pa.

May 12 and 13, at 10 A. M., West Branch church, Ill.

May 12, at 2:30 P. M., Timberville, Va.

May 12, Midland church, Virginia, Valley house.

May 12, at 4 P. M., McPherson church, Kans.

May 12, at 4 P. M., Washington Creek, Douglas County, Kans.

May 12, at 5 P. M., Roaring Spring, Pa.

May 12, at 2 P. M., Salem church, Reno Co., Kans.

May 12, at 4 P. M., Nevada, Mo.

May 12, Manassas, Va.

May 12, at 4 P. M., Silver Lake church, Adams Co., Nebr.

May 13, at 4 P. M., Fairview church, Colo.

June 14, at 5 P. M., Goshen, Ind.

May 14 and 15, at 9 A. M., West Conestoga church, Lancaster Co., Pa.

May 15, at 1 P. M., Pleasant View church, Reno Co., Kans.

May 15 and 16, at 2 P. M., Franklin Grove, Ill.

May 15 and 16, at 1 P. M., Chiques church, Lancaster Co., Pa., at Green Tree House.

May 19 and 20, at 2 P. M., Esterly, La.

May 19 and 20, Upper Conewago congregation, at the Mummert meetinghouse, Pa.

May 19, at 2 P. M., Herington, Kans.

May 19, Smith's Fork church, Clinton Co., Mo.

May 16 and 17, at 9:30 A. M., Mountville house, Mountville, Pa.

May 16 and 17, at 1 P. M., Hickory Grove church, Carroll Co., Ill.

May 16, Ephrata church, Pa., at the Mohler house.

May 16, at 10 A. M., Antietam church, Franklin Co., Pa.

May 17, at 3 P. M., Upper Fall Creek church, Ind.

May 17, at 3 P. M., at White church, Montgomery Co., Ind.

May 17, at 10 A. M., at Beaver Creek, Washington Co., Md.

May 17, at 4 P. M., Wolf Creek church, Ohio.

May 17, at 10 A. M., Cedar Creek church, DeKalb Co., Ind.

May 18, at 4 P. M., South Beatrice church, Gage Co., Nebr.

May 18, at 4 P. M., Panther Creek church, Ill.

May 18 and 19, at 2 P. M., Silver Creek meetinghouse, Ogle Co., Ill.

May 18, at 4 P. M., Woodbury church, Bedford Co., Pa.

May 18 and 19, at 2 P. M., Aughwick congregation, Germany Valley church, Pa.

May 16 and 17, at 10 A. M., Upper Cumberland, Pa.

May 19, at 5 P. M., Belleville church, Kansas.

May 19, at 4 P. M., North Beatrice church, Nebr.

May 19, in the Greenwood church, Texas County, Mo.

May 19, at 2 P. M., at Naperville church, Ill.

May 19, at 4 P. M., at Blue Ridge church, Ill.

May 19, at 2 P. M., at Oasis meetinghouse, three miles east of Summitsville, Ind.

May 19, at 4 P. M., Salimonie church, Huntington Co., Ind.

May 19 and 20, at 10 A. M., Pine Creek, Ill.

May 19, at 4 P. M., James Creek, Huntingdon Co., Pa.

May 19, at 4 P. M., in the Buck Creek church, Henry County, Ind.

May 19 and 20, at 1:30 P. M., Welsh Run, Franklin Co., Pa.

May 19, at 10 A. M., Bethel church, Nebr.

May 19, at 2 P. M., Squaw Creek church, Bethel congregation, Holt Co., Mo.

May 19, at 5 P. M., Manvel church, Brazoria Co., Texas.

May 19, at 4 P. M., New Enterprise, Pa.

May 19 and 20, at 1 P. M., Waddam's Grove, Ill.

May 19, at 11 A. M., Hudson, Ill.

May 19, at 5 P. M., Hurricane Creek, Boad Co., Ill.

May 19, at 4 P. M., Monitor church, Kans., 8 miles west and 2 miles south from McPherson.

May 19, at 3 P. M., South Morrill, Brown Co., Kans.

May 19, at 2 P. M., English Prairie church, LaGrange Co., Ind.

May 19 and 20, at 10:30, Seneca church, 1½ miles north of Bloomville, Ohio.

May 19 and 20, at 2 P. M., Manor church, Washington Co., Md.

May 19, at 1 P. M., Rocky Ridge, Monococy church, Va.

May 22, at 1 P. M., at Goodwill, Lost Creek church, Juniata Co., Pa.

May 22 and 23, at 1 P. M., Cherry Grove, Ill.

May 23, at 5 P. M., Sandy church, Reading House, Columbiana County, Ohio.

May 24 and 25, Mohler House, Cumberland church, Pa.

May 24, at 10 A. M., in Snake Spring Valley, Bedford Co., Pa.

May 26, at 4 P. M., East McPherson church, Kans.

May 26, at 1:30 P. M., Middletown Valley, Maryland.

May 26, at 10 A. M., North Morrill church, Kansas.

May 26 and 27, at 10:30 A. M., Greene church, Iowa.

June 2, Okaw, at 4 P. M., one-half mile east of LaPlace, Ill.

June 2, at 6:30 P. M., Altoona church, Blair Co., Pa.

June 2 and 3, at 10 A. M., Franklin County church, Franklin Co., Iowa.

June 5 and 6, at 2 P. M., Buffalo Valley church, Union Co., Pa.

June 9, at 2 P. M., Pigeon Creek church, Oak Grove meetinghouse, Ill.

June 9, at 3 P. M., Blue River, Whitley Co., Kans.

June 9 and 10, Yellow Creek church, Stephenson Co., Ill.

June 9 and 10, at Vanclevesville meetinghouse, W. Va.

June 9, Upper Dublin, Montgomery Co., Pa.

June 9, at 10 A. M., Weepingwater church, Cass Co., Nebr.

June 9, at Carson Valley, Pa.

June 9, at 10 A. M., Lick Creek church, Williams Co., Ohio, 1 mile southwest of Bryan.

June 9, at 5 P. M., Nettle Creek church, Hagerstown, Ind.

June 9 and 10, Coon River church, near Panora, Iowa.

June 9 and 10, at 2:30 P. M., Linville Creek church, at the Fairview meetinghouse, Va.

June 9 and 10, at 2 P. M., Chapman Creek church, Kansas, nine miles north of Abilene, Kans.

June 9, at 5 P. M., Bethel House, Mahoning church, Columbiana, Ohio.

June 9, at 3 P. M., Bear Creek church, near Accident, Md.

June 9, at 10 A. M., Green Spring church, Seneca Co., O.

June 9, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.

June 7 and 8, Ridge church, Pa.

June 10, at 4 P. M., Brother's Valley church, at the Grove House, 1 mile north of Berlin, Somerset Co., Pa.

June 22, at 4 P. M., Montgomery church, Indiana Co., Pa.

June 13 and 14, Dallas Centre, Iowa.

June 15, at 4 P. M., in the Manor church, Pa.

June 15, at 5 P. M., Tippecanoe church, Ind.

June 15, at 4 P. M., Yellow River church, Marshall Co., Ind.

June 17, at 4 P. M., Shade Creek congregation, near Scalp Level, Pa.

June 16, Chippewa Creek, Mich.

June 16, at 10:30 A. M., Silver Creek, Ohio.

June 16 and 17, at 2 P. M., Sterling, Ill.

June 16, at 2 P. M., Springfield congregation, near Wawaka, Ind.

June 16 and 17, Spring Creek church, Chickasaw County, Iowa.

June 16, at 10 A. M., Portage church, Wood Co., Ohio.

June 16 and 17, Panther Creek church, Dallas Co., Iowa.

June 16 and 17, Des Moines Valley church, Polk Co., Iowa, 14 miles north of Des Moines and 5 miles northeast of Aukeny.

June 16, at 10 A. M., Wyandot church, Ohio, at the Fairview meetinghouse.

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"Set for the Defense of the Gospel"

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., MAY 8, 1894. No. 19.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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THE world to-day is trying to make times better by doing nothing. Would it not be better to try it the other way?

SISTER SNAVELY, of this place, who had been quite ill, we are glad to say, is much better, and hopes will be in her usual health in a short time.

IN looking over the Minutes of our District Meetings, we notice that there is an effort on the part of many to get a number of queries sent up to Annual Meeting. And then we are glad to say that there are others who oppose sending all such queries as have already been acted upon. As said before, the trouble is in trying to get a passage on queries that have been sent and passed upon, and yet, with all the care exercised in this direction, some are passing through that should not at all go there. This is done because such queries are sent without first examining what has already been sent and acted upon. If this were done carefully, there would not be so many queries sent, and the Meeting would not be burdened with business that is to no purpose.

OUR next Ministerial Meeting will be held in the James Creek church. A good program will be prepared, and a good meeting is expected. This will depend upon who goes and how they go.

SISTER EYER, of whose illness we spoke a few weeks ago, has since passed away. She suffered much, but has now gone to rest. She died not as those who have no hope, but in full assurance of a resurrection and a blessed immortality. Bro. J. B. Brumbaugh, of this place, and Eld. S. S. Gray conducted the funeral services.

OVER last Sunday we enjoyed a pleasant visit from elders Wm. Howe, Jas. A. Sell and Jas. R. Lane. They constitute the Visiting Board appointed by Annual Meeting to see to the moral and spiritual wants of the Juniata College. While here, they attended the Literary Society on Saturday evening, preached on Sunday morning, had a conference with the membership at 2:30 P. M., preaching again in the evening, and a conference with the Trustees and Faculty of the College on Monday forenoon. Their being with us was appreciated and enjoyed, and the instructions and suggestions were most kindly received.

THE Altoona Brethren are looking up points in their city to start missions. This is the way to do it. Let our borders be enlarged. There are hundreds of places where our banner might be planted, had we the men to do it. Ho, ye "reapers of life's harvest, why stand with rusted blade?"—when there is so much harvest ready to be gathered into the Lord's garner? We must get up a deeper interest in this great work if the world is to be saved for Christ. We must not wait to have the world come to us to be saved. Our mission is, "Go ye." This is said to me, to you and to the church. If we can not go ourselves, we must see that others go. The Gospel of Truth must be preached, that souls may be saved, and if we are the church of Christ, we must do it. Do you hear? Do you believe?

A JUNIATA SUNSET.

IN this world of ours we have the beautiful distributed with a lavish hand, and, like water, there seems to be a great deal of it running to waste. Especially does this seem to be true at this season of the year, when nature is putting on her garments of green, and decorating herself with flowers of every shade and hue. As we look around us we see beauty in her most enticing forms everywhere, and yet, how much of it is lost for want of appreciation!

But it is not in these things alone that the beautiful is given to us. The other evening, on our return from a visit to the Rock View Home, for our aged and poor members, at Shirleysburg, we were coming up along the Juniata River, as the sun was going down behind the mountains. The train running directly westward, we had a feast of the beautiful, such as we seldom are permitted to see.

In the front, and to the left of us were the rippling waters of the Juniata, and directly west, near the horizon, the sun, in its evening glow, burst through a rift in the clouds, and so flooded the scene with golden light, that the view was inexpressibly grand. The bright rays, from the sun above, flashed downward, while the reflected sun from the river flashed upward. The downward and upward rays, blending together, gave a picture grand beyond description.

As it was in the quiet of the close of day, and we were running towards this brilliancy of the setting sun, we were forcibly reminded of the closing of life, and what it will be to us. The Sun of Righteousness, as it has been shining into our hearts and life, how will it appear in the evening to us, as the closing day comes? If dark days should intervene, and we, for the time being, lose sight of the glories of the great salvation, will there be a rift in the clouds, to let the Sun of Light shine through, and flood our souls with the light of heaven?

Much of the beauty that our Heavenly Father displays in the world, is typical of that which is being prepared for the faithful on the other side, and the thought came to us, If we can see none of it here, will we be prepared to see and enjoy it there? If our hearts and minds are so engrossed in the eating, drinking and hoarding while here, that we have no time to admire and love the beautiful, how can we be developing towards the enjoyment of that which will be so much more beautiful in the heavens? These children of beauty, which are given us but for a day, are intended to develop our taste, enlarge our visions, and turn us away from the transitory to that which is eternal.

In thinking along this line, the thought comes to us, What would heaven be had we our own choosing,—what would it be? About what we try to make life while here. And to most of us, a poor heaven it would be. To some it would be broad acres, big barns, poor houses, fat horses, up early in the morning, incessant toil, with plenty of aches and a world of complaints. A hard lot here, and a very indefinite idea of what it shall be hereafter. We talk of conversion here, and we hope there is much of it, but if we are to judge from the life that we see, there will need to be another conversion before heaven is entered, or it will be a bad place to be. My brother, do you ever think of this? Are you preparing to enjoy heaven? If not, surely you will not get there, because you will be out of place there, and therefore it would be no home for you. That we may be fit subjects for the kingdom, we must be born again,—enter a new life of living, and thus prepare ourselves for the enjoyment of the beautiful and the good. In this preparation we are to see and love the beautiful there through the beautiful here. After all of our saying and doing, the heaven we are to enjoy in the future, is founded

(Concluded on page 303.)

Trine Immersion Burgholder

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

ALWAYS A RIVER TO CROSS.

[*Selected by Lulie M. Harshbarger.*]

There's always a river to cross;
Always an effort to make
If there's anything good to win,
Any rich prizes to take.
Yonder's the fruit we crave,
Yonder's the charming scene;
But deep and wide with a troubled tide,
Is the river that lies between.

For the treasures of precious worth
We must patiently dig and dive;
For the places we long to fill,
We must push, and struggle, and strive;
And always and everywhere
We'll find in our onward course
Thorns for the feet, and trials to meet,
And a difficult river to cross.

The rougher the way that we take,
The stouter the heart and nerve,
The stones in our path we break,
Nor e'er from our impulse swerve.
For the glory we hope to win,
Our labors we count no loss;
'Tis folly to pause and murmur because
Of the river we have to cross.

So ready to do and dare,
Should we in our places stand,
Fulfilling the Master's will,
Fulfilling the soul's demand.
For, though as the mountain high
The billows may rear and toss,
They'll not overwhelm if the Lord's at the helm,
When the difficult river we cross.

Ladoga, Ind.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

THE SECOND COMING OF CHRIST.

BY CHAS. M. YEAROUT.

In Four Parts.—Part Four.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."—Rev. 20: 7, 8.

Satan now makes a fierce, and his last onslaught. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Rev. 20: 9, 10.

The devil's work is now done, and he is receiving his reward. The other nation or nations, that dwell on the earth during the millennial reign, will be a remnant, or the unaccountable part of the Gentile nations.

In viewing the closing of the Gentile era, when the fullness of the Gentiles shall be ushered in, I am constrained to present this solemn appeal: "And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" Isa. 10: 3.

Let each one ask him or herself this solemn question: "What then shall I do when God riseth up? and when he visiteth, what shall I answer him?" Job 31: 14.

What kind of an excuse will you frame to present to the awful Judge, as a reason for not being a follower of Christ, not submitting to his blessed teaching, nor heeding his faithful warning? To whom will ye flee for help in the trying hour, when the Lord of glory comes to reckon with you? Your friends and companions can do you no good then,—you must meet the Son of God, and render an account to him for your stewardship, and for your unfaithfulness. You may try to hide yourself, or call for the mountains to fall on you, but all will be in vain. You may call upon your former associates to help you, but no help can they afford in that day.

Perhaps these very friends have been the means of keeping you out of Christ, but they will not come to your assistance at the judgment day. Your name may be inscribed high on the roll of fame, or emblazoned on the historic page, but without Christ ye are nothing. Nothing but the robe of righteousness will be accepted.

"The wicked will flee, and hide themselves in dens, and the rocks of mountains; and say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand." Rev. 6: 15, 16, 17; Luke 23: 30.

Better pray now to Christ, and get ready for that day, than pray to the rocks and mountains, which can not heed your piteous appeals. Christ is ready and willing to help you now, but then he will not.

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." Prov. 1: 24–33.

The above is the voice of WISDOM crying unto the disobedient, telling them of the consequences of sin. We see already the upheavals of political corruptions, the distress and perplexity of the masses, the dark, threatening clouds of war and bloodshed; men's hearts failing them for fear, and evil forebodings, while looking into those things that are coming upon the earth.

Wickedness and selfishness are displayed on every hand, which are the beginning of troubles. Already the fig-tree of prophecy is beginning to put forth her tender bud: desolation, deception, intrigue, and spiritual wickedness are sitting in the holy places, crying, PEACE, PEACE, and pleading for UNION upon a human creed; declaring the world is almost converted to Christ. There is no peace, however, and the darkening clouds of sin and iniquity continue to roll on, and grow darker and darker, while the piteous appeals of the distressed and down-trodden ascend unto God for deliverance, and while "evil men and seducers shall wax worse and worse, deceiving and being deceived."

"For the mystery of iniquity doth already work: only he who now letteth will let, until they be taken out of the way." "And because iniquity shall abound the love of many shall wax cold." Here and there they are falling away, casting Christ and their solemn vows behind.

If it were possible, the great whirlpool of deception would swallow up the very ELECT. Money, the root of evil, is the incentive that propels the machinery of the different governments, as well as in professed Christendom, and as a result we have fraud, corruption, and every evil work: while the great harvest is fast ripening for him that hath the sharp sickle, and soon the command will be heard: "Thrust in thy sickle, and reap; for the time is come for thee to reap: for the harvest of the earth is ripe."

"O, WHAT SHALL THE HARVEST BE?" Every one shall reap the fruits of his own sowing; according to the seed sown will the fruit or the harvest be.

By closely following the history of man from the creation to the second coming of Christ, we find three notable epochs, and events.

The first epoch reaches from the creation to the flood. Just before the flood, the world was very wicked, and idolatrous; so they were destroyed. "God bringing in the flood, overthrew the ungodly," and swept sin and ungodliness from the earth.

The second period or epoch reaches from the flood to the coming of the promised Messiah. Man had again corrupted himself. Even the professed people of God were corrupt, selfish, and arrogant. Their worship was formal, and without the deep principles of true, vital piety:

"They built up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money." Micah 3: 10, 11. Christ cleansed the temple of schemers and money changers, and cast off rebellious Israel, and inaugurated a new era by offering life and salvation to all nations upon the conditions stipulated in the Gospel.

The third and last epoch commences with the inauguration of the Christian era, and closes with the second coming of Christ. The state of the world to-day is as bad, if not worse, than at the close of either of the other epochs or periods, "And as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man."

The earth will be cleansed and restored to its Edenic state, wherein dwelleth righteousness. The children of God are as pilgrims and strangers in a foreign land, "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. 11: 16.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1: 13; Luke 12: 35, 36

Time seems to be divided into seven periods, and is represented in the Revelation under seven seals, seven trumpets, and seven vials. At the opening of, or fulness, of the sixth seal, "the sun will be darkened, and the moon become as blood, and the stars of heaven shall fall to the earth. The servants of God are sealed, and all the children of God appear before the throne of Christ, clothed with white robes, and palms in their hands." Rev. 6: 12–16; 7: 3, 4–9.

At the sounding of the sixth trumpet, or about the close of the sixth period, the "angel stands with his right foot upon the sea, and his left foot on the earth, and lifts his hand and swears that time shall be no longer." Rev. 10: 2–7.

At the pouring out of the sixth vial, the dragon,—the beast, and the false prophets bring their combined forces to bear against the anointed Son of God and his people, "working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into

a place called in the Hebrew tongue Armageddon." Rev. 16: 12-14.

At the beginning of the seventh period, or sounding of the seventh trumpet, "the mystery of God is finished, as he hath declared to his servants the prophets." "And the kingdoms of this world become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 10: 7; 11:15.

God was six days in creating all things, and rested the seventh. The six work days represent six thousand years, in which the human family are to work, and prepare themselves for that eternal rest.

The seventh, or rest day, represents the millennium or thousand years' rest (reign) with Christ upon this earth. In my humble judgment we are living near the close of the sixth period, and the seventh trumpet will soon begin to sound.

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And my reward is with me, to give every man according as his work shall be." Rev. 22: 7-13. "BE YE THEREFORE READY."

Westphalia, Kans.

A FEW THOUGHTS ON PRAYER.

BY LIZZIE BUCHER.

THE nature of some things is to be right, and of others to be wrong. Everything is either right or wrong. This is a principle co-existent with God himself. We cannot conceive of God being other than he is, neither can we conceive of right being wrong, or wrong being right. They are "distinctions immutable and eternal in the nature of things."

Now, as soon as we know that a thing is right, we are under obligations to do it,—it becomes our duty to do it.

Obligation and *duty* go hand in hand with *right*. They are inseparable. Where one is, the others are.

Some of the duties devolving on man are the duties to God. It is our duty to love God no less than it is to reverence him. If we love him, and reverence him, we are led on to obey him, and also to worship him.

To worship anything is to adore it, to honor it, to bow to it, to *pray* to it.

Prayer is a petition, a supplication, a praising, and a thanksgiving.

The heathen prays to his god, which is a block of marble, or brazen image. The Christian prays to his God which is the Supreme Being.

According to the definition of prayer, it availeth the heathen nothing if he pray to his god, for brass, marble, and wood are powerless.

If we render our humble petitions to Almighty God, they will be answered, for his will has been revealed to us as follows: "Ask, and it shall be given you."

If the heathen should pray to his god for salvation, his efforts would be fruitless, for the saving power is wholly vested in one Being, and that is *God*.

The prophet Isaiah, in speaking of the idolaters, says, "They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save." Furthermore, he says of God's omnipotence, "There is no God else beside me; a just God and a Savior; there is none beside me." "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

When we pray, it is not necessary that we pray audibly. The utterance of words is not an essential element of prayer. Ofttimes there is more of the prayer spirit in a deep sigh, or in the uplifted, imploring eye, than in a lengthy, many-worded prayer.

Prayer is really a conversation or communion of the soul with God. It matters not in what form or manner it is done. As Haven says, "The mere forms and words, however solemn and imposing, become but a vain and senseless mockery, when the spirit is wanting." If we follow Paul, we will not fail of our purpose. He says, "I will pray with the spirit, and I will pray with the understanding."

We are enjoined in the Scriptures not to pray as the hypocrites who love to pray on the street corners, to be heard of men, but "when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and he will reward thée openly."

There are several instances given where Christ went apart to pray. It seems natural for man to go off by himself, occasionally, to converse with God.

We are also requested not to use vain repetitions as the heathen do. We have a grand model given us in the sixth chapter of Matthew. This should be a daily prayer, since the bread asked for is "daily bread," and will not keep until the second day. We should study this prayer carefully. It is rich, and should we miss one part of it our debts may not be forgiven, as we forgive our debtors.

When we pray to God, we should not only ask, but we should praise the greatness of him, whom we worship, and give thanks for his goodness.

There is no specified time or place for prayer. The person who thinks evening is the set time is mistaken; the one who thinks it ought to be done in the morning, is also wrong. Another thinks it is sufficient to pray on the Lord's Day, or when he enters God's house. One prays when company is present; another never prays.

We should not pray only once a week, for the Scripture says, "Pray without ceasing." David, in his grief, said, "Evening, and morning, and at noon will I pray, and cry aloud: and he shall hear my voice." James says, "Is any among you afflicted? let him pray." Pray in time of need, and pray in time of plenty. "Pray without ceasing."

As to place, what is more plainly written than the will of God in 1 Tim. 2: 8, "I will therefore that men pray everywhere?"

Who shall pray? The sinner. Who is the sinner? You, and I, and every other human being. God is no respecter of persons, for he sends rain on the just and on the unjust. The just and the unjust are, therefore, under obligations to thank God for his goodness.

The reason why we should pray is obvious. It is the proper thing for us to do. If a little child wants something, it asks for it. If the parents give the child something, it expresses its gratitude in some manner not always formal. There are some things that our earthly parents can not give us. We are dependent on our Heavenly Father for protection, life, and guidance. When Christ wanted something, he saw fit to ask for it. Should not we, then, who have Christ as our model, ask for these blessings? Should we not humbly ask for what we want and need? In Philpp. 4: 6 we are exhorted thus: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

What is worth having is worth asking for. We should pray for our wants, because we can, in this way, honor, reverence, obey, and manifest that love and respect towards God which is due him for his greatness and goodness.

We may sometimes pray for things we do not need, thinking we do need them. These prayers will not be answered, since it is not God's will. He laid out his plans in the beginning, and we presumptuously ask him to alter them to suit our wants. We have an example given us how to pray: "Thy will be done on earth as it is in heaven." Christ, in his sorrow, fell on his face, in the Garden of Gethsemane, and prayed, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

Brethren and sisters, pray for what you want, and pray for what you need. Pray for each other, and "pray for them which despitefully use you, and persecute you!" Pray for me! "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Daleville, Va.

THE CHURCH.—ITS TRUE STATUS.—WHAT IS IT TO EAT AND DRINK WORTHILY?

BY I. J. ROSENBERGER.

In Two Parts.—Part One.

[By an oversight the second section of this article appeared in No. 16, instead of the following. We regret the mistake and beg pardon.—ED.]

"Upon this rock I will build my church."—Matt. 16: 18.

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—2 Tim. 2: 19.

BY the church we do not mean a structure occupied for worship, whose material is wood, brick or stone; nor do we mean a local congregation of believers; but we mean the organization set up by Christ, to whom he gave his laws, precepts and ordinances; and authorized its perpetuation by his apostles.

The constituents of this church were not infallible beings, angels; but were erring creatures,—men and women. Christ's words are, "Have not I chosen you twelve, and one of you is a devil?" This unfaithful element is seen in many of Christ's types. In Matt. 13 he compares his kingdom to a man that sowed wheat in his field, but the tares appeared also. He also names the separation, in which the wheat was gathered into his barn, but the tares were burned.

The same doctrine is taught by the net cast into the sea, of which it is said "brought forth good and bad," while "the good was put in vessels, the bad was cast away."

The apostles constantly met with this unfaithful element in the church. Simon, the sorcerer, Alexander, the coppersmith, Demas, Hymenæus and Philetus, are examples. The unfaithful element is clearly seen in Paul's first epistle to the church at Corinth. This matter was so grave that it seriously affected their Communion service, so that "every one took before other his own supper; and one was hungry and another was drunken." Hence they did not eat the Lord's Supper at all. But please note with care that the presence of those unfaithful ones did not prevent that church from being the real church of Jesus Christ. Paul opens his epistle to Corinth thus: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus . . . I thank my God always on your behalf for the grace of God which is given in you by Christ Jesus."

In this language the apostle takes the church at Corinth into his full confidence, and recognizes them as the real, true church; notwithstanding their sad state referred to.

John, the divine, in his brief history of the church at Sardis, speaks thus: "Thou hast a name that thou livest, but art dead. Be watchful and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. . . Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they

are worthy. Here the unfaithful element is clearly defined and it is threatening; yet it is pleasing to know that "the Lord knoweth them that are his," and that they shall be recognized as such.

In looking up the status of the church the parable of the ten virgins becomes a beacon, on the craggy coast of time, that is of importance. Christ says, "*Then*,"—that is, at the event of his second coming,—"his church shall be like ten virgins, the half of which were foolish;" hence the door was closed against the foolish ones.

This sifting, this cleansing of the church at the close of time, is plainly set forth by Christ himself, thus: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13: 41, 42. The apostle tells us, "The time *is come* that judgment must begin at the house of God." 1 Pet. 4: 17. We speak of the judgment as a future event, but, in a very important sense, judgment is going on now, for it is said, "If we judge ourselves we will not be judged." We are charged with the responsibility of the judgment of our own cases. Our decisions, our judgment, however, will be reviewed at that higher court,—the coming final judgment. Hence, "what manner of persons ought we to be, in all holy conversation and godliness."

In view of the constant presence of this unfaithful element, the watchful care of the church becomes important. When the sons of God presented themselves before the Lord in the days of Job, Satan also came among them, but in our time it is far worse, for "Satan himself is transformed into an angel of light . . . his ministers also are transformed as ministers of righteousness," "to seduce, if it were possible, the very elect." Again and again are we urged to watch and be watchful. "Mark them that cause divisions and avoid them," for "a little leaven leaveneth the whole lump."

As to the government of this unfaithful element, we have the following, "Lepers were at once put out of the ancient camp of Israel." The Savior said, "If they will not hear the church, let them be unto thee as an heathen and a publican." With such the church holds no fellowship. The apostle says, "Put away from among you that wicked person." Hymenæus and Alexander having made shipwreck of their faith, of them Paul says, "I have delivered them unto Satan that they may learn not to blaspheme." "I would they were cut off which trouble you."

The right to commune amid this unfaithful element, has confused many in the past and is confusing thousands to-day. The fears have been that in sitting at the Lord's Table with this unfaithful element, we become partakers of their sin.

GOD'S MESSAGE TO MAN AND THE CONDITIONS OF PARDONING GRACE.—1 John 1: 5-9.

BY JOHN ZUCK.

In Three Parts.—Part Three.—The Conditions of Pardon.

In presenting the conditions of pardon, as set forth in this text, we expect to follow the general terms of pardon, as expressed in other portions of the Scriptures as well. The pardon here expressed is very complete. To be cleansed from *all* sin is a most happy condition. The unpardonable sin is not to be considered included. We understand John to refer more directly to our life after we are made partakers of the fellowship of the Spirit, and have been made to walk in newness of life. Then we should not continue *in* sin, that grace may abound, but walk worthy of the vocation whereby we are called. Our text refers especially to a progression in the Christian career. To walk is to progress,—to go forward, and in this to go upward,—on to perfection, toward the clearer light, in which there is no darkness at all.

There is much said of the blood of Christ cleansing us from all sin, but not near so much is said about how that blood is applied. The cry is, "Come to Jesus," from every pulpit, from every messenger, but little instruction is given to the people as to how they are to be cleansed, washed, purged and purified from all sin in the blood of the Lamb.

Paul, in writing to his Hebrew brethren, says: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9: 13, 14.

Here the cleansing or purifying of the blood of Christ is contrasted with that of the blood of bulls and goats; only with increased power and effect. The shedding of blood under former dispensations served a twofold purpose; *first*, to sanctify to the purifying of the flesh; *second*, as being typical of the blood of Christ that cleanseth from all sin, so that without the shedding of blood there is no remission of sin. Now, as to the application of the blood of Christ by which we have fellowship one with another, and enjoy the pardon of our sins, we remark,

1. That it can only be applied in the manner set forth in the Gospel. Our text says, "If we walk in the light as he is in the light, we have fellowship," etc. We should be careful to note that the apostle says, "*If we walk*," etc.

This walking teaches us, that we must *do* something to be saved. This walking is to be done by faith in Christ ("For we walk by faith, not by sight"). To have faith in Christ is to have faith in his church, the body of Christ; in his commandments; in his ordinances, and in every means of saving grace that God, through Christ, has provided. It is to repent and believe the Gospel. To walk in the light is to turn our footsteps from the paths of sin (darkness) unto the paths of peace,—the testimonies of the Lord. This we do in our repentance, which is effected through a godly sorrow for sin. In repentance the purging and purifying power of the blood of Christ is applied to our souls; purging our "conscience from dead works to serve the living God." Every step we take in the light brings us into more light, and nearer its source,—God. Hence, when we have exercised living faith in Christ, and fully repented of our sins, we take the next step in the light of Christ's command and, following his bright example, we are planted into that one body in the likeness of Christ's death in holy baptism *for the remission of our sins*, to arise to walk in newness of life. We are now born into the family of God, and truly, as John says, "Our fellowship is with the Father, and his Son Jesus Christ."

These means of grace, Christ shed his precious blood to establish, and in this way the blood of Christ cleanses from sin. Being baptized into the name of the Father, brings us into fellowship with the Father, and being baptized into the name of the Son, brings us into fellowship with the Son, and being baptized into the name of the Holy Ghost, brings us into fellowship with the Holy Ghost. "There is one Lord, one faith, and one baptism." By one Spirit are we all baptized into one body, born into one common family, and thus become the children of light, as sons and daughters of God. By these means we are brought into sweet fellowship with each other and become the purchased of the precious blood of Christ. To be born of God is to be born of his word, "Of that incorruptible seed, by the Word of God that liveth and abideth forever." "Now are ye clean through the word which I have spoken unto you," says Jesus.

2. Having been brought into fellowship with God and his people, we then are to go on to perfection, growing in grace and in the knowledge of the truth, walking in the light as he (Christ) is in the light. This is not only to walk as he walked, to live as he lived and to exemplify a pure and holy life, but to walk as he *taught* and *commanded* us to walk. He is our Teacher as well as our Leader and Commander. He provided certain means *to bring* us into fellowship with himself and one another, and also provided means *to keep* us in that fellowship. Those who are walking in the light as he is in the light are using those means, by which that fellowship is continued, made sweet and pleasant, and through which we are to shine forth the light of Christ.

To walk in the light is to abound in good works. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. We hear so much about people *feeling* that their sins are pardoned and that their hearts have been cleansed by the blood of Christ, yet, if they did not tell you so, you would likely never find it out. We admire the religion that Jesus taught,—*the kind that men can see.* The fruit is not wrapped up in the heart of the tree, hid away in the trunk, but it blossoms and grows out on the ends of limbs, where it can be seen,—out in the bright light of the sun.

Those who are not using these means of grace are rejecting the light and fellowship they bring. Some of these means we can only enjoy with one another, while others we may enjoy as individuals. Some are used daily, some periodically, or "as oft as ye do them," while others are only adapted to special occasions. Yet for all these means of grace we are indebted to Christ and the shedding of his precious blood. We should look at them as being written by a pen dipped in blood, and sealed with blood. We here name some of these means of saving and pardoning grace to keep us walking in the light of God. Prayer is man's communion with God. In prayer we confess our sins and ask his pardon. By prayer we reach the ear of the Most High. In prayer we seek, ask and knock at mercy's door. It is through prayer that we can daily utilize the blood of Christ, in cleansing us from all sin. So also is confession to one another, when made in the light of God's love,—"confess your faults one to another." In connection with this stands our forgiveness of one another. "Our Father *forgive us our trespasses*, as *we forgive those who trespass against us.*"

Here are conditions of pardon made accessible by the blood of Christ. No amount of time or words spent in prayer will satisfy a just God, and secure the pardon of our sins, so long as we refuse to obey these holy, blood-bought injunctions. This is walking in the light. "Why call ye me, Lord, Lord, and do not the things that I say unto you?"

Again, in the ordinances of God's house, we have great "fellowship one with another," and in the "keeping of them there is great reward." In the ordinance of feet-washing we have a preparatory cleansing, a purifying process by which we have fellowship one with another, walking as Christ gave the example. Christ says, "If I wash thee not, thou hast no part with me." Peter wanted a complete cleansing,—his hands and his head, as well as his feet. But Christ speaks of his former

cleansing, and now only this preparatory service is needed. "*He that* IS WASHED needeth not save to wash his feet, *but is clean every whit;* and ye are clean but not all, for he knew who should betray him."

Here, then, is a cleansing in this service, secured by the blood of Christ, that brings peace to the soul. "If ye know these things, happy are ye if ye do them." So also in the Lord's Supper we have fellowship one with another and in the holy Communion, we have fellowship with Christ in celebrating his death and suffering by partaking of the emblems of his broken body and shed blood. It is then we can truly sing:

"There is a fountain filled with blood,
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

"That fountain is flowing,
Come, wash and be clean."

Thus we are washed in obeying the commands of Christ. We are walking in the light as he is in the light, when we walk in love. Love is the fulfilling of the law of God. We are to love God, love the Brotherhood, love our enemies; even as Christ and Stephen breathed out their lives in mercy's prayer of love. "By this shall all men know that ye are my disciples, if ye have love one to another." "If ye love me keep my commandments."

It was through love that God gave his Son as an offering for our sins. It was love that prompted Christ to "offer himself without spot," by which his blood was shed for the sins of the world. If God *so* loved the world, and if Jesus *so* loved us it is only by our love to him that we can reciprocate his pardoning grace. "God is love." They who walk in love are walking "in the light *as* he is in the light." "God is light and in him there is no darkness at all." One of our Christian emblems of fellowship is the salutation of "the holy Kiss" or "kiss of charity." It is holy because of love. Peter says, "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Pet. 4: 8. We should walk in the counsels of God's light in health, and should also do the same in sickness. James says, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; *and if he have committed sins, they shall be forgiven him.*" Jas. 5: 13–15.

Here is a very important means of pardoning grace, to be attended to "*in the name of the Lord,*" and in whose name all of the sin-pardoning means of his grace are sanctified with his blood.

We now close, submitting our thoughts in the fear of the Lord, and praying his blessing upon the same, and that they may become a message, shedding at least some ray of divine light upon the pages of the GOSPEL MESSENGER to the many pilgrims walking toward the celestial city,—the city of our God, where "there is no darkness at all," and where the saints of God shall ever walk in the light as he is in the light, and wear the spotless robe, arrayed in garments of white,—who "have washed their robes, and made them white in the blood of the Lamb." Rev. 7: 14. Then will Jesus appear, too, "clothed with a vesture dipped in blood: and his name is called the Word of God." Rev. 19: 13.

Clarence, Iowa.

"MODESTY seldom resides in a breast that is not enriched with nobler virtues."

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

HAVING recently attended the Ministerial and District Meetings of both the Northeastern and Southeastern Districts of Kansas, I have again been impressed with the great improvements made in District Meetings in the last ten years, both in the matter presented, and the system for disposing of it. The more I think of it, the more I admire the fair, broad, and true basis adopted by the fathers of our reformatory movement, for the discovery and practice of the truth more and more fully.

They agreed to adopt the New Testament as the all-sufficient creed by which all differences of opinion arising among the Brethren should be adjusted. No other creed was ever admitted, for fear that later generations would fall into the common error of regulating their faith and practice by the faith and practice of the fathers, instead of the teaching of the Master. They apprehended the great truth that no one generation nor all of them put together, from the apostles on down to the present, had ever discovered all the length, breadth and depth of the far-reaching principles couched in the sayings of Jesus. Therefore they started into this reformatory movement with the full understanding that they would follow the teaching of the Master in all things as fully as they could at present comprehend it, and would teach and encourage all those who should come after them to make improvements wherever they would find that they could come nearer to the spirit and teaching of the Master. Thus are the Brethren still able to endure the difference in sentiment arising among them until these differences can be discussed in a fair way, and a common New Testament ground of union can be found,—until further light be discovered.

It seems hardly possible for any body of people to find a better course by which the unity of the spirit in the bond of peace can be preserved and the way always kept open for all who come after to get still nearer the spirit and teaching of the Master than either our fathers or we have been able to come, than the present system of coming through the church and District Meeting to our Annual Meeting and there reach the best possible conclusion attainable in the present light of the Gospel.

From the Northeastern District of Kansas comes a paper asking the Annual Meeting to appoint a committee to report to next Annual Meeting a plan for more efficiently carrying on city mission work and properly guarding the same. We are only in our infancy in city work; and it has become quite apparent to those who have tried city work that something more is necessary than we have so far had, to build up and maintain Brethren churches in cities. This committee should be composed of broad-minded brethren who will give the subject much thought and careful investigation, and thus become able to report to Annual Meeting a plan by which the needs of city churches may be more fully met, and by which the scattered members, now living in cities and towns, may be better cared for.

McPherson, Kans.

THE CHILDREN'S MISSION.

BY MARY M. GIBSON.

Dear Children:—

I feel that the Lord has spared me and given me the opportunity of addressing you this Lord's Day afternoon. I have been watching the merry children play while at our house. How vividly it reminds me of my childhood days, when I enjoyed just the same sport with my dear cousins and neighbors' children upon the same spot of green earth. Now, near the middle of life I am on the same old home place, where I formerly, with others, roamed over field and meadow, chasing each other round and round in merry glee. Need I tell you it is a dear and sacred spot to me? Nay, verily, the old home place is never forgotten. I lived there for almost two score years, while but thirteen years of my life were spent only ten miles away. Occasional and loving visits during that time kept it fresh in my memory. Its hallowed influence will be felt as long as life shall last. The merry birds and bright springtime have come to greet us on every side. They, too, are as welcome as in the days of yore, when we could strip off shoes and stockings in our merry glee, facing the hard-blowing March and April winds with bushy and tangled hair, thinking but little of what the future might bring for us.

The thought now comes to us, "Have we made our life worth living for any one else?" If so, God be praised. If not, may God be our helper in the future, to do and be good for the sake of some one besides self. We feel that the Lord can give us nothing we prize more dearly than true love and deep concern for you.

We shall never pass this way again, and we desire to leave a work behind that will prove we did want to be made alive in Christ in your behalf, while we remain here among you. Many have been alive unto the work he has assigned unto us for the past few years in our children's mission. He has blessed our labors of love in the past, and may we still remember to hold on to the work that is so dear to us, to his name's honor and glory. Remember the first of June when we send in our report will soon be here. We are wondering what the harvest will be! A great deal depends upon our sowing and the work we do. May the Lord give us abundant increase and teach us how to give and work for his dear cause, is the prayer of an unworthy servant for your welfare, and the welfare of all his faithful and obedient helpers and co-workers! Many of you may not be prepared by June 1, but I know your hearts, heads and hands are ready and willing to aid in the cause. May God, at his own appointed time, provide a way by which you may be able to give us a helping hand that you, too, may be made to rejoice in his love and work. We most always find children happy when they can give and do something for Jesus' sake. What a noble lesson for older ones, that are in the fold of Christ!

Virden, Ill.

[This letter was intended for the *Young Disciple*, but as the issue of that paper in which the letter should have appeared, was printed when the communication reached us, we make room for it here, hoping the attention of the children will be called to it.—ED.]

A JUNIATA SUNSET.

(*Concluded from First Page.*)

and begun here, and the apostle sets forth a well-matured truth in saying, "We look not on things below but on things above."

We can do this by looking at and appreciating the blessings here as typical of those that are to come. The green grass, the blooming trees, the flowing waters, and the sunshine rifting through the clouds, are all types of the beautiful world towards which we are tending. And for us to enjoy them then, we must learn to see and appreciate them now. That which we can now have, is only an earnest of that which is to come.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALEN B. ROYER, Secretary,	Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio
S. BOCK, Secretary and Treasurer,	Dayton, Ohio

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

LENT TO THE MASTER'S SERVICE, OR LET CHILDREN COME.

BY GERTRUDE A. FLORY.

DEAR Savior, we bring thee our sweet household joys:
O, tenderly claim them!—our girls and our boys;
While yet their fair brows are encircled by truth,
And innocence glows in the beauty of youth.

O, keep them, dear Savior, from straying in sin!
Swing backward thy fold-doors and welcome them in.
From harm with the lambs of thy flocks hid away,
In beauty of soul may they grow day by day.

Then, when they have finished their mission with men,
In thy fold eternal, we'll claim them again;
There, joined in sweet concert before thy great throne,
The triumph of love in glad songs we shall own.

La Porte, Ind.

MUSIC.

BY S. B. MILLER.

In Three Parts.—Part Two.—Vocal Music.

THE human voice has never had an equal in the production of sweet, enchanting, and elevating sounds. Hence vocal music claims the especial attention of all persons interested in the harmony and happiness of humanity.

The sense of "time" is the first law of music. Having that we have a guarantee of rhythm and melody, without which the best of music is hopelessly spoiled. "Time" is the first condition or essential by which the music is rendered in a way so as to produce melody, pure and simple.

The natural regularity of the utterance of musical tones, is the basis of good vocal music The "beating of time" to music may be manifested in various ways, but the *method* is immaterial, just so the proper end is accomplished,—that of a correct pulsation, recognized as such by the mind.

The true timist is time all over, not only hand or foot, but the very spirit is alive to the time or rhythm of the melody. Notice your canary as he warbles forth his merry tunes; the turning of his head, swinging of his body, and swaying to and fro.

I am not arguing for a series of pantomimic gestures, but I do say we can not sing with the "spirit and understanding," and at the same time be reclining listlessly and lazily in our seats. We must give the *expression*, and that can not be done without a correct rendering of the "time" of the music.

But leaving the above, we ask, Who can learn to sing? A great many parents think that because they do not sing, that their children can not learn to sing either. I consider that to be a mistake. I think that nearly all grown people and *all* children can learn to read music and to sing. The organs of voice, used in singing, are just the same organs as those used in talking, and used in almost the same way, so that it is evident that the voice *can be* trained to utter the musical sounds as easily as other words.

It is evident that the music from the different children will not be equally melodious, but they can learn to sing, and in such a way as to derive great benefit and satisfaction from it. Not all people speak equally fluent, or equally graceful, yet they express themselves so as to be understood, and can understand the language of others. Very few of the people, comparatively, become public speakers, yet all learn to talk, so it is not necessary that every one who learns to sing, must become a public vocalist.

The best time to learn the rudiments of music, is during the early life or school period. The notes ought to be learned at the same time we learn the alphabet. There is nothing to hinder children from taking up music just as naturally and easily as to learn reading or arithmetic. What is, to them, a pleasure, will be a much more difficult task in mature years.

I consider it a great mistake when any board of directors, school officers or teachers, omits or opposes the instruction of music for other studies, *thought to be more practical.*

The teacher who introduces music into the school as a regular study, will have better discipline and conduct, and he himself will be the better for it. I have verified this fact. It quickens thought, and relieves the monotony of routine.

From the time the child enters the primary room until it graduates from the high school, music is as much a part of its training, as language or elocution. No child's education is complete without at least a knowledge of music.

The songs learned in school are equally sweet at home, in the field, or in the workshop. When the spirit of song enters into and directs the thought of all labor, there will be less dissatisfaction among laborers generally, whether the labor be for self, loved ones, or employers.

The spirit of song will help labor in all vocations of life to be more cheerfully and faithfully performed. Children delight in song. They will sing, and if we do not guide them and procure elevating music for them, they will seek to gratify their natures by repeating the giddy, rude or immoral ditties so frequently heard. Give children a taste for good music, and a preparation by which they can entertain themselves with it, and we have at least one safeguard around them. Do all you can to cultivate the musical tastes in yourselves and children. Improve every opportunity of hearing good music, as well as improving the opportunities of learning to render the same. The very divinity of our natures craves it. Why not improve this talent as well as others, all of which are gifts from God?

Maxwell, Iowa.

WHERE WILL WE MEET IN 1895?

BY A. HUTCHISON.

THE question of locating our Annual Meeting for 1895 has already become one of no trifling import to many of our brethren. Among those who are especially interested are those who live at the extreme western boundary of the General Brotherhood. And while those of us who live in the eastern and central parts of the territory in which our people live, may think it a very great mistake to attempt to hold an Annual Meeting so far to one side, yet there is a feature about this case, which we should not pass too lightly by.

Twelve years ago it was thought by many that Kansas was too far from the centre of the Brotherhood to hold Annual Conference. But it was decided in 1882, to hold the next Annual Meeting in Kansas. And now Kansas is one of the active working parts of the church general. The Annual Meeting brought many of our brethren, sisters and other good citizens of the East to this goodly land. As a result many of them became citizens in Kansas, and to-day we have prosperous congregations in many places in this and other Western States, which surely would not have been the case so soon, had it not been for the Annual Meeting being in her territory.

Looking at the case from the missionary standpoint, I can sympathize with, and excuse our Brethren on the Pacific Slope if they ask the General Brotherhood to give them the Annual Meeting even as early as 1895. And while Kansas is ready and willing to take the meeting for next year, we still have Brethren here whose missionary spirit is so fully developed that they would waive personal choice for the sake of enlarging the borders of the Lord's vineyard. We can never fill our place in the Lord's workshop, unless we are willing to make personal sacrifice for the advancement of his work.

What I say on this subject I say from a missionary standpoint. Some of us who have been permitted to visit that part of the field where the Meeting would be located, if it should be granted, know better how to sympathize with the petitioners than others do. And those who attend the General Conferences ought to try to do all they can to promote the cause of the Master. This will not destroy any of their legitimate pleasures in the social reunion. Our earthly interests should occupy a secondary place in arranging for our Meetings,—let them be held where they may. The Annual Meetings of our people have done much for Kansas, and Cedar Rapids, Iowa, as well as many other places. Let us do all to the glory of God!

WHAT TO PREACH.

BY J. S. FLORY.

HAVING of late discoursed, to some extent, on the fallacy of human speculation and the importance of sticking to positive Bible truths, I have been requested to write for publication something on the same line of thought.

The great want of the age is to have something positive,—something real on which to base religious faith; something as an ideal, not of human origin, but as the direct voice of God to a fallen world.

In the religious world to-day what do we see? Unrest in faith and doctrines; the people are running to and fro, as it were, asking where, oh, where is truth, and what is truth? Human theology can not long endure the sharp criticisms of an inquiring people. The changing of creeds and the undercurrent of apostasy proves clearly that the opinions of men or the speculations of the learned can not hold in abeyance the powers and liberties of the soul. Continual changes with "every wind of doctrine" is an evidence there is a "more sure word of prophecy" wanting.

The Bible is that sure word: Every one who believes in Christ as the Son of God in his Divinity, and his authority to deliver to a sinful world the redemptive plan of salvation, admits that HE is the Truth, and that the Truth will

make us free. He believes that the Gospel is the power of God unto salvation, and it is evident that what to do to be saved is certainly plain.

The things necessary to be believed are not many. The evidences of a saving faith, in the things that we are to do, are so plainly stated that no one need err. Yet, in the face of all this, there is a veritable Babylon of confused voices.

There must be a reason for this. We aver that the fault is not on the part of God or Christ. Then it must be in a measure on the part of the ministry,—those whose duty it is to preach.

How to preach, and what to preach is best answered by referring to the Great Preacher himself and his chosen ones that he sent out to preach. The Great Preacher took for his theme, "The kingdom of heaven is at hand." Next he touched upon repentance and a living faith in the Gospel, supplementing all by proof that he was the Son of God and they, his hearers, should believe in him according to the Scriptures.

To his apostles he said, "As ye go preach, saying, the kingdom of heaven is at hand." He told them that it was ordained of God that men should repent and that remission of sins should be preached in his name to every creature. He told them that they should teach to the whole world what he had taught them. They were not only to herald the good news of the kingdom, but also to *teach* them by precept and example to *observe* the all things I have commanded you.

Now this seems very simple and plain. Then, why so much confusion in the religious world? Is it because the preachers, sent out under the personal supervision of Christ, failed in their duty? Surely not, for their ministry, so far as we have any account, accorded with the ministry of their Master. What did they preach anyway? Their own writings ought to settle that matter forever. They preached concerning the "kingdom of heaven." The Gospel of that kingdom they preached; they preached "repentance," they preached "conversion;" they preached the "resurrection from the dead;" they preached the importance of faith and obedience, even in the absolute sense, that Christ was the author of salvation to all that *obeyed* him, and that the Gospel was the power of God to them that believe in it.

Just so long as the minister held to the plain, simple teaching of the Gospel, there was a unanimity of faith and practice, but so soon as the opinions of men began to be accepted, and speculative theology gained a preference over and above the truth of the Gospel, then divisions and schisms took place, and as a little leaven leaveneth the whole lump, the work of subdivisions has been going on for, lo, these many years.

The carnal mind rebelling against the simplicity of the Gospel sought rest in the science and philosophy of men. No marvel, then, that the religious world has passed, measurably, into a mazy labyrinth of unrest. Nothing under the heavens can ever bring order out of chaos but God's truth. The minister must thunder aloud the saving power in the word of God. "Thus it is written" must be the all-absorbing theme introductory to the plan or means of salvation.

No man has a right to preach his own opinions or, in any way, herald human speculations from the sacred rostrum. I do lose patience when I hear a brother say, Such is my opinion, or, That is the way we look at it. In the name of our great mission, do let us preach what we know is true, and the way the Bible has it. If a minister has not faith in the words he is preaching, to say, in positive terms, they are facts, he would better step down and out and let some one preach who does believe his own preaching, and has vehemence enough in his style to not only convince others he believes it, but convince them it is the truth and nothing but the truth.

Whenever a minister puts an addendum to his sermon and says, Those are my views on the subject; or after the performance of any ordinance of the church, says, That is the way we understand it or look at it, he has virtually destroyed, to a large extent, the force of his arguments and opened the door for criticism. But if he presents the facts in the case and says, in positive terms, This is the way the Lord has taught and the way the Bible has it, he escapes criticism, and usually the critic keeps his mouth shut, or if he does open it, it is simply a matter between him and the Word itself, and in such cases the critic soon gets enough to satisfy his egotism.

In addition to positive preaching, we want concrete preaching. Abstract ideas seldom accomplish a work beyond the intellectual faculties of man. A very logical and pretty sermon may be formulated out of the abstract idea of the love of God, but to get the *heart* stirred up and every emotion of the soul imbued with the love of God, his love in its concrete form must be shown in a way that will convince the hearer it is the one thing of all others running through the whole plan of salvation.

So it is with every other principle of Bible truth. Every phase of the subject should be brought into a solid phalanx of united power, so completely tearing down every stronghold of opposition as to make the heavens cry out, "What shall we do?" It is the way Christ preached, and the way the apostles preached. Paul before Agrippa did not simply open his mouth to present some abstract idea, but he gave him the power of a concrete mass of truth that went home to the hardened king's heart. "*It is written*," should be the key-note to every sermon. On that line of defense Satan may ever be sent back to hell and his strongholds demolished.

Lordsburg, Cal.

HELPING THE POOR.

BY DIANA MILLER.

Is it right to turn a tramp away from the door, and give him nothing to eat, as some do? For one, I must say, that I never turn any person away. I am poor myself, but I always have plenty to eat. We must feed the hungry. God gives us plenty for this purpose, while many others have not enough on which to live. I give to the poor and the sick. God has blessed me. I have never lost anything by helping poor people along. To those who are thus kind, how glorious must be the coming kingdom, in the eternal home of the pilgrims on the golden plains, beyond the river of death!

Bates County, Mo.

THE FLOOD.

ONE of the largest meetings ever held by the Victoria Institute of London, England, took place in the third week of March, to hear that well-known "Nestor among Geologists," Professor Prestwich, F. R. S., read a paper on "A Possible Cause for the Origin of the Tradition of the Flood," in which he proposed to treat the subject "from a purely scientific standpoint." In it the author described at considerable length the various phenomena which had come under his observation during long years of geological research in Europe and the coasts of the Mediterranean.

Among these he specially referred to having found the flints of the drift to be of two classes,—one with bones of animals carved, and interspersed with the remains of man; and the other, which he termed the rubbledrift, containing bones of animals of all ages and kinds in vast heaps. He cited the confirmatory opinions on this point of Professor Geikie, F. R. S., a member of the Institute, and drew special attention to the geological surroundings of these strange deposits, and the manner in which the bones were found. He then referred to phenomena in regard to raised sea beaches, and the constant occurrence of "head," the large masses of transported rock, loam, and Loess, covering the high plains in Hungary and Southern Russia, and the ossiferous brecciss in various localities.

From the circumstances attending these and their surroundings, he said he had been forced to the conclusion that all their phenomena were "only explicable upon the hypothesis of a widespread and short submergence, followed by early re-elevation, and this hypothesis satisfied all the important conditions of the problem," which forced one to recognize that there had been a submergence of continental dimensions. The age of man was held to be divided into palæolithic and neolithic, and he considered rightly so. He concluded by suggesting that thus there seemed cause for the origin of a tradition of a flood—*S. S. Times.*

CATHOLIC MEDDLING.

THE *Christian Evangelist* quotes Dr. Madison C. Peters, of New York City, as saying: "The times indicate a revival of Americanism, evoked by the constant encroachments of Rome on our public schools, the political offices and the municipal, State and national treasuries. It is an undisputed fact that Irish Roman Catholics have monopolized the offices of our cities, and both the Democratic and Republican parties seem helplessly bound by the priests, who dictate public policies, and our politicians obey them as the slaves do their masters. Our cities are in the hands of 'bosses,' 'lewd fellows of the baser sort,' most of them Irish Romanists. Our Irish-ruled American cities have become an acknowledged menace to our civilization, and the bishops and the priests have forced men on the voters who ought to be in the penitentiary. The American people are anxious and willing to be friendly if the Catholic church will take rank with other churches, cease its antagonism to our public schools, its participation in politics, and abandon its pretensions to special privileges."

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

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ELSEWHERE in this issue Bro. Walter Strickler reports twenty-six additions near Newport, Va.

WE learn that Bro. L. H. Eby and his family have reached their home near Summerfield, Kans.

THE Western District of Maryland sends no papers to the Annual Meeting this year. Bro. S. A. Miller will represent the District on the Standing Committee.

THE Standing Committee will meet to organize Friday morning, May 25, at 8 o'clock. Those who are members of this body should make their arrangements to be on hand at that hour.

BRO. CHAS. M. YEAROUT is a member of the Standing Committee from Southeastern Kansas. His District sends no queries to the Conference, but seconds the petition from Northeastern Kansas for Annual Meeting in 1895.

BRO. JOHN METZGER, though about eighty-five years old, has planned to spend a few weeks in Adams County, this State; then return to his home at Cerro Gordo, and from there go to the Annual Meeting to serve on the Standing Committee.

As usual, the Missionary and Tract Committee has arranged for a missionary meeting at the Annual Meeting, where the following topics will be discussed by speakers selected for the purpose: "City Missions," "Foreign Fields," "Duties of the District Missionary Committees," "Importance of Tract Distribution," "Giving."

THE Brethren who recently visited Denver, Colo., for the purpose of ascertaining the condition and needs of the mission there, give a very encouraging report. The crying need of that place, as well as many others, is a consecrated minister who can live among the people and preach by his daily conversation, as well as from the sacred desk. There never was a time when we stood more in need of men who are willing to walk with God and preach the pure Gospel to the people.

WE expect to be able to quote prices on the Brethren's Sunday-school Song Book next week. The plates are made and the work will soon be in the hands of the binders. We think that we shall be prepared to fill orders by the time of the Annual Meeting.

IN a private communication Mr. R. B. Neal, editor of the *Mountain Evangelist*, Grayson, Ky., speaking of Mr. Talmage's work, entitled, "From the Manger to the Throne," says: "I would not give one of (D. L.) Miller's letters for his (Talmage's) whole book."

WE have arranged to publish a Full Report of the coming Annual Meeting, and for the purpose have engaged the services of Mr. A. M. Abbott, whose skill as a stenographer is well known to our readers. Price, 25 cents, or $2.50 per dozen. We are prepared to book orders and hope to hear from all those desiring a copy of the Report. Send in your orders early.

SOME of our readers in the West wish to know whether the B. & O. Railroad extends to St. Louis, and whether half fare rates to the Annual Meeting will be granted from that city? Yes, the B. and O. has a line running to St. Louis, and will sell tickets to Meyersdale for one fare for the round trip, and on the same conditions that tickets are to be sold from other points.

BRO. GEO. E. STUDEBAKER is now doing considerable preaching in that part of Kansas where the people were aided by the fund raised for the Western sufferers. He finds the people eager for preaching, and not a few are accepting the terms of pardon. The field is already ripe and ready for earnest workers. It is to be regretted that we are not in a condition to send more ministers to that part of the West.

BRO. ALLEN BRICKEY, of Jenson, Sebastian Co., Ark., writes that sixteen members are living at that point. He thinks that part of the West is a goodly land, and an excellent place for a man to get a good start in temporal affairs. He would like to correspond with members, and especially ministers, who are looking for homes in the West. When writing to him, or any one else about the country, do not forget the stamps.

AT the time when there are hundreds of love-feasts in contemplation, our ministers should give special attention to the subjects usually treated on such occasions. A zealous minister should not be contented with the ability to always be telling something old, year after year, on self-examination or in defense of the ordinances. It is his duty to bring from the Holy Scriptures things new as well as old. To do this requires much hard and careful study. It is the prayerful Bible student that finds the Bible an inexhaustible store-house of knowledge.

APPLICATION was made to the Western Passenger Association for rates to our Annual Meeting on lines west of Chicago, but twice it was voted not to make a special rate. The application will be presented again for reconsideration, and it is barely possible that a rate may yet be made. In the meantime the Santa Fe Route acting independent of the Association, has arranged to give a one-fare rate for the round trip on the main line, and all branches in Kansas, Missouri, and Illinois. Tickets will be sold from May 21 to 26 inclusive, and will be good for thirty days. Our Brethren living in Kansas, Missouri and Illinois on the line of the Santa Fe, can purchase tickets *via* that road, and the Baltimore & Ohio, to Meyersdale and return, for one fare for the round trip.

BRO. J. M. SNYDER, of McPherson, Kans., who has for some years been publishing the *Conference Daily* at our Annual Meetings, has arranged to publish a daily at Meyersdale, during the coming Annual Meeting. Price, 25 cents for the full set. Bro. A. W. Vaniman is to write up the report of the Conference proceedings.

BRO. W. T. SINES did some very acceptable preaching while in Florida, so we are informed by several of the members who have written us. He spent about one week preaching near Manatee, Manatee County, where Bro. W. B. Woodard has been living, without much preaching by the Brethren, for over ten years. He also held some meetings at Martin, a small village not far from the City of Ocala. The members in the South would be pleased to have Bro. Sines visit them again, as they stand very much in need of his labors.

BRO. ENOCH EBY tells our readers the good results of assigning every minister his work, and in this way open up and give proper attention to new fields. We trust the day is not far distant when each housekeeper will call his co-laborers together and endeavor to have each man assigned his work. When this is done we may look for better preaching and more of it; and also the opening up of hundreds of new fields and the conversion of more people. We need a more active ministry everywhere. That will produce a corresponding activity among the laity.

GOOD arrangements have been made with the C. B. & Q. Railroad for those in the West desiring to attend the Annual Meeting. The company will sell tickets at one fare for the round trip from all points on its lines to Meyersdale, Pa. This includes the transfer at Chicago, and will be especially favorable to those starting from Forreston, Maryland Station, Mt. Morris, Oregon, Polo and Milledgeville in Northern Illinois, and the points still further west. We suggest that all who can should reach Chicago on Friday, May 25, in time to take the B. & O. special train which leaves at 2:55 P. M. Those in Kansas and Nebraska might do well to concentrate at Kansas City.

BRO. TEETER, who has been with us nearly six months, preached his farewell sermon last Sunday evening and left for his home the next day. As is well known to most of our readers, he came here for the purpose of having his Commentary on the New Testament printed. He commenced writing the work nearly four years ago, and has since given all his time and energies to the task. The undertaking was a great one, and has called into play all of his ability and intellectual resources. While with us he worked on an average, sixteen hours out of each twenty-four, carefully revising and testing all he had written before he came here, and giving very close attention to the proof-reading. His very close application to work prevented us from associating with him as much as we would like to have done. But as he came to this place for work and not pleasure, it was needful that he give his whole attention to the task in hand. Bro. Teeter is a hard student. He does not idle away time. His pleasure is his work. He loves it, and it is a source of great enjoyment to him. He is now in his forty-ninth year, a ripe scholar, a fluent speaker, and enjoys the very best of health. Having finished his Commentary, he now promises us some articles for the MESSENGER, which will be appreciated by our readers. Our people here have greatly enjoyed his presence and preaching, and with him, to his home and other fields of labor, he carries our very best wishes.

UNDER date of April 16, Bro. C. H. Balsbaugh writes: "This is my birthday. The shadow is growing long, the sun is near the horizon, soon I hope to 'see the King in his beauty.' Oh, the awful solemnity and mystery of life: from God, for God, like God, with God, forever and ever! Do we realize the greatness of our being? Do we walk as becometh such a destiny?"

THOSE who send selected poetry for the MESSENGER should not fail to give the work from which the selection is taken. Many of the best poems are copyrighted, and we have no right to publish them without the author's permission. This week we decline an excellent selection because we think it may be copyrighted, and we do not wish to lay ourselves liable by publishing that which is duly protected by law.

BRO. TEETER'S COMMENTARY.

THE first volume of Bro. Teeter's Commentary on the New Testament is on our desk. In general appearance the book is a credit in every respect. The print is clear, on excellent paper, while the work is well and neatly bound. The contents show much careful labor, with a constant effort at brevity and clearness. As a rule, the comments are short and to the point, but always leave plenty of room for thought. The author devotes but little space to considering what are generally known as difficult texts, his main object being to explain that part of the text which pertains to our duties as Christians, and the things whereby one may edify another. Many of the paragraphs, which seem to be so simple in their nature as to come within the comprehension of any ordinary mind, are left without note or comment. He who purchases this Commentary, expecting to find all the difficult problems of the New Testament fully solved, and made ready for his using, may be disappointed. But the devout student, who desires assistance in understanding the Scriptures as a rule of life, and a source of comfort and encouragement, will find the work helpful in every department of the Christian experience. While the comments do not, in any instance, contain all that might be said, they contain enough for the common student who is willing to do some studying himself. In fact, it is a Commentary for the common people, and yet the learned will admire its simplicity, general aim and consistency. The great value of the work is, that it gives no uncertain sound, and will not lead the reader astray on any of the principles of the Christian religion. Bro. Teeter's great aim has been to show that Jesus is the Christ, that he brought from heaven a saving Gospel, and that the New Testament is an inspired book, contains in full the will of God to the present dispensation of mankind, and is intended for every human being capable of understanding it.

The work contains both the Revised, as well as the Authorized Versions. The reference system is the best we have ever seen. In this respect it is unsurpassed by any Commentary, or other book known to us. We regard this as a very valuable feature of the work, especially for the careful student. The Helps, in the closing part of this volume, will be found very valuable to both ministers and Sunday-school workers. To Sunday-school teachers the Pronouncing Gazetteer and maps will prove a great aid. The careful minister will gather much material for sermons from the well-arranged prophecies relating to Christ, and the General Outline of the New Testament Canon. In short, he who makes this Commentary a careful study, and masters the different parts, as set forth by the author, will be well-equipped as a minister, teacher or student. We cheerfully recommend the work to our readers, especially to our ministers and Sunday-school workers. If possible, a copy of the Commentary should be in the hands of every minister in the Brotherhood. Hundreds of them have no Commentary of any kind, but here is a book that has about it the right ring, and one that may be studied with confidence. Many of our ministers would like to have the work, and really need it, but are not able to purchase it. We recommend that some earnest persons in every congregation look up these ministers, collect money and procure a copy of the work for them. Ministers who have spent time and money preaching the Gospel for years without money and without price, richly deserve a present of this character, and here is a work that all of them need and would greatly appreciate.

The second volume is expected to be out by the time of the Annual Meeting. Price of the two volumes, cloth, $5.00; half leather, $5.50; half morocco, $6 00. When ordering give express as well as post-office. The work will be sent prepaid by us on receipt of price. Orders for the first volume will be filled as fast as received. The second volume will be sent as soon as out. It is all in type and will soon be in the hands of the binders. Send for special terms to agents and ministers. Address all communications to the Brethren's Publishing Co. J. H. M.

SUNDAY AT THE ANNUAL MEETING.

WHILE thousands of our people are looking forward to the coming Annual Meeting, it may be a good time to consider some things associated with these Conferences worthy of special attention.

In the opinion of most of our people, Sunday at our Annual Meeting is not kept as sacred as the character of the day demands. It is the Lord's Day, and should be kept sacred to his memory and his services. Every effort possible should be made to give the day the appearance of a holy day, divorced from everything and every appearance of a worldly nature. This can be done if the Committees of Arrangements at these Meetings will stand firm for the principles so clearly set forth in the Minutes of the Annual Meeting on this subject. For the encouragement of all we quote the following decisions:

1888, ART. 9.—A number of papers were presented, requesting Annual Meeting to discontinue the practice of feeding a mixed multitude on Sunday (Pentecost). The papers were referred to a committee which reported as follows:

We, your committee, after reading the papers submitted to us by Standing Committee, beg leave to make the following report: However much we may be in favor of avoiding feeding a mixed multitude on Sunday, we are met on every side by the impracticability of such a course, as our Annual Meeting is often held where there are but few Brethren; hence we decide to make no general change, but advise Committee of Arrangements, where such Meetings are held, to dispense with the traffic of everything on Sunday except what is really necessary, and that all cooking be done on Saturday, to avoid as much labor as possible on Sunday. Report accepted.

Two years later we have the following:

1890, ART. 24.—Whereas the suggestions given by Annual Meeting in 1888 have failed to enable the Executive Committee to do away with the much traffic necessary to feed the mixed multitude that gathered at our Annual Meeting grounds on Sunday; and, whereas the continuance of such Sunday traffic subjects our beloved Brotherhood to much unfavorable criticism, as well as causes considerable dissatisfaction among our members; therefore, will not District Meeting of Second District of Virginia petition Annual Meeting to devise a plan by which the Executive Committee need not make any provisions to feed any one on Annual Meeting grounds until Whitmonday, that the aforesaid Sunday traffic may be avoided? We grant the within request and send this to Annual Meeting.

ANS.—We, your Committee, deeply deplore the disorder complained of in the paper, and would advise a strict adherence to the advice given in Art. 9, of 1888. Also that, as much as is in the power of the Committee of Arrangements, they prevent Sunday excursions. Also to dispense with the selling of meal tickets on Sunday, as far as possible, thus removing the disorder without sacrificing our Sunday religious services and pleasant associations.

These decisions give no uncertain sound, and show the earnest desire of our Brotherhood to keep the Lord's Day holy. Let there be just as little cooking and other work done on Sunday as possible. Much of the cooking might be done on Saturday. Christians who have the grace of God in their hearts can eat some cold food and not complain about it.

Let every restaurant, save those intended to furnish necessary food, be closed. There is no use having restaurants open on Sunday selling candies, nuts, etc., on the plea that people must have something to eat. Not a restaurant or stand of any kind should be allowed near the Annual Meeting grounds that is not conducted in harmony with Sunday principles. Nor do we see the propriety of restaurants of any class being kept open when services are being held in the Tabernacle. It is certainly not pleasing to the Lord to have trafficking on one part of the ground, while there is preaching, praying and singing on another part. We do not want to desecrate the Lord's Day in this manner. Let everything be so arranged and conducted that the world may see that we, as a people, have set our faces like steel against this Sunday trafficking business. And if those who have these meetings in charge, will strictly carry out the decisions published above, we assure them that they will have the united support of the whole Brotherhood, as well as the approval of Christendom throughout the United States. Those of other denominations have said some very uncomplimentary things about the desecration of the Lord's Day at some of our Annual Meetings, and we earnestly hope there will be no future occasions for similar remarks.

Those who attend these meetings can also greatly aid the Committee of Arrangements in carrying out the principles suggested if they will purchase, on Saturday, enough meal tickets to do them over Sunday, and also discourage Sunday excursion trains on every hand. Let all of our people unite in making the Annual Meeting Sunday a day of special holiness unto the Lord. If there is any place on earth that Sunday should be kept free from worldlyism it is at our Annual Conferences. An atmosphere of holiness should pervade every part of the enclosure where the Meeting is held. If there is looseness or indifference here, on the Sunday question, how can we expect anything better in our local congregations? Our Conference should set a good example for the churches by keeping the first day of the week, the great resurrection day, holy unto the Founder of the religion that has given us the Christian Sabbath with all its hallowed associations and spiritual influences. Let us pray and labor that sin be not found and encouraged in the most sacred and influential assembly of the saints in the Brotherhood! J. H. M.

TRINE IMMERSION AGAIN.

EDITOR MESSENGER,

Dear Sir:—

I noticed in the MESSENGER of last week, a statement on page 232. The writer was discussing the antiquity of trine immersion. In his defense he makes the following statement:

(1) "Mosheim, Neander and Stuart, do show trine immersion traced to the times of the apostles." As the writer has not given one quotation or page from these historians, we are inclined to demur against his unsupported assertions.

(2) Tertullian is the first historian that mentioned trine immersion. As a proof of this fact I refer the writer to the "Quinter and McConnel Debate," page 126. He will find Mr. Quinter was compelled to confess this truth; his words are,—"*We have not, it is true the direct testimony of men, living between Tertullian and the apostles, as to the mode of immersion*, then practiced," and I will add, no indirect testimony was ever found of trine immersion for two hundred years after Christ or during the first and second centuries.

As trine immersion is not found in the Bible, and can not be proved by the testimony of the apostles, it is not at all strange to find its advocates going to profane history for evidence to prove it, and when they bring forth their witnesses, lo—they all lived over one hundred years after the death of the apostle John. So it stands on tradition, like the primacy of Saint Peter's chair. Its advocates are not as honest in their defense of trine immersion, as Mack and his brethren, who organized the German Baptist church. They believed the mode of immersion was not in the word *Baptizo*, and could not be found in the Testament, so they went to history to get a mode, and as Tertullian was the first man who mentioned any mode of immersion, from him came trine immersion. But he did not believe it came from the apostles; he said tradition had authorized it, and tells us there is no law in the Scriptures for it.

As infant sprinkling grew out of the doctrines of human depravity, so trine immersion sprang from the opinions and speculations concerning the Trinity. Who ever found a "thus saith the Lord" for either of them? DR. LEWIS PAGIN.

South Bend, Ind.

OUR reply to the above will be short, but to the point. We did not quote Mosheim, Neander and Stuart for the reason that we thought their line of testimony too well known to require it. Mosheim, in his "Ecclesiastical History," Vol. 1, page 46, affirms that immersion was the mode practiced in the first century, and for proof refers the reader to Vossius, who states that the ancient practice was trine immersion. Thus we have Mosheim's testimony in support of the three-fold action. He gives other references that lead to the same conclusion. Concerning Neander, we quote thus from his "Planting of Christianity": "Then there was the trine immersion of baptism, as symbolically making the reference to God the Father, the Son, and the Holy Spirit." Page 271. The other writer referred to is Prof. Stuart, a writer of great ability. In his work he makes reference to the Oriental, or Greek Church concerning the primitive mode, and any one, of even very ordinary reading, knows that this church now does and always has practiced trine immersion.

Tertullian is not the first writer to mention the threefold form of immersion. Clement, the President of the high school at Alexandria, Egypt, wrote about twenty-five years before Tertullian. He says:

"Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed to signify the three days of his burial." [Wiberg on Baptism, p. 228.]

Justin Martyr, who was born the same year that the apostle John is said to have died, wrote about twenty-five years before Clement. From his work we have the following:

"Then we bring them to some place where there is water and they are baptized by the same way of baptism by which we were baptized; for they are washed in the water in the name of God the Father, Lord of all things; and of our Savior Jesus Christ, and of the Holy Spirit." [Pengilly on Baptism, p. 150]

Speaking of the above, Mr. Reeves, the learned translator says: "The candidates were thrice plunged under the water at the naming of the Three Persons of the Trinity." (Ibid. p. 151.) Here we have trine immersion traced nearly one hundred years beyond Tertullian.

From an old writing ascribed to Dionysius, the Areopagite, who lived and wrote near the middle of the first century, we have this:

"The symbolical teaching, therefore, mystically instructs him who is baptized according to the sacred rite, to imitate, by the three immersions in the water, the death and the burial for three days and nights of Jesus the Life-giver, for it is conceded to men to imitate Him." [Chrystal's Modes of Baptism, p. 59]

The genuineness of this document has been questioned, but whatever be its weight, as testimony, it is wholly on the side of trine immersion, thus tracing this method to the apostolic age. This ought to be enough to show that Tertullian is not the first one to mention trine immersion.

The writer says: "As trine immersion is not found in the Bible, etc." Matthew 28: 19 teaches trine immersion so plainly that it took hundreds of years to produce a man of influence and yet so void of understanding as to think that it meant anything else. Those whose mother tongue is the Greek, the language in which the New Testament was first written, still hold that the commission teaches trine immersion. It is strange that any one will, in these latter days, deliberately conclude that trine immersion is not taught in the Bible when there was no other mode of baptizing for hundreds of years after the crucifixion. Nor does the testimony rest upon mere tradition. It is as reliable as the testimony in support of any ordinary historical fact.

It is not true that Tertullian did not believe trine immersion came from the apostles. He most assuredly believed that it was taught in the commission, for on that subject he says:

"After his resurrection he promises in a pledge to his disciples that he will send them the promise of the Father; and lastly, he commands them to baptize into the Father and the Son and the Holy Ghost, not into a unipersonal God. And, indeed, it is not once only, but three times, that we are immersed into the three persons, at each several mention of their names. [Writings of Tertullian, Vol. 2, p. 395, Anti-Nicene Christian Library.]

Here we have Tertullian attributing the threefold immersion directly to the authority of the commission.

What Mr. Pagin says about trine immersion springing from the opinions and speculations concerning the Trinity, is without the shadow of evidence in its support. But we do know that this controversy finally led to the invention of single immersion in the fourth century.

It is also not true that Mack and others of our ancient Brethren derived their trine immersion from history. There was but little controversy in those days on this subject, and our forefathers had little or no occasion to resort to history. The Written Word was all they needed, and from that they derived the mode of baptism that they believed to have been taught by the Savior and practiced by the apostles.

We close this article by remarking, that if our friend proposes to discard trine immersion because he seems to see an apparent gap of one hundred years between the close of the apostolic age and the time of Tertullian, with his clear statement on baptism, what must we expect him to do with backward single immersion, when there is a real gap of not less than 1,400 years between its origin and the close of the first century? One who will discard a baptism because of an apparent gap of 100 years, and then accept another with its gap of over 1,400 years, to our mind, has a strange conception of what it takes to constitute reliable testimony. And then, for one to deliberately assert that trine immersion is not taught in the Bible, when all the ancient scholars, without one known exception, who have expressed an opinion at all on the subject, affirm and maintain that the commission, Matt. 28: 19, enjoins "one baptism in three immersions of the body," is to assume for one's own individual testimony an importance that is unreasonable in the extreme. J. H. M.

MINISTERIAL QUALIFICATIONS.

Number Three.—Spiritual.

MUCH as we value adequate mental capacity and training, and various knowledge, it must be remembered that a mere education does not produce a change of heart or impart the unction of the Holy Spirit. Neither does it communicate to any one a holy desire to serve God in the Gospel ministry. Because a man has a liberal education is not conclusive evidence that he is qualified to be a representative minister of the Gospel.

No one will object to our going back to Christ as a representative example of the art of expounding truth. He is the great preacher of preachers,—the model and inspiration of every faithful minister of the Gospel. Wherein lay his power? We answer that, aside from the directness, variety and adaptation of his preaching, *instructiveness* was a prominent characteristic of it. He not only "taught the people," but he also "opened their mind that they might understand the Scriptures" (Luke 24: 45). But "the first and great element of Christ as a preacher," says Dr. Vincent, "is HIS PERSONALITY." His power as a preacher is bound up in his personality. His words are "Spirit and life because *he* spake them. Had they been spoken by Plato or Socrates, they would not have been 'Spirit and life.'" So the first and highest requisite of him who would be an "ambassador for Christ" is a well-defined Christian personality. As Christ himself appeared through all the avenues of his teaching, so the manifestation of Christ and the Holy Spirit from within is an indispensable qualification of the minister of Christ. It is for want of this that an unconverted man can never preach the "Word" successfully.

A sound conversion in the one to be called is therefore of vital importance. A defect here must be fatal to both the minister and the people. Think of one who has never received the "gift of the Holy Ghost" himself, attempting to guide souls to a spirit land! How important that no one be called to the ministry of whose conversion the church has any doubt. Unless the minister enjoys the consciousness of pardon and com-

union with God himself, he can never preach them successfully to others.

Spiritual power is not in externals, or in intellectual attainments. It is of deeper origin. It comes from within. It is God working through the man, the Holy Spirit permeating and quickening the minister and speaking by his voice to the souls of the people. Hence a sermon from a true servant of the Lord has power in it, more than human,—power from the Holy Spirit to fan into life the words spoken.

When Christ said, "Tarry ye . . . until ye be endowed with power from on high," he expressly forbade the apostles to enter upon the ministry without this divine Helper. On what ground can the church be indifferent with reference to this qualification in those she calls? It is plain that this special "power from on high" was promised, not to the apostles only, but to the ministry in all ages. It is true, since the church has the "Word" which is "spirit and life," the "power from on high" no more comes as the sound of a "mighty wind," but there is no reason why the thoroughly Christed minister, when preaching, should not be "filled" with the "unction from the Holy One." "I live, yet not I but Christ liveth within me" (Gal. 2: 20), is as true to-day as when it was uttered; and the unanimous testimony of all faithful ministers from that time to the present, declares that "our sufficiency is of God who also hath made us able ministers of the New Testament" (2 Cor. 3: 5, 6). Conscious of need, they turned to God, and help entered, making their words the "power of God" unto the salvation of souls.

"The virtue of an electric wire," says a scientist, "is not in the wire, but in its connection with a voltaic battery." So the power of a minister is in his living connection with God, and in his capacity to act as a connecting link between God and human souls. With this "unction from the Holy One" to quicken him, the minister's words are born, not on his lips, but in his soul, and he needs no assumed tones and studied gestures. What he lacks in words is made up by his eyes and tones, for the entire man speaks. To hear such a preacher is not simply to receive his *thoughts;* it is to share the *life* of his *spirit,*—to enjoy fellowship.

A sermon from such a preacher does not merely give his hearers information, but it imparts to them the quality of his own Christ-like character. This power, together with adaptability, Paul includes in the injunction "apt to teach." It is the power by which the minister gathers and holds and interests the people. It is the power by which Paul and Barnabas not only preached the Gospel, but they "*so* spake that a great multitude both of Jews and Greeks believed" (Acts 14: 1). It is the qualification which should be found in germ, or more fully developed form, in every one called to the ministry,—the qualification which should be emphasized above every other.

J. G. ROYER.

NOTICE TO CLERKS OF DISTRICT MEETINGS.

SINCE Annual Meeting has made it the duty of the Writing Clerk to furnish a printed list of all queries to come before the Meeting, notice is hereby given to the Clerks of the several State Districts, to forward to the undersigned a copy of their respective Minutes with queries intended for Annual Meeting *carefully marked.* Fail not to attend to this duty promptly.

J. G. ROYER, Writing Clerk.

Mt. Morris, Ill.

THE *Christian Evangelist* says: An alleged Mexican saint by the name of Don Pedrito from a ranch in Starr County, Texas, has been causing considerable excitement in San Antonio, by his reputed ability to heal diseases. Two of the leading ministers of San Antonio have been conducting a thorough investigation into the alleged miraculous cures of Don Pedrito. One of these ministers, the Rev. G. Q. A. Rose, of the Episcopalian denomination, spent several hours in the little hut with the doctor and watched the wonderful man prescribe for more than one hundred afflicted people. As a result of this investigation Rev. Rose does not hesitate to say that Don Pedrito is possessed with the power of curing bodily afflictions by means of faith. All the prescriptions which he gives are written in the name of the Trinity and the Lord Jesus Christ. A throng of people numbering into the thousands, visited the so-called saint to-day. The excitement among the colored people and Mexicans is intense. That there is a large class of diseases which yield to a strong influence on the mind or imagination, admits of no doubt. This kind of curing goes under a variety of names, as "Faith Cure," "Christian Science," "Spiritualism," etc., but the principle is essentially the same.

FROM the press we learn that the old city of Athens, where Paul once preached concerning the "Unknown God," was severely shaken up by an earthquake a few days ago. "The oscillation of the earth continued many hours. Telegraphic communication with other parts of the country is badly interrupted. In the three villages of Malesina, Proskina and Martino, in the province of Looris, 129 persons are reported killed. The earthquake destroyed eight villages in the district of Atalanta. In this district alone forty-eight persons were killed and several hundred were injured. The monasteries of St. Martinos and Proskina were destroyed. Large boulders were detached from the Mountain of Bragana, and some of them fell upon shepherds' houses that were clustered at the foot of the mountains. All the inmates of the huts were crushed to death. Huge chasms opened in the earth about Atalanta. A large number of houses swung to and fro on their foundations for a time and then collapsed. Extremely violent shocks were felt throughout the Eubosa and the islands in the vicinity. The walls of a number of houses in Athens, were cracked and partitions were thrown down. Heavy pieces of furniture were thrown in some instances almost across the room."

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Sheldon, Iowa.—Eld. Tobias Meyers was elected as delegate to Annual Meeting, to represent the Sheldon congregation.—*T. L. Kimmel, April 23.*

Correction.—In giving my address, in No. 16, you misspelled the name of the post-office. It should be Bristoe, Va. You spelled it Bristol.—*Andrew Chambers, April 18.*

Merced, Cal.—We have appointed a council-meeting for May 5, for the purpose of being organized into a church. Elders P. S. Myers, of Los Angeles, and J. S. Flory, of Lordsburg, are to be with us and assist us and also hold some meetings. The doctrine of the Brethren is but little known here. Since my last report three more members have moved in, which makes fourteen here at Merced. Those writing for information about the country will please enclose stamp.—*J. S. Brubaker, April 17.*

Garrison, Iowa.—At our regular meeting last Sunday one dear sister came out and was baptized, and arose, we trust, to walk in newness of life.—*Stephen Johnson, April 19.*

Peach Blossom Church, Md.—At our regular appointments at the Fairview house, the brethren and sisters were made glad to see eight souls make the good confession and being baptized.—*Joseph D. Wingard, April 15.*

Rock Run, Ind.—Bro. E. S. Young came to us April 15 and gave us new life in our Bible school. We had a class on Friday evening, on Saturday at 9: 30; also on Saturday evening. These services were much appreciated by the class. He gave us two well-fitted sermons before his return. April 27, Bro. Peter Stuckman will be with us to hold a series of meetings.—*R. W. Davenport, April 20.*

Westport, Ill.—Bro. Geo. W. Cripe came to preach for us and held meetings one week. Rain and the fatal sickness of a highly respected citizen kept many away, but the brother faithfully proclaimed the Word of Truth. Sunday night the hall was well filled and good attention was given to the Word. Some were awakened to the duty of accepting the Lord Jesus Christ. We pray that the continued efforts of the Brethren here may result in the conversion of many souls.—*Frank M. Calvert, April 24.*

Charleston, Nebr.—The Exeter church met in council March 31. All business was transacted in a quiet and peaceable manner. April 1, in the evening, our elder, G. W. Stambaugh, started a series of meetings at the Council church, near Charleston. He preached seven very impressive sermons. As an immediate result of these meetings, we have one candidate for baptism, and others are considering the cost. Last evening two requests were made by neighbors to preach on certain subjects. This he promised to do in the near future.—*Samuel W. Mohler, April 23.*

French Broad, Tenn.—Bro. Geo. C. Bowman came to us April 1, and preached, in all, twenty-four Gospel sermons. There were seven baptized. We held a council-meeting and it showed that the good Spirit worked among all the members. Everything was adjusted with good feelings towards all. Bro. M. Nead came April 12 and preached three excellent sermons. April 13 and 14 was our Ministerial Meeting. For some cause, unknown to us, there were but few ministers present. Still we had good talks on all the subjects and hope all present will improve by what we heard, that we may show ourselves approved unto God, and need not be ashamed.—*Jacob Wine.*

Franklin County Church, Iowa.—April 14 we met in quarterly council in our lately-purchased meeting-house. How much more we feel at home when we have a house of our own in which to worship! We bought a good, substantial building from the United Brethren, at reasonable figures last fall, and feel encouraged at the progress made in paying for it! Words can hardly express our gratitude for the liberal donations of our sister churches,—Grundy County, South Waterloo, Green and Spring Creek, as well as our District Mission Board. God loves cheerful givers and will surely reward them abundantly. Much business pertaining to our church came before the Meeting, which was handled in a pleasant way. June 2 and 3 was the time set for our spring love-feast, with a series of meetings in connection, if we can get a minister at that time. Brethren,—especially those in the ministry,—are invited to be with us. Our elder,—Bro. J. F. Eikenberry,—was with us and stayed over Sunday. We have had an evergreen Sunday school.—*W. H. Allen, Dumont, Iowa, April 22.*

Shields, Kans.—Bro. G. W. Armentrout came to the Prairie View church, April 15 and held a series of meetings. One dear soul came out on the Lord's side, and was buried in baptism, to rise to walk in newness of life.—*W. H. Hobbs, April 25.*

Glensted, Mo.—The members of the Prairie View church met in quarterly council April 14. The regular business for District Meeting was attended to and one delegate elected. The time set for our series of meetings is Aug. 10. Invitations are extended to all to be with us.—*Anna Bowman, April 21.*

Center Hill, Ark.—We are here in this part of the goodly land. Bro. Jas. R. Gish and wife are here, holding a few days' meetings. We had two applicants for baptism at the first meeting. From here they go to Austin, after which they go to Carlisle, in Lonoke County, to help organize a church. Come over and help us!—*Jas. H. Larkins, April 26.*

Hollow Poplar, N. C.—We are enjoying a series of meetings at this place, conducted by Bro. E. Peterson at the Raley schoolhouse. The attendance is large, and the people seem to be deeply impressed. Two have already come out on the Lord's side, and we are expecting many more before the meeting closes.—*C. S. Tipton, Hollow Poplar, N. C., April 19.*

Camp Creek, Ill.—We held our quarterly council-meeting April 21. The attendance was fair, and the business disposed of in the spirit of Christian forbearance. Of course this should characterize all Christian assemblies. It can not be otherwise, if we have the spirit of Christ. If we have not his spirit, we are none of his. Rom. 8: 9. This Scripture is significant. By it we can ascertain whether we have the right spirit. Our Sunday school is progressing nicely.—*S. S. Hummer, Colchester, Ill., April 25.*

Rosston, Texas.—One was received by baptism yesterday, from the Christian church. A large congregation gathered at the water side to witness the scene. We pray for more help in the ministry in this field. The general expression of those that see our GOSPEL MESSENGER is that the Dunkards publish the best religious paper of all. If I were able I would have you send me one-half dozen per week, to distribute each Sunday.—*A. W. Austin.* [Here is a chance for some one to do a little missionary work in a way that will be appreciated.—ED.]

Cottonwood Creek Church, Okla.—The members of this church met in council April 15. There was but little business transacted, and all passed off pleasantly. One was reclaimed. May she ever be a light to the world! Bro. Geo. W. Landis, from Mount Hope church, conducted the meeting. He then preached three sermons, assisted by Bro. C. F. Brubaker, also from Mount Hope church. We had good meetings. May God help all who have not been truly converted to accept of the true Gospel before it is too late! Our brethren presented some very good thoughts.—*Susie A. Milham, April 24.*

Lost Creek, Ohio.—The members of this church met in quarterly council March 31. The business passed off, seemingly, to the satisfaction of all present. We send Bro. B. F. Filbrun as delegate to Annual Meeting. Bro. B. F. Filbrun and the writer go to District Meeting. April 15 we organized our Sunday school, with Bro. B. F. Filbrun as Superintendent. One more was added to the church by baptism,—the youngest daughter of Bro. I. S. Studebaker. Bro. Studebaker's children are now all members of the church. How glad the parents are, in their old age, to see their children all come to the fold, and be saved!—*Darius W. Weddle, April 22.*

Latty, Ohio.—The Van Wert church held a council at Bro. James Harp's April 17. The business on hand was disposed of in a satisfactory manner. Part of the work done was the organization of a church in the northern part of the District. It is named the Blue Creek church. Bro. W. K. Simmons was unanimously chosen elder. Officers were also elected to conduct a Sunday school in Latty. Bro. Harp is Superintendent of the Sunday school at the Miller schoolhouse, which opened April 8. Two sisters were received into the church by baptism April 16. May they be faithful!—*Ida F. Miller, April 20.*

Goodland, Kans.—The Fairview church has reason to rejoice again, because three dear souls were made willing to turn their faces Zionward. Our love-feast was an occasion long to be remembered. Our dear elder, S. Goughenour, from Iowa, was here and dealt out the Word of Life to us in such a fearless manner, that saints were greatly encouraged and sinners made to tremble. We are in the western part of Kansas, on the Rock Island railroad. Ministering Brethren passing this way are invited to stop off at Goodland, Kans., and by notifying me, I will meet anyone at the station. We have a small church, with good, zealous workers. We greatly desire the prayers of the church.—*J. F. Cline, April 23.*

Newport, Va.—Bro. S. A. Sanger, of the Mill Creek congregation, came to Newport (an arm of the Mt. Zion church) March 8 and preached about eleven soul-reviving sermons. As a result fifteen came out on the Lord's side. After a few days' rest, he came to Mt. Zion and preached a series of sermons, which resulted in eleven more additions. Truly the old Mt. Zion church has been much revived. God has blessed the work of our dear brother who labored so earnestly for us. April 21 was our council meeting. All passed off pleasantly. The church elected Eld. Martin Bothgef and Joseph Foster to represent them at Annual Meeting, and Eld. Samuel Spitler and the writer to District Meeting.—*Walter Strickler, April 24.*

Rockton, Pa.—April 7 we met in council. Considerable business was before the meeting. Eld. J. H. Beer was elected as delegate to both District and Annual Meetings. Our Sunday school increased about twenty during the April quarter, making about eighty in all. This is encouraging. The members are all taking a more active part in the school. We were somewhat annoyed in our congregation by Sabbatarians for quite a long time. But, thanks be to God, we have found a remedy,—the balm of firmness. Our love-feast is set for June 15. We also decided to hold two weeks' meetings in connection with it. Bro. G. S. Rarigh, of Johnstown, has been the brother selected, if his service can be had.—*J. A. Brilhart.*

Ladoga, Ind.—We met in council-meeting April 21, to attend to some unfinished business, which was disposed of in peace and harmony. We then had the pleasure of reclaiming a young brother, and making dear ones rejoice. We also received the young wife of that brother into the fold of Christ. It certainly is a time to rejoice when those who had wandered away, are reclaimed and their life companions also start out aright on this noble mission in life. Two others were received by letter. A few weeks ago a young sister requested baptism, which was administered at once. We seem to have a healthy, spiritual growth, with the usual home work of our ministers and elders. It was the unanimous desire of the church to have a spring love-feast. Though it is a little late and comes near Annual Meeting time, we concluded to hold it June 5. We hope some of the ministering brethren from the West will stop off on their way home, and be with us.—*Jno. D. Bonsack, April 23.*

Johnsontown, W. Va.—Oct. 2, a few brethren a sisters assembled together with the writer on a of ground near Johnsontown, W. Va., donated b sister, for the use of a church house and cemete After a little consultation, as to the spot u which the house should stand, the mattock w raised and the first stroke made, in the name the Lord, for the foundation of a house to worship of God. Through struggles, prayers a tears, the house was erected, 35x50 feet in size, ranged for love-feasts. The day appointed the dedication, April 15, was most beautiful, a a very large congregation assembled. The vices were conducted by elders Eli Yourtee, Di man and the writer. During the services tears joy were shed, because the brethren and sisters that country now have a house erected for worship of God.—*D. F. Stouffer, Benevola, M April 21.*

Pine Grove Church, Fla. — Our much-esteem brother, J. C. Lahman, preached his farewell se mon last Sunday, at the Orange Creek schoo house. We have reason to believe that his di course was much appreciated by all prese Brother and sister Lahman took their departu for the North last Wednesday. We were ve sorry to have them leave us, as we can have b one sermon each month on account of his absenc Bro. Lahman's work has been much appreciate and we hope the Good Lord may permit him come back and take up his abode with us, an make Florida his future home. Our meetin house is progressing slowly, on account of bein disappointed in the arrival of our lumber. O brethren, sisters and friends have been donati quite liberally, all along the line from East West. May the good Lord abundantly bless the for their liberality.—*D. E. Bowman, Campvil Fla., April 20.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had good meeting, send a report of it, so that others may rejoice with you In writing give name of church, County and State. Be brief. Notes o Travel should be as short as possible. Land Advertisements are not so licited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notice to Tract Writers.

SOME time ago we notified you to send you manuscripts to Bro. I. D. Parker, Elkhart, Ind. soon. We now say, if possible have five copies o your manuscripts run off by a good type-writer If you cannot secure any, please forward you manuscript to S. W. Hoover, Dayton, Ohio, im mediately. Each member of the Committee should have a copy of each tract. Promptness i very desirable. ENOCH EBY.

Booth, Kans.

New Field.

LAST fall the Pleasant View church, in imita tion to the Great Head of the church, endeavored as far as practicable, to "give every man his work," hence Bro. I. P. Harshbarger, the Super intendent of the Kansas "Old Folks' Home," sen an appointment last November to the southwest ern part of this District, twenty-five miles distant and continued preaching over two Sundays. He then preached every two weeks, and they tha gladly received the Word were baptized. Las Sunday, March 20, one brother and sister,—a man and wife,—both in their eighty-sixth year, were received. The brother was a regular ordained minister of the Methodist church for over thirty years, but for the last fifteen or twenty years chose to come out of Babylon and rather stand alone The sister is a medical graduate, and for upw

thirty years practiced medicine. Religiously e felt similarly convicted,—"there is none that eth good, no not one." She thought that the urches had all gone out of the way, until she ard Bro. Harshbarger preach the truth, the hole truth, and nothing but the truth. Then ey, with a daughter and husband, and daughter-law, were baptized, and are happy. We think e end is not yet. Many are reading and thinking. ay God give the increase,—is our prayer in Je-s' name! Let the churches open up new fields all ong the line! Many are sitting in darkness,—rving the world through the church; having a mp without oil or fire. They are going to de-ruction. It is time for work! "Lift up your ice like a trumpet! Cry aloud; spare not; show y people their transgressions, and the house of cob their sins." Sound an alarm in all the holy ount.

ENOCH EBY.

Booth, Kans.

Annual Meeting Railroad Arrangements.

THE Wabash R. R. will sell tickets to Meyers-le, Pa., at one fare for the round trip. Tickets ill be sold May 21 to 26 inclusive, good for re-rn passage up to and including June 25. A coach ill leave Cerro Gordo at 11: 58 A. M., Friday, ay 25, and run through to Meyersdale *via* the altimore & Ohio R. R., without change, arriving ere the next day at 11 A. M. One stop-off will be anted by the Baltimore and Ohio Railway, on e return trip. For further particulars, maps, c., write or apply to C. A. Pollock, P. and T. A., abash R. R., Decatur, Ill.

ELD. JOHN METZGER,

Cerro Gordo, Ill.

The Denver Mission.

At the Annual Meeting of the Mission Board Northwestern Kansas and Northern Colorado, was decided to send one of their number to in-uire into the workings and the needs of the Den-er (Colo.) mission.

Inasmuch as our District Meeting was thirty-ve miles beyond Denver, it was decided that one rip might answer for both objects. The Mission oard selected their Secretary, Eld. L. W. Fitz-ater to this important duty, and the latter so-ited the writer to accompany and assist him in is work.

April 7 we reached Denver,—340 miles distant, in time for evening meeting at the Brethren's ission house. We had a fair congregation and ere also greeted by the presence of Eld. Samuel onghenour, of Des Moines, Iowa. Good inter-st was manifested by all present. We continued eetings each night and visited during the day mong the members and outsiders. Some who ere members of other denominations, but not atisfied with their present church relations, had any questions to ask and it was apparent at once hat the doctrine, already preached by the Breth-en in charge of the mission, had made an im-ression that caused many to study and search he Scriptures, to see if those things were so.

It was apparent also that some of the surround-ng churches were made to feel the influence that ad already been wielded, as members of some de-ominations attended our services in preference o those at their own church.

We were present at their Sunday school and must confess that we were most agreeably urprised at the interest manifested. The number n attendance was ninety-six. The weather being omewhat unfavorable, kept some away. On the revious Sunday one hundred and nine scholars ere present. The Superintendent conducted a eview of eleven lessons and it seemed that the little folks were well posted. It was to us no small satisfaction to be present at this time. Bro. Geo. Long, the Superintendent of the Sunday school, seems to be the right man in the right place and we learn that his labors are appreciated by all who participated in the work. Bro. Frank Shrove, Assistant Superintendent is equally alive to his work and is a much needed help to Bro. Long. We could not help noticing the great auxiliary to church influence, derived from the live Sunday school, as it appears that the parents are drawn to the place of worship by the interest of the children. All this seems wholly owing to the efficiency of the corps of teachers, which are wholly taken from the membership. This makes the school truly a Brethren's Sunday school.

We will say for the benefit of many who have contributed to the Denver Mission through the Home and General Mission Board, that we can most favorably report to you, so far as our observation extended and that the Denver mission is a success so far. There are, of course, yet some features that are not what we would desire to see, and much hope can and will soon be visibly improved, but when we take into consideration all of the surroundings, as well as the lack of a well-established elder, to give counsel and encouragement, we can not but wonder at the orderly state of things now existing in that mission.

To show what the feeling is with the members in Denver, we call attention to the fact that the members subscribed $150 towards aiding the Northwestern District of Kansas and Northern Colorado to hasten the matter of securing a minister. This should stimulate others, who have better facilities to raise means than those in the city.

We must not overlook the sacrifice and labors of love given by brethren G. W. Fesler and —— Weaver, of the St. Vrain church. Those brethren have done nobly, and deserve much praise for what they have done. They are still willing to do a good part, until the right man can be found. The members of the St. Vrain church, above mentioned, also subscribed about $65 toward the establishing of the mission, making in all, subscribed, $215.

When we take into consideration the good that might be accomplished and that $215 has already been secured to start with, can we, for a moment, think of letting so important a matter sink for want of means?

Bro. H. N. Wenger, the present minister in the second degree, seems willing to do what he can, but is laboring under great disadvantage, having a large family depending on him for support. Under the present financial pressure, labor is scarce and he is living somewhat isolated from the mission. His expense for himself and wife alone would cost him forty cents each Sunday, or nearly $2.00 for his whole family each Sunday, to attend the preaching at the mission. The above amount is for street car fare,—the only way they have, to go from five to seven miles and return. Hence we see the great need of a resident minister, and, if possible, an elder, being established in the city, to encourage the work and especially at *this time*, when the financial condition is stringent, and when members of other persuasions are taxed to their utmost.

One more thought. We should be careful in selecting a suitable person for city mission work. We found out, while in Denver, that it is not style or show that is wanted, but a MAN OF GOD who has God first in everything. There are far too many fashionable preachers in city missions now, among the various denominations and this is a great source of annoyance to many. They want a change and anyone can soon see it, when in conversation with such. The time has come when a change is demanded by many. Others say they are only held in esteem when money is wanted to pay expenses of the preacher and janitor.

The number of members in the city is about 22 to 24. That great city has 145,000 inhabitants, composed largely of invalids, seekers after *health*, more than seekers after the Truth. Think of the small band of zealous soldiers of the cross, battling for Truth, with every disadvantage to contend with! Will we come to *their rescue* with at least *enough means,—in addition to what* they themselves have raised,—to supply their wants and needs in the ministry? Who will respond?

B. B. WHITMER.

Notes from the Northwest.

WE, as a small band of God's children having left our homes in the far East, and having come to this country to make this place our future home, are once more nearly all conveniently situated in our new homes.

After a long and perilous journey we all arrived safe and well, for which we felt to thank the Good Lord. Though we are somewhat scattered, we met last Sunday (April 15), in the town of Cando, in the M. E. church for public worship.

We also left an appointment for the next Sunday at the same place. The time has been too short to organize a church, or to get a different place to worship. Though we came here from different parts of God's moral vineyard, yet we all felt as though we were acquainted, because we all came here as one united body of brethren and sisters.

That is the way I think we ought to feel one towards another. Yes, we pray that we may all work together in peace and union, and gather in the sheaves for the Lord. There is a large field open before us, and the laborers are few, as there were no Brethren in this part of the State before we came.

We have seen the great need of a church here already. It is sad, indeed, to hear that some are starving for the want of the true Bread of Life. A lady residing in the town of Cando,—one who was raised in a Brethren family, and who was visited by a few of our Brethren last fall, when they were here, was in declining health. She felt the need of a Savior, and the fact of the Brethren coming to this place made her rejoice in the thought that now she might unite with the church of her choice. But during the week we were on our way, she became weaker and weaker. She wished that only the train would come. When the train arrived, great joy was in her heart, but her spirit was soon to take its flight. The brethren visited her and had a short talk with her, but she soon became unconscious, and died a few days after, without having her heart's desire fulfilled. O, may we all become aroused to the sense of our duty, and work harder to gather in those that are seeking for the Bread of Life, and that were waiting only to see a church of the true light and the faith once delivered to the saints!

Our colony here is 330 in number, including the children. Of that number nearly one-fourth are brethren. There are at present four ministers and four deacons among us, but we have no elder with us. The Brethren do not think that we can build a churchhouse this summer, but will in the near future, according as God prospers us. This country seems to be rich, and a large portion, well adapted for cultivation, is still under Government control. The weather has been somewhat changing. Yesterday (April 19) it was snowing and blowing, but to-day the weather is fair and pleasant. There is not much wheat sowed yet, but work will soon begin.

ANNA R. BURKHART.

Cando, N. Dak.

From Goshen, Ind.

BRO. D. C. RIGGLE, one of the home ministers, closed a two weeks' series of meetings at our South house, called the "Union" church. There were nine additions by baptism, and one applicant. The meeting was a success. Souls were brought to the Lord, and saints were made to rejoice over the victory won. April 28 we had meetings at the Goshen church. One man,—a Mr. Cripe (a mute),—was baptized. He wished to have an interpreter. Upon his request I sent fifty miles for sister Lola Cross, who lives near La Porte, Ind. Bro. Cripe was much interested in his mute friends, and requested them to attend the meetings. Seven were present. Some came fifty miles to hear the Gospel preached. If only those who had ears to hear were as anxious to hear the Gospel preached as the mute friends are, many more would come to Christ. This Bro. Cripe lives in the Rock Run church, east of Goshen. There seems to be a victory in Elkhart County, Ind., over sin, and many souls are "coming home." May God speed the day when righteousness shall cover the land, as the waters cover the great deep, and may the name of Jesus be heard in every land and nation, is my prayer!

J. H. MILLER.

April 23.

Our Trip to California and Return.

JAN. 11 wife and I started on our journey to the Pacific Coast from Morrill, Kans. We noticed that the eastern half of Kansas indicated plenty. The western half, and Colorado, gave evidence of drouth and want.

This part of our journey affords us an appropriate object lesson in the divine life. Sometimes we have happy experiences, sometimes sad ones. Our sad experiences, by contrast, make our happy experiences only the more happy. Had we continual sunshine, our natures could not bear it. The clouds,—adversities, sorrows, temptations,—help us to appreciate the blessings of happy experiences, and keep us humble. When we learn to profit by our infirmities, we have learned one of the noblest lessons in Christian development. Paul could say, "I glory in my infirmities." 2 Cor. 12: 5.

The Santa Fe route took us through Colorado, New Mexico, Arizona, and all of California. We then entered the mountain region at Trinidad, Cal. From there on, the entire distance is a series of mountains, hills, rocks, deserts, and small valleys. While traveling through this uninviting country we thought of the expression, often used by ministers in referring to the barren life of the sinner,—"The bleak and barren mountains of sin." Surely, if the barren country, above referred to, is an index to the barrenness of the sinner's heart, it must be dead indeed.

Near the end of our journey we descended into the beautiful San Bernardino Valley. Then all was changed. What a change it was! Instead of desolation, all was life and beauty. Trees laden with golden fruit abounded on every side. The foliage of many trees was green, the flowers blooming, the birds singing, and the climate like spring. This affords another striking object lesson to the Christian. Our Christian journey is often through a dreary waste,—a wilderness, an uncongenial clime for the soul, causing us to feel that we are strangers and pilgrims, as all our fathers were. But, as we near the end of our journey, and begin to descend into the valley and shadow of death, we need fear no evil, for God is with us. Though the darkness of death falls upon the body, the light of heaven dawns upon the soul. Its glories begin to open to our view,—the tree of life, the river of life, the rose of Sharon, the music of heaven from saints and angels. Then we will realize the truth of the apostle's words: "For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 18

At the end of our journey saints were waiting for us, who received us kindly, and conducted us to their homes, and made us comfortable in every way. How happy Christians will be, when their long, weary journey is over, and when they have entered the beautiful Valley of Eden, to find angels waiting for them, ready to conduct them to the mansions in our Father's house on high,—the place Christ is preparing for us!

J. S. MOHLER.

(To be continued.)

From Manvel Texas.

I CAME to the Gulf Coast country of Texas for my health last December. I had an abscess in my right lung before I left McPherson, and the doctor said I had a tendency toward consumption. I have been in the coast country now all winter, and think the climate here is very beneficial to such as are troubled with weak lungs. I have purchased a ten-acre lot adjoining the town site of Manvel, where I intend to make my future home. There are many places in the coast country where land is just as good, and prices just as low as at Manvel, but to settle in this Southern country, away from the influences and associations of the church, among a people whose life and habits are so different from what we have been accustomed to, in the North, did not suit me.

At Manvel we have a live, working church of about seventy members within a radius of three miles, a good meetinghouse, preaching every Sunday morning and evening, Sunday school every Sunday, and prayer meeting every Wednesday evening the year round. These are things that were of as much importance to me in the selection of a home as price and quality of land.

I think many times our brethren, in going into new countries, fail to attach as much importance to this matter as they should. Their prime consideration is, to get the best and cheapest land, and in their zeal, in this direction, they entirely ignore the spiritual welfare of their families, and though they may prosper financially, their children grow up without that spiritual growth and development which can not be estimated in dollars and cents.

Last Sunday we had the pleasure of seeing a young man and his sister buried in the liquid stream, and come forth, we hope, to walk in newness of life. One was also baptized the Sunday before, making three recently added to the fold here. May the good work go on until the knowledge of the Lord will cover the earth as the waters cover the great deep. J. H. PECK

April 17.

"WHATEVER many Christians hold in regard to perfection, it is certain that no sin in heart or life can be justified or cherished by the true Christian."

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

FINK—SHOW.—At the residence of Bro. Joseph A. Fink, Frederick County, Md, April 17, 1894, by the writer, Bro. Martin Franklin Fink and Miss Mary A. M. Show.

A. H. REINHART.

HERTZLER—CRUM.—At the residence of the groom's parents, near Newton, Kans., by the undersigned, April 18, 1894, Mr. Harry Hertzler and Miss Anna Crum, both of Minneha, Sedgewick Co., Kans. A. L. SNOEBERGER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

YEATER.—Near Walnut, Pa, April 6, 1894, Norman S., twin son of brother Alexander and sister Jennie Yeater, aged 9 months and 25 days. Funeral sermon by Bro. Isaac Rock from Luke 18: 14, 15, 16. KEZIA J. CLEAVER.

RHOADES.—Near Falls City, Nebr., April 14, 1894, Mary Rhoades, wife of Isaac P. Rhoades, aged 47 years, 5 months and 14 days. The subject of this notice was born in Switzerland, Nov. 26, 1846, and united with the German Baptist Brethren church at about the age of seventeen years. She continued a faithful member until death. Funeral services by the writer from John 11: 26. J. S. MOHLER.

RIDENOUR.—At Garrison, Iowa, April 3, 1894, of whooping cough, infant son of brother and sister James Ridenour. Services by the writer from Matt. 19: 13, 14, assisted by the pastors of the M. E. and Presbyterian churches. STEPHEN JOHNSON.

DAHLHAMMER.—In the Chapman Creek church, Dickinson County, Kans., Feb. 28, 1894, Peter F. Dahlhammer, aged 67 years and 16 days. He was born in Adams County, Pa, Feb. 12, 1827. He had been in declining health for about a year, but died very suddenly. He ate his supper as usual. Leaving the table he walked to an adjoining room, and before he had reached the sofa he died. He was a kind husband and father. He leaves a wife and five children. Funeral occasion was conducted by Eld. Samuel Haugh.

J. S. BRUMBAUGH.

LUTZ.—In the bounds of the Libertyville church, Jefferson County, Iowa, Nov. 18, 1893, sister Sarah Lutz, aged 82 years and 3 months. Her husband, Eld. Peter Lutz, preceded her to the spirit world twelve years. Her remains were brought to Batavia, Iowa. Funeral services in the M. E. church by Bro. D. Holder. Her remains were taken to the Brethren graveyard for interment. A large concourse of relatives and friends followed her to the silent city of the dead. JOHN H. ESHLEMAN.

KEEFER.—At the residence of her son, Eugene Keefer, in La Grande, Oregon, April 13, 1894, Mary A. Keefer (nee Sadler) wife of D. P. Keefer, aged 66 years, 10 months and 3 days. She was a member of the Brethren church about eighteen years. She emigrated with her parents from Green County, Ohio, to Ogle County, Ill., in 1839, and was a resident of Ogle County, Ill., for many years. May 18, 1854, she was united in marriage to D. P. Keefer. To this union three sons and one daughter were born, all of whom survive her. She was born in Green County, Ohio, June 10, 1827. Mother has been an invalid for over eight years by rheumatism. She was only two days confined to her bed. Gradually sinking without pain, she was conscious till the last and quietly fell asleep. Her remains were brought to Mountain Home, Idaho, for burial. Services in the new Congregational church, by the pastor. D. P. KEEFER.

RANDEL.—In the Eight Mile church, Huntington County, Ind., at the home of her daughter, Mrs. Cookerly, of Markle, Ind., April 3, 1894, sister Mary Randel, aged 71 years, 7 months and 11 days. Her sufferings were great during her sickness of thirteen weeks. She was the mother of seven children,—three boys and four girls. Her husband and one daughter preceded her to the spirit land. She leaves three sons and three daughters. Sister Randel was a member of the "New Light" or Christian church for thirty-five years. She became dissatisfied with that church and united with the Brethren church Sept. 22, 1893, and Sept. 23 had the privilege of enjoying a Communion service. She said she was so thankful her life was spared, to engage, in what her Blessed Master had commanded, during her sickness. She called for the elders and was anointed. Funeral services improved by Eld. J. Spitzer to a large and attentive audience.

AMANDA SPITZER.

MILLER.—In the same church, at the home of his daughter, Mrs. Bricklye, April 3, 1894, David Miller, aged 75 years, 11 months and 22 days. He was the father of eight children,—six sons and two daughters. He leaves one son and one daughter. His wife and six children preceded him to the spirit world Bro. Miller united with the Brethren church thirty years ago. Funeral services improved by Eld. J. Spitzer, at the church in Markle, Ind. AMANDA SPITZER.

GOCHENOUR.—In Clinton County, Ind., April 12, 1894, Amanda E. Gochenour, wife of Bro. Levi Gochenour, aged 35 years and 8 days. Funeral services in the Pleasant View meetinghouse by Eld. Isaac Billhimer, from John 3: 12, 13, to a large congregation. JOHN E. METZGER.

ULLERY.—In Lafayette, Ind., April 13, 1894, Amora Jasper, son of brother Eli and sister Ullery, aged 13 years and 10 months. Funeral services in the Pleasant View meetinghouse by Eld. Isaac Billheimer, from Psa. 17: 15.

JOHN E. METZGER.

IZER.—In the Falling Spring congregation, Pa., April 8, 1894, sister Agnes Izer, aged 25 years and 28 days. She leaves a husband and one child. Funeral occasion improved by the undersigned, from 1 Cor. 15: 56, 57. Interment at Brown's Mill.
WM A. ANTHONY.

MARKLEY.—In the North Poplar Ridge church, Defiance County, Ohio, Jan. 21, 1894, sister Barbara Markley, aged 80 years, 8 months and 8 days. Funeral services by Bro. George Sellers.
SARAH M. HARNISH.

KING.—In the Deep Water church, Henry County, Mo., April 1, 1894, Bro. David King, aged 69 years, 10 months and 14 days. He was a soldier in the late war. He united with the church eight years ago, and lived a consistent Christian life till his death. He leaves a wife, son and two daughters. His wife is a sister in the church and quite feeble. Text, 1 Cor. 15: 22, 23. Services by the writer.
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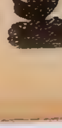

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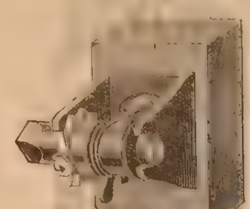

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Announcements.

DISTRICT MEETINGS.

May 16 and 17, Second District of Virginia, Middle church, Valley house, Prince William County.

LOVE-FEASTS.

May 12, at 1:30 P. M., Pipe Creek meetinghouse, 1½ miles from Linwood station, W. M. R. R., Md.

May 12, at 4 P. M., Falls City church, 4 miles northeast of Falls City, Richardson County, Nebr.

May 12, at 10 A. M., in the Nocona church, Montague County, Tex., at the Colony schoolhouse, four miles northwest of Nocona.

May 12, at 3 P. M., at Lanark, Ill.

May 12, at 2 P. M., Warrior's Mark church, Pa.

May 12, at 1:30 P. M., Brownsville, Md.

May 12 and 13, at 10 A. M., Back Creek congregation, Upton meetinghouse, Franklin Co., Pa.

May 12 and 13, at 10 A. M., West Branch church, Ill.

May 12, at 2:30 P. M., Timberville, Va.

May 12, Midland church, Virginia, Valley house.

May 12, at 4 P. M., McPherson church, Kans.

May 12, at 4 P. M., Washington Creek, Douglas County, Kans.

May 12, at 5 P. M., Roaring Spring, Pa.

May 12, at 2 P. M., Salem church, Reno Co., Kans.

May 12, at 4 P. M., Nevada, Mo.

May 12, Manassas, Va

May 12, at 4 P. M., Silver Lake church, Adams Co., Nebr.

May 13, at 4 P. M., Fairview church, Colo.

June 14, at 5 P. M., Goshen, Ind.

May 14 and 15, at 9 A. M., West Conestoga church, Lancaster Co., Pa.

May 15, at 1 P. M., Pleasant View church, Reno Co., Kans.

May 15 and 16, at 2 P. M., Franklin Grove, Ill.

May 15 and 16, at 1 P. M., Chiques church, Lancaster Co., Pa., at Green Tree House.

May 16, Clover Creek church, Pa.

May 16 and 17, at 10 A. M., Upper Cumberland, Pa.

May 16 and 17, at 9:30 A. M., Mountville house, Mountville, Pa.

May 16 and 17, at 1 P. M., Hickory Grove church, Carroll Co., Ill.

May 16, Ephrata church, Pa., at the Mohler house.

May 16, at 10 A. M., Antietam church, Franklin Co., Pa.

May 17, at 3 P. M., Upper Fall Creek church, Ind.

May 17, at 3 P. M., at White church, Montgomery Co., Ind.

May 17 at 10 A. M., at Beaver Creek, Washington Co., Md.

May 17, at 4 P. M., Wolf Creek church, Ohio.

May 17, at 10 A. M., Cedar Creek church, DeKalb Co., Ind.

May 18, at 4 P. M., South Beatrice church, Gage Co., Nebr.

May 18, at 4 P. M., Panther Creek church, Ill.

May 18 and 19, at 2 P. M., Silver Creek meetinghouse, Ogle Co., Ill.

May 18, at 4 P. M., Woodbury church, Bedford Co., Pa.

May 18 and 19, at 2 P. M., Aughwick congregation, Germany Valley church, Pa.

May 19, at 2 P. M., Belleville church, Kansas.

May 19, at 4 P. M., North Beatrice church, Nebr.

May 19, in the Greenwood church, Texas County, Mo.

May 19, at 2 P. M., at Naperville church, Ill.

May 19, at 4 P. M., at Blue Ridge church, Ill.

May 19, at 2 P. M., at Oasis meetinghouse, three miles east of Summitsville, Ind.

May 19, at 4 P. M., Salimonie church, Huntington Co., Ind.

May 19 and 20, at 10 A. M., Pine Creek, Ill.

May 19, at 4 P. M., James Creek, Huntingdon Co., Pa.

May 19, at 4 P. M., in the Buck Creek church, Henry County, Ind.

May 19 and 20, at 1:30 P. M., Welsh Run, Franklin Co., Pa.

May 19, at 10 A. M., Bethel church, Nebr.

May 19, at 2 P. M., Squaw Creek church, Bethel congregation, Holt Co., Mo.

May 19 and 20, at 2 P. M., Esterly, La.

May 19 and 20, Upper Conewago congregation, at the Mummert meetinghouse, Pa.

May 19, at 2 P. M., Hexington, Kans.

May 19, Smith's Fork church, Clinton Co., Mo.

May 19, at 5 P. M., Manvel church, Brazoria Co., Texas.

May 19, at 4 P. M., New Enterprise, Pa.

May 19 and 20, at 1 P. M., Waddam's Grove, Ill.

May 19, at 11 A. M., Hudson, Ill.

May 19, at 5 P. M., Hurricane Creek, Boad Co., Ill.

May 19, at 3 P. M., South Morrill, Brown Co., Kans.

May 19, at 4 P. M., Monitor church, Kans., 8 miles west and 2 miles south from McPherson.

May 19, at 2 P. M., English Prairie church, LaGrange Co., Ind

May 19 and 20, at 10:30, Seneca church, 1½ miles north of Bloomville, Ohio.

May 19 and 20, at 2 P. M., Manor church, Washington Co., Md.

May 19, at 1 P. M., Rocky Ridge, Monococy church, Va.

May 22, at 1 P. M., at Goodwill, Lost Creek church, Juniata Co., Pa.

May 22 and 23, at 1 P. M., Cherry Grove, Ill.

May 23, at 5 P. M., Sandy church, Reading House, Columbiana County, Ohio.

May 24 and 25, Mohler House, Cumberland church, Pa.

May 24, at 10 A. M., in Snake Spring Valley, Bedford Co., Pa.

May 26, at 3 P. M., Vermillion church, Kans.

May 26, at 4 P. M., East McPherson church, Kans.

May 26, at 1:30 P. M., Middletown Valley, Maryland.

May 26, at 10 A. M., North Morrill church, Kansas.

May 26 and 27, at 10:30 A. M., Greene church, Iowa.

June 2, at 4 P. M., Okaw, one-half mile east of LaPlace, Ill.

June 2, at 6:30 P. M., Altoona church, Blair Co., Pa.

June 2 and 3, at 10 A. M., Franklin County church, Franklin Co., Iowa.

June 2 and 3, at 2 P. M., Farmers' Grove meetinghouse, Perry congregation, Pa.

June 3, at 4 P. M., Quemahoning District, in the old house, Somerset Co., Pa.

June 5 and 6, at 2 P. M., Buffalo Valley church, Union Co., Pa.

June 9, at 2 P. M., Pigeon Creek church, Oak Grove meetinghouse, Ill.

June 9, at 3 P. M., Blue River, Whitley Co., Kans.

June 9 and 10, Yellow Creek church, Stephenson Co., Ill.

June 9 and 10, at Vanclevesville meetinghouse, W. Va.

June 9, Upper Dublin, Montgomery Co., Pa.

June 9, at 10 A. M., Weepingwater church, Cass Co., Nebr.

June 9, at Carson Valley, Pa.

June 9, at 10 A. M., Lick Creek church, Williams Co., Ohio, 1 mile southwest of Bryan.

June 9, at 5 P. M., Nettle Creek church, Hagerstown, Ind.

June 9 and 10, Coon River church, near Panora, Iowa.

June 9 and 10 at 2:30 P. M., Linville Creek church, at the Fairview meetinghouse, Va.

June 9 and 10, at 2 P. M., Chapman Creek church, Kansas, nine miles north of Abilene, Kans.

June 9, at 5 P. M., Bethel House, Mahoning church, Columbiana, Ohio.

June 9, at 3 P. M., Bear Creek church, near Accident, Md.

June 9, at 10 A. M., Green Spring church, Seneca Co., O.

June 9, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.

June 7 and 8, Ridge church, Pa.

June 8 and 9, at 2 P. M., Sugar Valley church, Pa.

June 10, at 4 P. M., Brother's Valley church, at the Grove House, 1 mile north of Berlin, Somerset Co., Pa.

June 21, at 4 P. M., Montgomery church, Indiana Co., Pa.

June 13 and 14, Dallas Centre, Iowa.

June 15, at 4 P. M., Rockton, Pa.

June 15, at 4 P. M., in the Manor church, Pa.

June 15, at 5 P. M., Tippecanoe church, Ind.

June 15, at 4 P. M., Yellow River church, Marshall Co., Ind.

June 17, at 4 P. M., Shade Creek congregation, near Scalp Level, Pa.

June 16, Chippewa Creek, Mich.

June 16, at 10:30 A. M., Silver Creek, Ohio.

June 16 and 17, at 2 P. M., Sterling, Ill.

June 16, at 2 P. M., Springfield congregation, near Wawaka, Ind.

June 16 and 17, Spring Creek church, Chickasaw County, Iowa.

June 16, at 10 A. M., Portage church, Wood Co., Ohio.

June 16 and 17, Panther Creek church, Dallas Co., Iowa.

June 16 and 17, Des Moines Valley church, Polk Co., Iowa, 14 miles north of Des Moines and 5 miles northeast of Aukeny

June 16, at 10 A. M., Wyandot church, Ohio, at the Fairview meetinghouse.

June 16 and 17, at 4 P. M., Iowa River church, Marshall Co., Iowa.

June 16, at 5 P. M., Center meetinghouse, Canton church, Stark Co., Ohio.

June 16, at 5 P. M., Solomon's Creek congregation, 2 miles northeast of Milford Junction, Ind.

June 16, at 4 P. M., Bear Creek church, Montgomery Co., Ohio.

June 20, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.

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FOR THE

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OF

The German Baptist Brethren,

HELD THERE

May 29, 1894.

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On May 8th and 29th round trip tickets will be sold at half rates to all points on the Burlington Route in *Nebraska, Kansas, Wyoming, South Dakota and Eastern Colorado.* Tickets will be good for stop-over at any point west of the Missouri River on going passage, and will be limited to 20 days from date of sale. For pamphlet descriptive of western farm lands, send to P. S. Eustis, Gen'l Pass'r Ag't, C. B. & Q. R. R., Chicago, Ill.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., MAY 15, 1894. No. 20.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 5a.
Huntingdon, Pa.

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As announced last week, our Communion meeting will be held in the Huntingdon church, on Saturday, June 2, and we will be pleased to have those of our brethren, who can do so, stop with us on their return from Annual Meeting. The meeting will be held in the afternoon and evening.

DEATH OF SISTER EYER.

A FEW weeks ago reference was made in these columns to the affliction of sister Eyer, which recently terminated in death. By request of the friends, and in view of her extensive relationship in different parts of the country, we give a brief account of her death and burial.

Sister Eliza Eyer, wife of Bro. John Eyer, died at her home in Warrior's Mark Valley, four miles east of Tyrone, Blair Co., Pa., April 24, 1894. The deceased was aged 57 years, and is survived by her husband and twelve children, three brothers and two sisters. She was a member of the Brethren church for about thirty-eight years, and her life gave evidence of her attachment to Jesus. She was afflicted with cancer, and was under treatment for about four months. During this time she suffered intense pain, but patiently endured it all. She welcomed death and made all arrangements for her funeral. One of her requests was, that the children sing a hymn, which she selected, before removing her body from the house. They complied with her request as best they could, but it was hard to sing amid their grief.

Her father was Eld. Gabriel (Grabill) Myers, so well known among our people. The children are, Lewis and Howard B., of Tyrone; Harry and Edward, Washington (State); Mrs. Leah Fye, Illinois; Mrs. Clara Garland, Pittsburg; Harriet, Gertrude, Wilbur, Ellis, Belle and John Blain, at home. The brothers and sisters are, Henry W. Myers, of Warrior's Mark Valley; Benjamin F. Myers, of Eldorado; John G. Myers and Mrs. Caroline Mauer, of Altoona; and Miss Rebecca Myers, of Pittsburg.

One daughter, Mrs. Laura Markel, is dead. All the family were present at the funeral except two sons living in the State of Washington. She was buried at the old Warrior's Mark church, on a lot of her own selection, and where she had attended divine services for many years.

The family and friends have the precious hope that she is at rest, not merely because she so earnestly desired to be released from physical suffering, or because she welcomed death, but because she tried to live the truth. This is the only true basis of hope for our friends in the life beyond.

REFLECTIONS.

As already stated, sister Eyer was a daughter of our deceased Eld. Grabill Myers. She and a deceased sister were the only ones of his family that are members of the Brethren church. Then, too, we note that not one of the twelve children of our deceased sister is a member of the Brethren church. These facts brought to our mind a train of thought which we will not need express, but it did make our heart sad, as we looked upon these families of intelligent men and women, to think that they are lost to the church, so near to the hearts of their parents. Surrounding influences and the self-denying principles of the Gospel, we suppose, have had something to do with this departure from the parental footsteps, and we do, with all our heart, wish these people would stop and give this matter a fair and candid consideration. That is very emphatic language of our Savior, when he says, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven;" and it might become a very serious question, after careful and candid investigation, whether that will can be as faithfully carried out elsewhere as in the Brethren church. Our religion should not be based on our fathers and mothers, but, after all, it is our duty to follow them as far as they follow Christ. This is what the apostle meant when he said, "Children, obey your parents in the Lord." J. B. B.

THE CHURCH TEAM.

AT times, as we look over the church and her work, discouragements come to us, and we feel like halting and waiting to see which way things will go. We look at ourselves and are made to wonder, if the prosperity of the church depended upon what we are doing, where would it go, or what would become of it? Is it not a serious question, because her prosperity depends as largely,—yea more,—on individual work as the united effort? Then we look around and see so many that seem to be only "hangers-on,"—what are they good for? Then, too, we have those who are called "crooked sticks,"—so crooked that our ingenuity is exhausted in trying to find a place to lay them, that they will not be everlastingly tilting or rolling out of position.

The other day, in walking down street in a [illegible] after this sort, we noticed a [illegible] "four-horse team." A team of this kind not being a common sight in our more modern way of doing farming and farm work, we noticed it with more interest than we do things of every-day happenings, and as we looked at this team, we were made to think of the church and her work.

In this connection the first thought was: What is necessary to constitute a team of this kind? First we name the leader, without which no such team can be complete. It is astonishing how much depends on good leaders,—and we have such horses. By instinct, horse sense, or intuition, if you please, the leader knows not only where to go and when to take a turn in, but also *how* to make it. And then, too, when a long pull and a steady pull is needed, he is always there. Beside him is the "off sider" that makes even steps with the leader, square up in the front, and keeps the stretcher level and even. Such a "two front" forms a very important part of a team and adds greatly to the pleasure of driving it.

Next, we have the saddle-horse,—the team regulator,—as steady as the revolving shaft of a water-wheel and good for a score of things. Alongside pulls or prances the "off-wheel" horse,—not always a stand-by, but the place must be filled, and the pull be regulated by the stay-chains,—a good place to break in colts and prancers.

Then we have the driver,—an indispensable feature,—as director, and the wagon and the load. As we thought over these, we thought we saw a very fair resemblance between the four-horse team and the church, and, in looking at it, will call it the "church team."

(Concluded on page 309.)

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

CHILDHOOD MEMORIES.

As I wandered sadly dreaming,
Of the happy days of yore,
Strains of music float.d o'er me,
Sweetest ever heard before.

It was wafted down the valley
On the gentle summer breeze;
Filling the air with melody,
And lingering sof ly 'mong the trees.

Drawing near a vine clad arbor;
A band of children I espied,
Singing of the walls of jasper
And "a home beyond the tide."

In their midst a lovely maiden,
With a face so pure and bright,
Joined the happy throng in singing
Of a world that knows no night.

Oh, tender memories of childhood
Father,—mother,—sister dear,
When at will we roamed the wildwood:
With ne'er a thought of care or fear.

Gradually the shades were falling;
And with voices soft and clear,
Came the sweet words, "God is calling,"
Earth's pleasures shall I still hold dear?

Sing on glad and happy children;
Cheering hearts with grief oppressed—
Sing of the dear loved ones waiting—
In the "home land" of the blest.

There the sun is shining ever;
The King in his beauty is there
In "our home beyond the river,"
"In that land so bright and fair."

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

THE CHRISTIAN RELIGION, THE HOPE OF THE WORLD.

BY C. H. BALSBAUGH.

In Four Parts.—Part One.

"For there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12.

God only knows what the world needs, and only God can provide for its wants. Man emanates from God, partakes of the divine elements, and can be sustained in his integrity and developed in his capacities, only by unbroken fellowship with God. This original communion was soon interrupted.

The arch-foe of all good found his way into Paradise, misrepresented God, misled and deceived man, and effected a complete rupture with God, and a radical corruption of human nature. This inaugurated the greatest problem possible for the solution even of the eternal omniscient, Almighty God. Either the divine purpose must be frustrated, or man must be redeemed. The first is utterly inadmissible; who can accomplish the second? Here a door opens in heaven, and the first seal is broken in that marvellous roll of grace and providence which has been unfolding ever since and will continue its apocalypse of wisdom and love through the ages of the ages.

The Christian Religion.—Not only all the divine dispensations on earth in two words, but all the interests of the everlasting God from eternity to eternity concentrated in the tragedy of Calvary. The fulness of the uncreated mind and of the heart of infinite love culminated on the cross. Eph. 3: 11. Neither God nor man can rest until the sinless has sacrificed himself for the sinner. Finite for finite cannot atone. Only He who is under no obligation to a higher can be a ransom for an inferior being. Man must die eternally, or God must become man and "die once for all." Rom. 6: 9, 10; 2 Cor. 5: 15.

"In the *beginning* was the Word." John 1: 1. "In the beginning . . . God said." Gen. 1: 1, 3. The Word *spoken* and the Word made flesh are one. The I am is the Christ, the uncaused cause and unific bond of all things. The limitless, all-conserving one of Col. 1: 16, 17, is now flesh of our flesh, and bone of our bone. Heb. 2: 14; Luke 24: 39. "The Ancient of Days" is also the infant of days. Dan. 7: 9; Luke 2: 12.

All deity is equivalent to 1 John 4: 16 and Heb. 12: 29. The seeming contradictions of reason are the glory of God. All humanity is tantamount to the sneer of Matt. 27: 42, 43. What Christ did not deserve he endured, that, what man deserved might be forgiven, and that hope may take the place of despair. Divine holiness and love are synonyms. Love must make a way through the fires of its own wrath against sin. The Creator must become a creature and yet remain omnipotent.

The highest expression of the Godhead must concentrate in one act, indicative of infinite compassion and infinite displeasure, atoning for all iniquity and reconciling all transgressors. 2 Cor. 5: 18, 21. The divine righteousness and mercy must find perfect exhibition in one person who is a perfect representative of both God and man. Ps. 85: 10. All that God hates, Jesus must bear, and all that God loves, Jesus must embody and exemplify.

"*Such* an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7: 26. No other can meet the exigencies of the case. The chasm between God and man is too deep and wide for man or angel to span. Sin not only defiles, but incapacitates; not only vitiates personal integrity, but alienates from the Supreme Good. No hope of recovery from any source lower than Him who has *life in himself*, and is both able and willing to quicken us with His own exhaustless vitality, and transform us into His immaculate purity. John 5: 26; 1 Pet. 1: 15, 16. "Because I live *ye shall live also*." John 14: 19. So fatal a breach, so terrible a descent, so utter a corruption, so hopeless a wreck as sin occasions, touches the very springs of being in both sovereign and subject. God's honor is involved no less than man's destiny.

The divine compassion alone cannot rescue. Righteousness and justice interpose their claims. God can never save across a single attribute of His nature. Whatever He does for man must have the emphatic Amen of His entire being. The corner stone of salvation must be laid deep in the assent and harmonious co-operation of the divine constitution. His Word must be sustained, His law made honorable, His love triumph over all counter elements to reconciliation. Hope springs not from human determination and endeavor, but from divine clemency and rectification.

Sin is the great catastrophe of the universe, and its forgiveness and the reversal of its consequences mark the supreme achievement of the love and wisdom and holiness and power of God. Creation is the manifestation of the divine life in the exuberance of its manifoldness. Salvation is the yielding of that life in all its fullness to the death of the cross for enemies, for rebels, for deicides! "*Behold what manner of love.*" 1 John 3: 1.

The divine forethought preceded the diabolic triumph. God is self-provided for all possibilities. "*He* shall send them a Savior, and *a great one*, and he shall *deliver* them." Isa. 19: 20. "The seed of the woman is the holy one of eternity." Gal. 4: 4; Rom. 9: 5. The tripersonality of the Godhead implies not inferiority of nature in either, in their subjection to each other in the execution of office. Christ is God. Although He is the co-eternal Son, He is so essentially divine and omnipotent that He is even called "the everlasting Father." Isa. 9: 6. "The Father that *dwelleth in me*."

This is Christ's own verification of His prerogatives and claims. John 14: 10. God sent us no Buddha, no Confucius, no Mohammed, to save us from our fatal lapse. The Christian heaven is not the dreamy "Nirvana," of the oriental mystic, nor the gross, sensual paradise of the false Moslem prophet. These and all other man-conceived religions fell infinitely short of the "Hope which is an anchor of the soul, *both sure and steadfast*." Heb. 6: 19. They had and still have millions of adherents, but not one ever attained to the certainty of 2 Tim. 1: 12.

All the religion that the hungering souls of men ever sought out for themselves were merely human conceptions of some great hidden one, and not divine revelation. Hence, no religion could ever give true rest to the conscience, save that which offers "all the fulness of God" to the poorest, lowest, most sin-fettered.

Union Deposit, Pa.

IDENTITY WITH CHRIST.

BY SADIE BRALLIER NOFFSINGER.

Like produces like. We can neither gather grapes of thorns, nor figs of thistles. To be a Christian, means to be Christ-like. Being "born of the Spirit" we are transformed into Christed children, known of the Father and "read of all men." The Spirit of Christ brings forth no mongrels.

The divine birth makes us brethren of Christ and children of a royal family. As every child inherits, through the natural birth, some characteristic peculiar to its parent, even so, through the divine birth, do we inherit the great characteristic of our Heavenly Parent, which is *love*. "By this," says Christ, "shall all men know that ye are my disciples, if ye have love to one another." To this the "beloved disciple" adds this testimony: "We know that we have passed from death unto life, because we love the brethren."

"I am the good shepherd," says Christ, "and know my sheep." It is a precious thought that the resemblance between Christ and the Christian is so marked, that he shall identify his own, whether they be rich or poor, great or small, black or white; whether they be falsely spoken of, scorned, or robbed of their good names by men. Well might the apostle exclaim: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Thank God for the love which makes the divine recognition so complete! His mark in our foreheads proves the identity!

As soon as we are, by the new birth, adopted as babes into the divine relationship, we are Christed beings, but must press onward in the spiritual growth for months and years, perhaps, before we reach the full stature of manhood and womanhood in Christ Jesus. Let not, therefore, our imperfections discourage us, nor fear that our weakness shall hide the identity. But, rather, let them be a means of grace to teach our trembling hearts to continuously seek strength in him "who is a very present help in trouble." Mortal eminence and greatness can not compete with his

excellence, yet the poorest, the weakest, the most timid, the most distressed may draw very near to him; for "though the Lord be high, yet hath he respect unto the lowly," and when they call will he "condescend to men of low estate." It is an encouraging thought that not only the rich and learned and great are counted meet to be brethren of Christ.

One positive and assuring feature which is the immediate outgrowth of this relationship, is, *that we recognize our identity.* "I know my sheep, and am known of mine." Speedily and surely our recognition to this world fades away, as we "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." The temptations and lusts of the world, the logic of infidels and false prophets, and all the united powers of Satan can wield no dissuading influence over those who "*know* in whom they have believed." The identity is complete and shall remain when the marshaled hosts of the infernal one have passed away. This truth should inspire the weakest brother, the weakest sister to brighter faith and higher progress in the divine relationship.

I love to think of the boy in whom dwelt an artist's soul. One day he was conducted through a gallery of art. With uncovered head and clasped hands he stood before the magnificent works of the old masters, and marvelled at the wonderful productions of art. As he stood spellbound among the rare old paintings, thinking of the master artists whose great minds conceived the beauties which filled men's souls with awe, the tears sprung to his eyes and he cried aloud: "And I am one of them!" Obscure as he was, and unknown to praise and fame; though he should never see the masters whose works he there beheld, and dared not even hope to ever reach their standard, yet, because of the spirit of art which burned within his breast, he identified himself with the brotherhood of artists, and in the identity his soul found rapturous joy.

Even so let us search after the beauties of divine workmanship, and though we be ever so weak and lowly, though our efforts be ever so imperfect and though we shall never be able to attain to the master hand of the Great Workman, let us rejoice in identifying ourselves with the exalted Brotherhood of Christ.

Johnstown, Pa.

"WHOM ALL ASIA AND THE WORLD WORSHIPPETH."

BY LIZZIE D. ROSENBERGER.

"GREAT is Diana of the Ephesians" was the cry of an entire city. In that wonderful temple of Diana, the goddess of the chase, the worship was magnificent. Like most idols, she required some human sacrifice. Then woe unto the helpless strangers that were shipwrecked off the coast of Taurica,—they were cruelly offered at her shrine. The temple was noted for its exceeding richness and beauty; Pliny styles it "the ornament of Asia." All the aristocracy of the country worshipped there. There were one hundred and twenty-seven pillars supporting the temple, which were the gifts of as many kings. The bas-reliefs of one were done by Scopas, the most famous sculptor of all times.

Royalty and genius bowed low at the feet of Diana. The common people thronged the pathway along the base of the mountain until they reached the temple at the head of the marsh, ready to worship with the popular throng. The pagan rites in that temple were beautifully impressive to the clouded, superstitious minds of the idolaters, who believed the reponses chanted by the priests. The Ephesians lived in luxury and enjoyed a form of worship that would appeal to their senses, by its pomp and splendor. It was almost universal in Asia and, as the town clerk hastily concluded, "all the world worshippeth Diana" Acts 19: 27.

Imagine Paul, who was rude of speech and small in stature, representing to them the religion of the despised Nazarene,—a form of worship which would seem to be beyond the "spiritual ken" of these Ephesians. Paul preaching boldly the story of the crucified Christ, and the glory of the cross, daring to win souls away from an idol, whom all Asia and the world worshippeth. The world has seen but one Paul, and he has said, "Be ye followers of me, even as I also am of Christ." We find his followers are a "poor, despised company."

There is a Diana to-day worshipped in your own locality and from that little center you gaze away to the nearest horizon and hastily conclude "all the world worshippeth." Have you the Christian boldness, then, to stand alone, true to your Savior, and preach the religion of the cross?

The Diana of America is the desire for wealth, and "all the world worshippeth" at a shrine of gold. We should all have a proper appreciation of the value of money,—it is only an idiot who despises it,—but we would have you see that it is not omnipotent, that there are other things in this world besides money. But when men begin to concentrate their energies upon amassing a fortune, then learning, health, friendship, love and religion are brought and freely placed upon the altar as an offering to this Diana. Those who, in their youth, were interested in science and art, become so blinded by the glitter of gold, that the debit and credit side of the ledger is the only literature that pleases them. The Savior warned men of the deceitfulness of riches; and they are deceived who think that wealth alone can buy happiness. They cry, "Great is Diana," and measure all success in life by dollars and cents. As devotees at this shrine they work and pray for the Midas touch which shall transmute all their schemes into gold. God grant that they may be undeceived, that the day may come when they will yearn to beat down the golden bars which separate them from the sympathy and common brotherhood of man. There are few who, like Paul, are willing to preach the truth, even in regard to this. Many are very cautious, lest they offend their rich brethren.

The Savior said, "Whosoever will be chief among you, let him be your servant." In the "whosoever will be chief," he struck the keynote of desire to which human nature attunes itself. The anxious striving for power, and the honor and applause given to the favored few who rule, make this a Diana "whom all the world worshippeth." They fear no lions in the way, and falter at no mountains of difficulty, so that, at last, they may stand on a pedestal, with an admiring crowd offering homage. It is right to aspire,—to climb upward,—but the Christian dare not work for the exaltation of the *ego*, for then the Christ-life within him will cease. The corruption in politics today can be attributed to this craving for power; it leads to bribery and fraud of the deepest dye. Great is the Diana of power, and who is brave enough to preach the doctrine of self-sacrifice,—the stepping down into the valley of humiliation, to a people who are "wedded to their idols?" The desire for ecclesiastical power is the worst of all, for under the livery of heaven the soul is following one of the most wicked impulses of the Prince of Darkness.

Remember that your eternal hope is in that cross of absolute self-sacrifice and self-abasement, and then, "How can ye believe and receive honor one of another and seek not the honor that cometh from God only?"

Paul stood alone at Ephesus, and out of the spiritual solitude of God, he preached. He was rich in inward experience and he threw, with a force, his life into the world, and they said, "He hath turned the world upside down." It seems never to have been thought of, that Paul might become enchanted by the beauties of the temple, and the worship of Diana; there was no danger, for he was always "looking unto Jesus."

Behold his power! All that mighty throng of idolaters were waiting to destroy this one humble priest of God. The world's need to-day, when the many are halting in unbelief, is to see one with a clear, serene faith, walking with God; when the many are doubting of immortality, to mark one who sees it and lives in it; when all the world worshippeth some Diana, that the "little flock" should stand aloof, and, with burning words of love, win souls for God.

Covington, Ohio.

SIGNS OBSOLETE.

BY A. I. MOW.

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16: 17, 18.

IT is sometimes thought that the modern followers of Jesus should be characterized by these signs. Many an expression of disappointment may be heard because there are no disciples of Jesus, thus marked, now in sight.

Confined to this alone, we can well think there is something amiss. That recently some sensation has obtained by some endeavoring to verify this language, is well known. And quite generally there is much sympathy had for the effort until [illegible] and false. Although such views have been manifest all along the church's march through the post-apostolic [illegible], yet there have no credible miraculous signs occurred after the apostles had fallen asleep.

No blame, however, need attach itself to the casual reader, as the language is so plain, and it is very blameworthy for people to entertain doubt, or faithlessness, concerning the teaching of the Scriptures. Then, too, many very learned and studious persons, have held to and taught the tenableness of this doctrine.

This idea has never been fully discarded because the failures could so easily be attributed to faithlessness. This, in the eyes of many, greatly depreciated the church and its doctrines. It seemed very contradictory that these signs should follow them that believe and yet they are now nowhere apparent. But complementary Scriptures show that there is no contradiction and that the doctrine has been duly verified, and miraculous signs are now obsolete. We must be entirely subjected to *faith*. This necessitated the divine withholding of miraculous function from the church. This left in use, would ever convert faith into emulation.

The apostles did cast out devils. Acts 5: 16; 8: 7; 16: 18 and 19: 12. They spake with new tongues. Acts 2: 4; 10: 46; 19: 6. Paul took up a serpent and experienced no harm. Acts 28: 3, 5. This was granted the seventy. Luke 10: 19.

We have no account in the New Testament that any drank any deadly thing without harm, but it was granted and, no doubt, would have proved true. They laid hands on the sick and they recovered. Acts 5: 15, 16; 9: 17; 28: 8. This sufficiently established the divinity of Jesus and his mission. If we believe what is written, it is enough. If we do not believe the records of what was done, we would not believe more.

Paul, who received of the Lord the things which he delivered unto us, delivers us this about these gifts: "Now there are diversities of gifts, but the same Spirit." "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way." 1 Cor. 12: 4, 7-11; 27-31.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have *the gift* of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." "Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." "And now abideth faith, hope, charity, these three." 1 Cor. 13: 1, 2, 8-10, 13.

But three characteristics remain, and except for charity, — love, — the other two lose their power. Charity is the inclusive mark. All our works of love, one to another,—sacraments and anointing of the sick with oil,—are comprehended in it. How guarded we should be, knowing that without the abiding, brotherly love, all other factors fail!

Palestine, Ark.

THE COMMUNION BREAD AND WINE.

COMPILED BY H. J. HARNLY.

Some Scientific Reasons why Fermented Bread and Wine should not be used in the Communion Service. Compiled from "Alcohol Inside Out," by Chanery, a work well worth reading.

THE product of the ferment or leaven in fermented or leavened bread and wine is alcohol, but alcohol does not belong to original creation. It had no place in the unsinning Eden, when

> Great spring
> Greened all the year; and fruits and blossoms blushed
> In social sweetness on the self-same bough.

It comes from degeneration. It is a chemical product from parasitic decay, whose face is backwards,—"Chaos and Old Night."

Only sugar can produce alcohol, but a thousand other things may be made into it by first being made into sugar. Thus fruits, fleshy roots, potatoes, milk, grains of all kinds, woody fibre, and even the shirt we wear,—bosom and body,—are capable of such a transformation. The chemical composition of grape sugar is $C_6 H_{12} O_6$. Six atoms of carbon, twelve atoms of hydrogen, and six atoms of oxygen combine to make a molecule of sugar. The sugar of the grape is a *direct product of life,* being the product of protoplasm, which is the seat of all life,—vegetable and animal. When the juice of the grape is exposed to the air, at a warm temperature, it is attacked by *minute parasitic organisms,* called *yeast* and *bacteria.* These organisms degenerate the sugar into *alcohol* ($C_2 H_6 O$) and carbon dioxide ($C O_2$).

Thus we see these organisms devouring our delicious sweets and heaping upon us more sin and sorrow than all other causes combined. They destroy our food and then make war upon us.

By the degrading transformation, our enjoyable sweets become our bitterest foes, whose relentless ravages the history of the ages shows. *And what excuse have we for presenting the Lord at his table a "blemished sacrifice,"* when it is so practical to offer the pure "blood of the grape," and when was that curse recalled, which was pronounced against him who puts the cup of the drunkard to his brother's lips? Has it been recalled for this special occasion? Too many have had their appetite for strong drink rekindled here.

In leavened bread the yeast or leavening fermentation of the dough is an alcoholic fermentation, in which the saccharine, or sweet principle of the sponge is split up into carbonic acid and alcohol. The former being tangled in the meshes of the sponge, swells it up, and makes it light, the latter escaping by evaporation and by the heat of baking. But all the alcohol is not removed, as is shown by Mr. Thomas Bolas, who, on examining many specimens of London bread, found on an average, three-tenths of one per cent still remaining. Now, every one who is familiar with bread-making knows, that it is necessary to stop the fermentation at the earliest possible point, that the bread be sweet and wholesome, otherwise it will be sour and chippy, and less nourishing. By this, as well as by vinous fermentation proper, we see that fermentation is a backward, a retrograde metamorphosis or, as Foucoy expresses it, a pulling down of higher organizations to build up lower ones,—a fact offering scientific grounds why fermented bread, or bread in which this metamorphosis had begun, was not suitable for the passover service, since that sacrifice was a celebration of life, and *not* of death. Moreover it was commanded, "Neither shall there be leaven seen in all thy quarters on this occasion." *If the rejection of fermented bread was in consequence of the ferment in it, surely the same must be accorded wine for the same reason.*

The ferment in both cases is essentially the same, and to accept the wine and reject the bread, places him who came to fulfill the law and not to break it, as offering in one hand a blessing, which was a curse in the other, and himself as breaking the law against the presence of a ferment in the quarter. To be consistent we must reject the fermented wine with the fermented bread, *for how can a product of degeneration represent the blood and body of him whose body saw no corruption,* a practice which can work no harm, and which may save from drunkenness, sin and ruin.

McPherson, Kans.

WAYS OF WORKING.

BY NANCY D. UNDERHILL.

AMIDST all the opposition, soul-blindness and spiritual sleep, or death, that surrounds us, we sometimes feel that the Lord has no more use for us here, but, ever trusting to his wisdom in placing each plant just where he desires it to be in his garden, we remain at the post of duty, and are often reassured that he leadeth us, and that the city which is set on a hill can not be hid. Though we may DO *nothing,* yet, like a great light-house, we can stand still at the dangerous point, and *let* HIM *shine through us.* We need not despair.

We desire the names of several members living in large congregations where the Brethren are well known, who are willing to mail each week (when they have read them) one copy each of the GOSPEL MESSENGER and *Young Disciple* and one tract, to persons whose names I will send them. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2. How to obey this portion of God's Word has long been a puzzle to me. I wished to give, but while I was prospered, and blessed with an abundance of good things for my own use, there seemed to be nothing that I could give. Gold and silver I had none, and no poor neighbors to share my comforts. *Some* might deny themselves certain things and give the means to the needy, but some of us can not. Some *own* nothing while they have an abundance of all things. It all *belongs* to papa, or to *husband* or to some one else. But now I have discovered, what I think will be a definite plan, for some poor sisters who have nothing of their own. I have just adopted it. It is this: Every Saturday evening I devote to the piecing of quilt-blocks, from otherwise useless scraps, which I have saved. Thus, every Sunday I have a quilt-block if nothing more, to lay by. When there are enough, they will, with a little additional labor and material, make a nice cover for some of God's poor.

I will tell the sisters how to make them as cheaply as possible. I save all my sugar sacks, salt sacks and flour sacks, and the fine cord with which they are sewed. These, when washed, make very nice linings for quilts, as they are very soft and pliable. For comforts, I dye them, and tie them with the cord (which can be dyed also). Thus I have only the thread and cotton to buy. This is one way of laying by us in store as the Lord hath prospered us.

Another way is to save all the narrow strips from garments that you cut, and sew them together in a ball of carpet rags every Saturday evening. The *children* can help in this. I have known several real nice young men,—*quite young* ones,—to do this kind of work. Another way is to lay by all of our good papers for the Lord's dear ones who do not otherwise have such sweet food for their souls. Simply hoarding them up is not profitable. There should be no gatherings put off until the Lord comes. There is a place to put all our treasures in store, where neither moth nor rust will corrupt, nor thieves break through and steal. So let each of us humble ones give of our treasures as we are able, and our offering will be acceptable.

I have asked for the names of those who are willing to contribute literature *from large congregations,* because in *isolated* places all such members can find a *home mission field.* Several dear, generous souls have offered to send me large packages of such literature by freight or express, and themselves bear the cost of transportation. But this would necessarily demand much of my time (which is wholly occupied) in sorting them and sending to the needy fields. It would also involve some expense on my part, which I do not feel able to bear,—*i. e.,* the cost of mailing copies to individuals (for our neighbors are not near at hand, as in the East). It is a waste of the Lord's means to send large bundles of periodicals to strangers. Often they do not read them, but use them as waste paper, but to send

one, or two, or three papers at a time to a family, *viz.*, a MESSENGER, *Young Disciple*, and one tract, will give them a welcome reception, and they will generally be read. Copies a year old can be used, if sent in the same order in which they are published, but they should not be sent at random. For instance, if a reader becomes interested in Bro. Miller's letters of travel, he would naturally desire to read the succeeding chapters in proper order, but he would certainly soon lose interest in them, if first he received a letter published in March, then one published in May, then one in February, and so on.

Canon City, Colo.

OUR CONDUCT IN TRAVELING.

BY HENRY FRANTZ.

THE time is nearing when many of us expect to meet again in Annual Conference. Soon Annual Meeting will be in session at Meyersdale, Pa., the Lord willing, and I wish to offer a thought as to our going and returning.

We should at all times try to let our light shine in the right direction. Sometimes, when there is a crowd to get on the train, some of us do not have a very good light or, at least, it does not seem to shine right. We should not be in such a hurry to get on the train, as to show that we want the first seat, and as long as we are able to get a seat, we don't care so much about the rest.

I have seen people crowd through and be the means of others being inconvenienced and kept back in a way that was not becoming. Brethren and sisters, let us be careful that none of us are among this class, as it does not belong to God's children. It is not obeying the Gospel in all its peculiarities.

While on the train we should see that our conduct and conversation in everything is in accordance with our profession. I am a strong advocate of plainness of dress, which belongs to God's adopted sons and daughters, but I have been pained, on a few occasions, to see some of our plain brethren and sisters guilty of some of the things we have hinted at in this article, and I felt like giving a little caution to all of us.

Many people see us going and coming from Annual Meeting, who are not much, and some not at all, acquainted with our people. Let us all see to it, that we have some good works to show forth, and not that which is evil. For the world to see our good works, our conduct must be such that it will manifest the right kind of works.

I might say more and name other points, but a hint to the wise is sufficient.

Forgy, Ohio.

MONOTHEISM IN BABYLONIA FIVE THOUSAND YEARS AGO.

AT an important gathering, convened in April, by the Victoria Institute, of London, England, Mr. T. G. Pinches, of the Oriental Department of the British Museum, described some results of the researches made by him among the Babylonian tablets now under examination at the British Museum. He first reviewed the attributes of the thirteen gods in the Babylonian Pantheon, each of which claimed to be Aa or Ya of the Gods: he quoted tablets of about 650 B. C., in which the king used the word god as a monotheist would, and then went back to the third millennium, B. C., where he found tablets using the same expression in the same sense. Further light was thrown on the reason for this by other important inscriptions, and the author stated that of late the evidence had accumulated which forced him now to regard the Babylonian Pantheon as really one god. An interesting discussion took place in which it was pointed out that, as in the Earliest Egyptian, so now in the Early Babylonian records, there was evidence of a Primitive Monotheism; the speakers were the Rev. Dr. Löwe, Mr. Rassam, Mr. Howard, and Mr. Mengedoht, who cited the evidence afforded by the Louvre tablets. Among those sending communications were Sir H. Howorth, Bart. M.P., Major Conder, R.E., D.C.L., Canon Girdlestone, and others. It is known that, through its members abroad, the Institute is gathering further evidence on this subject, and intends to publish the whole of the information in the Journal issued to its members and associates. [The above was sent us from London for publication by the Secretary.]

AIMS OF THE SUNDAY SCHOOL.

SELECTED BY J. E. YOUNG.

"A SUNDAY SCHOOL is an assembly of persons on the Lord's Day for the study of the Bible, moral and religious instruction, and the worship of the true God. It is a method of training the young and the ignorant in the duties we owe to God and to our neighbor. As the family and the church are institutions of divine appointment, so the Sunday school has been approved by divine blessing.

"Godly instruction of the young and ignorant has been in harmony with the divine government from the earliest history of the race. Although the word school does not occur in the Bible, previous to the Babylonian captivity, instructions after the school methods were clearly known and practiced from very early times; and not long after the captivity no less than eleven different expressions for school were current in the Hebrew speech."

THE CHURCH TEAM.

(*Concluded from First Page.*)

In the church we have brethren who may fairly be represented as leaders. In their doing and goings there are the elements of safety as to direction,—when to go, when to stop, and when and where to turn. In addition to the elements of safety there is also the element of strength. They show themselves to be men after whom it is safe to follow. In the apostolic times the apostle Paul was in the best sense a leader, possessing, as he did, all the elements of a true and safe leader. Having seen Christ (out of season) and received the revelation directly from him, yet he asks his brethren to follow him only as far as he followed Christ. Such leaders we have had in the church all down the ages, and such we have yet,—men of wisdom and discretion, whose followings are after Christ and therefore safe. Then, in the church, we have the "off-siders,"—next to the leader, true and faithful,—always square abreast, and though not possessing the elements of leaders, in strength and a solid pull, are fully equal. Of these, we are glad to believe, we have many as ministers, deacons and laymembers, and without which the team could not be effective.

The saddle-horses in the church are those who have the elements of strength, steadiness and consideration. They fill the solid and, in many respects, the responsible position in the church team. In times of excitement or trouble they pull along in the even tenor of their way. And if the "off-wheelers" become excited,—get to prancing or kick over the traces,—they are held in check by the saddle-horse, until more work tames them down, or proves them unfit for the team. Many of the "off-wheelers" become the best of pullers or helpers in the church team, and often are trained into leaders and other important positions.

The wagon, of course, represents the membership as a whole, but who is the driver? Well,—yes, we have the drivers too, and they are very important factors in the church team if in possession of the essential discretion and wisdom. And surely they, above all others, need these qualities as they form the safeguards of the team. The driver represents those who have under their charge the general oversight of the church government, and the progressive and aggressive part of her work. Even leaders and saddle-horses must be subject to and be directed by the drivers, in order that the work may be done, and safety assured.

But as the way to heaven is represented as somewhat uneven with its ups and downs, helps are needed in the "ups" and checks or rubbers in the "downs." The helps may be those who are expected to enjoy the level ride, but to get off and push, if needed, up the hills. As there are burdens for all wagons to bear, and all teams to pull, so it is with the church team. The strong are to bear the burdens of the weak and, in turn, we are to bear each other's burdens. And while the team, as a whole, is intended to carry the burdens that are to be borne, it must be evident to all, that it would not do for the whole membership to get on the wagon, or hang on the church, expecting to be supported.

[illegible] they?—you may ask. Well, in looking over the team and after all its parts, we thought perhaps the "crooked sticks," for whom we are so puzzled to find a place, after all they may have a place to fill in the team. What the "saddle-horse" and "off-wheel" can not do in holding back by the breast-chains, these crooked sticks may do in rubbing and clogging the wheels. While the team is on the dead level, everything moves along smoothly. Up the hill it must be an "all pull together." But when the down hills come, there is danger of going too fast. And in addition to the checks given through the breast-chains, as held by the wheel-horses, rubbers and chaffers may be needed.

In our desire to be charitable towards those who seem to be of no use in the church,—always finding fault, and never satisfied unless chewing at some bone of contention,—we found a grain of comfort in making "rubbers" of them. But the trouble we meet in this thought, is, that such persons always lack discretion, and would just as likely draw the rubbers up hill as down.

Putting upon it, however, the most charitable construction possible, we wish it not to be so construed as to give comfort to, what may be termed, church crookedness, as no such is needed or desired in our team. Whatever of it there may be, is only suffered as a buffeting of sin. Let us all, instead of being satisfied in being hangers-on, covet the better and higher positions,—be leaders, directors and conservators of the work of the church. If we can not be either of these, we can be pushers, and if we can not even push, we can, at least, be chinkers, to hold the wagon from running back while the team is resting, or waiting to gather strength. In the church team the Lord has a place for us all, and that place we should fill.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALEN B. ROYER, Secretary,	Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio
S. BOCK, Secretary and Treasurer,	Dayton, Ohio

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

BY a very moderate estimate it is shown that the cost of caring for the paupers, criminals and insane caused by the drink traffic amounts to an average of twelve dollars a year for every family in the United States.

THE *Church at Home and Abroad* quotes a missionary in saying, "China is to be the great missionary field of the next half century. In possibility and prophecy it is the grandest missionary field on this planet."

NEW YORK'S drink bill during the year past is said to have amounted to $56,000,000 more than its school bill. The figures of the school bill for the year are $4,000,000. The tobacco bill, according to the report of internal revenue, aggregated about $475,000,000.

WITHIN twenty-one years the deaths of fifty-eight natives are recorded who have suffered martyrdom in the evangelizing of Mexico. At the present time eleven different missionary societies are at work in that country, and 512 natives assist in the work. There are 385 organized churches and 118 church buildings; 16,250 communicants and 10,000 scholars in the Sunday schools. Seven training and theological schools are carried on at which eighty-eight students attend. In the day schools, which number 164, there are but 6,533 pupils; a considerably smaller number than that of the Sunday schools.

DR. H. K. CARROLL, in his volume on the religious forces of this country, brings to our notice the principal locations of the various religious bodies. New York is given as the chief abode of the Roman Catholics, Jews, Episcopalians, Universalists, and Dutch Reformed. Pennsylvania claims the largest number of Lutherans, Presbyterians, Moravians, Mennonites and German Reformed; North Carolina has a majority in Methodists; Massachusetts in Congregationalists, Unitarians, Swedenborgians and Spiritualists; Georgia in Baptists; Missouri in Disciples of Christ; Indiana in Friends, and Ohio in United Brethren. Non-evangelical, non-orthodox, and non-Christian bodies make in all less than 500,000. Evangelical church members number relatively 103 to one non-evangelical.

IN EVERY LAND.

BY GERTRUDE A. FLORY.

WE need not only cross the waters deep,
To find the lambs astray, the wandering sheep;
In *every land* their piteous cries are heard:
Go feed them with the everlasting word!

God ne'er designed that they should perish thus;
He only leaves their bringing home to us.
Arouse! ye ransomed ones, and hasten forth
To "seek and save the lost" o'er *all the earth!*

Press forward in the van! till in the fold
Each wanderer is sheltered,—young and old.
The gates wide open stand, and Christ invites
All to the pastures of his pure delights.

La Porte, Ind.

HINTS TO WORKERS.

BY W. B STOVER.

—IT would be a very profitable investment for some one who would like to do a little missionary work in a quiet way, to secure the chart called "Golden Gleams," and, asking permission of the proprietor, to hang it in depots and post-offices. After the chart is in its place, the person having put it there ought to change the pages at least once or twice each week.

—Brass paper-rivets can be obtained at the stationery store for about four cents a dozen, suitable for fastening pamphlets together. Use such tracts as will be most beneficial to those who will be the readers. Put only about a half dozen together. Attach a suitable cord and then hang the collection in a public place where it is likely to be seen and read. I usually place Hastings' unanswerable pamphlet on the inspiration of the Bible, "Will the Old Book stand?" first. It awakens an interest, as it has had a very large circulation, and has an excellent picture on the first page.

—Often it happens that there are only a few hymn books in the congregation, and that the "Gospel Hymns" are represented too. In such cases, why not use both? There are about fifty hymns which they have in common. In the index of my Hymnal I have marked all these hymns this way: "Give me the wings of faith to rise" *186*—659.

—The beautiful tune, "What a Wonderful Savior," may be applied to hymn 48.

—Singing the first and third lines of hymn 330, the familiar chorus, "Are you Washed in the Blood of the Lamb?" may be used.

—The tune, "They're all taken away," may be used with hymn 491, singing first and third lines only.

—Number 129 may be sung aptly to the tune "Home, Sweet Home," by inserting the words "Sweet, sweet hour of prayer" in the beginning of the chorus, before the repetition of the last line.

—Teach the children missionary ideas. It has a pleasing effect to sing "Come to Jesus," using the African missionary translation of the first verse for a chorus. Give "a" the long Italian sound always. "J" is sounded like "Y."

"Ja-na Je-su, Ja-na Je-su,
Ja-na Je-su Ta-ta nu,
Ta-ta nu Ja-na Je-su,
Ja-na Je-su Ta-ta nu."

—Whoever wishes can do effective work by paying for the insertion of the following advertisement in as many papers and as often as he pleases. Thus all who want light on the subject can be found, and little is wasted on indifferent people:

BAPTISM A fifty-page booklet of historical quotations, important to thinking people. Send two two-cent stamps. Address, S. BOCK, Dayton, Ohio.

—The best time to distribute leaflets on baptism is while all are waiting around the water. Distribute to all not members then and there. They will see the baptism as usual, but will go home to read about it and compare with it the original way.

MUSIC.

BY S. B. MILLER.

In Three Parts.—Part Three.—Church Music.

BY church music I mean congregational singing, and while I plead for our people or all people, as congregations, to learn to read music by note and correct time, yet, because we are not able, as congregations, to do so, I am not in favor of solos, quartettes or choirs in any sense whatever.

A knowledge and practice of music reading is an essential to good congregational singing, but there is another essential which I want to notice, and that is to use tunes that have melody in them, that cling to the memory, that excite the feelings and imaginations. A tune that is not melodious and musical without words, is not fit to be sung to a hymn at all.

A true tune is one whose melody clings to the memory and feelings of every person hearing it. Then you will hear it hummed by the child at its play, by the mother at her house-work, by the father at his toil, and then next service, when sung, voice after voice falls into line, and the volume of song increases, until it peals forth like a mighty thunder, carrying with it the burdens of every weary soul.

Such tunes are never forgotten. They give us a joy that lasts longer than the mere time of singing it. When a tune is found to do good service, we ought to use it for what it does, and not set it aside for something *new*. Every year finds floods of new music placed upon the market. Every fresh book must contain some new music. Old tunes and songs are mangled almost past recognition, and the sweet savor of inspiration is sacrificed on the altar of *newness*. Many of these so-called new tunes are a real desecration of the spirit of the words connected therewith, while the tunes themselves are a mere noise, devoid of melody,—a starvation for the soul.

Some say those old tunes are too old for the Sunday school. Well, perhaps so, but I prefer them to the light, irregular, nonsensical matter so often used. 'Tis true, the children's songs ought to be in words within the range of their comprehension, yet their future needs must be looked after also. Let them grow up with the usage of songs of merit. I prefer to use hymns that contain *ideas*, yes, and at the same time, portray *ideals* of Christian life. There is a great mistake made in trying to get our church music too artistic,—too scientific or precise. The observance of correct time is the most important principle to be observed.

The best singing for a congregation is that in which most of the people can unite. People who know not a note of music can sing so as to excite their devotional feelings, especially if the tune is a familiar one, and one containing melody. Such persons, too, form the greater part of our ordinary congregations. It may be that their music will grate upon the ears and operatic tastes of some of the more fastidious young men and misses, but it calls out the religious feelings of the singers, elevates them in their Christian desires, and, as such, is harmony and melody in the ear of heaven.

Give me real tunes, such as, when reheard, bring forth the old pathos and fervor as when new,—such tunes as inspire the worshipers, uniting them in feeling and purpose, and giving us

brighter anticipations,—stronger hopes of the enjoyment of an eternity at God's right hand.

Maxwell, Iowa.

WHY IS IT?

BY A. HUTCHISON.

MANY times we are called upon to answer the question, "Why are the preacher's children worse than others?" This may be answered in various ways, and yet each of the answers may be correct.

1. Is it not a fact that more is expected of the preacher's children than of others? Why so? They are just like other people's children, but for some cause or another, people make little or no allowance for the preacher's children. Why should this be so, when the man who is called upon to preach is often from home, and the wife and mother has the burden of caring for and training the children all alone? Then, if *any* unruly children should be excused, why not excuse the preacher's children?

2. A second reason why they are sometimes rude, may be due to the fact that, when the preacher is at home, he is too strict in his ruling, and, as a result, his children, when out from under his personal notice, know not where to stop.

3. A third reason may be this: The minister is placed in a position where his influence will be felt more than that of others against the great enemy of all righteousness, and if the enemy cannot break down the influence of the preacher any other way, he will try it through the medium of his children. I have often thought that our common enemy places before the preacher's children greater temptations than he would place before others, and that, too, for the sole purpose of destroying the work and influence of the one who is called to wage war upon him and all his works of destruction. Children may be induced to take such a course in life, as to operate directly against the work of the father, and then Matt. 10: 36 becomes true.

MISSION RECEIPTS FOR MARCH, 1894.

☞ Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary *immediately*, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

HOME AND EUROPEAN FUND.

Illinois. — Mary M. Gibson, Virden, $10; Cassie Kauffman, Mt. Morris, 50 cents; Phil. H. Graybill, Polo, $1; a brother, Elsworth, $3; Southern District of Illinois, $18.40; Barbara Roesch, Virden, $1; Milledgeville church, $5; Pine Creek church, $17; Hickory Grove church, $4.80; Mt. Morris Sunday school, $79.24; Rock River church, $18; total,...$ 157 94

Ohio.—J. C. Jones, Musselman, $1; Martha Carter, Frankfort, 50 cents; Levi Summers, Canton, $5; Jennie Workman, Loudonville, $1; Mary Joss, New Philadelphia, 15 cents; Logan church, $40; a brother, New Stark, 5 cents; Ludlow and Painter church, $5; Jacob R. Noffsinger, Defiance, $1; Mary E. Miller, Ft. Seneca, $1; Jacob Reen, Whitfield, $1; Bear Creek church, $19.80; Owl Creek church, $1.75; total,.....$ 77 25

Pennsylvania. — Susan Porter, Williamsport, 10 cents; F. Gumbert, Rock Hill Furnace, 50 cents; Mrs. A. Thomas, Millmont, 5 cents; Eliza Royer, Millmont, 12 cents; Margaret Heddings, Mifflinburgh, 13 cents; a brother, Hillsdale, $2; Mary M. Brown, East Berlin, 45 cents; a brother, Coventry church, $10; Phœbe Zook, Mattawana, 50 cents; Sarah Richter, Waterside, $1; Isabelle Price, Waynesborough, $1; White Oak church, $3.75; Hatfield church, $9.20; Chiques church, $17.25; Indian Creek church, $9; Conestoga church, $16.80; Jacob's Creek church, $5; total,.....$ 76 85

Iowa.—M. E. Loudenslager, Defiance, $3.50; Mrs. G. M. Replogle, Farragut, $1; Panther Creek church, $2.30; twelve members, Rhodes, $6; Woodstock church, $2.77; M. Snyder, Hawarden, $1; Mrs. Sarah Weidner, Nevada, $3; English River church, $8.50; total,.....$ 28 07

Indiana.—I. N. Harter, North Manchester, $1; South Bend church, $7.05; Zack Emrick, New Carlisle, $1; Levi Stump and wife, Ligonier, $15; total,....$ 24 05

Kansas.—Wichita church, $2.15; Abilene church, $3; Kansas Centre church, $4.10; Fred Hall, Solomon City, 25 cents; Wade's Branch church, $6.25: Vermillion church Sunday school, $1.50; Cottonwood church, 65 cents; total,.....$ 17 90

Ontario.—John G. Cober, Hespeler, $5; Jacob B. Cober, Hespeler, $5; N. P. Cober, Hespeler, $5; total,.....$ 15 00

Kentucky.—Susan Hill, Hodgensville, $5; M. G. Hill, Hodgensville, $2.50; Maggie Hill, Hodgensville, $1; Addie Vanmeter, Hodgensville, 50 cents; total,$ 9 00

Maryland.—Abram Albaugh, Frederick City, 50 cents; Ridgely church, $4.69; John Spiker, Deer Park, 50 cents; total,.$ 5 69

Missouri.—D. C. Hardman, Hamilton, $1; Wm. G. Andes, Mound City, $2; John H. Bowman, Morton, $1; total,....$ 4 00

Michigan.—Mary Peck, Colonia, $1; Sunfield church, $2.83; total,.....$ 3 83

West Virginia.—Brother and sister Wm. Frush, $1.05; Mary Wotring, 10 cents; Aaron Fike, 50 cents; Minnie Fike, 25 cents; Sophrona Fike, 5 cents; Martha Clark, Hartmansville, 75 cents; total,....$ 2 70

Colorado. — Catherine E. Larabee, Hunsdale, $2; total,.....$ 2 00

Nebraska.—Levi Hoffert, Carleton, $1; total,.....$ 1 00

Virginia.—G. N. Wine, Ottobine, 75 cents; total,..... 75

Unclassified.—Two-thirds surplus Annual Meeting of 1893, $122.88; Kate Rittenhouse, $1; a sister, Baltimore, $2.08; total,.....$ 115 96

Total General Donations,.....	541 99
Interest from Endowment Notes,.....	95 95
Interest from Loans of Mission Fund,...	15 00
Total Home and European Fund,...$	652 94

INDIA MISSION FUND.

Indiana.—Walnut Level church, $6.25; total,.....$ 6 25

Kansas.—Abilene church, $6; total,..$ 6 00

Pennsylvania.—A sister, Menges Mill, $2; Phebe Zook, Mattawana, 75 cents; total,.....$ 2 75

Iowa.—Sue and Mary Rihaed, East Des Moines, $2; total,.....$ 2 00

Illinois.—A brother, Elsworth, $2; total, ...$ 2 00

Ohio.—L. H Leasure, West Milton, 25 cents; J. R Spacht, New Stark, $1.17; total,.....$ 1 42

West Virginia.—Sister Henzy, $1; total, ...$ 1 00

Maryland.—Adam Albaugh, Frederick City, 50 cents; total,.....$ 50

SUMMARY.

Home and European Fund,.....$	652 94
India Mission Fund,.....	21 92
Total receipts for March, 1894,.....	674 86
Total receipts for March, 1893,.....	748 73
Decrease,.....$	73 87

SUMMARY FOR YEAR.

Receipts for Home and European Fund, 1893,.....$	8,328 05
Receipts for Home and European Fund, 1894,.....	6,262 98
Total decrease for this Fund,.....$	2,065 07
Total contributions to India Mission,..$	3,477 71
Total increase in all contributions this year over last,.....$	1,412 64

GALEN B. ROYER.

ACCORDING to the late census there are forty-seven Buddhist temples in this country. The editor of the Buddhist paper, *Deuto*, strongly advocates that instruction in the Bible should be given in the Buddhist colleges. "Christianity," he says, "is not losing in its influence. It is our great enemy. We should be very cautious and prudent. We ought to understand the chief weapon of our enemy, the Bible. In order to combat our foe we should investigate the Bible's character. If we neglect the proper means of defense, Christianity will swallow up our believers in a great vortex."

ONE thousand and eleven loan libraries, with 36,579 volumes, have been placed on United States naval vessels and in naval hospitals by the American Seamen's Friend Society. About forty well-selected books are placed in each library, with some in foreign languages. These libraries are reshipped to other vessels and 149 libraries have been placed in as many Life-Saving Stations. For the small sum of twenty dollars a library is provided, and the donor is notified of the vessel on which it is placed.

"IF Satan be the father of our sins, our will is the mother, and sin is the cursed issue of both. He could not make our sin without ourselves. It was the charge of the Apostle that we should not 'give place to the devil.'"

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

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J. B. BRUMBAUGH, G. ROYER, ... Associate Editors.
JOSEPH AMICK, . . . Business Manager.

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L. W. Teeter, Enoch Eby, Daniel Hays.

☞ Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞ Anonymous communications will not be published.

☞ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞ The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞ When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

☞ Always remit to the office from which you order your goods, no matter from where you receive them.

☞ Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞ Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

☞ Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill, . . . May 15, 1894

TWELVE were recently added to the Chiques church, near Mastersonville, Pa.

BRO. W. B. STOVER closed his meetings April 29, at Welty's, near Antietam, Pa., with nine additions.

SOUTHERN Ohio sends two queries to the Annual Meeting. Bro. Tobias Kreider will represent the District on the Standing Committee.

WRITING from McPherson, Kans., Bro. S. Z Sharp says: "Two were received into the church by baptism, at McPherson College, May 6."

BRO. JAS. R. GISH is to represent the Southern District of Missouri and Arkansas on the Standing Committee at the coming Annual Meeting.

IN the year 1859 the Methodists could boast of but one native convert in all India. They now number 175,000. This is an encouraging increase.

To those who are writing us for railroad rates to the Annual Meeting, we beg to state that we can give no more information than what is published in the MESSENGER.

THE Clover Creek church, Pa, has been quite successful during the past year, gathering in recruits. About forty have been added to the church within the last twelve months.

THE Brethren in Denmark report an excellent District Meeting, with much business and a commendable Christian spirit pervading all their work. They seem very much encouraged of late.

ALL mail matter sent to Meyersdale, Pa., for those attending the Conference, should be addressed in care of "Annual Meeting," and it will be brought to the Annual Meeting Grounds for delivery.

BRO. L. MOHLER writes us that the District Meeting of Middle Missouri, this year, was held in the Walnut Creek church; was well attended and passed off very pleasantly. Bro. M. T. Baer will represent the District on the Standing Committee.

FROM the reading of the Minutes we would judge that the District Meeting for Eastern Pennsylvania was quite an interesting gathering. No queries were sent to the Annual Meeting. Bro. F. P. Cassel will represent the District on the Standing Committee.

THE New York *Independent* for May 3 contains a number of able articles, full of valuable and interesting information concerning recent discoveries in Bible Lands. To us it is the most interesting issue we have seen in a long while, and is worth preserving, on account of the facts it gives in defense of the authenticity of the Sacred Scriptures.

IN his article in the issue for April 10, Bro. H. W. Strickler is made to say: "It is evidently clear that in verse 22 (of 1 Cor. 11) Paul had *no* reference to the house or place of worship." The term *no* should have been omitted, as otherwise the language conveys an idea just the reverse of what Bro. Strickler had intended. Turn to the article and run your pencil through the little word which, that time, got where it had no business.

THE mayor of Savannah, Ga., says the *Independent*, has put himself upon record as opposed to Sunday baseball. A league game was advertised for a recent Sunday. Every arrangement was made for big crowds, and the managers were looking forward to a brilliant financial success. The chief of police served notice on the clubs that they would both be arrested if a single ball should be thrown, and the result was the return of a large number of disgusted players. Such mayors are in demand.

ONE of our correspondents speaks of eight ministers locating in one congregation. We trust this will result in good, but we wonder if any arrangements are being made, where there are several ministers, to give each preacher his work! It will not do to have from four to eight ministers at one service from time to time. The harvest is great and every man, who feels that he has a calling that is divine, should be in the field preaching as often as possible. The Lord does not want seven servants to watch another one do his work. The time is short, brethren; let every minister be up and doing.

WE glean the following from one of Bro. C. H. Balsbaugh's communications to this office. It is to be hoped that he may be enabled to attend the Annual Meeting at Meyersdale:

> Pentecost is approaching; the great congregation is to convene to consider the interests of the King of kings. What wrestlings and supplications and intercessions should precede that solemn convocation! Oh that every soul might feel the solemnity and dignity and glory of truly representing Christ in deportment and utterance! We can hardly imagine what it means to be Christed through and through, so that God may have unhindered expression through all the activities of our spirit, soul, and body. And, alas, many of us do not welcome God's method for this transcendent consummation. Gal. 2: 20. I have long cherished the hope of being at Meyersdale, but I think it must be relinquished.

ONE time Spurgeon was asked how to cure a church that was full of strife. He suggested that probably the members were hungry. This suggestion properly followed out would reach the root of most of the church troubles among us. The members need to be better fed on the Bread of Life. Probably in nine cases out of ten the church that calls for a committee to help settle her troubles, really needs a good protracted meeting where the Word is preached with earnestness. After this she might be able to settle her own troubles. Hungry people will make trouble. If the minister does not properly feed them with the Bread and Water of Life, they will become restless and hard to manage.

As usual, we expect to have an office on the Annual Meeting grounds, where we shall be pleased to see many of our patrons and others. We shall also have with us our books, and will be prepared to look up and settle accounts, or transact any other business belonging to our line.

ON page 317 of this issue Bro. Henry Frantz has a sensible article that ought to be read and heeded by those who attend the Annual Meeting from time to time. In fact his suggestions ought to be heeded at all times. Plain clothing does not give out much light when the wearer ignores good manners.

Do not fail to order a copy of the Annual Meeting Report, as it will contain much useful reading matter. Those who cannot attend the Meeting should not fail to read what is said in the open Conference. We shall do our utmost to give a reliable report, and get it out just as soon as possible.

CALLS for preachers are coming from every direction, and especially from cities. Hundreds of doors are being opened to our people, but we are slow to enter them as we should. Bro. Jas. R. Gish recently visited Little Rock, Ark., and preached to the few members located there, who had assembled with a few of their friends and neighbors. Here is a field that may soon demand attention. Surely the harvest is increasing.

WE need more earnest preaching and careful teaching about honesty, punctuality and fairness in business dealings. It is lamentable to consider the loose ideas some people entertain concerning business principles. They make contracts without any conscientious thought of carrying them out, should they call for extra efforts. They borrow money for a definite time, knowing that it is not possible to meet their obligations on the date agreed upon. Not a few will take advantage of their fellow-men and scheme to purchase property far below its real value, and then sell theirs for more than it is worth. Such things are unchristian, and needs much earnest rebuking.

LAST week mention was made of a destructive earthquake in Greece. Later reports show that the loss of life was very great. In seven and a half hours there were 315 distinct shocks. At times the earth swung to and fro like the pendulum of a clock, and between the swings would tremble and quiver. Deep subterranean rumblings and reports resembling the sound of cannon at a distance could be heard. At places huge masses of rock were detached from the mountain sides, and hurled with a thundering crash to the valleys below. It was an awe-inspiring exhibition of the mighty powers of nature, in the presence of which the greatest achievements of man seemed as nothing.

WE are now prepared to book orders for "The Brethren's Sunday School Song Book." This work was compiled and published by authority of the Annual Meeting. And while it may be used to advantage in any of our services, it is especially adapted for use in Sunday schools, prayer and social meetings. It contains 185 hymns, and will be printed in both the shape and round notes. The book will be neatly bound in boards and sold at 30 cents per copy, or $3.60 per dozen. We hope to see the book generally introduced among our Sunday schools, and wherever a book of that class may be needed. It contains the rudiments of music, and is well adapted for use in singing schools also. Order early, and state in what notation the work is desired.

BRO. JAS. T. QUINLAN'S last published report of funds received by him for work among the boys in Baltimore, Md., was condensed at our request. His, as well as other reports of like nature, will hereafter be published in the condensed form. This we do to save space.

THE general opinion is that the Catholics are receiving more than their proportion of the money paid out to the different churches for maintaining schools among the Indians. This year that church has received from the general government, for its Indian schools, $365,835; the Presbyterians, $30,090; the Congregationalists, $25,736 last year, and $8,756 this year; the Episcopalians, $7,020; the Quakers, $10,020; the Mennonites, $2,750; the Unitarians, $5,400, and the Lutherans, $15,120. Is there any reason for this display of partisan religion on the part of our general government? This shows that the Catholics are quite willing to take all they can get.

LET all those who attend the approaching Annual Meeting purchase enough meal tickets on Saturday to do them over Sunday, keep off unnecessary Sunday excursion trains, should there be any, and do everything else in their power to keep the Lord's Day as becometh people professing godliness. Though the meeting is a few weeks later than regular Pentecost, still the Sunday we spend on the Conference Grounds will be to us a Pentecostal Sunday, and may, with propriety, be regarded in memory of the day when the Spirit was poured out upon the apostles, thus fitting them for the great work assigned them. It should be a day of special sacredness, a day of spiritual feasting, and so spent as to invite the full influence of the Spirit into our hearts, thus fitting us for the important and far-reaching duties entrusted to us by the Master.

GLANCING over the Minutes of the District Meeting of Northern Illinois, we notice that last year $1,053.50 was raised for home missionary work, and, including $267.69 received as interest on endowment notes, $755.58 was raised for the General Missionary and Tract Department, making a total of $1,809.08 raised in Northern Illinois for missionary purposes. Of the amount intended for general missionary work, the Sunday school at Mt. Morris raised $205.54. The Annual Conference has recommended that the churches raise for general missionary purposes an average of fifty cents to the member. As we have in Northern Illinois nearly 2,000 members, it follows that we should have raised $1,000, instead of $755.58 for general missionary purposes. While we may have done reasonably well, still we should not feel contented until our full amount has been reached.

IN last issue was published part one of an article, entitled, "The Church,—Its True Status.—What is it to Eat and Drink Worthily?" by I. J. Rosenberger. By mistake part two of this article appeared in No. 16. By the two parts thus appearing reversed, Bro. Rosenberger's position does not seem to be fully understood by some of our readers. We now wish to suggest that those interested in this subject should carefully reread the two parts of the article in their proper order. Read slowly, analyze well all the parts, then consider the subject as a whole. By so doing the reader may be able to determine whether the position taken is correct. It is a subject of great importance, and has at times engaged the closest attention of the wisest and most loyal of saints. It is also a subject on which thoughtful Brethren are not likely to differ materially, but they are very likely to misunderstand each other, if they do not read slowly and think carefully.

DURING self-examination services, at our love-feasts, it is not necessary, nor is it, as a rule, for the best, to spend so much time on the "covering" and similar questions, especially when it is apparent that the members are all in order. While self-examination should include the external, it is primarily intended to reach the heart, where nothing short of a *self*-examination can answer the purpose intended. On these occasions we are too much inclined to speak of the things by which one can examine another. The speaker who can induce the members to forget the world, and all things and interest therein, and look honestly into their own hearts, carefully examine their own motives and consider their own condition and fitness to commune, may be counted a good minister of the New Covenant. We need more of this preaching that goes home to our own hearts, and fits us to personally commune with the Father, Son and Holy Spirit, as well as with one another.

THE expense of an Annual Meeting is no small consideration. It requires money to prepare for it, as well as to conduct it. The expense must be met mainly from the receipts at the dining halls and the restaurants. Every person who takes his meals elsewhere cuts down the receipts just that much. We therefore urge that all those who attend the coming Conference at Meyersdale make arrangements to take their meals at the dining hall or the restaurant and request others to do the same. Let us patronize the tables that are under the control of the Committee of Arrangements and thus help defray the expenses of the Conference, and if there should be anything left, after the expenses have been paid, it will, as has been the rule heretofore, be turned over to the missionary cause, where it will aid in a good cause. At some of our former meetings hundreds of members declined to take their meals in the dining hall for the reason that the meat was not sufficiently cooled before cooking, and therefore produced sickness. We have had the same experience. But the committee at Meyersdale has promised to avoid this mistake, and we are assured that everything reasonable will be done to make the food and table accommodations such as will be for the health and comfort of those who attend the Conference. The above was written before receiving Bro. Lint's communication, which we give on page 317 of this issue. Please read what he has to say on the subject.

DELEGATES.

THE delegate system in our Annual Meeting is a wise arrangement. It gives every congregation equal voting power in the Conference. A few may do much of the talking, but the delegates have the power to settle the question. The delegates are the servants of the churches sending them, and should work for the interest of their respective congregations at whose expense they are sent. When once at the Conference their time is not their own. Their home churches have placed sufficient confidence in them to select and entrust to their care important work, and no delegate should prove unfaithful to his trust. If he does he should be properly admonished and not sent again. We have heard of delegates leaving their posts at the Annual Meeting and going off on excursions for sight-seeing and personal enjoyment. The member who does anything of that kind is not acting the part of a faithful, conscientious delegate. In a measure he betrays the confidence imposed in him. Brethren are sent to our Annual Conference, not for personal pleasure, but for the purpose of performing an important sacred duty, and they are most assuredly under obligations to perform that duty in all good faith.

We suggest that delegates be active, earnest men, who may be found at their places from the time the Conference opens until it closes. They should be men in full sympathy with the church and her work, and men who have decision enough to stand up for what they think is right. A neutral delegate is of no force in a Conference like ours. We further suggest that, as soon as possible, each and every delegate procure a copy of the business to come before the Meeting, and study every query with great care, so as to be thoroughly posted on all points that are to come up for consideration. In short, let all of the delegates be active and earnest workers from the time they reach the Conference until it closes.

J. H. M.

HOW TO CLOSE THE LOVE-FEAST.

IT was in the evening when the Savior came with his disciples and sat down at the Lord's Table. When through with the services of the hour they sang a hymn and went out and it was night. In like manner we come together in the evening for the purpose of engaging in the ordinances that are to be observed until Jesus comes again. In imitation of the divine example we also like to sing a hymn at the close of our services and go out and find it night. And while it is for the better that our love-feast services commence much earlier than is the custom in some churches, still we must exercise wisdom that we do not go to the other extreme. If the arrangements, at this [illegible] remain indefinite, [illegible] ditable only is ready to commence eating the Lord's Supper soon after sundown, the services will close when night has fully come on. This meets the demand of the Scriptures, and has some very important considerations in its favor.

1. Much better order can be maintained among the outsiders. The rough classes love darkness rather than light, and are not apt to reach the place of meeting in time to make disturbances if the feast is commenced in sufficient time to close an hour after sundown.

2. These feasts are attended by the aged and feeble members whose age and health are very much against them being up late at night. For their sake, if for no other, these meetings should not be prolonged till far into the night.

3. As there is a proper time for all things, so there is also a proper time for the Lord's Supper. We are not in the habit of eating our own supper late at night, and we see no propriety in extending the time for partaking of the Lord's Supper beyond the usual time for eating supper. As there should be a fitness about things, let us have the Lord's Supper near the hour when supper should be served.

4. There is nothing whatever to be gained by protracting these services till ten and even eleven o'clock as is done in some congregations. A little wisdom upon the part of those who have the preparations in charge, will enable them to have everything in readiness shortly before sundown, and if the one who officiates will keep in mind the comfort of the members, as well as the fitness of things, he can have the services closed by, or soon after, eight o'clock. It was probably about this hour when the Savior completed the services connected with the feast proper in the upper room at Jerusalem.

J. H. M.

FEET-WASHING; ANOTHER WAY.

HAD the Savior commanded his followers to procure golden basins in which to wash one another's feet, people would have looked upon the performance as expensive indeed. And yet it might have become popular on the ground of it suiting the desires of the flesh. There are those however, who resort to this great expense without being so commanded, but it is all for popularity. The following, clipped from the *Christian Advocate*, shows how ridiculous gold and feet-washing seem side by side:

"A very ancient ceremony, the origin of which is said to date from the time of our Lord, took place on the last Thursday of March (Maundy-Thursday), in the Hoburg, of Vienna. This ceremony, which occurs every year on this day, is always performed by the Emperor himself, who washes the feet of twelve old men. Only once it was done by proxy, when the Pope, who was in Vienna, during the reign of Joseph II., did it instead of the monarch. The twelve men are always selected from the very oldest inhabitants of the city, and this year their ages ranged from 88 to 101, the aggregate of their ages being 1,091 years. The ablution took place in the Hall of the Ceremonies, in the presence of the officers and high officials of the court. The Emperor, Francis Joseph, was dressed in full uniform, and after the old men had taken their places and received presents of food and flowers, the shoe and stocking were taken off the right foot of each, and they were ready for the great event of the day. The priest from his place at a lectern at the upper end of the hall, commenced singing the gospel for Maundy-Thursday; the marshal brought a golden jug and poured water into a basin of the same metal, held by another official, and his Majesty knelt down on one knee, took a sponge, and dipping it in the water washed the exposed foot and dried it on a towel. When he had completed his task and washed his hands in another golden basin, he placed a bag, hanging to a cord and containing thirty pieces of silver, round the neck of each of the old men, and the ceremony was ended."

IN HIS OWN NAME.

(1) In the MESSENGER, page 170, I notice a query, "In what name did John the Baptist baptize Christ and others, whom he baptized before Christ gave the commission?" Jesus says, "I can of mine own self do nothing." John 5: 30. "If I bear witness of myself my witness is not true." John 5: 31.

(2) "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. 9: 16, 17. Jesus could hardly be baptized by the authority of the commission he gave, for as yet it had no strength. He could not administer or receive this baptism because his name was in the formula.

(3) Jesus never did anything in his own name, for he came in his Father's name.

(4) Jesus did not have the same right to be baptized in his own name that God had to swear in his name. "For when God made promise to Abraham, because he could swear by no greater, he sware by himself." Heb. 6: 13.

(5) In regard to the twelve mentioned in Acts 19, I refer you to 1 Cor. 1: 14-17. Had Paul baptized them he would have been very likely to have remembered it.

J. W. SADLER.

ANSWERING objections of this kind may enable us to make some points more clearly than we would otherwise do.

(1) What Jesus says about doing nothing of himself, and bearing witness of himself, in our judgment, can have no bearing on this question. These things mean that he did not act independent of the Father and the proofs furnished, demonstrating his divinity.

(2) During his lifetime a man has a right to do business in his own name. It is the will, or testament, that is not in force till after the death of the testator. While alive, Jesus could say, "Thy sins be forgiven thee," and it was done. There was strength in his words.

(3) Yet it was not necessary for him to do things in his own name, for *he* acted in the *Father's* name. Jesus did not baptize, but his disciples did, and they could very consistently have baptized in the name of Jesus. Any one who will examine a good concordance will observe that the name of Jesus figured very prominently in the preaching and actions of the apostles. We quote a few references only: Matt. 18: 5, "Whoso shall receive one such little child in my name receiveth me." "Where two or three are gathered together in my name, there am I in the midst of them." Verse 20. Mark 9: 38, 39. "Master, we saw one casting out devils in thy name." Then Jesus said: "For there is no man which shall do a miracle in my name, that can lightly speak evil of me." Luke 10: 17, "And the seventy returned again with joy, saying, "Lord, even the devils are subject unto us through thy name." These Scriptures show that much was done in the name of Jesus prior to his resurrection. If his disciples could consistently cast out devils, and do other things in his name, surely they could with equal propriety baptize in his name. Those who believed in and accepted Jesus as the Messiah, would see a fitness of things by being baptized in his name.

4. God sware by himself because he could find no greater. So Jesus could, with equal propriety, be baptized in his own name for the reason that no greater could be found. In this respect the cases are parallel. John's baptism was from heaven. He was commissioned by heaven to baptize. Surely the Supreme Court of the universe could authorize its special legate to administer the sacred rite of baptism in the name of the Father, and of the Son, and of the Holy Ghost. If Jesus was thus baptized it would be practicing the very thing that he afterwards preached when he sent his disciples into all the world.

5. Acts 19 has reference to those baptized at Ephesus, while 1 Cor. 1: 14-17 relates to persons whom Paul had immersed at Corinth. The two instances should not be confounded. Paul's own language, in the latter reference, makes this point clear, for he says: "I thank God that I baptized none of you," etc. Emphasize the *you* and the full meaning will be brought out. J. H. M.

HOW IS THIS?

IN GOSPEL MESSENGER, April 10, page 234, we read, "It will not do to say they had received it" (the Holy Spirit) "as a common gift, for we read of but one receiving of the Spirit by them," etc. If this be a fact, then I have read my Bible wrong and must revise my theology. I do not write for controversy, but light.

I read in John 20: 22, "He breathed on them and saith, Receive ye the Holy Ghost." That is certainly present tense and was before the day of Pentecost. Matt. 10: 20, "For it is not ye that speak, but the Spirit of your Father that speaketh in you," "and the seventy returned again with joy and saying, Lord, even the devils are subject unto us through thy name."

When John said, "He shall baptize you with the Holy Ghost," Jesus had not yet been baptized. That event was in the future, as well as the baptism of the Holy Spirit. When Jesus was baptized he received the Holy Spirit, and John says, "It abode upon him." Although Jesus had been filled with the Holy Spirit all his life (see Luke 1: 15), Jesus performed no miracles until after his baptism. Then he received the Spirit in such measure that he could perform all miracles. So I think baptized believers, whether baptized by John, or Christ's apostles, received the Spirit, but not to that extent that they could perform miracles. If they did not receive it at baptism, when did all receive it? Surely not on the Day of Pentecost, for I cannot believe that all, John's and Christ's disciples, were in Jerusalem on that day.

I believe we may receive the Spirit more than once in our lives If we fall from grace I cannot believe we retain the Spirit, but we may be restored, and again receive it. I have always understood and taught that the outpouring of the Spirit on the Day of Pentecost, and upon Cornelius and his house, was miraculous and for a special purpose, and not for the special benefit of those to whom it was thus given, but for the establishing of the Gospel. Paul says, 1 Cor. 14: 22, "Tongues are for a sign, not to them that believe, but to them that believe not." The apostles on the Day of Pentecost, and Cornelius at his baptism, spake in tongues or language unknown to themselves, not for the benefit of themselves, for they already believed, but for them that believed not. I do not believe they all understood what they themselves spoke, but others understood them. They were only mediums through which the Holy Spirit spoke. Paul says, 1 Cor. 14: 13, "Let him that speaketh in an unknown tongue, pray that he may interpret. Why pray that he may interpret if he was already able to interpret? The Spirit Peter promised the people should receive upon the conditions of repentance and baptism was for their individual benefit, and not especially for the establishing of the Gospel.

Christ told his apostles to tarry at Jerusalem until they were endued with power from on high. That power they received in the baptism of the Holy Ghost and was doubtless the baptism of the Spirit alluded to by John the Baptist, but that is no evidence to me that they had not received the Spirit in a measure before. D. H. WEAVER.

The act of breathing upon the apostles we understand to symbolize the receiving of the Holy Spirit, which was to take place shortly afterwards. It was not till some days later that Jesus said to them, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 5 This shows that the Spirit was not yet given to the disciples at the time Jesus breathed upon them.

A careful reading of Matthew 10 will show that verse 22 taught a principle that was to apply to the apostles all through their life's work. We cannot remember that this particular privilege of speaking as directed, was ever called into play until after the Day of Pentecost, when the persecutions commenced in their various forms.

This subject will be better understood when it is borne in mind that the receiving of the Holy Ghost on the day of Pentecost marked the ushering in of the dispensation of the Spirit,—a dispensation that is still in existence, and will continue until Jesus comes. John the Baptist announced to those he immersed that Jesus would baptize them with the Holy Ghost also. Of this Jesus seems to have said but little, until shortly before his death, when he told his disciples that

his going away was necessary in order that the Spirit might come. "For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16: 7. By this was meant that they should be baptized, or filled with the Spirit, and should then pass completely under the influence of the Spirit, which was to guide, strengthen and comfort them in their work as embassadors of the kingdom. While Jesus was with them he was their guide and teacher, but in his absence the Holy Spirit takes his place, and in person is now conducting the work of the kingdom. As this Spirit brooded over the waters in the beginning, it is now brooding over the world, using the Word as the seed of the kingdom, by which to convince and convert the world. By its power the New Testament was given to the world, and is being rendered into all the languages, so that the Word may be preached to the uttermost parts of the earth.

The Spirit, on the day of Pentecost, entered the apostles with power in demonstration of the truth of the Christian religion. This power was on different occasions similarly manifested in others for the same purpose. The same Spirit was received by all believers, though not always to the miraculous extent. Those baptized at Pentecost also had the promise of the Spirit, which, to them, as to all others, was the baptism of the Spirit, not necessarily to the miraculous extent, but to the extent of a comforter and a guide. It was the same Spirit, the same baptism of the Spirit for the apostle and all others, only the apostles and a few others received the power in a greater measure. It was not the common or the uncommon Spirit that was received, but the one and the same Spirit, the only difference being that of measure or power. But we do not understand that the Spirit is received in any recognized measure prior to the baptism of the Spirit.

The same Spirit is still the guide and comforter of the Christian, only he is not given to the miraculous extent. We thank our brethren for calling up this question, and trust that what has been said may prove helpful in the study of the Scriptures.

J. H. M.

MINISTERIAL QUALIFICATIONS.

Number Four.—The Minister's Aims.

Few men are surrounded by such artful and powerful temptations to a false life as the Christian minister. Nothing short of a vivid consciousness of the highness of his calling is a sufficient safeguard against those temptations. To him are intrusted the souls of his congregation, and the words he is charged to speak are the words of God's saving power. If faithful to his trust, he shall shine "as the stars forever and ever" (Dan. 12: 3); if unfaithful the "blood" of souls will be upon him (Ezek. 33: 6). Nothing but a constant realization of these responsibilities will hold him, in his inmost life, true to Christ.

In all that is done by him therefore, whether it be in the line of instruction or influence, whether it be in the public assembly or out of it, the great end and aim of his high calling should be kept in view. Nearly everything pertaining to the interest and value of public worship depends upon the minister. The service is almost entirely led by him. How important that he be prepared to lead in a manner that is pleasing to God and profitable to the people! That he may do so, his aims must be the highest possible.

The minister who labors mainly to entertain his hearers by pleasing their fancy and gratifying their curiosity, aims too low. The one who labors to win the personal regard and admiration of his hearers, merely to have them love him and say appreciative things to his face, aims equally low. So also the one whose aims are merely of a churchly character. Dear as are the interests of the church to the faithful minister, and unceasingly as he may labor for its progress and purity, if his instruction is such as will lead the members to measure their loyalty to Christ by their ability to defend the doctrines of the church and their readiness to conform strictly to its peculiarities, his aims are also too low.

The minister comes before his hearers as a representative of Christ. The aims of the representative surely ought to be the same as the aim of him whom he represents. When Paul says, "We preach Christ crucified" (1 Cor. 1: 23), he states the *message* of the ministry; and he gives the *purpose* of it when he says, "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14: 9). Hence the minister comes from Christ to the people that they may be led to submit fully to him who would be "Lord both of the dead and living," and that they, through faith, may be fully conformed in mind and spirit to his image.

This sets forth the highest aims any minister can have. It makes the conversion of sinners and the spiritual culture and development of those in Christ the end and aim of the minister's work,—an aim infinitely higher than mere success, as measured by man. There is danger of being satisfied with standards of external success, rather than to aim supremely and constantly at the glory of God and the salvation of souls. In these culminate the most zealous labors, and the most ardent hopes of the faithful minister. He must not be satisfied with anything short of these. True, it is God alone that "giveth the increase," but as we know his willingness to crown his own word with his blessing, the minister must labor diligently and hopefully to produce such sermons as will be owned by God for the salvation of souls.

So far as worship is intended to influence men, the religious impression made by the service is the chief design. It matters not how much an assembly may be interested in a preacher, the seriously thoughtful always feel a painful lack, if the service fails to stir their deeper religious being. A minister may be able intellectually, but if he fails to touch the inner springs of the soul, he neither affords soul-discipline to God's children, nor awakens sinners to a sense of their danger. His effort is a signal failure because its chief design was not secured.

Here, then, is the test. No preaching is good which does not accomplish some, or all, of the foregoing designs. How trifling is the mere entertainment of men, or any other human standard, compared with that influence on men's lives which leads them to "adorn the doctrine of God our Savior in all things" (Titus 2: 10), and prepares them to "stand before the judgment-seat of Christ" (Rom. 14: 10)! To accomplish real good these must be the aims of the preacher in every sermon. Dr. Adam Clark says, "The sermon that does good is a good sermon."

Let every minister guard against the applause of men, and labor to secure the honor that comes from God. Let every minister trample beneath his feet the ambition of preaching sermons to be admired, and let him exalt his aims to the more worthy aspiration of winning souls for Christ as often as he opens his lips in his name.

J. G. Royer.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Grenola, Kans.—Will those who desire my help in protracted meetings during the summer and fall, please inform me of the fact, so I can arrange for them? Last year I got several calls for the same time, and I, of course, accepted the first. If I had received notice sooner, I could have arranged for all.—*W. B. Sell.*

Grenola Church, Kans.—The brethren and sisters of the Grenola church were made to rejoice April 29, to see three more dear young lambs request to be admitted into the fold. They were baptized in good faith and it was remarkable how well they stood it and the impression the occasion made. Fathers and mothers were made to rejoice to see their children unite with the church.—*W. B. Sell, Grenola, Kans.*

New Lebanon, Ohio.—The Annual Conference for Southern Ohio convened April 24, in the Union City church, Randolph County, Ind. Eld. Henry Frantz was chosen Moderator and Jesse Stutzman Reading Clerk. Twenty-eight churches were represented and considerable business of a local character was transacted. Two petitions go to the Annual Meeting. Eld. Tobias Kreider is our delegate to Annual Meeting, with Henry Frantz, alternate.—Brethren Samuel Driver and J. R. Spacht, of Northwestern Ohio, and Jacob Rarick and Henry P. Garber, of Southern Indiana, were present. Some humble steps were taken towards establishing an Old Folks' Home.—*Jno. Calvin Bright.*

Antietam, Pa.—In my last article I reported Bro. W. B. Stover's meetings, resulting in a number of applicants at Welty's. To-day there were nine baptized. May they be a shining light to all around them, and the means of drawing others into the church. Our congregation to-day was among the largest we have had. The people gathered at the water side in large numbers, to witness the scene. The order was good. May God add his blessings! We have re-organized our Sunday school again, by electing Bro. J. M. Stover our Superintendent, assisted by a full corps of officers and teachers. Bro. Stover has been our Superintendent for seven years and has filled his place faithfully.—*G. M. Newcomer, Ringgold, Md., April 29.*

New Enterprise, Pa.—The members of the Yellow Creek church met in quarterly council in the New Enterprise church, on Saturday, April 14. Eld. J. L. Holsinger was present to assist in the work. A Christian spirit seemed to prevail during the entire meeting, and business was speedily disposed of. How pleasant it is when we can meet together in the house of God, to engage in work that inspires us to greater zeal to do our Master's will. Our Sunday school is in a flourishing condition. We have a teachers' meeting each Thursday evening, which is a great help to us, who are to teach. Our young people's meeting is attended with interest, and affords a good opportunity for the young and tender branches to grow stronger. May God help us to put to practice the many truths that are brought to our notice from time to time!—*J. P. Holsinger, April 26.*

Hoytville, Ohio.—We met on last Sunday, the 15th, to organize our Sunday school. We had a large school to commence with. Our Superintendent is Bro. J. C. Price. Our Bible class is moving on finely. I trust we will see the fruit it will bear in our church, in bringing souls to Christ. Bro. Lyttle preached to us last Sabbath. He encouraged our Sunday school very much. We use the Testament and YOUNG DISCIPLE.—*Sarah J. Price, April 12.*

Ansley, Nebr.—At a council of the Muddy Valley church it was decided to have Bro. G. W. Stambaugh come to us between June 1 and 15. There are two applicants to be baptized. We have interesting Sunday schools in progress. Our dear brother and sister Ross and Bro. Mowerys, from a distance of about twenty-five miles, are with us. They are quite interested, and all would like to have a love-feast when Bro. Stambaugh comes.—*Eliza Beal, April 21.*

Eden Valley, Kans.—Our Communion occurred April 21. It was a good meeting. The ministerial force was not abundant, but was sufficient. Bro. Martin, of the Walnut Valley church officiated. After the meeting was over, two young men were baptized. One was a Dane, lately from Chicago. We have an interesting Sunday school, which is well attended and increasing in numbers. Our church is well united and we hope, by God's blessing, to do much good work. We cannot fill all the calls for meetings at present.—*Jasper N. Perry, April 30.*

Lordsburg, Cal.—We held our love-feast in the College April 28. Bro. Etter, of Missouri, and Bro. Lehmer, of Los Angeles, Cal., were with us and gave us some highly-appreciated counsel. Bro. Lehmer officiated. We had the largest Communion service that we have ever had at this place, and the best of order prevailed. Our school will close May 8. Wife and I will start about May 15 for the Annual Meeting, and those wishing to correspond with us, will address us at Meyersdale, Pa., after May 10.—*E. A. Miller, April 30.*

Roaring Spring, Pa.—The following was forgotten when I sent in my former report: Bro. Michael Claar preached eight sermons at Ore Hill when six were baptized. In all, there were about forty-eight persons baptized in this part of the Clover Creek church within one year's time. Bro. D. L. Miller's two Bible Land talks, which he delivered here in February, are very highly spoken of by all. The large house was filled to overflowing. Bro. J. B. Brumbaugh, from Huntingdon, is expected to be with us the week previous to our Communion which will be May 12.—*J. R. Stayer, April 30.*

East Berlin, Pa.—On going to Hampton meeting-house, four miles from this place, we found that the house had been blown down on Saturday evening by a storm which did considerable damage in the neighborhood. It was then suggested to hold services in the woods near by. Seats were carried out, and a short service held by the writer. Bro. Jos. Long, from York, was also present, together with the home ministers. This congregation has several other houses of worship. The house at Latimore has just been rebuilt. The first meeting will be held in it the coming fall. The house at Hampton will have to be rebuilt from the foundation. This, the Upper Conawago congregation, is presided over by Eld. Peter Brown. Eld. Adam Brown, now in his eighty-second year, and well-known in the Brotherhood, is quite infirm, and hardly able to leave the house. Death has been doing its work here, during the past winter, taking a number of the old and useful brethren. Wife's arm is doing well, and her health is good.—*J. C. Lahman, May 1.*

Westphalia, Kans.—If the brother who wrote me from Goshen, Ind., will send me his name, I will comply with his request. I think correspondents should always give their address and full name.—*Chas. M. Yearout, April 30.*

County Line, Ohio.—Bro. Joseph Spitzer came to us April 21, and stayed one week, preaching eleven sermons. Two made the good confession and were received by baptism. This church will hold a love-feast Sept. 29. A series of meetings is to commence Sept. 8.—*J. Grant.*

Chiques Church, Pa.—Twelve souls were added unto the Chiques congregation, through baptism, on Sunday, April 22,—mostly young persons. One was only in her 11th year. Many a tear of joy was shed to see so many young people turn their eyes heavenward, and labor to secure that blessed rest beyond. We all felt to thank God and take courage.—*John C. Zug, Mastersonville, Pa., April 23.*

Purchase Line, Pa.—Yesterday a large crowd met at the barn of Jacob Clevenger. Among them were a few brethren and sisters (as it is an isolated place in the Manor congregation, Pa.) After a short talk from Matt. 28 by Bro. Mark Minser, we resorted to the water side, where prayer was wont to be made, when friend Clevenger and his wife and his younger brother were baptized. The eager lookers-on seemed much interested, as it was the first time that many of them ever witnessed baptism by trine immersion. God grant that much good may come from this beginning! Our Sunday school was organized the same day with Joseph Ober for Superintendent and Harry Holsopple, Assistant.—*Lizzie Fyock, April 30.*

New Murdock, Kans.—We have just closed a very interesting series of meetings, held by Bro. N. F. Brubaker, of Pratt County, Kans. Our meetings continued for a week, and although there were no immediate additions, we feel certain that the good seed sown will yet bear fruit for eternity, in the hearts of many who were "almost persuaded." Our little church in this place is prospering and is in peace and union, and although there are many discouragements and temptations to overcome, yet we realize that we shall come out "more than conquerors" in the end. One dear sister was added to our number since our meetings last fall. May the good cause still prosper in the vineyard of our Master!—*Annie Kline, April 25.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Railroad Arrangements to Meyersdale, Pa.

THE Big Four and Baltimore and Ohio railroads will give half rates,—one fare for the round trip. Tickets will be on sale May 23 to 26 inclusive. May 26 there will be through coaches by way of Columbus, Ohio, on the Big Four line to Columbus, then on the Baltimore and Ohio from Columbus direct to the meeting, leaving Indianapolis at 3 P. M.; Dayton, at 7: 33; Springfield, at 8: 15; Columbus at 9: 30 P. M., arriving at Meyersdale at 10 o'clock next morning.

Brethren and sisters that are in reach of these lines should use them, as we should all feel to patronize the lines that are always free and ready to give a liberal percentage to the Meeting, for the spread of the Gospel. If you want through coaches, you must go May 26 and get there on Sunday. For my own part, I don't encourage Sunday traveling when it can be avoided. It is a very small matter to change cars at Columbus, Ohio.

HENRY FRANTZ.

Railroad Arrangements.

WE have made arrangements with the Wabash R. R., and the Baltimore and Ohio R. R., for one fare for the round trip to Meyersdale, and will have a special chair car for our people, leaving Cerro Gordo at noon, May 25, and reaching Meyersdale next day at 11: 30 A. M., without change of cars.

GEO. W. CRIPE.

Cerro Gordo, Ill., May 2.

Railroad Arrangements.

For information of the delegates and members from Lancaster, Lebanon, Berks and Dauphin Counties, who desire to attend the Annual Meeting, to be held at Meyersdale, Pa., commencing May 24th, we beg to submit the following itinerary, viz:

Leave Reading, Pa., P. & R. R. R.	5: 05 A. M.	Fare $7: 15
" Myerstown, Pa., P. & R. R. R.	5: 48 "	" 6 85
" Lebanon, Pa., P. & R. R. R.	6: 03 "	" 6 65
" Annville, Pa., P. & R. R. R.	6: 14 "	" 6 45
" Palmyra, Pa., P. & R. R. R.	6: 23 "	" 6 35
" Derry, Pa., P. & R. R. R.	6: 28 "	" 6 20
" Swatara, Pa., P. & R. R. R.	6: 31 "	" 6 15
" Hummelstown, Pa., P. & R. R. R.	6: 37 "	" 6 10
" Harrisburg, Pa., P. & R. R. R.	8: 00 "	" 5 80
Arrive Gettysburg, Pa., P. & R. R. R.	10: 05 "	" 4 50
Leave Gettysburg, Pa., P. & R. R. R.	10: 27 "	
Arrive Cherry Run, Pa., B. & O. R. R.	1: 42 P. M.	
Arrive Meyersdale, Pa., B. & O. R. R.	5: 49 "	

Members in Montgomery and Bucks Counties can take trains from Reading Terminal Depot, 12th and Market streets, and B. & O. Depot at 24th and Chestnut streets, Philadelphia, Pa., as follows, viz:

Leave Philadelphia, 12th and Market streets	7: 40 A. M., 3: 46 P. M.
Leave Philadelphia, 24th and Chestnut streets	8: 00 A. M., 4: 00 P. M.
Arrive Meyersdale	5: 49 P. M., 2: 59 A. M.

Fare from Philadelphia, $8.26. Tickets on sale May 22d to 28th, inclusive. Tickets will be on sale at the above-named points, good to return within thirty days.

D. D. COURTNEY, *Traveling Passenger Agent, Reading, Pa.*

B. F. BOND, *Division Passenger Agent, B. & O. Building.*

The reader will notice that it says in the above circular, that the meeting begins May 24th, but this has reference only to the meetings generally held prior to the Annual Meeting proper, which will not begin until Monday, the 28th.

Tickets will be on sale from the various points named, May 22d to 28th, inclusive, and good to return within thirty days.

J. T. MEYERS.

Oaks, Pa.

Our Trip to California and Return.

AMONG THE CHURCHES.

ONE of our most pleasant experiences in this life is, to be among the churches. Of course, sometimes we find things not just so pleasant even in the churches, as was the case in some of the churches of Asia, as seen and reproved by the Revelator. As a rule, however, there is no place on earth so congenial to the heaven-born soul, as association with kindred spirits in Christ. The Psalmist thus gives his experience: "One *thing* have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life." Ps. 27: 4.

The first church in California in which we held a series of meetings was the Covina church, numbering over one hundred members. So far as order, in personal appearance, is concerned they are fully up to the average of the churches east, and so far as order in Christian life is concerned, they are very exemplary. The church at Covina is under the charge of Eld. Peter Overholser, through whose gentle management it is wielding a power for good. A number were received into this church during the meetings. The hospitality

of this church is commendable. None will appreciate this excellent grace more readily than strangers

Our next series of meetings was held in the Lordsburg church, numbering about, or near, one hundred members. Their order in appearance and walk is equally good. The attendance and attention for over three weeks was very good. Several were added to the church, and the church seemed much revived.

Referring to the hospitality of the Covina church brings to our mind the fact that a want of this Christian grace exists in some localities. We have come to churches a stranger, and after the first meeting was closed, were left standing alone, without being introduced to a single member, while the rest of the members were exchanging salutations. This, to a sensitive nature, is very unpleasant, and ought to be avoided. Just as soon as the first service is closed, the strange minister ought to be introduced by the home ministers to the members of the church, as much as possible. After such introduction the strange minister will feel at home.

While I am on this line I wish to notice another *want* in Christian grace, namely, "*Side invitations*," such as, "When are you coming to our house?" Such invitations are worthless. What a minister wants is a "*direct invitation*." "Come, go home with me to night, or if you are engaged, come to-morrow night." Such invitations are appreciated, and the minister acts accordingly.

We next visited the Tropico church, about seven miles north of Los Angeles. Here the members have a neat, comfortable house of worship, but, for some cause, the church here has lost its influence on the surrounding community, and, as a result, our congregations were small. Most of the members have moved elsewhere, but the few members left received and entertained us courteously, and are worthy members.

Next we began work in Los Angeles. The members of Los Angeles, Pasadena, Tropico, and on to the coast, are all embraced in one organization, called the Tropico church.

The City of Los Angeles, numbering over 83,000 inhabitants, is a vast field for missionary work. Here is a little body of faithful members, striving to build up the Master's cause. We are assured, after laboring there several weeks, that by persistent work, night by night, day by day, for at least three months in succession, if not six months, a church can be built up there. Our time was so limited then, that we could not stay the necessary time.

Altogether, the churches on the Pacific Coast are fair representatives of our churches over the Brotherhood, and, considering their opportunities, or rather want of opportunities, are doing nobly. The San Jacinto church we did not have the time to visit, but seeing their elder, Bro. Gibble, at their District Meeting, we feel assured that the church there is equally in order.

Another organization is called for, and by this time may be effected, at Merced,—not very far from San Francisco. J. S. MOHLER.

Ministerial and District Meeting of the First District of Virginia.

APRIL 11, at 10 A. M., the Ministerial Meeting opened, and continued with two sessions each day until the evening of the 12th. There were seven subjects discussed and one hour spent on each.

The subjects were all good, and embraced, in substance, "The Power of the Church, as Defined in the Gospel," "The Doctrine of the Bible, and How we can Make it Effectual in Series of Meetings and in New Fields," "How we can Indoctrinate Members of the Church, and not only so, but How we can *Best* Do so?" "Non-conformity to the World, and Conformity to the Church," was a subject in place and well discussed. "How to Conduct Church Meetings and make them Interesting," received due attention, and was a good topic for the meeting. "Home Mission Work, and how we May Succeed in it," was argued in the line of *needs*,—men and money, self-sacrifice, consecration, sociability, noticing the children, being agreeable in the family, not greedy of filthy lucre, not easily discouraged, etc.

The last subject called out many Scriptural quotations, the subject being, "The Aid we Receive from the Holy Spirit in our Christian Work." This proved to be a very interesting subject and was plainly laid out before the mind, by the brethren. The interest was good from the beginning to the close, and every subject was discussed for the full time allotted, the brethren being ready and willing throughout the discussion to use the time to edification. There was a large assembly of brethren and sisters and friends present, many saying that it was a good meeting and that they enjoyed it so well.

In these meetings we learn to know each other better, and, taking into consideration the subjects presented, and the manner of proving their importance, we are made to believe that much good is done by having them. This meeting was held in the Brick church, Floyd County, one of the old churches of the Valley, situated about thirty miles from the railroad.

April 13, at 10 A. M, we convened at the Pleasant Valley church, about eight miles distant, for District Meeting. This Meeting closed on the evening of the 14th. There were twelve queries presented to the General Meeting. for consideration. All matters were discussed in a Christian spirit. The gathering was very large and the interest and attention good. In the agreements on the various subjects the fact was apparent that we still have that unwavering faith once delivered to the saints. This is as it should be, and was indeed a commendable feature of the meeting.

No queries were sent to Annual Meeting though several might have been considered of interest to the General Brotherhood. Long will memory contain the work of these meetings, and the future alone will reveal the good done. Calls for more preaching were before the Meeting from outside, or distant points. The demand for the preaching of the Gospel upon the Brethren is ever growing, and it will, if all are to be supplied, require more preaching as well as financial aid. The District Mission Board has the matter under advisement, and will make such arrangements, as are in their power, to answer the calls. Mission points in Virginia have to be reached, generally, by private conveyance or on foot, which is, at times, not a comfortable way of traveling.

The people are usually found kind and willing to care for the preacher, and, to a considerable extent, they appreciate his preaching and visits. There are many precious souls in the mountain regions that will doubtless never hear the Gospel, as believed and preached by the Brethren. The Savior said, "Go ye into all the world and preach my Gospel to every creature." This presents, from the highest authority, a great work to the church. The preachers must preach to fulfil their mission, but "how can they preach except they be sent?" These things require our careful and united efforts that we may "bear one another's burdens and so fulfil the law of Christ." Only thus can we do our part in life, to be received into heaven, with the welcome plaudit, "Thou hast been faithful over a few things, enter thou into the joys of thy Lord." When the labors, toils and struggles of life are over, heavenly rest will be sweet. May God's wisdom guide and direct us through the prayer of faith, and admit us into the eternal rest, is my prayer! P. S. MILLER.

Roanoke, Va.

Our Annual Meeting for 1894.

THE Committee of Arrangements for the forthcoming Annual Meeting are about completing their work, and all their work will be finished by the 20th of the month. We think that, with aid of other committees, the arrangements will be ample for the accommodation of all that may come, and it shall be our pleasure to extend to all a hearty welcome, with a fraternal greeting. May all be prospered on their way to Annual Meeting at Meyersdale, Pa.

We have erected three good-sized buildings for eating purposes,—one a lunch stand, which will be open all day, with bill of fare placarded, so that all may see what they can purchase for 5, 10, 15, or 20 cents, etc. Whatever amount they may decide on, they must secure a ticket at the proper place indicated. The Restaurant will serve meals at all hours during the day at 25 cents a meal. The Dining Hall will have meals served at regular hours only; also at 25 cents a meal. All must secure tickets before entering. We purpose to have meals as nearly the same in the Restaurant and Dining Hall as we possibly can, giving, however, as much of a change as possible.

After having gone to all the trouble and expense for the purpose of making all that come feel at home, and so that expenses (with an over plus) may be made, we charitably trust that the members and friends will patronize us, and not get their boarding elsewhere, thereby failing to contribute to the purpose we have in view. In connection read Bro. Henry Frantz's article in MESSENGER No. 18, page 218, "IS IT RIGHT?" Read it a few times over, and profit by it. We desire to [illegible] remain indefinite, [illegible]table [illegible] have a good, pleasant and profitable meeting, hence we ask the co-operation of all that come here.

The Passenger Associations have granted the low rate of one fare for the round trip, which the Brethren living on lines leading in this direction, can secure, thus giving all a low rate to come and return.

Be sure to use the Baltimore and Ohio lines as soon as you can reach them, as from their tickets we receive a rebate which is to be applied to bearing expenses, etc., and, if an over plus, to go to the mission work.

We have excellent mountain water, clear and pure, just as it bubbles up from the bowels of the earth; also electric light to light up the grounds.

There will be guide-boards placed on the grounds, pointing to the different offices, etc. We especially request all those that may want lodging to make their wants known to the Committee of Lodging at their office, and not to take the liberty to go through town, and get lodging independent of the Committee. If this is done, it will necessarily cause confusion, and the service will not be satisfactory. We also have erected a hospital, with good beds placed in it, for the accommodation of those that may get sick on the grounds. This is placed under the supervision of Bro. P. D. Fahrney, of Frederick City, Md., who is a practical physician of some experience. His services on the grounds are all to be given free of charge. This is for the benefit of the Meeting.

No smoking will be allowed on the grounds. We expect all that come to work with us, and especially to obey the orders of the Committee of Arrangements while on the grounds.

May the Lord God of heaven prosper our coming Annual Meeting! C. G. LINT,

Foreman of Com.

Field Notes.

I am still in the field, and have a large territory over which I travel with horse and cart. The present trip will require about 400 miles' drive, and take me into eight Counties. A similar trip is made each four weeks. I meet on my travels many who have received aid, as well as those who did not. Among them the great wonder is, "What kind of a church is it that helps all the needy, and even members of other churches, when even their own churches do not help them?" Thus, in doing our duty, is fulfilled Matt. 5: 14, "A city set on a hill;" also 2 Pet. 1: 19, "A light in a dark place;" 2 Cor. 3: 2, "Known and read of all men;" Job 29: 15, "Eyes to the blind."

Now, since men are enabled to see the true principles manifest among us, and as we have done well in giving assistance in that which is for this life, does it not kindle a flame in us to make a small gift for a special effort to fulfill Prov. 10: 21? Should we not, with the lips, feed many with that Living Bread which cometh down from heaven, which they so much need, and which they so much desire to have preached to them?

Those wishing to become co-workers with the Master in this, could forward the same to E. W. Price, Nickerson, Kans, who is District Treasurer, with instructions to use in this new field, where they are so anxious for preaching. The field is so large, and our District is not prepared to care for all this, therefore the suggestion. As yet only one point in this new field has been taken up and tried, and that is at Santa Fe, Haskell County, where I began Feb. 18, and preached till March 4, when I baptized three and reclaimed one. I have been with them every two weeks since, and, in all, have preached twenty-eight sermons. If the Lord will I expect to be there April 29 again, and baptize four more applicants. There are bright prospects ahead. With one sister who has been living there, we will have seventeen members. The field is large and ripe, ready to harvest. "Where are the reapers?" Shall we go and gather the sheaves, care for the grain and possess the land for the Lord? Who can help? Who will help? Ask yourselves the question, when in prayer for the spread of the Gospel, Can I help? Will I? G. E. Studebaker.

Literary and Miscellaneous.

The Treasury of Religious Thought for May commences the twelfth yearly volume of this excellent monthly magazine. Its issues from month to month display a vigor and versatility of talent, an adaptedness to its readers' wants and a breadth of vision in the scope of its articles that command it to the widest range of patronage and render it worthy of the highest praise. A view of the exquisitely beautiful Memorial Presbyterian Church of St. Augustine, Fla., is given with a sermon of the present officiating minister, John N. MacGonigle, and also his portrait, a sketch of his life, and an historical statement respecting the church. Other full sermons are also given. Annual subscription, $2 50. Clergymen, $2. Single copies, 25 cents. E. B. TREAT, Publisher.
5 Cooper Union, New York.

Two Books.

Funk & Wagnalls Company have in press, and will issue early in May, two new books of much interest, "Isabella of Castile," by Major-General O. O. Howard, and "John Brown and His Men," by Colonel Richard J. Hinton. About a year ago General Howard made a short visit to Spain in connection with his studies of the great Queen, the patroness of Columbus. He visited her place of birth, baptism, and childhood; the old convent in Arevalo, where she went to school; Valladolid, the city of her romantic betrothal and subsequent marriage, and other points of interest, including the cathedral in Granada, in whose vaults her remains found a final resting-place. The General has evolved his story in a simple and unvarnished style, and has so handled the unhappy episodes in his heroine's life that both Catholics and Protestants will credit him with fairness. America can afford to eulogize Isabella of Castile. Her crowning glory came when she gave recognition to Columbus, and remained his firm friend even when her husband turned against him, and when the avarice and jealousy of others would have compassed his ruin. The following from the Introduction will explain how it came about that General Howard undertook the writing of his book:

"About two years ago I was in Cuba. When officially calling upon the captain general, we were speaking of the part Queen Isabella bore in the discovery of America. I remarked that we Americans recognize the fact that she was the patroness who rendered Columbus's voyage a reality. 'Yes,' he answered, 'but why is it that in all America there is not a monument raised to her memory?'

"Having returned to New York, I resolved to do what I could to awaken an interest in the life of one to whom we as a people owe so much. If I had not the means or the influence sufficient to raise a monument, I could, at least, make a faithful study of her life, and write a sketch of it from the view-point of to-day. This Columbian period I have deemed most favorable for the effort. . . ."

Such a timely book by so distinguished an author will be sure of a large number of delighted readers. It will be finely illustrated with seven superb photogravures, and numerous text illustrations by F. A. Carter. The book will be a 12mo, about 350 pages, and the price is placed at $1.50

"John Brown and His Men" is the final volume of the "American Reformers" series. Colonel Hinton, author of book, was himself a trusted associate and confidant of John Brown and the principal members of his Harper's Ferry party, and only by an accident was the Colonel prevented from being actually engaged in the Virginia raid against slavery. With his personal knowledge, and the intervening thirty years of search for information, which he has given, the volume will not only prove of intense interest as a narrative, but especially valuable as a new and reliable contribution to the historical literature of America. There will be portraits of John Brown, and twenty portraits, never before given together, of his men. The book will be a 12mo, about 400 pages; the price, $1.50.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

SHAVER—PROPES.—In Jennings, La., April 18, 1894, Bro. S. A. Shaver and sister Carrie S. Propes, both formerly of Virginia. Geo. A. Shamberger.

POWELL—WEYBRIGHT.—At the residence of, and by Eld. N. Martin, near Hagerstown, Md., April 25, 1894, Mr. William H. Powell, of Chewsville, Md., and sister Emma S. Weybright, of Double Pipe Creek, Md
Barbara Martin.

SIMON—WIDENER.—At the residence of the bride's parents, in Anderson, Ind., March 18, 1894, Mr. Joseph Simon and Miss Anna M. Widener.
John R. Wellington.

RISHEL—BLICKENDERFER.—By the writer, at his residence, April 26, 1894, Mr. Andrew J. Rishel and sister Abigail Blickenderfer, both of Altoona, Blair Co., Pa.
D. S. Brallier.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

ULRICH —In the Salimonie church, Huntington County, Ind, Feb. 21, 1894, Bro. Samuel Ulrich, aged 73 years, 8 months and 4 days. He leaves a widow, two sons and two daughters,—all members of the church. Funeral services by the writer. Text, 2 Cor. 5: 1. Daniel Shideler.

RICKEL —In the Beaver Dam church, Ind, April 16, 1894, Samuel Rickel, aged 84 years, 1 month and 2 days. The deceased, with his parents, in the year 1816, moved to Wayne County, Ohio, then a wilderness. June 18, 1835, he was married to Sarah Moyer. In the fall of 1842, with his companion and three children he emigrated to the Southwestern part of Kosciusko County, Ind. He died on the farm he purchased from the Government. He leaves an aged companion, five sons and one daughter. S. Leckrone.

CULLER.—In the Mahoning church, Ohio, April 23, 1894, sister Mariah Culler (*nee* Cole), aged 32 years, 10 months and 12 days. She had been a great sufferer for several years, and looked anxiously forward to the time when the summons should come. Services by the Brethren from Luke 12: 37. She leaves a husband and three little daughters. A. W. Harrold.

SCHARTSER.—In the Lick Creek church, Williams County, Ohio, near Bryan, April 20, 1894, of consumption, sister Mary Schartser. She was born in Williams County, Ohio, July 19, 1853. She was united in marriage to Noah F. Schartser, Dec. 29, 1870 To this union were born five sons and three daughters. The husband and seven children survive. She was anointed a little while before she died, and was wholly resigned to the will of her Master. Funeral occasion was improved by Bro. Jerry Gump, of Indiana, assisted by the home ministers. G. W. Sellers.

HAHN.—In the North Morrill church, Brown County, Kans, April 23, 1894, of cancer, sister Clemy Hahn, aged 53 years, 11 months and 8 days. She departed this life at Waterloo, Iowa, where she has been for a long time, receiving treatment. Her body was consigned to the tomb in the old graveyard in this church, April 25. Funeral services by Bro. J. S. Mohler from 2 Tim. 4: 7, "I have fought a good fight." Deceased leaves a husband (a faithful deacon) and one son.
T. A. Eisenbise.

ROBINSON.—In Media, Kans., April 21, 1894, of old age and general debility, Bro. Allen S. Robinson, aged 79 years, 1 month and 13 days. Bro. Robinson was born in Roanoke County, Va., and removed from Illinois to Kansas twelve years ago. He leaves a wife and seven children, who all live near Media. Funeral in the Presbyterian church.
Isaac H. Crist.

ANTHONY.—In the bounds of the Ten Mile church, Pa., April 10, 1894, Malinda Anthony, aged about 29 years. Deceased was a daughter of Frederick and sister Anthony, of near Wylandville Station, Pa. Her life was ended by paralysis almost instantly. Services by the writer, from the words, "Have the gates of death been opened unto thee, or hast thou seen the doors of the shadow of death?" Job 38: 17. Services were held at the home of her parents.
N. B. Christner.

EHRSTINE.—In the Salem church, Montgomery County, Ohio, April 18, 1894, Bro. Jacob Ehrstine, aged 67 years, 11 months and 25 days. He was married to sister Caroline Hess in 1852. Both united with the Brethren church in 1862. Their union was blessed with five children, of whom three survive him. Services conducted by Bro. B. F. Honeyman and the home ministry, from Job 14: 14.
John H. Brumbaugh.

HAWBAKER.—At Waukee, Iowa, April 24, 1894, John E. Hawbaker, aged 58 years, 5 months and 18 days He was born in Franklin County, Pa. He was married in 1856, to Nancy Witmer. They moved to Iowa in 1876. He was the father of ten children, eight of whom survive him. He was a minister in the River Brethren church. The funeral was held at the Brethren's meetinghouse in the Dallas Center church, Iowa, April 26, conducted by H. Garwick of the River Brethren and Bro. R. F. McCune of the Brethren.
A. W. Hawbaker.

MURREY.—In the bounds of the Grenola congregation, Elk County, Kansas, Feb. 27, 1894, of scarlet fever, Mary Alice, infant daughter of Bro. Ezra and sister Sarah Murrey, aged 3 years, 8 months and 19 days. Funeral discourse by J C. Ulery and W. B. Sell, from Mark 10: 13-16.

BLOUGH.—In the Quemahoning congregation, Pa., April 20, 1894, Bro. Peter P. Blough, aged 87 years, 3 months and 25 days. Funeral services conducted in the Fry meetinghouse, by Eld. E. J. Blough and the writer.
S. P. Zimmerman.

JACKS —In the Libertyville church, Jefferson County, Iowa, April 18, 1894, Frances Jacks, aged 83 years and 10 days. She was born in Jackson County, Ky. When seven years old, with her father's family she moved to Howard County, Mo. In 1830 she was married to Michael F. Peebler. In 1839 she moved to Jefferson County, Iowa. In 1841 she was, with her husband, received into the Libertyville church, being the first that was received by baptism at this place. That was before this church was organized. At that early day the preaching was principally done by Eld. George Wolf, of Illinois. Her husband, who preceded her to the spirit world some seventeen years, was the first deacon elected in the Libertyville church, and perhaps the first in the State. Sister Peebler was widely known in Jefferson and surrounding Counties. Funeral by the writer.
Abraham Wolf.

DEWITT.—Near Pernina, Mahaska County, Iowa, April 21, 1894, Mr. Elliot Dewitt, aged 67 years, 11 months and 20 days. Funeral at his residence, by the writer.
S. P. Miller.

EYER.—In the bounds of the Warrior's Mark congregation, Huntingdon County, Pa, April 23, 1894, sister Eliza Ann Eyer, wife of Bro. John Eyer and daughter of Eld. Graybill Myers, aged 57 years and 29 days. She was a consistent, active member of the church for about thirty-eight years. Being in full faith of the Gospel, she made use of all its means, adorning her profession by the doctrine of Christ. She died of that terrible disease, cancer. She suffered about five months and during that time had fourteen cancers removed. The greater part of that time her sufferings were intense. She leaves a kind husband and twelve children. Funeral services conducted by Bro. J. B Brumbaugh, Mr. Honshell (U. B. minister) and the writer. S. S. Gray.

LYDICK.—In the North Morrill church, Brown County, Kans., April 27, 1894, sister Catharine Lydick, aged 64 years, 10 months and 22 days. Deceased has been a member of the Brethren church twenty-eight years. She leaves a family of six grown children. Funeral sermon by Bro. J. S. Mohler.
T. A. Eisenbise.

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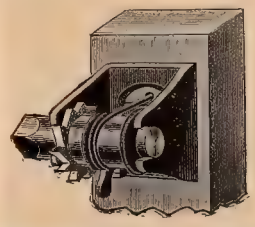

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Baltimore & Ohio
RAILROAD

Has made for the Brethren, their friends, and others desiring to attend the Annual Meeting to be held at Meyersdale, Pennsylvania, the low excursion rate of one lowest limited first-class fare for the round trip.

$14.25
Chicago to Meyersdale,
AND RETURN.

Round-trip tickets will be on sale at B. & O. City Ticket Office, 193 Clark Street, and at Grand Central Passenger Station, Chicago, good going from May 21 to the 26th, inclusive; good to return until June 25, 1894.

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One stop-over will be granted at any point east, or at any point west of the Ohio River, on the return trip.

The Baltimore & Ohio is the *only line to Meyersdale*, and offers its patrons, without extra charge, *Limited Vestibuled Train*, leaving Chicago daily at 3:00 P. M., arriving at Meyersdale the following day at 11:00 o'clock without change of cars.

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Passengers can leave Meyersdale on our west-bound Limited Express at 5:18 P. M., arriving in Chicago at 11:05 A. M., in time for connections with western lines.

A Special Train.

For the accommodation of the Brethren and their friends a Special Train will be run through to Meyersdale, via Akron and Pittsburgh, leaving the Grand Central Passenger Station, corner Harrison Street and Fifth Avenue, Chicago,

FRIDAY, MAY 25th,
AT 2:55 P. M.,

Arriving at Meyersdale the following day at 12:00 noon. This train will be composed of Baggage Cars, Coaches and Pullman Sleeping Cars, run on Fast Limited Express Time, and will be accompanied through to Meyersdale by a Passenger Agent of this Company, who will personally look after the comforts and wants of the passengers.

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Passengers desiring Sleeping Car Berths can have them reserved in advance, paying for same on arrival in Chicago, stating day and train, whether regular or special, they desire to leave Chicago, by addressing the undersigned.

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Any further information desired will be cheerfully given on application, either in person or by letter.

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Announcements.

LOVE-FEASTS.

May 17, at 3 P. M., Upper Fall Creek church, Ind.

May 17, at 3 P. M., at White church, Montgomery Co., Ind.

May 17, at 10 A. M., at Beaver Creek, Washington Co., Md.

May 17, at 4 P. M., Wolf Creek church, Ohio.

May 17, at 10 A. M., Cedar Creek church, DeKalb Co., Ind.

May 18, at 4 P. M., South Beatrice church, Gage Co., Nebr.

May 18, at 4 P. M., Panther Creek church, Ill.

May 18 and 19, at 2 P. M., Silver Creek meetinghouse, Ogle Co., Ill.

May 18, at 4 P. M., Woodbury church, Bedford Co., Pa.

May 18 and 19, at 2 P. M., Aughwick congregation, Germany Valley church, Pa.

May 19, at 5 P. M., Belleville church, Kansas.

May 19, at 4 P. M., North Beatrice church, Nebr.

May 19, in the Greenwood church, Texas County, Mo.

May 19, at 2 P. M., at Naperville church, Ill.

May 19, at 4 P. M., at Blue Ridge church, Ill.

May 19, at 2 P. M., at Oasis meetinghouse, three miles east of Summitsville, Ind.

May 19, at 4 P. M., Salimonie church, Huntington Co., Ind.

May 19 and 20, at 10 A. M., Pine Creek, Ill.

May 19, at 4 P. M., James Creek, Huntingdon Co., Pa.

May 19, at 4 P. M., in the Buck Creek church, Henry County, Ind.

May 19 and 20, at 1:30 P. M., Welch Run, Franklin Co., Pa.

May 19, at 10 A. M., Bethel church, Nebr.

May 19, at 2 P. M., Squaw Creek church, Bethel congregation, Holt Co., Mo.

May 19 and 20, at 2 P. M., Liberty, Ia.

May 19 and 20, Upper Conewago congregation, at the Mummert meetinghouse, Pa.

May 19, at 2 P. M., Herington, Kans.

May 20, Smith's Fork church, Clinton Co., Mo.

May 19, at 5 P. M., Manvel church, Brazoria Co., Texas.

May 19, at 4 P. M., New Enterprise, Pa.

May 19 and 20, at 1 P. M., Waddam's Grove, Ill.

May 19, at 11 A. M., Hudson, Ill.

May 19, at 5 P. M., Hurricane Creek, Bond Co., Ill.

May 19, at 3 P. M., South Morrill, Brown Co., Kans.

May 19, at 4 P. M., Monitor church, Kans., 8 miles west and 2 miles south from McPherson.

May 19, at 2 P. M., English Prairie church, LaGrange Co., Ind.

May 19 and 20, at 10:30, Seneca church, 1½ miles north of Bloomville, Ohio.

May 19 and 20, at 2 P. M., Manor church, Washington Co., Md.

May 19, at 1 P. M., Rocky Ridge, Monocacy church, Va.

May 22, at 1 P. M., at Goodwill, Lost Creek church, Juniata Co., Pa.

May 22 and 23, at 1 P. M., Cherry Grove, Ill.

May 23, at 5 P. M., Sandy church, Reading House, Columbiana County, Ohio.

May 24 and 25, Mohler House, Cumberland church, Pa.

May 24, at 10 A. M., in Snake Spring Valley, Bedford Co., Pa.

May 25, at 4 P. M., Hopewell church, Bedford Co., Pa.

May 26, at 3 P. M., Burr Oak, Kans.

May 26, at 3 P. M., Vermillion church, Kans.

May 26, at 4 P. M., East McPherson church, Kans.

May 26, at 1:30 P. M., Middletown Valley, Maryland.

May 26, at 10 A. M., North Morrill church, Kansas.

May 26 and 27, at 10:30 A. M., Greene church, Iowa.

June 2, at 4 P. M., Okaw, one-half mile east of LaPlace, Ill.

June 2, at 6:30 P. M., Altoona church, Blair Co., Pa.

June 2 and 3, at 10 A. M., Franklin County church, Franklin Co., Iowa.

June 2 and 3, at 2 P. M., Farmers' Grove meetinghouse, Perry congregation, Pa.

June 3 and 4, at 4 P. M., Lewistown church, Pa.

June 3, at 4 P. M., Quemahoning District, in the old house, Somerset Co., Pa.

June 5 and 6, at 2 P. M., Buffalo Valley church, Union Co., Pa.

June 7 and 8, Ridge church, Pa.

June 8 and 9, at 2 P. M., Sugar Valley church, Pa.

June 8, at 2 P. M., Spring Run, Milton Co., Pa., 2½ miles north of McVeytown station.

June 9, at 4 P. M., Pleasant Valley, Ind.

June 9, at 5 P. M., West Nimishillen church, Stark Co., Ohio, at Pleasant Valley house.

June 9, at 2 P. M., Pigeon Creek church, Oak Grove meetinghouse, Ill.

June 9, at 3 P. M., Blue River, Whitley Co., Kans.

June 9 and 10, Yellow Creek church, Stephenson Co., Ill.

June 9, at 1:30 P. M., Pleasant Hill church, Frederick Co., Md., ½ mile from Monrovia sta., B. & O. R. R.

June 9 and 10, at Vanclevesville meetinghouse, W. Va.

June 9, Upper Dublin, Montgomery Co., Pa.

June 9, at 10 A. M., Weepingwater church, Cass Co., Nebr.

June 9, at Carson Valley, Pa.

June 9, at 10 A. M., Lick Creek church, Williams Co., Ohio, 1 mile southwest of Bryan.

June 9, at 5 P. M., Nettle Creek church, Hagerstown, Ind.

June 9 and 10, Coon River church, near Panora, Iowa.

June 9 and 10, at 11 A. M., Middle Creek church, Mahaska County, Iowa.

June 9 and 10, at 2:30 P. M., Linville Creek church, at the Fairview meetinghouse, Va.

June 9 and 10, at 2 P. M., Chapman Creek church, Kansas, nine miles north of Abilene, Kans.

June 9, at 5 P. M., Bethel House, Mahoning church, Columbiana, Ohio.

June 9, at 3 P. M., Bear Creek church, near Accident, Md.

June 9, at 10 A. M., Green Spring church, Seneca Co., O.

June 9, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.

June 10, at 4 P. M., Brother's Valley church, at the Grove House, 1 mile north of Berlin, Somerset Co., Pa.

June 21, at 4 P. M., Montgomery church, Indiana Co., Pa.

June 12 and 13, at 9 A. M., Conestoga congregation, at the Bird-in-Hand house, Pa.

June 13, at 5 P. M., Tippecanoe church, Ind.

June 13 and 14, Dallas Centre, Iowa.

June 15, at 4 P. M., Rockton, Pa.

June 15, at 4 P. M., in the Manor church, Pa.

June 15, at 4 P. M., Yellow River church, Marshall Co., Ind.

June 15, at 5 P. M., Baugo church, Elkhart Co., Ind., 3 miles Northwest of Wakarusa.

June 15, at 2 P. M., Grundy church, Grundy Co., Iowa.

June 16, Chippewa Creek, Mich.

June 16, at 10:30 A. M., Silver Creek, Ohio.

June 16 and 17, at 2 P. M., Sterling, Ill.

June 16, at 2 P. M., Springfield congregation, near Wawaka, Ind.

June 16 and 17, Spring Creek church, Chickasaw County, Iowa.

June 16, at 10 A. M., Portage church, Wood Co., Ohio.

June 16 and 17, Panther Creek church, Dallas Co., Iowa.

June 16 and 17, Des Moines Valley church, Polk Co., Iowa, 14 miles north of Des Moines and 5 miles northeast of Ankeny.

June 16, at 2 P. M., Kingsley church, Woodbury Co., Iowa.

June 16, at Palestine, Ark., St. Francis church.

June 16, at 10 A. M., Wyandot church, Ohio, at the Fairview meetinghouse.

June 16 and 17, at 4 P. M., Iowa River church, Marshall Co., Iowa.

June 16, at 5 P. M., Center meetinghouse, Canton church, Stark Co., Ohio.

June 16, at 5 P. M., Solomon's Creek congregation, 2 miles northeast of Milford Junction, Ind.

June 16, at 4 P. M., Bear Creek church, Montgomery Co., Ohio.

June 17, at 4 P. M., Shade Creek congregation, near Scalp Level, Pa.

June 20, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.

June 23, at 10 A. M., South Waterloo church, Iowa.

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For this occasion the B. & O R. R. Co. will sell excursion tickets to Meyersdale and return from all stations on its system of lines at rate of one first class fare for the round trip. From points east of and including Pittsburg and Wheeling the tickets will be sold from May 22 to 28 inclusive, and will be valid for return passage within thirty days from date of sale.

From points west of Pittsburg and Wheeling the tickets will be sold from May 21 to 26 inclusive, and will be valid for return passage within thirty days from date of sale.

For time of trains, etc., address nearest Agent of the B. & O. R. R. Co., or O. P. McCarty, Gen'l Pass. Agent, B. & O. S. W. R'y, St. Louis, Mo.; L. S. Allen, Ass't Gen'l Pass. Agent, B. & O. R. R., Chicago, Ill.; E. D. Smith, Div. Pass. Agent, B. & O. R. R., Pittsburg, Pa., or B. F. Bond, Div. Pass. Agent, B. & O. R. R., Baltimore, Md.; Chas. O. Scull, Gen'l Pass. Agent, B. & O. R. R., Baltimore, Md.

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OF

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Total	$8.20

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Annual Meeting Hospital

AT MEYERSDALE, PA.

Will be in charge of Dr. P. D. Fahrney, of Frederick, Md., and treatment to the sick while attending the Meeting will be *free of charge.* Our agents and all others who are interested are requested to call and make themselves known, as we will be pleased to make ourselves and our methods of doing business known to all. Call to see us. We want agents! Think of it, and talk with us at the Meeting.

VICTOR REMEDIES CO.,
P. O. Box C 583. Frederick, Md.

German Baptist Annual Meeting at Meyersdale, Pa.

For the above occasion a rate of one fare for the round trip has been authorized. Excursion tickets will be sold to Meyersdale May 21st to 26th, inclusive, and will be good for return within 30 days from date of sale. It is presumed that the majority of the Brethren living along the line of the Big Four Route will desire to leave their homes for the Conference on Saturday, May 26th, and for their accommodation the Big Four and B. & O., lines have arranged to run through coaches to Meyersdale *on May 26th* without change on train leaving the following points at the hours indicated:—

Union City, Ind.,	2:30 P. M.
Arcanum, Ohio,	3:14 P. M.
Trotwood, Ohio,	3:55 P. M.
Greenville, Ohio,	2:57 P. M.
Brookville, Ohio,	3:34 P. M.
Dayton, Ohio,	5:10 P. M.

And on train leaving the following points on the same date:

Indianapolis, Ind.,	3:00 P. M.
Moorelard, Ind.,	4:57 P. M.
Pittsburg, Ohio,	6:27 P. M.
Troy, Ohio,	7:04 P. M.
New Carlisle, Ohio,	7:27 P. M.
New Castle, Ohio,	4:40 P. M.
Lynn, Ohio,	5:32 P. M.
Ludlow Falls, Ohio,	6:46 P. M.
Browns, Ohio,	7:22 P. M.
Springfield, Ohio,	8:15 P. M.

Connecting at Columbus with the Baltimore and Ohio R. R., and running through over that line arriving at Meyersdale at 12:40 noon, next day.

If, on arrival at Columbus, there is a sufficient number on the two trains to justify it, the B. & O. R. R. will run these cars through "Special," arriving at Meyersdale at 10:00 o'clock next morning, in time for the morning service.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 54, Huntingdon, Pa.

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THE best way to reform others, is to reform yourself. Teaching by example, after all, is the best way, and is in perfect harmony with the teachings of the Master. "Follow me," "do as I do," etc., were precepts enforced by practical doing. And if we wish to teach successfully, we must do much of it in the same way.

FROM a late report of our Young People's Missionary Meeting, we learned that they have been quite active in gathering means for charitable purposes. We are glad that the missionary spirit is taking hold on the minds and hearts of our young people as it is; to them we must look for the future church.

"In every land, by every tongue,
Let the Redeemer's name be sung."

THAT MAN OF SIN.

AT a late prayer meeting the above was the topic for the evening, and after hearing a number of thoughts advanced, we were made to give it a more critical study. The question naturally arises, Who is this man of sin? After some thought we have concluded that no special individual or person is here referred to, but a force or power that was then, and will continue to be, extant in the world until the revelation referred to will be made manifest.

Adam, after the fall, is referred to as "the man of sin;" so also is Israel in his rebellious state. Any perverse, obstinate or iniquitous person may be a representative of "the man of sin." Lamael, or the devil, as given in the Hebrew, is above all others in our estimation, "that man of sin," because he is the embodiment of the opposing power in the world. And as we accept this thought, it becomes a very interesting study to look at this power as it has been revealing itself in the world, in the lives and actions of men since the fall of man. From the beginning there have been opposing forces, and the conflict has been a most wonderful one, as we look at it, viewed from the Bible, from the history of the ages, and as we see it in the world.

When we look at the ravages that this power has made in the world, through intemperance, famines, wars, sickness and death, we are made to wonder why this terrible conflict is permitted,—why the greater power does not crush it and forever confine it in the chains that loosen only when the culprit is subdued, converted or destroyed. But we suppose the reasons for the allowing of this power will be interpreted when the time for the full revelation comes.

That the man of sin is still at work is too evident to need discussion. His work, as it is seen and felt in the world, is the best possible argument of his active being.

But through whom or what body or class of people is this power acting? From a human standpoint of looking at things, there seems to be no definite conclusion. There are no religious organizations that would, in any way, be willing to be identified with this power. Yet we are disposed to look at each other in this way. "That man of sin" has had the honor of being an important factor in many of the religious bodies of the day, and because we locate him outside of our own borders, we feel comparatively safe as far as our being allied with him is concerned. We fear and fight him as an outward foe, while he may be plying his trickery right among us. And because he is not where we are looking for him, our arrows and swords are hurled and lashed at him wide from the mark. He is taking his vantage ground while we are sleeping. We do not mean physical night-sleeping, but sleeping with our eyes open and in our self-righteousness.

The man of sin confines himself to no church or society, but is "going about," ready to go in at every open door, if not in the robe of an angel, in the neatly-fitting garment of a gentleman, or, if needs be, in sheep's clothing. He is not at all choicy in style or appearance, only so he can obtain admittance and have a hearing. But in the time referred to and the one we are looking for, all this mask and sham will be torn away and this man of sin and his works will be plainly revealed, leaving no doubt as to who he is, and his purposes.

In that time things will be seen as they are, and men's thoughts will be the basis of interpretation, rather than their words. And as we think of such a time, the thought comes to us: What a revelation that will be! Instead of revealing "that man of sin" through the atheist and the nominal Christian, it may strike some of our most saintly-looking men who make large pretensions to loyalty and piety, and who would, in no way, be suspected as devotees of the power that is fighting against the right. There have been some revelations from very unexpected sources, and the number of them has become so enlarged that we have largely lost confidence in the over-exacting boaster who sees the "man of sin" everywhere outside of himself and his like.

We greatly admire the feeling of Job, when he was made to say, "My witness is in heaven and my record on high." It certainly is a comforting thought that there is One who knows our thoughts, intentions and purposes, and that, when the time for revealing comes, every man will get true credit.

But when will this time of revealing come, and how is it to be brought about? The time must necessarily remain indefinite, and with this we must be satisfied. Because some place the man of sin in the temple, and set him up as God, is no reason why we should be carried away from the simple truth, as we have it from the Master. Until the time *does* come, we have ample light to determine our duty, as persons to a personal God, if we cannot determine and locate this man of sin. All we need to care about is to keep far enough away from him that we can be sure we are not being led by him. This we can do, not by following after him to find where he dwelleth, but by following in the footsteps of the Master, where it is always safe to go.

As to *how* this time will be brought about, there is much conjecturing. Scientific men say that all these things will be in exact harmony with natural laws, and that, if we understand these well enough we could know all about it. Perhaps this may be so, and if so, we certainly have much yet to learn. One tells us that it will be done through a process of revulsion and convulsion. Those who, in their make-up, thoughts and feelings, are preponderated on the side of sin, will lose all feelings, tastes and desires for righteousness, so much so that they will place themselves clearly on the side of the "man of sin," and stolidly accept the destruction that must follow. This will, of itself, take from the world the disturbing element of sin, and thus prepare it for the use of the righteous.

On the other hand, those who really love righteousness will be so thoroughly converted that from them the elements of sin will be entirely eliminated, that there will be neither taste nor desire left for sin.

(Concluded on page 325.)

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

IN THE OPEN AIR

On Sinai's Mount the Lord came down,
The Law was written there;
He spread his terrors all around,
Out in the open air.

As Moses raised the serpent up,
The smitten Jews to spare,
So Christ, the sinner's only hope,
Preached in the open air.

The Baptist John, foretold of old,
Announced that Christ was there;
Declared to crowds, with vigor bold,
Out in the open air.

When first the Infant Jesus came
To tabernacle here,
Bright angels sang his glorious fame,
Out in the open air.

Upon the Mount, meek Jesus sat,
And taught the people there;
And in his name we now are met,
Out in the open air.

The widow's son, at Nain's gate,
Christ raised to life so dear;
And Lazarus rose at his mandate,
Out in the open air.

We reverence an exalted Head,
Who makes mankind his care:
Behold what multitudes he fed,
Out in the open air!

Am I ashamed to own that Name,
Who did my nature bear?
For us he shed great drops of blood,
Out in the open air.

Now, sinners, look to God's dear Son,
Seek him by faith and prayer;
Oh, come to him, he'll cast out none,
Though in the open air.

[illegible] church, Nebr.

Upon the cross our Jesus died,—
Most solemn truth to hear;
For sinners he was crucified,
Out in the open air.

To Olivet he led them forth,
And blessed his followers there;
The heavens received him out of sight,
Out in the open air.

The Judgment Day will surely come,
When we must all appear,
To hear our everlasting doom,
Out in the open air.

—*Zion's Watchman.*

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

THE CHRISTIAN RELIGION, THE HOPE OF THE WORLD.

BY C. H. BALSBAUGH.

In Four Parts.—Part Two.

"For there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12.

"Thou shalt call his name Jesus; for he *shall save his people from their sins.*" Matt. 1: 21. He is the only one who has a right to this august title. His work is unparalleled, and so must his nature and capabilities be. To save a soul costs not only life, but the life of God. "It is not possible that the blood of bulls and of goats should take away sins." Heb. 10: 4. "Without holiness no man can see the Lord;" and we are *sanctified* through the *offering* of the *body* of Jesus Christ *once for all.*" Heb. 10: 10. "Sin is that abominable thing which God hates," and can be pardoned and eradicated only by the unreserved self-sacrifice of Infinite Love. Jer. 44: 4. "The Son of God, who *loved* me and *gave himself* for me." Gal 2: 20.

This is the epitome of the Gospel. Glad tidings, verily, eminently calculated to inspire hope. This is the culmination of God's purpose and possibility, and of man's aspirations and struggles. Not only the jubilant outburst of an enthusiastic apostle, but the clear, deliberate affirmation of the Godman himself. "God so loved *the world* that he gave his only Begotten Son, that *whosoever believeth* in him, *should not perish*, but have everlasting life." John 3: 16. "So loved." "So." "Whosoever." Illimitable monosyllable. "An ocean of thought in a drop of language." The biography of Jehovah uttered in two letters! This is the key to the vocabulary of heaven, the password into all the mysteries and glories of redemption, "world without end."

"We are *saved* by *hope.*" Rom. 8: 24. This is the essence of our theme. Not simply a psychological exercise, but an object no less than God, and a realization boundless as eternity. Faith and hope are twin graces. Without faith hope is impossible. "Have *faith* in God." Mark 11: 22. "*Hope* thou in God." Psa. 42: 11. "Christ *in you* the hope of glory." Col. 1: 27. This is more than creed, or ritual, or church. It is an individual regeneration and destiny. The aggregation of such units constitutes the church. The hope in God is the basis of ecclesiastical corporation. "The church is the body of Christ," but "Christ is the *Savior* of the body." Eph. 1: 22, 23, and 5: 23.

The Christian religion is not an off-hand proposition of our righteously offended Creator and Governor. Before the consummating word can be spoken, "*It is finished,*" there must issue from the broken heart of Emmanuel the bitter wail, "Eloi, lama sabachthani!" The cross, the symbol of sin and destruction, must first lift up the Divine-human Victim, before the sinner dare hope. God and Satan meet in final contest on Golgotha. "Now" John 12: 31. With this issue Jesus accepted the cross with all its tremendous drafts on the resources of his omnipotence. There sin meets its due, and Eternal Holiness is satisfied. There hope for the world is born. There God rests from his works, and enjoys his Sabbath. And there we enter into rest with him. "For we which *have believed* do *enter into rest;*" the very rest God finds for all his attributes in the perfect propitiation of his Son. Heb. 4: 3. Sin bolted the door of heaven, threw wide open the door of hell, enveloped man in the darkness of guilt, and paralyzed him with the terrors of damnation.

Sin is the infusion of the virus of "that old serpent, the devil," the inoculation of the very essence of hell, the regeneration of man *from beneath* in the repulsive image of the heaven-ejected, hell-blasted Lucifer. Sin is indeed "exceeding sinful." Rom. 7: 13. Its original idea is *missing the mark:* and *such* a mark! What that goal is we know. "The High Calling of God in Christ Jesus" is as old as humanity.

It is re-emphasized in the incarnation. He who originally said, "In the day that thou eatest thereof, thou shalt surely *die,*" is the same who now says, "I am the Way, the Truth, and the *Life.*" Gen. 2: 17; John 14: 6. To *believe*, to *eat the flesh* and *drink the blood* of Jesus, are identical, and have one result. John 11: 26, and 6: 54. To *miss* this is *sin*, is eternal death. First a crooked thought, then a selfish longing, then a consenting volition, and finally the consummated gratification.

First the serpent got the ear, then the eye gazed wistfully, next the heart lusted, then the flesh triumphed, then hell sent up a fiendish shout of satisfied malice, man was transformed from the beautiful image of the Highest, into a child of the devil, an heir of damnation, a God-accursed suicide. Devil-prompted, Devil-possessed, self-murdered, sin-enslaved, hell-wending, impotent to good, rushing downward with the fatal impulsion of constitutional gravitation, helpless, hopeless,—who can arrest such a "wandering star" from plunging into "the blackness of darkness forever?" Who can rescue such a wreck of immortality? "He that inhabiteth eternity," the Almighty, alone is equal to the stupendous task.

Behold the dislocations of sin! Angels stand aghast. The universe shudders at the sight. God excepted, universal despair reigns. The All-wise knows. The All-holy dictates. The Almighty is at the helm. The All-pervasive, All-dominating Love, forbids, warns, punishes, promises, saves. He *cannot* compromise with evil. Hell is a necessity where the creature collides with the Divine Will. God has expressed his mind freely in relation to the nature and desert of sin. The awful exhibition of the cross is God's unreserved estimate of its malignity and apalling issues. The height and depth and glory of that mystery will be the study and ever-deepening wonder of eternity; the desire, the marvel, the rapture of angels and men.

Sin is such a hideous fact, that God only can give us its black, terrific, infernal vocabulary. Sin, selfishness, sorrow, death, despair, damnation, devil, are synonyms. It began in heaven, right in the presence of God." The Angels that *sinned.*" 2 Pet. 2: 4. "The Angels which *kept not their first estate*, but *left* their *own* habitation." Jude 6. Among the principalities and powers in heavenly places, we find the first divergence from rectitude. The leader in the primal rebellion had no tempter.

The first evil thought and desire were spontaneous. With man it was otherwise. He was *deceived* by an artful, malicious foe. 1 Tim. 2: 14. Our primeval ancestors knew not how like they were to God, knew nothing of their possibilities and destiny, knew not the Divine reason for prohibiting participation of the tree in the midst of the Garden. "God said." *That was all*

It was enough for *faith.* Even then the position and preservation of man rested wholly in this,—"*only believe.*" Now comes a counter-testimony. The Arch-enemy calls the Divine veracity in question. "*Yea*, hath God said?" "Ye shall *not* surely die." Gen. 3: 1, 4. The representation is ravishing, and the promise marvelous, appealing to the very deepest and most deific element in human nature.

Union Deposit, Pa.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

Because of a misapprehension of the passage, "Of him that taketh away thy goods ask them not again," Luke 6: 30, some have pursued a course that seems to encourage the thief to more lawlessness, "contrary to sound doctrine, and not according to the glorious Gospel of the blessed God." 1 Tim. 1: 11. Two official brethren in Southwestern Kansas each had a team of horses stolen. The one offered a reward of fifty dollars for the recovery of his horses. The County offered fifty dollars more for the thief. The result was the thief was captured and dealt with by the proper authorities as he deserved, and the horses, harness and spring-wagon returned to the proper owner. The second brother, a poor but very con-

scientious minister, had a team stolen that he very much needed, but for fear of violating the above Scripture, made no effort to recover property, or to have the thief arrested. Hence we have a query to next Annual Meeting, asking what course to pursue in case of having property stolen. These "Chips" say, Pursue the course that will protect the righteous, and restrain the lawless and disobedient in harmony with the Gospel. The evident meaning of Luke 6: 30 is, if any man take away thy goods under the sanction of law, which was done in many cases in the first centuries of Christianity. By order of rulers, and under the protection of law, much property of Christians was confiscated, and thousands of them slain. "They had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11: 36–38. "They took joyfully the spoiling of their goods, knowing that they had in heaven a better and an enduring substance." Heb. 10: 34.

Remember, the above occurred under the sanction of both Jewish and heathen rulers. Matt. 5: 40 reads, "If any man sue thee at the law and take away thy coat, let him have thy cloak also." Notice this implies legal process, — sanction of law, — and cannot be construed to mean a straight-out theft of an individual without the endorsement of rulers or law, as might be inferred from Luke 6: 30, provided we had no other Scripture along this line of thought.

Let us hear Paul on the use of the law, 1 Tim. 1: 8–11, "But we know that the law is good, if a man use it lawfully; knowing this that the law is not made for the righteous man, but for the lawless and the disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons; and if there be any other thing that is contrary to sound doctrine; according to the glorious Gospel of the Blessed God, which was committed to my trust."

Surely stealing property contrary to all law, both human and divine, is contrary to sound doctrine, according to the Gospel of the Blessed God, and these "Chips" say the law is for the man who does it, and to use the law lawfully means to compel him to give an account of himself to the lawful authorities for such work, and for the restoration of stolen property to its rightful owner. The "let-alone" theory will as naturally encourage the lawless and disobedient to more lawlessness and disobedience, as water runs down hill.

McPherson, Kans.

DISTRICT AND MINISTERIAL MEETINGS.

BY J. J. TROXEL.

THE District Meeting of the Southern District of Missouri and Arkansas for the year 1894 was held in the Fairview church, Douglas Co., Mo., April 19. Most of the churches were represented by delegates and we had a very pleasant meeting. Eld. Jas. R. Gish is to represent the District on Standing Committee. April 20, in the afternoon, we held a Ministerial Meeting. About four hours were occupied in the session, and it was one of the most interesting meetings we ever attended. There were six subjects considered, and nineteen short speeches were made.

1. "The Great Importance of the Proper Training of Children, Morally and Spiritually."

S. Click: "I compare the rearing of a child to the laying of a foundation on which to erect a building; hence the great necessity of a proper training. In order to do this, we must implore Divine assistance. I believe it is possible for all parents, by God's help, to properly train their children. Children should be taught (1) to love God and have a knowledge of his word; (2) they should be taught habits of industry, virtue, chastity, temperance," etc.

J. P. Harris: "Children are very different in their disposition. Notwithstanding this difference one of the very best means of training them is the setting of a good example. We should always be truthful and make every word good. In our instructions we should be sure we are right and then show them we are right, and always be reasonable."

B. B. Hylton: "The subject before us is very important, and many of us come far short of our duty. We should improve in this respect, and love our children."

2. "The Relation Existing Between the Ministry, the Deacons, and the Laity."

J. T. Mason: "I think the proper training of children is laying the foundation for the church, which is composed of the ministry, deacons and laity. The church is an important institution. It is the pillar and ground of the Truth and is supported by those three classes working harmoniously together,—each in their several office."

C. Holdeman: "We stand upon a common level in the sense of adoption. The ministry is to feed the flock, the deacons have an important office to fill, the laity must also be active. All should work together. The one great aim should be the same. The older should be examples, the younger should be submissive."

J. M. Adkins: "I endorse what the brethren have said."

3. "The Importance of Family Worship, and how to Make it Profitable."

Samuel Weimer: "Prayer is an important part of our religion. I fail to see how a Christian family can get along without prayer. Every family in the Brotherhood should have family prayer. Every minister should teach it."

George S. Wine: "The duty is much neglected among us, which is not as it should be. Every family should have family prayer, (1) to make it profitable we should study prayer; (2) we should be brief; (3) we should speak of prayer not only as a duty, but a *desire*,—a privilege."

Lee Harader: "God has made it our duty to pray. Thereby we may set a good example for our children and neighbors, and sow good seed in their hearts. We should have our children take part with us."

4. "How to Make Sunday Schools More Profitable."

J. J. Troxel: "(1) The ministry should take an active part and give it all the encouragement possible. (2) The deacons and laity should give it their help and encouragement. (3) The teachers should be prompt and regular in attendance. They should be prompt and thorough in their work. I favor taking the Bible, yet other helps may be profitable."

Henry Tingley: "Superintendent, teachers and scholars must all be energetic and work together. Parents should take their children. Ministers and all should feel an interest in the work."

Abram Tyson: "A Superintendent should have a love for children so as to gain their affections, and they will love him in return. All concerned should be well versed in the Scriptures, so as to be able to teach others. Parents should try to get their children interested in the school. All should ask God for wisdom."

John Hylton: "I feel that the great failure in our Sunday school work is largely due to a lack of interest in attendance and taking part in the work."

5. "What is the Best Course to Pursue, to Get all the Members to Conform to the Order of the Church?"

George Barnhart: "While the subjects already considered are such as interest nearly all denominations, this one especially interests the Brethren. We are taken out of the kingdom of darkness and planted into the kingdom of God's dear Son. It is very necessary for all to conform to the order of the church."

Jas. R. Gish: "The question is an important one. I wish I could answer it. Two persons dressed just alike will destroy class distinctions. (1) We should be of one mind. In our teaching we should encourage and not discourage uniformity. (2) We should properly instruct applicants and labor to get them converted. (3) We should be more watchful, hold tighter reins, be better examples."

Daniel Lorah: "Parents should properly instruct their children and not put on them the foolish fashions of the world. Preachers should teach plainness."

6. "What is the Best Means and Method for a Minister to Avail Himself of and do, to give Himself the Greatest Power for Evangelistic Work?"

F. W. Dove: (1) He must be a man of God. (2) He must be qualified. (3) His hands must not be tied. The church must help him bear his expenses, give him encouragement, look after the wants of his home. (4) He must take an interest in the work, 'and show himself approved unto God,—a workman that needeth not to be ashamed.' "

L. E Prickett: "(1) He must be full of wisdom and of the Spirit. (2) He must prepare himself; lay aside all earthly care. (3) He must study and practice singing. (4) He should get to his assistance tracts. (5) When he begins work at a place he should stick to it and finish it."

Joseph Hylton: "A man should be fully devoted to God and his cause."

At the close of this service Eld. James R Gish spoke a few words. He told us how he used one hour at noon, and all other spare time in reading the Bible. Then he would study while hard at work on the farm. It was a good speech.

SINGLE OR TRINE IMMERSION?

BY E B. EDWARDS.

"Baptizing them into (εἰς) the name of the Father, and of the Son, and of the Holy Spirit."—Matt. 28: 19.

THE word *baptizing* signifies dipping repeatedly. (Liddell & Scott, Donnegan, etc.) This definition excludes single immersion from the baptismal formula, whichever definition is given to the phrase "*The name of the Father.*"

Of this phrase two definitions are given, (1) Father, (2) some other name belonging to the Father, but not in the formula. The second definition is objected to: (*a*) Because it would be reasonable to expect that the name, into which baptism is to be administered, should be given in the formula, and not a paraphrase of it. It may be replied that it is a name not to be uttered. Why, then, utter it and say, "It is *Elohim?* (*b*) Because such a name would ignore the Savior's manhood. (*c*) Because one dip into that name would not satisfy the signification of the word *baptizing.* Therefore the first definition of the phrase is the only reasonable one. It requires *name* to be understood before "*of the Son,*" and before "*of the Holy Spirit.*" It is correct in us-

age (1 Cor. 1: 13), grammar and theology. It satisfies the signification of the frequentative *baptizing*, and limits it to three dips, constituting one baptism. Eph. 4: 5. (Jerome and Carson). It recognizes and glorifies Father, Son and Holy Spirit alike.

Baptism, therefore, is trine immersion, and all Baptists, down to the introduction of single immersion, were trine immersionists.

A. D. 80. Baptism of Polycarp by the direction of the Apostle John.

A. D. 89. Birth of Justin Martyr of Shechem.

A. D. 100. Death of John and close of the Apostolic age.

A. D. 107. Martyrdom of Ignatius, Bishop of Antioch.

A. D. 133. Baptism of Justin Martyr.

A. D. 150-220. Clement of Alexandria, Principal of the Alexandrian school.

A. D. 160 220. Tertullian of Carthage, was baptized about 185, wrote in 204.

A. D. 166. Martyrdom of Polycarp, Bishop of Smyrna.

Justin Martyr testifies that believers, in his time, were baptized in the name of God the Father and Lord, and in the name of Jesus Christ, and in the name of the Holy Spirit.—*Quinter.*

Clement of Alexandria testifies: "Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed to signify the three days of his burial.—*Wiberg on Baptism.*

Tertullian testifies: "He commands them to baptize into the Father, and the Son, and the Holy Spirit. And, indeed, it is not once only, but three times that we are immersed into the three persons at each several mention of their names." —*Writings of Tertullian; Anti-Nicene Christian Library.*

1. This evidence shows that the Baptists of their times were trine immersionists.

2. The witnesses were very competent, intelligent, learned, able and highly esteemed. Justin Martyr, before he wrote his *Apology*, had traveled over half of Eastern Christendom. Clement stood at the head of the famous Alexandrian school with its six hundred thousand volumes. Tertullian translated the Scriptures from Greek to Latin, and was the most learned of the Latin fathers.

3. Their evidence has no discrepancies; it is a unit.

4. They did not change the ordinance from single to trine immersion. What motive could induce them to do so? How could such excellent Christians conspire to attempt it? And if they had, could they accomplish it? No! They received their trine immersion from their religious teachers, Polycarp, Ignatius, and others.

Justin, if born A. D. 80, was contemporary with the Apostle John twenty years, with Ignatius of Antioch, twenty-seven years, and with Polycarp eighty-six years. Clement was contemporary with Polycarp sixteen years; and Tertullian, a youngster of seven, may have sat on the knees of that grand old man. How the older ones must have talked of Jesus and his love! Justin, possibly, saw John and Ignatius baptizing by trine immersion. Justin and Clement must have seen Polycarp administering the ordinances. Did Polycarp receive his trine immersion from the Apostle John, or did John baptize him with single immersion? Did Polycarp change it to trine immersion, which he taught Justin and Clement? No, he must have received his trine immersion from John; for how could he be guilty of such a thing, as changing the ordinance? Polycarp and Ignatius, who sealed the truth with their blood, conspiring with all the other bishops to persuade all Christendom to change the ordinance from single to trine immersion! All the bishops and churches, martyrs and confessors, proving recreant to the truth, to the apostles and to Christ, and palming a fraud on their beloved disciples, and not a trace of the fraudulent left on the page of history! Of Polycarp, Irenæus testifies: "I heard him speak of his familiar intercourse with John, and with the rest of those who had seen the Lord, and how he would call their words to remembrance. Polycarp was not only instructed by apostles and conversed with many who had seen the Lord, but was also, by apostles in Asia, appointed bishop of the church in Smyrna, . . . and when a very old man, gloriously and most nobly suffering martyrdom, departed this life, *having always taught those things which he had learned from the apostles, and which the church has handed down, and which alone are true.*"—*Stein and Ray Debate.*

This Polycarp, one of the grandest old men, is certainly not guilty of such a stupid, Satanic fraud! No, *No*, a thousand times. It would be a moral impossibility to achieve such a fraud! Trine immersion, then, must have come down from the apostles and from Christ.

What need of further evidence? The witnesses multiply down stream.

A. D. 256. Monulus, as the mouthpiece of eighty-seven bishops at the famous council of Carthage testifies: "The true doctrine . . . hath always, my brethren, been with us, and especially in the article of baptism and the trine immersion wherewith it is celebrated."

A. D. 347-407. Chrysostom, born at Antioch, a most profound Greek scholar, was able to repeat from memory the whole Bible. He testifies: "Christ delivered to his disciples one baptism in three immersions of the body, when he said to them, 'Go, teach all nations,' etc."

A. D. 386-456. Theodoret: "He (Eunomius) subverted the holy law of baptism . . . and made a contrary law, asserting that it was not necessary to immerse the candidate for baptism thrice, nor to mention the name of the Trinity, but to immerse once only into the death of Christ."—*Chrystal's History of the Modes of Baptism.*

Here is the first mention in history of single immersion,—not very favorable mention! We have no time to follow this short-lived, Arian stream. It ultimately led to the *backward* action.

The Montanists, Donatists, Novatians and ancient Waldenses had appeared before the origin of single immersion. They were seceders from the general church because of its corruptions. They were Baptists, *i. e.*, trine immersionists,—not *Baptai, i. e.*, single immersionists. The Greek church to-day is trine immersionist, and has always been so. The Roman church and most of her daughters have preserved the trine action. John Wesley was a trine immersionist, so is Talmage, and so all ought to be. Dear reader, do you follow Jesus?

Esterly, La.

FLASHES FROM MY FORGE.

BY W. M. LYON.

QUERY.—Is the symbol greater than that which is symbolized? By theory, no doubt, all would answer negatively. How many answer the same by practice? It is a fearful thing to hold up the *sign* of Christianity and not possess that which is *signified*,—the *Christ-life*. He that would glorify God's name by symbol must first glorify him by *life*,—body and spirit,—which are God's. 1 Cor. 6: 20.

Unless we do this, it is impossible to "*keep the ordinances.*" 1 Cor. 11: 2.

In these solemn facts we have the only true basis for self-examination, preparatory to the observing of the sacred symbols of the church of Christ. If we possess the sacred elements of the Christ-life, we are then properly qualified to set forth the sacred symbols. If I possess the elements of the Christ-life, I am then prepared to engage in the celebration of Christ's ordinances. If I am not a partaker of the divine nature (2 Pet. 1: 4), I cannot worthily partake of the divine symbols.

SOME EVIDENCES OF THE DIVINE NATURE.

Absence of strife, envy, evil-speaking, jealousy, etc., the possession of brotherly kindness, love, patience, meekness, humility, forbearance, forgiveness, gentleness, etc.

The divine nature hungers and thirsts after righteousness. Matt. 5: 6. Where the divine nature prevails and abounds, I am not able to see how there can be room for the gratification of the lust of the flesh, of the eye, or of the pride of life. I am not able to find a place for the use of that weed which costs many professors ten times more than they are willing to pay on account of their religion; they *must* have their tobacco, even if the Lord gets nothing.

Imagine, if you can, what an impression it would produce, to think of Jesus, or John, or Peter, or Paul, as representatives of the tobacco habit! Neither am I able to see how any one can be a representative of the beer-drinking habit and a partaker of the divine nature at the same time. Many professed Christians must have their beer regularly, no matter how little goes to the Lord.

The same reason will apply in reference to high living, indulging in luxuries,—dollars spent in that way, while pennies are scarcely obtainable for the Lord's work.

Next might be named, extravagances, superfluities, costliness, etc., in dress, while the Lord's cause still begs and starves. Can all these things be the natural product of the divine nature? Neither does the divine nature lead one to practice a rigid economy for the purpose of laying up earthly treasures, while comparatively little or nothing goes into the church treasury. You may boast of the money you have made and *saved*, but that alone is *saved* that is given freely to the Lord. Partakers of the divine nature "have crucified the flesh with the affections and lusts." Gal. 5: 24. Ah, this *crucifying,—putting to death* of "our old man" (Rom. 6: 6), means *much*. To do this takes power from on high. Many seek to put the "old man" to death in their *own strength*, and what wretched failures they make. Why, the hardest blow I can deal out to the "old man" in my own strength is not sufficient even to *cripple* him.

Partakers of the divine nature *practice* self-denial for the sake of Christ. Many who claim to have this self-denying spirit are deceiving themselves. Instead of denying SELF, they deny what is due to the Lord. They give to the Lord the fragments of *time* and *means*,—give just what they can "*spare conveniently*," after indulging and gratifying the numerous claims of the carnal nature. Partakers of the divine nature seek *first* the spiritual welfare,—the kingdom of God and his righteousness (Matt. 6: 33) whereas, when the carnal nature predominates, God and his cause get the "*leavings*." Do I possess this DIVINE NATURE? If not, WHY not?

* * *

Many have asked, "What are the prospects for building up a church in the national capital?" I reply: This is a work of faith. I go to the *Bible* for my *prospect* and take that for the foundation of my hope and faith, and not external appearances, for they are very deceitful. I remember the "*Lo, I am with you*," of Jesus, and his, "*Go*

ye." We are to work by *faith,—not* by sight, knowing that our labor is not in vain *in the Lord*, for in due time we shall reap if we "*faint not.*" We'll never faint while we take the commands and promises of God as the basis of our work and faith, and labor of love.

* * *

Sam Jones once said, "Religion is like the small-pox; if it goes in on you it will kill you; but if it comes out, you're all right." This is one of his characteristic ways of advocating a practical religion. Christianity, pure and perfect, is intensely practical. If our religion is not of this practical kind, it is worse than nothing. This practical religion manifests itself in many ways.

How many have a religion that "crops out" like this? Last fall, a lady of Solomon City, Kans., united with God's people. Before her conversion she wore a five-dollar gold piece for a breastpin. A few weeks ago her husband wrote me, enclosing $5.00 for the use of the Lord's cause in this city. Let me quote from his letter: "She had a five-dollar gold piece for a breastpin, and being convinced that it would be wrong to wear it,—or give it to the children to wear, while many were suffering for the necessities of life,—we herewith send it to you, hoping it may do some good, and that others may go and do likewise so that the Gospel may be preached everywhere." Noble example! In this case Matt. 16: 24 and 1 Pet. 3: 3 *mean* something. Suppose all professing Christians would act upon the same principle, how long would it take to carry the glad tidings to every creature under heaven? Let all professors of religion give up worshiping the goddess of fashion and the god of Philpp. 3: 19, and what a mighty spiritual revolution we would have! There would be no trouble then about raising money for church work. That is the way to "adorn the doctrine of God our Savior." Titus 2: 10.

* * *

Do not give to be seen of men. That is wrong. Neither, on the other hand, give so *little* and so *sparingly* that you prefer *not* to be seen of men, and then quote, "Let not thy left hand know what thy right hand doeth." Matt. 6: 3. No, it would be a pity to make the right hand feel *ashamed.*

* * *

Is 1 Cor. 16: 2 a command to be included in the "*All things whatsoever*" of Matt. 28: 20? All who *say* that it is, please signify. *Passed unanimously.*

All who are in favor of *doing* it, please rise to their feet. Nearly all remain seated. Advice to those who remain seated: Be careful hereafter in the liberal use of the quotation from James 2: 10. How *much* has the Lord prospered ME? How *often* and how *much* have I GIVEN? Would my *gifts* to the Lord indicate *bankruptcy* or *prosperity?* This is a most excellent way to test the value we place on our religion.

Washington, D. C.

THE CHRISTIAN ENDEAVOR.

BY I. J. ROSENBERGER.

THE Christian Endeavor movement was organized by Dr. Francis E. Clarke, Feb. 2, 1881, at Portland, Maine. The movement has met with support by most of the prominent churches, both in America and Europe. They report thirty thousand societies, with nearly two million members. Their growth has been rapid. Dr. Clarke was present at the State Association, held at Akron, Ohio, last year. In his address he said, "The object of this movement is to break down the barbed wire fence between the churches." He further remarked, "I had a conversation with a Hindoo Priest on the work of missions. The priest remarked, 'My brother, you can never be successful in your work among the heathens until you yourselves become united.'"

To effect such a union, the doctor organized the present Endeavor Society. The Society consists of the young people of any Christian church who will take their pledge. These constitute the active members of the Society. The aged *may* unite, but can only become associate members. They have a fund and are moving forward in the missionary work.

From the *Christian Herald*, No. 6, under "Suggestions on Christian Endeavor," we quote the following: "The war of the sects has been waged long enough. The time has been spent in quarreling and disputing with each other. It is time now that the weapons that have done much deadly mischief on the brethren should be turned against the common enemy . . . The settlement of vexed questions of doctrine, polity and ceremonial, may well be adjourned, while so much practical work remains to be done. We have been loyal to our creeds, let us now try being loyal to Christ."

Let us examine this new theory. It is proposed to adjourn the settlement of vexed questions of doctrine and ceremony. Christ's last command to his disciples was: "Teaching them to observe all things, whatsoever I have commanded you." Matt. 28: 20. Again, "Preach the Word . . . reprove, rebuke . . for the time will come when they will not endure sound doctrine." 2 Tim. 4: 2. "Keep the ordinances as I delivered them to you." 1 Cor. 11: 2.

In the light of the foregoing texts, it looks as if questions of doctrine and ceremony ought to be considered and *not* deferred.

We find Paul daily disputing in the school of one Tyrannus, and in Acts 19 he met those who were not baptized correctly, and he re-taught and re-baptized them. Paul would certainly not have made a very good member of the "Endeavor" movement.

There can be no doubt but the statement of the Hindoo Priest, as quoted, is correct. Even Dr. Clarke conceded it, and proceeded to act upon its merits. But the means the doctor seeks to employ is one, the propriety of which we seriously doubt.

There is an unwritten law among missionaries in their work, to not cross over the set lines of their territory. This they are compelled to do, so as to keep the heathen converts ignorant of the division in the practice among missionaries. In their association they are kind. They never name nor discuss differences; for as soon as the heathen converts learn that missionaries, using the same Bible, differ in practice, it throws them into confusion, and they go back to their gods. Hence these missionaries have been somewhat of a modern Christian Endeavor Society for these long years. Yet this Hindoo Priest said, it would not do there. Will it do here?

In this Endeavor movement, Baptist pulpits will not teach sprinkling for baptism, pedobaptist pulpits will not teach immersion. Each body will retain their original views, and defend them as before, except when in Endeavor assemblies. Then the so-called balmy union and peace are not to be marred by their different practices, which they call vexed questions. It is simply an agreement to disagree. I seriously doubt if the Lord will approve of that kind of a union. The kind of a union that Paul sets up, I venture to assert, will work well, both among the civilized and uncivilized tribes of the earth. It is a union in which all "speak the same thing," and are "joined in the same mind and same judgment." By one Spirit have they been "all baptized into one body."

The idea of encouraging and giving employment to our young members is one worthy of our attention. This should be done in our preaching and song services, Sunday schools and social services, and our missionary work. But for them to enlist in this Endeavor movement or Epworth League Society, is a clear violation of the teachings of Christ and the practice of the apostles, as well as the usage of the church. Hence we give the project our decided discouragement.

"If there come any unto you, and bring not this doctrine, receive him not into your house neither bid him God speed. For he that biddeth him God speed is a partaker of his evil deeds." 2 John 10: 11.

A FATHER WHO ALWAYS HELPS.

BY B. D. HERRON.

I ONCE knew a young man, says a writer, who, by an unfortunate combination of difficulties, found himself in financial straits, without knowing which way to turn or what to do to escape adversity. It so happened that his father learned of his difficulty and sent him a few words by telegraph that put joy in his heart. The message said, "Draw on me for what you need." Every word was the same as gold to the needy son, because he knew his father and knew that he would never send him such a message unless he meant it. So with his father's word in his hand he set out for a bank and proceeded to act upon it.

How many heartaches and weary days it would save us if we would only receive our Heavenly Father's words with the same faith! There would not be so many precious promises in the Bible for God's children if it were not intended that they should use them. It is better to trust in the Lord than to put confidence in princes.

Franklinville, Marion Co., W. Va.

THAT MAN OF SIN.

(*Concluded from First Page.*)

In other words, it was sin, as it entered into nature, that changed the tastes and desires of the living. When the power of the man of sin is held in check, or destroyed, the abnormal will pass away, and the normal condition of things will be restored. This will not only save from sin, but destroy the taste or desire to sin. Instead of taking life for food, the taste for animal food will be gone, and therefore no cause for suffering and death to animal life. All this will be in perfect harmony with science, and this conversion will affect the physical life as well as the spiritual. Sin being eliminated from the food we eat, will remove the cause for sickness and death, and, as a result, natural life will be prolonged indefinitely. Now, if we can accept this theory, we can very easily see how the millennium time can be brought about, and how the "man of sin" will be revealed.

But be this as it may, the time will come when the revelation will be made, and it is for us to determine on which side we will be found when it does come. One thing we must not do. We must not place either man or church above God, as he is revealed in his Word. Above everything else we must make this Living Word our standard for truth and rule for life,—accept it in its ever-developing light, and then, and then alone, can we have full assurance that we are on the side of right.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one as *God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

"THE EPITAPH."

[*Selected by Amelia C. Neffiger.*]

In an old churchyard stood a stone,
Weather-marked and stained,
The hand of time had crumbled it,
So only part remained.
Upon *one* side I could just trace
"In memory of our mother."
"She always made home happy," this
Was chiseled on the *other*.

I've gazed on monuments of fame,
High towering to the skies,
And saw the sculptured marble stone,
Where a great hero lies.
But by this epitaph I paused,
And read it o'er and o'er,
For I had never seen inscribed
Such words as these before.

"She always made home happy,"
What a noble record left!
What a legacy of memories sweet,
To those whom death bereft.
What testimonies to her worth,
By those who knew her best,
Engraved upon this crumbling stone
That marked their mother's rest.

It was a narrow resting place
Among the humble poor,
But they had seen their mother toil
And patiently endure.
They marked her willing sacrifice
As one by one, she bore
Her cross like burdens up the hill,
Till all her toil was o'er.

So, when God stilled her loving heart,
And folded her hands so white,
And she was carried from that home
She always made so bright.
The *children* reared a monument
That riches could not buy,
The witness of a noble life,
Whose record is on high.

A noble life! but written not
In any book of fame,
Among the list of noted ones,
None ever saw her name.
And none but her own household knew
The victories she had won,
And none but they could testify
How well her work was done.

Mascot, Nebr.

THE MISSIONARY VISITOR FUND.

At the last meeting of the Committee it was decided to call for funds to send the *Visitor* free to individuals who should read its pages. Some may think that it would be well for the Committee to appropriate of the mission funds for such a purpose, but even if the Committee would be disposed to do so, the postal laws would not permit it. To have the privilege of second-class mail matter, the subscription price must be paid to the Committee for all those who receive the paper regularly. Anyone, however, can pay the subscription and meet all the requirements of the law. This fund is called for, because the Committee believes that by sending the paper to some who are not now favorable to mission work is about as far-reaching a field as can be readily attained. It would be a good thing if there was enough contributed to send the paper to every minister in the Brotherhood. This can be done by some one in each congregation sending in the names and addresses of the ministers and the money to pay for the paper. If one person does not feel to bear all the expense, let him call on some of his brethren, and we feel assured that the money can be raised without much trouble. The following plan is suggested:

1. Let some one in each congregation start out to raise all the money he can for such a fund.

2. Send the money with the names and addresses of the persons you wish the *Visitor* sent to.

3. If you have raised more money than you can find names, send the money and we will send the *Visitor* to some minister not now receiving the paper.

Sample copies sent free upon application. Please state number wanted. Address all communications to *The Brethren's Missionary Visitor*, Mt. Morris, Ill.

REPORT OF MINISTERIAL MEETING OF THE MIDDLE DISTRICT OF MISSOURI, APRIL 25, 1894.

BY LEVI MOHLER.

1. "What is the Duty of the Older Ministry and the Church towards Young Ministers to Aid them in their Work?"

There is much neglect along this line. The older ministry should be the faithful guardians of the usefulness of the younger, in love aiding them to correct their faults and develop their talents. This requires thorough acquaintance, intimacy and mutual confidence. The strong and weak points should be known, as well as the way of approach to them.

The *gifted* young minister receives enough flattery and praise to threaten his destruction, while the less gifted are endangered by discouragements, which are allowed to pile high, with often little thought of aid from those whose encouragement would greatly help to bear the load.

Any habit that attracts the attention of the congregation, to that extent weakens a speaker's effort by drawing attention away from his subject to his appearance, movements or uncouth expressions, or whatever it may be. These habits are formed unconsciously to the speaker, and he must be told of them or suffer loss. This must be done with care, "knowing your man before you approach him," or more harm than good may result.

The congregation can also help. Sit up close! Instead of hanging the head for shame or fear of a failure, lift up the heart to God in prayer, the eyes to the minister's! Be an Aaron,—hold up his hands!

Give young ministers good books,—substantial aid won't hurt them. The salaried ministry is one extreme, and we are in danger of getting on the other, by not helping at all. Encourage, but don't spoil them. For fear of the latter, our people often fail in the former.

2. "What are the Duties and Privileges of Sisters in Taking Part in Religious Services in the Church and in the Family?"

Woman is man's help-meet, and beautifully fills that position in every relation in life, in the church as well as in the home. As a help-meet she does not rule, lead or usurp authority, but she helps, and is most efficient, wielding a power peculiarly her own.

She does not administer the affairs of the church, but, when qualified, as in 1 Cor. 11: 4, 13, with her head covered,—veiled,—it is her privilege and duty to exercise in public and family prayer. She should prophesy,—*i. e.*, teach or instruct,—which, in the Brethren's practice does not, as a rule, extend to public preaching, but is confined to prayer meeting, social meeting, Sunday school, etc., in which more active part should be taken, using valuable talents now lying dormant.

Women's greatest power appears in less public spheres, in ministering to the afflicted. By this means they may prepare the way for the Gospel. Sisters may wield power in administering Christian influence in the home, society, etc., in reclaiming the erring, encouraging the weak; and by their superior love, devotion, and spiritual intuition, inspire and guide every good work.

A minister's wife should accompany him, and, if a devoted Christian woman, will do more good than another minister in missionary work. She can reach the hearts of the people, and wield an influence that man does not have.

Sisters often are more successful than brethren in visiting and reclaiming members who have fallen into error.

3. "How may we Develop Religious Interest in the Laity? What should they be Given to do, to make them Feel they have Part in the Work?"

Religious interest in a church is a correct measure of its activity and effectiveness. Awaken true spiritual interest, and the Lord's work will begin to move. Like from live coals, the fire will soon spread and glow in hearts that were cold. Let the ministry be alive and interested themselves, and act it out everywhere. It will prove contagious.

Get every member to realize his living connection with Christ as a member of his spiritual body, that he has a work as peculiarly his own as has the minister. If possible, let every member have personally given him by the church, something to do, in some part of the church system. He may not do it so well as some other one could, but his working at it will stir up his thoughts, feelings and interest, in a way that any amount of talking to him could not do.

There is no inspiration like love. Let all that creates discord be removed from the church, that divine love may have free course, that all may realize there is something in religion from their own experience of deep, spiritual happiness.

4. "What is the Duty of the Ministry towards Evangelizing the Territory within Reach of the Home Church?"

Evangelizing the territory near organized churches, is the work of the church. There is too much of this idea, that it belongs only to the ministry.

The first essential to the work is a live church,—one that cares more for souls than for dollars. A church that is more interested in business than in religion, has not the first qualification for this work.

In our system we have too much work on the ministry, and too little on the church. The church should look out the work, and then support it. Until we have that, we are a crippled church. We are willing, as a church, but our system does not carry out the work.

The commission says, "Go." It does not say, "Wait till we are called." Paul says, "How shall they preach except they are sent?" It is always safe to go by the Gospel. It is as fatal to stop short of the Gospel requirements, as to go beyond them.

We are in the habit of waiting till we can get educated, talented ministers from abroad to hold our meetings, leaving home talent rust in disuse.

We have the talent at home if we would but employ it. Earnest perseverance is the best talent for Christ's work.

We believe in canvassing the entire territory,—preaching to every creature. Don't wait till they come! Preach not once a month, but once a day for a month, and establish the doctrine among the people.

Have a protracted meeting in every schoolhouse in reach of the home congregation. The work

should be supported by careful Christian lives of all the members.

There are, in every neighborhood, those who will come into the church, if the doctrine is laid before them. Though but a few may come, yet this throws their families under our influence, and the great work that may grow up through them and their children, only eternity can tell.

Each minister should have one or two appointments every Sunday. Two or three preachers at one place are not necessary. Other members can help the one minister hold the meeting.

It is a mistake to spend money for railroad fares going and coming from distant mission points, when almost in sight of our churches our doctrine is not known.

Members gotten within reach of organized churches can have the attention and support of the church, while those at distant points must be more or less neglected.

The best territory for mission work is within reach of organized churches.

5. "Sermon Making; Selecting of Subjects; how far to Prepare," Etc.

1. Get heart and mind full of the spirit of prayer, and the Holy Ghost. Let the plan of redemption so be in the heart and mind of the minister, that, when presented to his hearers, it will burn into their affections and get the first place in mind and heart.

Preach so that those coming to the church will indeed be coming to Christ. As to methods of work every one is in a degree a law unto himself.

God has part in all true sermon making. Give the Holy Spirit free influence in selecting the subject, preparing as well as delivering the sermon.

Do not be cast down by discouragements. Do what you can,—the best that you can, and leave the results with the Lord.

The time for a minister to prepare his sermons, is all the time. Begin as early as possible, and continue in season and out of season till the sermon is delivered. Love goes largely towards making a good sermon. It is the basis of the Christian religion.

The congregation may help to make the sermon, by their presence, interest, prayers, giving inspiration to the ministers for his effort. The minister should especially study the Bible and man. He should give Bible illustrations the preference. Next in order he should use the most familiar illustrations of every-day life. He should select a variety of subjects, giving saint and sinner each his portion.

6. "The Duties, Privileges and Authority of Elders."

The elders should feed the flock of God, taking the oversight therof. 1 Pet. 5: 1. They see that their congregations are supplied with meetings for worship, Communion meetings, and keep order in the churches as faithful housekeepers. Elders should serve as moderators of their own congregations, and of other churches when called upon. This duty may be delegated by them to those in a lower degree of the ministry. Only elders are eligible to serve as moderators of District and Annual Meetings.

The elder administers church government according to the Gospel and the mind and practice of the Brotherhood, as laid down in the Minutes of Annual Meeting, from which he is not at liberty to depart.

He must keep order in the house of the Lord, not permitting the church to run into error, or allow anything to be introduced into the church, or sprung upon it, that is contrary to the spirit and usage of the church.

In case of disorderly conduct of members it is his duty to see that faithful brethren or sisters are sent to visit them, to restore them privately, and, if necessary, to cite them to appear before the church.

When members are on trial before the church, it is his duty to see that fairness is given, and when all the evidence is before the church, it is his duty to lay before the church the teaching of the Gospel and Annual Meeting councils, as a judge instructs a jury in the law, before rendering judgment, in order that the church may decide according to Gospel and the evidence.

If a church renders and adheres to a decision on any question, contrary to the Gospel and Minutes of Annual Meeting, the church is out of order. The elder should then call for adjoining elders to help to restore order, and, if necessary, may call upon District and Annual Meeting for a committee.

The consent of a majority of the elders in the District is required to advance a minister to the eldership. He is installed into office in the presence of, or by, "adjoining elders," and he cannot be tried or deposed from office by any less authority than that by which he was installed.

In church elections elders give the charge to the church and to those elected; then perform the service of installation.

Elders of adjoining congregations, by common practice, aid each other in the ordinary work of council-meetings, being present by invitation, or they may be called to help as adjoining elders.

Warrensburgh, Mo.

TRACTS AND HOW TO USE THEM.

BY ELLA RAFFENSPERGER.

READING about the result of a tract in this week's MESSENGER has encouraged me to write something about tracts and how to use them. Three years in the distributing of over seven hundred pounds, has given me a little experience in the way of reaching the different classes of people with the most suitable tracts, and when to give them, and how.

Every Christian who has been born of the Spirit and of water ought to encourage the use of good tracts, whether minister, deacon or laymember. All Christians should be missionaries, whether at home or abroad.

A few verses or a chapter from the Bible will often be as acceptable as a tract. Not a year ago a backslider was troubled because she could not find any remedy for herself. So we read to her the backslider's chapter (Ezek. 33) as we had no tract on hand suited to her case. That evening she came to the meeting with a changed countenance, and to-day she is a model Sunday school teacher. Many conversions can be traced to tracts and religious books.

Good tracts should be on every sitting-room table, with the Bible and MESSENGER. Then, should our neighbor's relatives, or even a Lazarus (beggar) call upon us, we will then be supplied to feed their souls (if not their bodies.)

It is written that man shall not live by bread alone, but by every word of God. Hence a Christian should not live to eat, but eat to live.

Some Christians say they have no time to use tracts, and neither do they know to whom to give them.

Reader, do you know of an unconverted father, mother, brother or sister, living in your community, and along the public road (along which you have been traveling for many years)? If so, *reach* them first. By so doing you will see the way open to reach hundreds of precious souls. If not with a tract or encouraging letter, your prayers and your money will help to reach them, whether on this side of the globe or the other. God is everywhere.

I know a brother who is running a dry goods and grocery store on a small scale, because his room is small, and while he has room enough in it to keep tracts, yet he has no room for tobacco.

I also know of some Christians who use tracts when they go to visit, or buy, or sell; also take them to meeting, Sunday school, to shops, depots, street and railway cars, hospitals, poor-houses, children's homes and to prisons and saloons. At those places can be found all the different classes and characters of people, and if we cannot fulfill Mark 16: 15 by so doing, then the next best way, to my knowledge, would be to carry the plan of salvation from house to house. Tracts have reached many people whom ministers have never seen. Christians should not, by aggressive work, fear to give offense. There should be no timidity, distrust nor false pride. Those are said to be Satan's forces to defeat us. If an unconverted woman made Jesus the first object of consecration (Luke 7: 37, 38) how much more important it should be for Christians, to do what they can! Mark 14: 7, 8, 9.

The GOSPEL MESSENGER and all other religious papers should be used as tracts after they have been read at home. I have found them to be very acceptable wherever I have tried to make use of them.

As impossible as it will be to get some people to eat their dessert before dinner, just so impossible I have found it to reach such people with some doctrinal tracts on the start. Hence I say from experience, that the best of judgment should be used in the distribution of tracts.

York, Pa.

IN a letter to the London *Times* the Bishop of Jerusalem says the Jews have been pouring into Palestine at a great rate lately. Within the last few years about 100,000 have come and the "arrival of a vaster host is imminent." He thinks that the next seven years will be very fateful in the history of Jewish immigration. If this is the fact, it may have an important effect on the politics of the Syrian coast. Already there are railroads from Beirut to Damascus, from Jaffa to Jerusalem, and Syria may yet become populous and important.—*The Independent.*

To strike against sin and the devil is all right but to strike against a man's bread and butter is not a good thing to do.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support, Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

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☞ Anonymous communications will not be published.

☞ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

☞ The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill, ... May 22, 1894.

LAST week the Old Order Brethren held their Annual Meeting near Westphalia, Kans.

THE price of the MESSENGER from the Annual Meeting to the end of the year is 85 cents.

THE "Historical Chart of Baptism" is out of print. We do not know where the work could be had.

A NEW congregation, composed of seventeen members, properly officered, has just been organized at Merced, Cal.

BRO. C. L. PFOUTZ has been selected to represent the Southern District of Pennsylvania on the Standing Committee.

THE feast at West Branch, May 12, we learn, was well attended. There were a number of ministers present and the surrounding churches were well represented.

BRO. HUTCHISON thinks that during the spring and summer months, when other denominations are not in the field, is an excellent time to hold series of meetings.

THE Antietam church, Pennsylvania, is one of the largest and most active congregations in the Brotherhood. It contains over 500 members, and about 200 of these live in the City of Waynesborough.

IN Northern Illinois there are at least six feasts this week. We would be pleased to attend all of them, but cannot. These are refreshing seasons for the saints and we hope to hear of much joy in the camp of Israel.

A DRIVE of twenty-five miles, last Saturday, across a delightful country, brought the Office Editor and wife to Lanark, where we had the pleasure of attending one of the most enjoyable feasts we ever participated in The entire audience room was occupied with the members that communed. At the morning services the next day, the house was densely packed. The church at Lanark seems to be in a healthy and growing condition.

BRETHREN Levi Trostle and D. B. Eby, of the School Visiting Committee, paid the school here a visit last week. Their visits are always appreciated.

WRITING from Indiana, Bro. Geo. L. Studebaker says: "One was received into the Missisinewa church, by baptism, April 29, after our Sabbath school."

SEVERAL hundred copies of last issue were printed before we noticed a mistake concerning the price of the Brethren's Sunday School Song Book. The price is 35 cents per copy, or $3.60 per dozen. We are now ready to fill orders, and we expect to have the work on sale at Annual Meeting.

BRO. MILLER visited the Wadam's Grove church last Sunday, and reports the most enthusiastic meetings he has attended in a long while. Since then four united with the church by baptism, and the community seems in an excellent condition for a successful revival. The members seem greatly encouraged.

THOUGH the District Meeting for Tennessee, etc., was held last November, the Minutes of the meeting did not reach our desk till a few days ago. It is the best printed report of a District Conference that we have seen this year, and shows that the Brethren in that part of the South are becoming more interested in missionary and Sunday-school work. Bro. Henry Sheets, of North Carolina, will represent the District on the Standing Committee.

THE next issue of the MESSENGER will be closed the day we start to the Annual Meeting,—and will reach most of our readers while the Conference is in session. The following issue will be mailed about twelve days later, and is to contain the Annual Meeting news. Twelve days is a good while to wait for a paper, but it has been our custom to drop out one number at the time of the Annual Meeting, and this year we do as heretofore.

IN his article this week, Bro. W. M. Lyon tells of a western lady who wore a $5.00 gold piece for a breastpin. But she was converted and had no further use for the ornament, so she had it sent to Washington to do work for the Lord. Now, if all those who have jewelry, or ornaments, will sell the same and turn the money over to the Washington Building Fund, we will have a substantial house of worship in that city in a very short time.

IN this issue, Lewis M. Kob tells of an aged sister in Garden Grove, Iowa, who is nearly ninety-five years old. This reminds us of the fact that we now have in Mt. Morris, a Lutheran minister, who has passed his ninety-sixth birthday anniversary. He is seen on our streets nearly every day. But he is not the oldest person in the Mount. If Aunt Kitty Rice lives till next August, she will be ninety-seven years old. Both of these aged people bid fair to live to the age of one hundred years.

ABOUT three years ago Baron Hirsch, a wealthy Jew, gave ten million dollars for the purpose of colonizing Russian Jews in the Argentine Republic in South America. Nearly one-fourth of this great sum has been used thus far, and about three thousand persons have been provided with comfortable homes, consisting of 190 acres of good land for each family, with farming implements and provisions to last until the first crop can be raised. The people thus colonized are said to be happy and prosperous. The undertaking is as good as it is grand.

WE are requested to call attention to the fact that the Baltimore and Ohio Railroad will give to the missionary cause one-tenth of all the receipts for tickets sold to the Annual Meeting. If you pay ten dollars for a ticket to the Annual Conference, that means one dollar for the Missionary Fund. We hope our members will bear this in mind and act accordingly.

So far as fire is concerned, Dr. Talmage seems to be one of the most unfortunate preachers of the age. For the third time the Tabernacle in which he has preached has been burned to the ground. The edifice was among the finest churches in Brooklyn, and indicated a great waste of money. It is probable that a more costly building will take its place, and Talmage will continue his sermons as heretofore,—much talk, but very little Gospel.

BRO. EDWARD THOMPSON, of Fredonia, Kans., writes that he tries to make himself useful procuring and distributing tracts, but he does not know where to send for them. For his, as well as the benefit of hundreds of others, we will say, that a letter addressed to The Brethren's Book and Tract Work, Dayton, Ohio, will reach the Tract Committee, where are kept thousands of good tracts that can be procured cheaply, and will do good if distributed.

SOME of our readers are sending large quantities of MESSENGERS by freight for distribution at mission points. We greatly doubt the wisdom of this, especially when the freight is not prepaid. Papers ought to be sent in a way that will be no expense to those receiving them. If papers are to be sent by freight, first write the one to receive them for directions, etc. On page 308, last issue, sister Underhill suggests an excellent method of distributing religious literature.

WE cannot understand why our members, especially some young members, do not make a greater effort to attire themselves as becometh intelligent and sensible men and women professing godliness. In our general appearance we ought to be models of neatness and simplicity. In no way should we endeavor to pattern after the fashionable world in our appearance. The Brethren have a form of dress that affords all the comfort and neatness that anyone should desire, and it ought to be respected. Instead of studying the fashion plates, we should study that which will make us more like one another and less like the world. Among our people there is a growth, but in too many instances this growth is worldward in appearance. This should not be. We certainly stand in need of some very careful teaching along this line.

IN the past some of our people were led to believe that we should not build meetinghouses in towns or villages. As a result, a number of our houses may be found only a short distance from towns. It was claimed that we could not hold love-feasts in cities, on account of being disturbed by outsiders, but we have since learned that such is not the case. Our most orderly feasts are now held in towns, where the authorities are under obligations to maintain order at religious as well as other assemblies. Guided by the experience of the past, it occurs to us that our meetinghouses in the future should be built either in the center of towns, or some distance out in the country. At the edge of a town is a poor place to have a house of worship, for, as a rule, the accommodations for approaching it are not good, but if built near the center, it will have the convenience of good sidewalks and street lights. We must learn to build our meetinghouses near where the people can be induced to congregate.

BRO. JOSHUA SHULTZ, of Elwood, Iowa, would like to correspond with some minister desiring to settle where he can get a house, rent free, and then engage in some vocation for a living. It is a good opening for a minister who wishes to do a good deal of preaching in a locality where that kind of work is greatly needed.

WE are asked to state whether it is the privilege of a church to call on the Annual Meeting for a committee without first consulting her elder, or informing him that such a step has been taken. In this instance, we presume, the elder lives so far away from the church that he seldom meets with the congregation,—a very unfortunate condition. And yet it would not be rendering honor to whom honor is due to do anything of the kind without counseling with him, or at least apprizing him of the action. A church should have confidence enough in her elder to look up to him as a father in Israel, and counsel him in all her important undertakings. And, on the other hand, the elder should have concern enough for the church to take a lively interest in everything that pertains to her welfare.

IN another item we suggest the propriety of building meetinghouses near the center of towns, where we can have the convenience of good sidewalks and street lights. But this should in no way induce us to neglect the work in the rural districts. Some of our largest and most influential congregations are in the country, and not one of them should be neglected in the least. Many of the denominations are neglecting the country and massing their forces in the cities. Here is an opportunity for our people to not only retain the strong hold that we have among the country people, but to greatly extend that influence. There is no denomination better organized for work and church government in rural districts than the Brethren, and we ought to improve the opportunity now presented. Our country meetinghouses should be models of neatness, simplicity and cheerfulness. A neglected house of worship is a disgrace to any religious society. Members ought to take an interest in keeping such places in an inviting condition, and then those in charge of the services should do their utmost to make these services edifying and instructive. Everything reasonable should be done to make the house of God next to home, the most lovely spot on earth.

RATES TO ANNUAL MEETING.

WE are sorry to state that the rate of one fare for the round trip west of Chicago to our Annual Meeting on the C. B. & Q. R. R., has been officially withdrawn. The reason for this action seems to be that the C. B. & Q. R. R., desiring to give a rate to our Brethren, and to favor them as they always have done in the past, made a rate without full consent of the Western Passenger Association. After the rate was made and published in the MESSENGER, the other roads in the Association made serious objections and brought such a pressure to bear, that the rates were withdrawn, and another effort will now be made to get a rate from the Western Passenger Association. There is, however, but little prospect of this, and our Brethren who attend Annual Meeting from the territory west of Chicago, except those who can reach the Santa Fe Line, will have to pay regular fare to Chicago, and from there procure round trip tickets *via* the B. & O. R. R., to Myersdale.

In this action we believe that the C. B. & Q. R. R., has done the very best they could, to secure a rate for us, and they were very reluctant to withdraw, as they were compelled to do, under the circumstances, the rate already made. This road has always been among the first to grant privileges to our people, and we shall not forget the favors they have extended in the past. The Santa Fe Route having withdrawn from the Association makes a one-fare rate on all its lines in Kansas, Missouri and Illinois. Those who can reach this road should do so, and secure the very liberal rates which it has made for our Brethren and friends.

THE ANNUAL MEETING MINUTES.

THE first Annual Meeting held in the Brotherhood, of which there are any printed Minutes, was in the year 1778. Including this we now have the Minutes of ninety-three meetings, there being twenty-two years, and possibly that many meetings, of which we have no written or printed account. There may have been several meetings prior to 1778, but no record of their proceedings has reached us.

Our Brethren commenced settling in America in 1719, and held their first love-feast about the year 1723. Prior to this they had important questions to settle while in Germany, but have transmitted to us no account of what the questions were, nor what was agreed upon. This much, however, we know. They cut loose from all other religious bodies, and their regulations, and agreed to accept the sacred Scriptures as their only infallible rule of faith and practice. This agreement we see clearly manifested in all their proceedings after reaching this continent.

When churches began to multiply in America, points of difference naturally arose, and councils were called for the purpose of reaching an agreement concerning the meaning of the Scriptures on these points of difference. At the beginning these councils were composed of members from few congregations only, but as the number of congregations increased, the councils assumed a more general character. In the beginning the decisions seem to have been intrusted to memory, but later it was found convenient, as well as necessary, to reduce them to writing, and in course of time they were printed. In this way were our Annual Meetings and the Minutes brought about.

Our ancient Brethren meant that the Minutes of these Annual Meetings should be regarded and accepted as their understanding of the meaning of the Scriptures having a bearing on the questions under consideration. Since they had accepted the Scriptures as their only rule of faith and practice, it was their aim to decide all questions by the Book, and placed their decisions on record for the purpose of showing and preserving their understanding of the Scriptures. The only code of authority they meant to transmit to future generations was the Bible. The Minutes were merely their understanding of a few points in this divine code that happened to come before them for consideration.

It is on this ground, and with this understanding, that all of our Minutes must be regarded. Instead of being the rules by which all the churches should regulate their affairs, they should be looked upon as our interpretation, our understanding, or the agreement reached concerning the principles set forth in the Scriptures by which all churches should be governed. It should be our aim to constantly keep the Gospel before the members and the world, as our only rule of faith and practice, and where there is an occasion to refer to the Minutes, let it be for the purpose of ascertaining what views our Brethren hold on the question involved. We need not hold up the Minutes as our *authority* for anything. The Gospel is our authority, and contains every known principle, either directly or indirectly, by which churches in all ages should be governed.

A member on trial before the church should not be condemned or justified on the authority of the Minutes, but on the authority of the Gospel. Should the church differ concerning her understanding of the Gospel, as applying to the case on hand, she may refer to the Minutes for the purpose of ascertaining the mind of the General Brotherhood. If the Brotherhood in Conference has decided that the case in hand is a clear violation of the meaning and spirit of the Scriptures, it would be the duty of the church to accept that view and act accordingly. If the member is to be expelled it should not be on the ground of what the Annual Meeting has said, but on the ground of what the Gospel demands. The more we appeal to the Gospel in councils, the greater will be the hold the church will have upon the members. Our experience has been, that the less said about the Minutes in church councils the better, and that for this reason.

The Minutes merely point out, or make known to us, what our Brotherhood considers to be the meaning of the Scriptures as they relate to this, that, or the other question affecting the peace and unity of the church. We consult the Minutes in order to learn these facts, and then appeal to the Scriptures for the principles by which they may be sustained. We can do this in our church councils just as effectually as it is done in our Annual Meetings.

It should be borne in mind that the Minutes are predicated upon fixed Gospel principles, and the more we study these principles, the better will we be prepared to execute the Gospel as the Savior intended. If all the members would honestly take the Gospel for their rule of faith and practice, and labor to carry out all of its principles in their daily lives, it would never be necessary for the Annual Meeting to make a decision on a question pertaining to conduct. But because we do not happen to see alike concerning a few points, it has become necessary that the Conference make certain decisions, not to be regarded as laws, but rather as pointing out and defining the law as regarded in the Scriptures. Had no dispute occurred at Antioch concerning circumcision, the decision of the council at Jerusalem would have been unnecessary. Had our Brethren from the beginning been able to agree on all points, there would have been no Annual Meeting Minutes. But our differences on the one hand, and refractory members on the other, have made the Minutes a necessity. They have done a grand work in keeping us together until we are now firmly united upon the principles of the Gospel, and are thus better prepared to evangelize the world, than ever before. It, therefore, behooves us to give the more earnest attention directly to the Gospel principles, and thus go on to a higher order of Christian perfection. This was the aim of our ancient Brethren, who set on foot the grand reformatory movement that has so happily resulted in the Brethren church in America.

J. H. M.

QUERISTS' DEPARTMENT.

A sister marries a man (not a member) having a grown-up daughter. After a while a trouble between the sister and the daughter occurs, which causes the sister to leave her husband's home peaceably, and go to her father's again. Now, can said sister be held as a member while not living with her husband, or must she go back to her husband, to be held as a member? Please answer in GOSPEL MESSENGER, as we find no decision of Annual Meeting covering said case.
G. E. S.

OUR advice is that all questions of this character should be referred to well-informed persons or elders acquainted with the persons and circumstances.

Is it right for a church to receive a charge against a member, from an outsider, if it can be sustained by members, and is not denied by the member charged? B. M. PETERSON.

If the charge can be sustained by members, and is not denied by the one charged, there is no use having the outsider figure in the case at all. His own testimony and that of members ought to be sufficient.

Can a minister in the second degree preside in council when a deacon is on trial? B. M. PETERSON.

A minister in the second degree cannot preside when a deacon or any other official is on trial. Such trials should be presided over by elders.

Will the heathen who die in their ignorance, without a knowledge of God, be saved? A. N. G.

That would be a difficult question to answer in the affirmative, in the face of the efforts made by the apostles to preach the Gospel to the heathen world. The more important question, and the one that should concern us most is this: Is it our duty to help preach the Gospel to the heathen?

Where is the soul of man between the hour of death and the day of judgment? A. N. G.

In the abode of disembodied spirits. Here it remains until the resurrection, after which comes the judgment. The narrative of the rich man and Lazarus, in Luke 16, makes it clear that there is a dwelling place for the soul between death and the resurrection.

How high, and how wide, and how long was the Tower of Babel? Where was it located, and can it yet be seen?
A. N. G.

Nothing is known concerning the size or height of this tower. It probably stood in the vicinity of Babylon. The best ancient authorities indicate that it was destroyed soon after work on it ceased, and therefore it cannot now be seen.

What was the thorn in Paul's flesh, mentioned in 2 Cor. 12: 7-9? A. N. G.

We have no way of knowing. It was probably some ailment with which the inspired apostle was afflicted all his life. While it may have been painful to endure, it did not prevent him from doing a noble work for the Lord. Any painful affliction, or an affliction that proves a hinderance, may be regarded as a thorn in the flesh. Too many permit their thorn in the flesh to prove a barrier to Christian development and usefulness. The grace of God is sufficient for any one who will trust God and strive manfully. Paul, with his affliction surmounted every obstacle and excelled all the other apostles as a successful missionary.

From whence came the five different races or colors of mankind? A. N. G.

That the different races sprang from Adam, the first man, is a settled question. Speaking on this very point Paul says, God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 16: 26. After the flood the world was repeopled by the descendants of the three sons of Noah. The descendants of Japheth settled mainly in Europe, while those of Ham occupied Africa and a portion of Western Asia. But the greater part of Asia was peopled by the descendants of Shem. The North American Indians probably came from the descendants of Shem. Thus were the people distributed, and the earth repeopled. Climate, food, habits and other circumstances of which we know little or nothing, may have had much to do with the color of the different races. Adam is supposed to have been a red man, as that is the meaning of the original Hebrew term from which Adam is rendered.

Speaking of the Lord, Isaiah (52: 15) says, "So shall he sprinkle many nations." Is this not an argument in favor of sprinkling for baptism? SPRINKLING.

According to this Scripture the Lord is to do the sprinkling. To this no one can object. But when the Lord Jesus sent his disciples out to preach, he told them to baptize the nations. Not one word was said about them sprinkling anybody. If preachers would leave the sprinkling to the Lord, whatever that may mean, and go on with their baptizing like the apostles did, there would soon be an end to this controversy on baptism. Had the Lord intended the apostles to sprinkle, he would have told them so, but when he sent them into all the world, he used another word (*baptize*), which means to immerse, hence what Isaiah says has no bearing on the question.

I desire an explanation on 2 Thess. 2: 8, 9, 10. The particular point I desire explained is: "Whose coming is after the working of Satan," etc. Who is the person here spoken of as coming, Christ, Satan, or some other being?
CHAS. M. YEAROUT.

The Syriac version gives this rendering, "For the coming of that [evil one] is the work of Satan." We understand that reference is here made to Antichrist, or the lawless one, as the Revised Version has it.

In attending services of other denominations, where they ask the Christians to rise to their feet, is it right for our members to rise? MATA DAWSON.

In Rome we may do as the Romans, provided the Romans do not do wrong. When other denominations, whose services we chance to attend, rise to sing or pray, we may, with propriety, conform to their order of worship. It is at least good manners to do so. In this, however, we do not think the conscience is bound. But when we are asked in a miscellaneous assembly, to rise with others, that the preacher may make a display of the number who are Christians, we object. The Lord never authorized any preacher, by precept or example, to separate the sheep from the goats in that way. If the preacher desires to number the members of his own church in that manner, we have nothing to say, but when he assumes the authority to say that those who belong to other denominations must sit still and be classed with the vilest of sinners, or rise and be numbered with the members of his church, then we have a right to protest. Rather than endorse such unfair and uncalled for proceedings, it is better to sit still and take the consequences. To thus number the children of Israel is intended for display and sensation only. Saints who let their light shine as they ought, do not need to stand up in order to be known as Christians. Then the stand-up process is no test of Christianity. Anybody can stand up and move with the current. But it takes firmness to resist a custom so popular.

In our Sunday school a question arose concerning Matt. 5: 35, as to who is the "Great King" there referred to. Some hold that it is Christ, others that it is David. If you consider it of sufficient importance to occupy space in the MESSENGER, please answer. PETER B. MESSNER.

The expression, "The city of the great King," is a quotation from Psa. 48: 2, where the term "King" seems to apply to God. In verse 8 reference is made to the same city, and there it reads, "In the city of our God." God is the Great King.
J. H. M.

THE WASHINGTON CITY (D. C.) MISSION AND ITS NEEDS.

THE following, from the *Brethren's Missionary Visitor*, is inserted here that it may be carefully perused by all of our readers before the Annual Meeting. Those who attend the Conference can hand their contributions to the Secretary, who is arranging to be on the Grounds, ready to answer any question, or give any necessary information concerning the missionary work in Washington or other places.

During the past year the work at this point has been moving along quietly and good has been done, the extent of which no one can tell. For reasons, not necessary to mention, our records do not go back of July 1, but from that time to the close of March, ninety-four regular and nine special meetings have been held. The average attendance for that time is a little more than twenty-seven. During this time the members contributed $109.41 towards the support of the work there, and Bro. Lyon, though laboring under many difficulties and discouragements, has faithfully stood by his post. The greatest difficulty is the want of a churchhouse. Halls can be rented, but they are expensive, and then many persons have an aversion to worshiping in places where all kinds of entertainments are held. Part of the year the meetings have been held in Bro. Lyon's own home, but it is apparent that in the city this will not be satisfactory. This spring Bro. D. L. Miller, of the Committee, visited the church and at the last meeting of the Board it was decided to set apart $500 towards building a meetinghouse in Washington, provided the rest of the money can be raised by general donation. The advantages in having a house are these:

1. It saves rent.

2. It gives the work a showing of permanency, and persons desiring to unite with the church will do so, for they will feel that they have a church home.

3. It is following more naturally the needs of the times in doing city mission work. As soon as the Chicago church had a house of their own, they could have series of meetings, love-feasts, etc., without being interfered with. The Committee has authorized a call to be made for building a house in Washington City, the fund to be called "Washington City Building Fund." Money intended for it should be sent to the Secretary, and plainly designated as such.

There are other reasons why the mission should be encouraged. The work has been begun and it should not be permitted to go back. "Forward" should be the watchword. The place is our national capital and it is a good point to hold forth the simple truths of the Gospel. As in all other large cities, its needs for missionary work are great.

Will not the contributions be many and liberal for this work?

BRO. WILLET WILLIAMS, of Merced, Cal., until further notice, wishes to be addressed at 114 Dearborn St., Chicago. He expects to attend the Annual Conference.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Gypsum City, Kans.—The Abilene church, Dickinson Co., Kans., still has reason to rejoice. Six precious souls were baptized since last report.—*Geo. Manon, April 30.*

Beatrice, Nebr.—Our beloved brother in the Lord, Melvin Caughman, who has been suffering in severe sickness and affliction for nearly two months, has made request for the prayers of the church. Will all those, who love the Lord's faithful, remember Bro. Caughman in special prayer in his behalf?—*J. B. Moore.*

Shannon, Ill.—To-day the Shannon church was made to rejoice when two lambs were willing to enter through the door into the fold. May the Great Shepherd ever guide them, and protect them from the wolf and all enemies of the grace of God. As a church we are not many in number, but we feel strong in the Lord and are moving slowly in the path of peace, and, we trust, in true holiness. A few with the Lord are better than a multitude with Satan leading.—*D. Rowland, May 6.*

Macoupin Creek, Ill.—This church met in council yesterday, which was well represented. A good deal of business was disposed of pleasantly. One was received by letter. Contributions were made to the church treasury; also the General and Home Mission and the Book and Tract Work. The writer was elected delegate to Annual Meeting, and S. F. Brubaker, alternate. The annual visit was also reported. Love and union prevailed. May the Lord so assist that we work in his way to his glory!—*Michael Flory, Girard, Ill., May 6.*

Mohawk Valley, Oregon. — The members of the Mohawk Valley congregation, at their regular council, April 21, decided to hold a love-feast June 16, beginning at 4 P. M., and continuing as long as may be considered expedient. Place of meeting near the Workman saw-mill, about three miles north of Isabel. We have made arrangements, also, to secure a location upon which to build a churchhouse as soon as we are able, and solicit instruction through the GOSPEL MESSENGER how to proceed in securing a good title to the land, according to the general order of the Brotherhood. — *Jacob Bahr, Isabel, Oregon, April 30.*

[Have the deed made to "The Trustees of the German Baptist Brethren church" at your place. Your County Clerk will tell you how to elect, or appoint, these Trustees according to the laws of the State of Oregon. In this matter you must be governed by the laws of your own State.—ED.]

Eglon, W. Va.—We had a week's drill in singing at the Maple Spring church, by Bro. John S. Fike. We also had a similar effort at the Brookside church. This has been our custom for several years and I think each congregation ought to have a drill in singing once each year, for that is a part of God's worship. April 15 Eld. S. A. Fike preached for us at Maple Spring. We were glad to have him with us again. April 22 brethren John S. and Tobias S. Fike preached at the Brookside church. April 29 we had children's meeting at Maple Spring. There were nearly sixty children present. Three of the preachers did the talking. We had an excellent meeting; it was pleasant to be there. During the last few years we have built two churchhouses,—the one cost $1,400 and the other $500. Both are now paid for, and that without help from other churches. This coming summer we expect to build another one, at a cost of $500. Besides all that, we also aid the Home Mission and the Book and Tract Work.—*Rachel Weimer.*

Hoyle, Okla. Ter.—There are ten of us located here, in the vicinity of Hoyle Creek. We think this is a fine country. There are about twenty members here, located west of here from twelve to twenty miles, in the vicinity of Indian Creek. Among the number are three deacons, but no ministers. They are yet unorganized.—*J. H. Root, April 27.*

Wichita, Kans.—I walked eight miles to meeting to day, though there was much rain and the roads very muddy. The congregation was also small, but we had the most interesting meeting I ever attended. The Holy Spirit was surely with us. We had preaching by Bro. L. B. Young from Heb. 12: 1 and 23. After meeting we met at Bro. C. C. Gearheart's home for song service, which we enjoyed very much.—*B. L. Baldwin, April 29.*

Sam's Creek, Md.—We have just closed one of the most interesting series of meetings that were ever held by the Brethren, in the New Windsor meetinghouse. On Thursday evening, April 12, Bro. Wilbur B. Stover and wife, of Waynesborough, Pa., came to us, and Bro. Stover commenced a series of meetings and continued with us till Sunday night, April 29, preaching, in all, twenty-two soul-stirring sermons. His earnest, easy manner of preaching seems to take well with the people, and many expressed great interest in the meetings. Two precious souls were added to the church by baptism, and the members were very much revived. May God bless his labors wherever he may be engaged in the good work of the church! The congregations were quite large during the meetings, and the singing most excellent, which seemed to be very animating to all.—*Wm. H. Franklin, April 30.*

Little Rock, Ark.—To those who, in response to the notice by Bro. J. R. Gish, sent us old MESSENGERS for mission work, we hereby express our thanks for their prompt and liberal response. Most of the papers are now out, doing their work. We will try to distribute all that are sent us and we trust the Lord for results. Brother and sister Gish dropped in on us last evening, and gave a meeting to the few, who were able to meet with us, at our house. So far as we know, this was the first meeting ever held in this City by the Brethren. Brother and sister Gish had been on an extended visit and labor of love among the isolated of Israel, scattered far and near. They are earnest workers, but their field is entirely too large. We would like to see a missionary, who could give his entire time to the work, stationed in this City. Surely the Lord has a people among the multitude of this place!—*G. W. Buckmaster, Little Rock, Ark, Box 299, May 5.*

Cushing, Okla.—There are a few members of the Brethren church living near Cushing, who would like one of our ministers to locate with them. There are seven members at present, three of whom were baptized last fall. There are others who desire to come to the church if we had an organization, and a minister to hold forth the Word in its purity. I will make this offer to any brother who can successfully wield the Sword of the Spirit: I will give him ten acres of good, sandy loam land, as long as he will give the church at this place his services, and if he would want to go away, I will pay him for his improvements. The land would then be given to the brother who takes his place. I think there is a good prospect here to build up a church, as the country is very thickly settled. Our country seems to produce well, and land is cheap. Everything looks well at present. Health is good. Two of the Brethren here are superintending Sunday schools. We have a good deal of opposition by the various denominations, but Jesus, by his Spirit, will lead his children into all truth.—*A. G. Fillmore, April 29.*

Philadelphia, Pa.—The Philadelphia church enjoyed a pleasant love-feast occasion on the evening of May 3. Brethren J. T. Myers and Geo. N. Falkenstein were with us and assisted in the services. Thus far, this spring, fifteen have been received into church fellowship by baptism. Most of this number are heads of families. Others intend to come soon. Bro. Holsopple, of New Jersey, assisted us in a short series of meetings. He gave us real earnest, practical sermons. The Lord is blessing us, for which we praise his holy name.—*T. T. Myers, May 7.*

Elkhart, Ind.—By invitation Eld. W. R. Deeter visited us on Saturday, April 28, remaining over Sunday and preaching two very interesting and instructive sermons. Such visits are highly appreciated by us all, and others are hereby invited to come and do likewise. At the close of the morning service two were baptized, and one more made the good choice. Since then, two others have confessed Christ, for which we "all hail the power of Jesus' name." Our general church work is moving along pleasantly, and we are hopeful for continued growth and a deeper work of grace. We praise God for the good news the MESSENGER brings us each week, from the work done among the faithful elsewhere. Much good seed was sown during the winter that has not yet put forth the bloom, but, with careful watching and watering during the summer, it will ripen into golden fruit. To this end may God bless the work of his chosen followers everywhere, and grant the church an abundant harvest of souls.—*I. D. Parker, May 2.*

Spring Gap, W. Va.—Since our last writing we have enjoyed some good meetings. Bro. Benjamin W. Smith will preach for us again May 19 and 20. We shall have a council May 19, at Spring Gap for the young members. Bro. Smith was called on to visit a sick man, who, soon after Bro. Smith's arrival, told him he wanted to be baptized. A tank was prepared at his door, and my father and others helped to carry him out to be baptized. He stood it splendidly. This baptism took place at 1 o'clock at night. Shortly after he was immersed he said he felt better. What a sad thing that some will put off the all-important duty to serve their Master until they are confined to a sick bed! Our Sunday school is progressing under the efficient management of our Superintendent, Bro. Alpheus Whitacre, who is an earnest worker for the cause of Christ. We certainly have occasion to praise the Lord for his goodness and for the privileges we have enjoyed. May Zion continue to prosper!—*Annie B. Shamholtz, April 28.*

Pleasant Valley, Ind.—We met in regular church council May 5, at which meeting the report of our yearly visit was brought in. Much business came before the meeting, but all was disposed of in a Christian-like manner. We had a short series of meetings in April, which commenced April 7. Bro. P. W. Stuckman, of Nappanee, Ind., preached very earnestly to us, and while the brethren and sisters were much built up, it also brought others into the fold of Christ. We believe, while with us, his whole thought and work was to have people come to Christ and he certainly has done his duty in that respect. He was with us thirteen days. Twelve young soldiers came out and were baptized April 15. They were all young in years, but an older sister, who had belonged to the Mennonites, and wishes to be in our church. Another sister, who had wandered away, was restored to fellowship. We have a very interesting Sunday school at present, which surely is a great help to the church. Eleven out of the twelve baptized were Sunday school scholars. May the good work go on!—*Levi E. Weaver, Middlebury, Ind.*

Deep River, Iowa.—We reorganized our Sunday school April 15, with a full set of officers. We have meetings twice every first, third and fifth Sundays and once every second and fourth Sunday. May the Lord bless these meetings!—*J. J. Brower.*

Stony Lake, Iowa.—We met to-day and re-organized our Sunday school with Simon Arnold as our Superintendent. We are left without a minister, and have had no preaching since November. We would like very much if some minister would come and preach for us, as we are isolated from any church.—*L. G. Arnold, Laurans, Iowa, May 6.*

Furgittsville, W. Va.—Bro. Geo. S. Arnold, from Burlington, W. Va., came to preach for us at No. 6 schoolhouse, April 27. Next day he was called upon to preach the funeral of Anguis L. Brown, whose death was caused by a rock falling on him in a coal mine. Bro. George preached four soul-cheering sermons. Four were baptized, one reclaimed and there are more applicants for baptism. We have our Sunday school every two weeks. We have an interesting school.—*Nora F. Fleming, May 3.*

Hollow Poplar, N. C.—Our series of meetings, held at the Bailey schoolhouse, conducted by the writer and assisted by Bro. Marion Laughrun, is in the past. On Wednesday night, before the fourth Sunday of April, the meetings began. We continued until Sunday, preaching two sermons a day. As a result we had six accessions to the church,—four applicants for baptism and two reclaimed. On Sunday evening the writer baptized the applicants. The church here is progressing. —*E. Peterson, May 1.*

Spring Run, Pa.—We have a large Sunday school at the Spring Run meetinghouse, which is moving along nicely, also a Young People's Prayer Meeting, which is largely attended and quite interesting. May 5 we held a harmonious council in the Pine Glen meetinghouse. Here there is a union school which is in a flourishing condition. There is also a good union Sunday school in General Lewis' schoolhouse. Bro. Silas Hoover, of Bills, Somerset Co., Pa., held two series of meetings for us last winter. He is a good speaker and well liked. Many united with the church.—*Emma Bollinger, McVeytown, Pa., May 5.*

Bellefonte, Pa.—I am now on a missionary tour, and stopping at present in the vicinity of Bellefonte. From here I go to Williamsport, Pa. My meetings are fairly attended. This is the first that I have been from home since I left Mexico, Ind., for home, to attend to my sick wife. She was at home but four weeks till she bade us the final farewell. I have frequently repeated the words, "Not my will, but thine be done," in applying them to others, but never was the repetition of those words so difficult, so puzzling as when applied to myself. If nothing intervenes I will resume my work again as usual.—*J. M. Mohler, Lewistown, Pa., April 30.*

Adrian, Mo.—At this writing, the place of work is in the town above-named, and we have the fact again demonstrated, that the spring and summer is the time to have the town people attend our meetings, when they have no series of meetings in the other churches. Our own people find that they can attend the meetings daily, as easily as at other seasons of the year. We should give God the first fruits, and the remainder will be more than the whole, when we lay claim to the first fruit. When Israel had brought all the tithes into the Lord's store-house, the outside supply was greatly increased. "The earth is the Lord's, and the fulness thereof." "And what hast thou that thou didst not receive?"—*A. Hutchison, May 7.*

West Nimishillen, Ohio.—Our quarterly council was held on Saturday, April 28. All business passed off quietly. Two dear souls were received into the church by baptism. Seven letters of membership were read and one was granted. Bro. H. S. Young was elected a delegate to Annual Meeting. A day was also set for our love-feast, at which time a change will be made to the single mode of feet-washing, and supper on the table during feet-washing. Our Sunday school was reorganized this spring, superintended by H. S. Young.—*Isaac Holl, May 3.*

Garrison, Iowa.—According to arrangements May 6, was set apart for the dedication of our new church, just completed in Garrison. Bro. Jacob A. Murray, of Waterloo, preached the dedication sermon, assisted by brethren S. H. Miller, Levi Saylor and Charles Garner. At the close of the meeting one came forward and desired baptism. It was attended to at once. This is the second one baptized since April 15. One was restored to fellowship that had wandered away. We organized our Sunday school by electing sister Lizzie Johnson, Superintendent, and sister Sarah Barnhart, Assistant.—*E. H. Stauffer, May 7.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Loraine, Ill.

Our church is in the usual, fair working order. We send no delegate to Annual Meeting this year. Our Sunday school is in good working order. We use the *Brethren's Quarterlies*, the "Berean Chart," and a Map of Palestine, 50x58 inches in size.

These helps, we think, are indispensable to the Bible student, and of much interest to the younger scholars. It adds much to the interest of the school, if the Superintendent studies the charts and maps, and, at the close of each lesson, can briefly give the outlines to the school, and point them out on the maps. No Sunday school can well afford to be without them.

I have just returned from the Monroe church, Monroe Co., Mo. The writer has had the oversight of this church since its organization in 1891. The church is in good working order and has continued a prayer meeting ever since the time of their organization.

By special arrangement we met Bro. S. B. Shirky, of Rockingham, Mo., April 27, at a schoolhouse near Holliday, where, in the evening he delivered a very interesting discourse. The next day, at 2 P. M., the brethren and sisters met at the house of Bro. Samuel White, to attend to some church work. One of their number was called to the ministry. The responsible lot fell upon Bro. Jesse E. Royer, who accepted the work. On Sunday morning we met at the Forest Oak church, where he, with his faithful wife, was, by Bro. Shirkey, duly installed into his office. When he was asked if he used tobacco, and answered in the negative, a hearty "Amen" was audibly uttered by the leading Methodists whose house we were then occupying.

We had also arranged to meet at the same place in the afternoon, to organize a Sunday school, but, owing to a severe rain-storm, none were permitted to get to the appointment.

The brethren also arranged to commence a series of meetings August 8 They expect to hold their quarterly council August 11 and a Communion on Saturday, August 18. In our judgment this is a good place to do mission work. Any one who can, is invited to come and help. Address, Bro. Sam. White, of Madison, or J. E. Royer, of Holliday, Mo., who will meet you at the train and amply care for you.

H. W. Strickler.

Western Sufferers' Report.

Previously reported, $3,143.42; Daniel Wattels, Hudson, Iowa, $1.75; a brother, Springfield, Ill., $2; distribution to date, $3,147.17.

Donations have about ceased, but the distress still continues in a few sections. The following letter, dated May 7, just received from a responsible deacon brother in Thomas County, Kans., who was appointed to distribute aid in that section, is a sample of what comes to me from a few sections. We have plenty of rain here, and everything is growing fine. Daniel Vaniman.

McPherson, Kans., May 10.

Levant, Thomas Co., Kans., May 7, 1894.

Bro. Vaniman:—

After a short delay I will try to answer your very welcome letter. We are very thankful for the help you sent us again, for we are very needy and have no promise of anything this season. We have had but two good showers this spring,—just enough to start the spring wheat,—but it is dying off now. Grass that had started is also dying. Our stock is scraping the ground for a living. Two hundred, or over, of our farmers are dependent upon the County, and many more will have to have help or leave the country. I offer my farm for one-third what it is worth, so as to get out of this country. I have already planted fourteen acres of stuff, but am not likely to raise anything. Even our stock cannot live unless there is a change soon. Some one is leaving every day and many want to go, but cannot on account of their debts. Everything being mortgaged, they cannot take their teams out of the County to seek work elsewhere. No business is done here, affording a chance to make something. Everybody is in need and, therefore, unable to help others.

If any clothing is still on hand, there are children and older ones here who certainly would appreciate any donations in that line.

W. J. Hively.

Death of Bro. Frederick Miller.

Bro. Frederick Miller, of the Mill Creek congregation, Rockingham Co., Va, died April 25, 1894, aged 77 years, 11 months and 16 days. His death was caused by the infirmities of old age. Although he was not a very strong-bodied man, he showed wonderful powers of endurance, and did not suffer apparently. About two weeks before his death he became helpless, but lingered during that time without eating any solid food. His life thus ebbed away inch by inch, until at last the end came in peace and hope.

Our brother and Mary Ann Bowman were united in marriage in 1839, and lived together until 1884, when sister Miller died. To their union seven children were born, three of whom departed this life in infancy, while four,—two sons and two daughters,—survive. All are faithful members of the Brethren church, except one son who is mentally incapacitated; the other son is a faithful deacon.

In 1840, the year after they were married, Bro. Miller and his wife became members of the Brethren church and remained faithful, devoted members to the day of their death. Bro. Miller's church life extends through a period of fifty-four

years,—over half a century,—and all this long record of church fellowship was closed without a single blot to mar its beauty and loveliness.

About 1863 he was elected to the ministry and a year or two later he was advanced to the second degree of the ministry, where he served the church for a good many years with becoming diligence and activity. He, however, was not active in the ministry during the last ten or twelve years of his life, owing to a fall, some years ago, which left lasting injury. His active ministry extends through eighteen or twenty years. His preaching was in strict keeping with the principles of the church, and reflected a very genial spirit. His life is his best sermon.

In his family and neighborhood relations Bro. Miller was well nigh, if not totally, blameless. In his death the church loses a worthy member and a once faithful minister, the neighborhood a good neighbor, and his children a devoted father. But since the Lord has so ruled, let us bow in submission and say, "Thy will, O God, be done."

Funeral at the Mill Creek church to a large congregation from 2 Tim. 4: 7, 8. H. C. EARLY.

Meyerhoeffer's Store, Va.

Thoughts by the Way.

WE read: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

How beautiful his rain has made everything look,—the evil as well as the good! The trees are in full foliage. Although we are much later here than usual, yet the crops and garden truck, for this summer, are almost all in sight. On our tables we have the early contributions of our garden. There are no "hard times" here now.

To-day's MESSENGER came to us last night, and we read it with an interest as lively as the vegetation outside. We have not yet read the long essays, but have thoroughly enjoyed the correspondence; also, "Our District Meeting" and "Ministerial Qualifications"

The essays of April 24 have afforded me rare food. But the author of "Sin and Its Nature," page 261, will certainly think me very dull when I declare my inability to interpret this sentence, "The design of physical evil is to counteract the moral evil of sin." Until I can get the meaning of that, the most of that article remains obscure. I have some taste for moral philosophy which prompts me to seek its meaning. The subject is very interesting.

"A Perfect Savior" must be read again. It is nutritious. And we certainly must feel that Jesus is the embodiment and the extent of God's power to save, and that it is, therefore, folly to think that because God is all powerful he could save over and beyond our faith and life in Jesus.

AARON I. MOW.

May 7.

Benevolent Society.

THE above is the name given to an organization effected by the sisters of the Cerro Gordo church. They have had a work of this kind under contemplation for some time, and when they read of the work and sacrifices that was being made by sisters Boone and Ryan in the City of Chicago, they fully determined to carry out their purposes, and have some part in this grand and noble work. Knowing that nothing can be carried on successfully without organization, they had the matter brought up on Sunday, at the close of Sunday school, and appointed a time to meet and organize.

After the school was dismissed, a poor blind sister spoke to one of the sisters and gave her a penny to help carry on the work, saying, "I do not want you to think me stingy that I do not give more, but this is all I have." They met on the evening appointed and organized by electing Sallie Cart, President; Katy Shively, Vice President; Effie Gibson, Secretary; Barbara Shively, Treasurer. They then took up a collection to aid in carrying on the work. The society has for its object:

1. Looking up and providing for poor children who have not clothing suitable to attend Sunday school.

2. Gathering up cast-off and partly-worn clothing, and working it over, putting it in suitable shape to be used in supplying the poor children in the cities wherever we may have missions, and where it can be used profitably.

In short, they intend to occupy that portion of the field of labor that has been allowed to become barren by neglect. They will gather up and utilize anything that may be given them, from a pound of old rags to a $5.00 bill. They met last Wednesday afternoon and brought together such material as they had stored away in their garrets and proceeded to cut and rearrange the same. It was found that they already had sufficient to keep them sewing one afternoon in each week for several weeks. Some visible result was seen already at our Sunday school last Sunday. A few children had been provided for and brought to the school.

Who can tell the amount of good that may be accomplished by this Society! May our sisters organize all over our Brotherhood for a like purpose, for in the bounds of every congregation there are children who are deprived of going to Sunday school because they have not the necessary clothing. It not only utilizes what is going to waste among us, but it opens up another avenue for work, in which some may become interested that cannot be interested in any other way. We know that in our cities are thousands of poor, half-starved and unclothed children, for whom Jesus died, that might be brought into our Sunday schools and educated to become useful men and women, and workers in the cause of Christ! May God bless the work! WM. LANDIS.

Cerro Gordo, Ill., May 7.

An Aged Sister.

THERE is an aged sister living in this congregation and we thought that perhaps a brief history of her life might be interesting. She hopes, through this medium, to hear from some of her relatives, from whom she has not heard for many years. Her maiden name was Anna Hershberger, she being a daughter of Christian Hershberger. She was born Nov. 21, 1799. Her mother's maiden name was Barbara Amman. She was married to John Riddle in Botetourt County Va., four miles from Fincastle, June 29, 1820. She moved from Virginia to Ohio in 1829. She joined the German Baptist Brethren church in the fall of 1843, in the Fall Creek church, Highland Co., Ohio, and was baptized by Bro. Robert Calvert. From Ohio she went to Decatur County, Iowa, in 1853, where she has lived ever since, on the farm where she first settled down. She has been making her home with her daughter, Mrs. Anna Beaver and family, ever since the death of her husband, which occurred Feb. 28, 1872 She was the mother of ten children, six of whom are still living. Her descendants comprise fifty-six grandchildren, one hundred and twenty great-grandchildren, and fifteen great-great-grandchildren. She is now in her 95th year, and is enjoying reasonably good health. She is drawing a pension, on account of services rendered the Government by her husband in the war of 1812. Her address is, Anna Riddle, Woodland, Decatur Co., Iowa. LEWIS M. KOB.

Garden Grove, Iowa.

Our Trip to California and Return.

NUMBER III.—MOUNTAIN CLIMBING.

MOUNTAIN scenery is grand and inspiring. To go up on the mountains seems to lift our hearts and thoughts above the world, to heaven and heavenly things. Some of the most noted events that have occurred in the history of the world, concerning God and the human race, have occurred on mountains. The law was given from Mount Sinai. Saul and his sons were slain on Mount Gilboa. The temple was built on Mount Moriah. The devil took Christ up into an exceeding high mountain. Christ was transfigured up in a high mountain. Christ went up into a mountain to pray. The revelator was carried away in the Spirit to a great and high mountain.

In climbing mountains, of course we begin at the bottom and go upward. But mountains generally are so steep that we cannot go up direct,—on a straight line,—but we must zig-zag, in nearly paralell lines, each line taking us a little higher.

Equally so it is in our journey heavenward. The wish is common to us all to go straight on without hindrance, imagining that thus we would make the most progress upward. God could have led Israel to the Promised Land in a short time, and have had plenty of sweet water, and all kinds of food ready at each camping-place, so that scarcely a murmur would have been heard, but in that case they would have been without experience,—without discipline. As it was, their line of travel, at times, brought them back nearly to the route they had passed over. Their experience, at times, was very unpleasant. The bitter waters, the utter lack of water, the want of bread, the desire for flesh, and the vegetables of Egypt in a dreary wilderness, where nothing but sand, barrenness and desolation stared them in the face, was a bitter school to the hosts of Israel, but it developed character, some good, others evil. The unpleasant things in life develop the sterling qualities of the heart, and cause the righteous to shine brighter than they could, if prosperity was their lot continually. In all our adversities we are climbing higher,—

"Nearer, my God, to thee."

God wants the noblest qualities of the soul to shine out clearly. This is most effectually accomplished when the soul is burdened with affliction. The finest art in sculptured granite, is wrought with hammer and chisel, and continued friction.

At times we were well nigh discouraged in seeing the slow progress we were making upward, with the mountains towering so high above us, and the tiresome journey before us. To turn back would have shown defeat in our purpose, and weakness in our endeavor.

So there are times when, in our Christian journey, the *climbing goes hard*, when we feel almost like yielding to the pressure around us, but, by dint of perseverance, we finally reach the summit. Then we feel amply repaid for all the labors along the way. Thus, if we are faithful to the end, "*keep on climbing*," we will reach the summit by and by. Then, what glory shall be ours! We will forget all of our painful journey, because of the superabundance of joy and happiness we will experience when we have scaled the mount of God, to dwell forever in his presence.

J. S. MOHLER.

From Huntington, Ind.

THE cause is still moving steadily onward, here in the city. Last Sunday one dear young sister expressed her desire to forsake sin and serve her Blessed Master. At the close of the evening services, three more came out on the Lord's side, and are applicants for baptism for next Sunday. Others are also expected soon. At 3 P. M. Bro. Fisher conducted services at the County Infirmary, assisted by Bro. O. C. Ellis. The meeting was requested by the Superintendent, Mr. Davis, and his wife; also by some of the inmates. A great interest is manifested by these poor and infirm people, which is hoped will be the means of making them rich in the eternal world.

What a grand blessing there is in pure and undefiled religion! "The poor have the Gospel preached unto them." We now have a Sunday school which has been in progress for two months. The interest and attendance are still increasing. Last Sunday the total number of scholars present was ninety-four, of whom forty-four were small children.

The prospects for a rich and bountiful harvest are indeed flattering, to say the least. When we get comfortably situated in our own churchhouse, the work will be still more effectual.

The work on the house has not yet commenced, but a good portion of the soliciting has been done, and the lot purchased. So far the brethren have responded very liberally, so we have no fears but what we will get the house this summer.

D. H. SNOWBERGER.

May 1.

From Roskilde, Denmark.

OUR District Meeting was held in our "Bethel" in Hordum, Thyland, March 25 and 26.

I left home March 19, in company with Bro. A. Andersson, from Linhamn, for the purpose of attending this Meeting. We had much business, but all passed off pleasantly. The sentiment of the Meeting was very harmonious. March 25 we had meeting all day in the "Bethel," where several elders and ministering brethren had met, and preached to large congregations. In the evening we had an excellent love-feast. Twenty-one members,—ten brethren and eleven sisters,—were seated around the Lord's Table. March 26 a sick sister was anointed with oil in the name of the Lord. March 27 we attended the marriage of a brother and sister at Villerslev. We had meeting every evening in Thyland for about fourteen days. The house was almost full of hearers each time, and good attention was given to the Word preached. In Thyland there is a good church and many who are yet outside seem not far from God's kingdom.

Bro. Eskildsen and I left Thyland March 31, for Hjorring, Vensyssel, where we had a good meeting April 1.

After visiting members in several places in Vensyssel I reached home April 6, and found all well, thank the Lord. We had a rich blessing from the Lord in all this work, and expect good results to the glory of God! C. HANSEN.

Wayside Gleanings.

WE re-organized our Sunday school March 25, by electing Bro. M. W. Claytor, Superintendent. Our school has never used "lesson helps," but we distribute the *Young Disciple* among the young people. I think its pages are pure and its teachings are good.

Since my last I have had some experience with the Roman Catholics. They have a churchhouse and a number of members some six or eight miles south of me April 9 I was sent for, by Catholics, to visit their daughter in-law who was very low with something like consumption I found the young woman very low and unreconciled to die without baptism. Early that morning she told her husband (a non-professing Catholic) that she had only one day and night to stay with him and for some reason, unknown to me, she was baptized or christened by his mother. As some of her relatives were members of our church and she had attended our meetings, this so-called baptism did not ease her conscience; hence my call. She insisted on being baptized that day. Her husband and his friends tried to persuade her that she would die in the act. However, they assisted in taking her to where there was much water and after she was buried with Christ by baptism into his death, she arose to walk in newness of life. The relatives kindly aided us in taking her back home, a distance of three-fourths of a mile. Next day wife and I visited her and found her enjoying her new relationship to her Master. We had a season of prayer with her and she seemed much built up.

So far, so good. Up to this time I had a very good opinion of our Catholic friends. At my next visit, in company with Bro. D. W. Wagner and wife, the scene changed. They refused us the privilege of having services in their house and the poor sister, when tears and entreaties seemed to fail, desired that we hold services in the public road, near by. Finally, after much persuasion on our part, they relented and her request was granted. April 25 she quietly fell asleep, to awaken, we trust, in the likeness of her loving Savior. GRANVILLE NEVINGER.

Beecher City, Ill., April 29.

Notes by the Way.

ONE was recently baptized in the Donnel's Creek church, Ohio. The District Meeting of Southern Ohio, held in the Union City church, was a pleasant meeting. There was a large attendance. The large house proved too small on this occasion, to accommodate all. Two papers go to Annual Meeting. Some papers were quietly and peaceably laid on the table, the Meeting feeling they were already answered in the Minutes, or belonged to the local church where they originated. Bro. Tobias Kreider is to represent this District on the Standing Committee. We were glad to have several elders with us from other State Districts,—brethren Samuel Driver and R Spacht, from Northwestern Ohio; Bro. Jacob Rarick, from Southern Indiana; Bro. Henry Garber, from Middle Indiana. The Meeting closed at about 5 P. M. We trust all went home feeling they were profited by being there, and willing to work manfully till death.

HENRY FRANTZ.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

CORDILL—McCOWN.—At the residence of the groom's mother, in Loraine, April 15, 1894, by Bro. D. A. Workman, Mr. Joseph A. Cordill to Miss Celesta McCown, both of Whitley County, Ind. RETTIE L. WORKMAN.

MILLER—MILLER.—At the residence of the bride's parents, Robins, Iowa, May 2, 1894, Charles S. Miller and sister Mamie Miller. M. M. SHERRICK.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

COONS.—Near Elrick, Louisa Co., Iowa, April 16, 1894, at the home of Bro. John Shaw, friend George Coons, aged about 73 years. He never was married. JOHN SHAW.

PEARSON.—In Cambria County, Pa., March 14, 1894, friend John Pearson, aged 76 years, 1 month and 24 days. He was the father of Bro. Emanuel Pearson. Services by Eld. Steffy, of the M. E. church and the writer DAVID HILDEBRAND.

BENSHOFF.—At his home, in West Taylor Township, Pa., March 31, 1894, Eld. Solomon Benshoff, of the Progressive church, aged 82 years and 26 days. Services at the house by Stephen Hildebrand and Eld. Long of the same church. DAVID HILDEBRAND.

HUFFORD.—In the North Fork church, Carroll County, Ind., April 25, 1894, sister Elizabeth, wife of Abraham Hufford, deceased, aged 74 years, 9 months and 10 days. Funeral discourse from Rev. 21: 4, by Eld. Isaac Billheimer. D. A. HUFFORD.

LEHMAN.—In the Abilene church, Dickinson County, Kans., infant son of friend Henry and sister Anna Lehman. Services by the writer from 2 Sam. 12: 23. GEO. MANSN.

WERTENBERGER.—In the Maple Grove church, Norton County, Kans., April 11, 1894, Ellis A., son of brother A. J., and sister Rosa Wertenberger, aged 7 months and 21 days. Funeral services by Bro. G. M. Throne, assisted by J. R. Garber. MARY E. GARBER.

BAXTER.—At Bourbon, Ind., April 21, 1894, Frank V. Baxter, grandson of sister Eliza Baxter, aged 16 years, 4 months and 19 days. With three others he went on a fishing expedition. While tending the lines, the boat upset. He lost his life in an attempt to help his companion. Funeral attended by the Presbyterian pastor, assisted by the Brethren. A. I. MOW.

SNYDER.—In the Wolf Creek church, Montgomery County, Ohio, April 29, 1894, Chloe Edith, the only child of brother Cephas and sister Rena Snyder, aged 2 years, 2 months and 20 days. Funeral discourse from Matt. 2: 17, 18, by Bro. John Calvin Bright, assisted by Bro. Samuel Horning. Interment in the church cemetery. H. E. MURRAY.

GOODMAN.—At their home, near Crown, Decatur County, Iowa, May 1, 1894, sister Hannah Goodman (maiden name Wimmer), aged 64 years, 3 months and 8 days. She was a member of the German Baptist Brethren church for thirty-five years and leaves a husband and eleven children. Services at the Franklin church by Eld. Abraham Wolfe from Rev. 20: 6. L. M. KOB.

NYSTROM.—In the Coquille Valley church, Oregon, April 18, 1894, sister Glenn Cora Nystrom, aged 23 years, 1 month and 13 days. She suffered more than a year with consumption, which disease also ended the life of three brothers, one sister and her mother. Sister Nystrom united with the church only a short time ago. She did not make the good choice until she had become so weak that she had to be baptized in a tank. She also called for the elders and was anointed. She leaves a husband. Funeral services by the Brethren from Rom. 5: 1. GEO. C. CARL.

BOHN.—In the Beaver Dam church, Frederick County, Md., April 11, 1894, of diphtheria, Renie Susan Bohn, aged 4 years, 4 months and 15 days.

BOHN.—In the same family, April 23, 1894, Nellie Ellen Bohn, aged 2 years, 6 months and 25 days. Above are the children of Bro. John and sister Media Bohn. Funeral services by the writer and Bro. John H. Utz. T. J. KOLB

HARP.—In the Monocacy church, Md., April 25, 1894, sister Mary Ann Harp, aged 78 years, 6 months and 7 days. Funeral services by the writer and brethren D. R. Snyder and F. C. Renner. T. J. KOLB.

McBRIDE.—Near Hazel Dell, Cumberland County, Ill., April 17, 1894, sister Elizabeth, wife of Bro. James McBride, aged 63 years, 5 months and 10 days. She was born in Schuylkill County, Pa. Her maiden name was Zimmerman. She came with her parents to Miami County, Ohio, in 1839, and was married in 1850. She leaves an aged companion,—four sons and four daughters. She was a member of the Brethren church for nearly thirty-three years. Funeral services by Bro. G. W. Eavey, from Rev. 14: 13. EMMA KING.

STUDEBAKER.—In Flora, Carroll Co., Ind., April 25, 1894, Elmer Studebaker, son of Bro. Joseph and sister Catharine Studebaker, aged 2 years and 1 month. He leaves a father, mother, two brothers and one sister. Funeral by Bro. Levi F. Holsinger. D. H. NICCUM.

NANCE.—In the North Morrill church, Kans., April 19, 1894, sister Susanna Nance, *nee* Thompson, aged 39 years, 1 month and 19 days. Deceased was married to Bro. John Nance in 1876, and united with the church the following year. She has lived a faithful and consistent member. She leaves a husband (a faithful deacon in the church) and nine children, some of whom are small. Funeral services by Bro. J. S. Mohler. T. A. EISENBISE.

KINGERY.—In the Greene church, Butler County, Iowa, Lester D., son of friend Aaron and sister Lizzie Kingery, aged 2 years and 11 days. Funeral occasion at the house by the writer. HARVEY EIKENBERRY.

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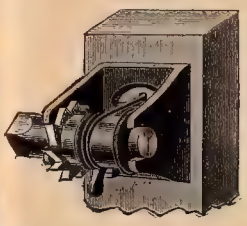

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Announcements

LOVE-FEASTS.

May 23, at 9 A. M., North Morrill church, Kansas.
May 25, at 4 P. M., Hopewell church, Bedford Co., Pa.
May 26, at 3 P. M., Burr Oak, Kans.
May 26, at 3 P. M., Vermillion church, Kans.
May 26, at 4 P. M., East McPherson church, Kans.
May 26, at 11:30 P. M., Middletown Valley, Maryland.
May 26 and 27, at 10:30 A. M., Greene church, Iowa.
June 2, at 4 P. M., Okaw, one-half mile east of LaPlace, Ill.
June 2, at 6:30 P. M., Altoona church, Blair Co., Pa.
June 2 and 3, at 10 A. M., Franklin County church, Franklin Co., Iowa.
June 2 and 3, at 2 P. M., Farmers' Grove meetinghouse, Perry congregation, Pa.
June 3 and 4, at 4 P. M., Lewistown church, Pa.
June 3, at 4 P. M., Quemahoning District, in the old house, Somerset Co., Pa.
June 5 and 6, at 2 P. M., Buffalo Valley church, Union Co., Pa.
June 7 and 8, Ridge church, Pa.
June 8 and 9, at 2 P. M., Sugar Valley church, Pa.
June 8 and 9, at 2 P. M., Pigeon River church, Ind.
June 8, at 2 P. M., Spring Run, Mifflin Co., Pa., 2½ miles north of McVeytown station.
June 9, at 4 P. M., Pleasant Valley, Ind.
June 9, at 5 P. M., West Nimishillen church, Stark Co., Ohio, at Pleasant Valley house.
June 9, at 5 P. M., Pigeon Creek church, Oak Grove meetinghouse, Ill.
June 9, at 3 P. M., Blue River, Whitley Co., Kans.
June 9 and 10, Yellow Creek church, Stephenson Co., Ill.
June 9, at 1:30 P. M., Pleasant Hill church, Frederick Co., Md., ½ mile from Monrovia sta., B. & O. R. R.
June 9, at 4 P. M., Rock Run, Elkhart Co., Ind.
June 9, at 10 A. M., East House, Thornapple church, Mich.
June 9 and 10, at Vandeveysville meetinghouse, W. Va.
June 9, Upper Dublin, Montgomery Co., Pa.
June 9, at 10 A. M., Weepingwater church, Cass Co., Nebr.
June 9, at Carson Valley, Pa.
June 9, at 10 A. M., Lick Creek church, Williams Co., Ohio, 1 mile southwest of Bryan.
June 9, at 5 P. M., Nettle Creek church, Hagerstown, Ind.
June 9 and 10, Coon River church, near Panora, Iowa.
June 9 and 10, at 11 A. M., Middle Creek church, Mahaska County, Iowa.
June 9 and 10 at 2:30 P. M., Linville Creek church, at the Fairview meetinghouse, Va.
June 9 and 10, at 2 P. M., Chapman Creek church, Kansas, nine miles north of Abilene, Kans.
June 9, at 5 P. M., Bethel House, Mahoning church, Columbiana, Ohio.
June 9, at 3 P. M., Bear Creek church, near Accident, Md.
June 9, at 10 A. M., Green Spring church, Seneca Co., O.
June 9, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.
June 10, at 4 P. M., Brother's Valley church, at the Grove House, 1 mile north of Berlin, Somerset Co., Pa.
June 21, at 4 P. M., Montgomery church, Indiana Co., Pa.
June 12 and 13, at 9 A. M., Conestoga congregation, at the Bird-in-Hand house, Pa.
June 13, at 5 P. M., Tippecanoe church, Ind.
June 13 and 14, Dallas Centre, Iowa.
June 14, at 10 A. M., at A. T. Heestand's, 2 miles west of Smithville, Ohio.
June 15, at 6 P. M., Bethel church, Kosciusko Co., Ind.
June 15, at 4 P. M., Rockton, Pa.
June 15, at 4 P. M., in the Manor church, Pa.
June 15, at 4 P. M., Yellow River church, Marshall Co., Ind.
June 15, at 5 P. M., Baugo church, Elkhart Co., Ind., 3 miles Northwest of Wakarusa.
June 15, at 2 P. M., Grundy church, Grundy Co., Iowa.
June 16, Chippewa Creek, Mich.
June 16, at 10:30 A. M., Silver Creek, Ohio.
June 16 and 17, at 2 P. M., Sterling, Ill.
June 16, at 2 P. M., Springfield congregation, near Wawaka, Ind.
June 16 and 17, Spring Creek church, Chickasaw County, Iowa.
June 16, at 10 A. M., Portage church, Wood Co., Ohio.
June 16 and 17, Panther Creek church, Dallas Co., Iowa.
June 16 and 17, Des Moines Valley church, Polk Co., Iowa, 14 miles north of Des Moines and 5 miles northeast of Ankeny.
June 16, at 2 P. M., Kingsley church, Woodbury Co., Iowa.
June 16, at Palestine, Ark., St. Francis church.
June 16, at 10 A. M., Wyandot church, Ohio, at the Fairview meetinghouse.
June 16 and 17, at 4 P. M., Iowa River church, Marshall Co., Iowa.
June 16, at 5 P. M., Center meetinghouse, Canton church, Stark Co., Ohio.
June 16, at 5 P. M., Solomon's Creek congregation, 2 miles northeast of Milford Junction, Ind.
June 16, at 4 P. M., Bear Creek church, Montgomery Co., Ohio.
June 17, at 4 P. M., Shade Creek congregation, near Scalp Level, Pa.
June 20, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.
June 22, at 2 P. M., Harlan church, Shelby Co., Iowa, 4 miles east of Harlan.
June 23, at 10 A. M., South Waterloo church, Iowa.

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19tf

German Baptist Annual Meeting at Meyersdale, Pa.

For the above occasion a rate of one fare for the round trip has been authorized. Excursion tickets will be sold to Meyersdale May 21st to 26th, inclusive, and will be good for return within 30 days from date of sale. It is presumed that the majority of the Brethren living along the line of the Big Four Route will desire to leave their homes for the Conference on Saturday, May 26th, and to their accommodation the Big Four and B. & O., lines have arranged to run through coaches to Meyersdale *on May 26th* without change on train leaving the following points at the hours indicated:—

Union City, Ind.,	2:30 P. M.
Arcanum, Ohio,	3:14 P. M.
Trotwood, Ohio,	3:55 P. M.
Greenville, Ohio,	2:57 P. M.
Brookville, Ohio,	3:34 P. M.
Dayton, Ohio,	5:10 P. M.

And on train leaving the following points on the same date:

Indianapolis, Ind.,	3:00 P. M.
Moorelard, Ind.,	4:57 P. M.
Pittsburg, Ohio,	6:27 P. M.
Troy, Ohio,	7:04 P. M.
New Carlisle, Ohio,	7:27 P. M.
New Castle, Ohio,	4:40 P. M.
Lynn, Ohio,	5:32 P. M.
Ludlow Falls, Ohio,	6:46 P. M.
Browns, Ohio,	7:22 P. M.
Springfield, Ohio,	8:15 P. M.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., MAY 29, 1894. No. 22.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 5?.
Huntingdon, Pa.

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IN the absence of the regular editorial for this page we fill it with selected items.

LET us take care how we speak of those who have fallen on life's field. Help them up, not heap scorn upon them. We did not see the conflict. We do not know the scars.

THERE could hardly be a greater mistake than that of supposing that a Christian gains influence over those who are not Christians, by laxity rather than by strictness, in any matter of questionable or debatable propriety. The world's standard for Christians is higher than Christians' standard for Christians.

A TERRIBLE earthquake is reported from Venezuela. As yet the details are meager, but so far as the facts are known, a dozen cities and villages have been destroyed, with a loss of life estimated at 10,000. It is quite possible, however, that later advices may modify this estimate, perhaps to a considerable extent.

THE oppressed Jews of Russia still continue to emigrate to the Argentine Republic. Forty-six families embarked from Odessa in one ship a few weeks ago.

THE latest statistics place the number of Jews in Italy at about 45,000, with 84 congregations. In Rome there are 5,600, Leghorn 4,050, Turin 2,600, Venice 2,500, Florence 2,400, Terrara 1,750, Dodena 1,700, Nilan 1,100. In Parliament there are fourteen Jewish deputies.

THE Empress of Russia has a dress which cost $25,000. It was made up for her coronation, and is studded with the most costly gems. Think of the large number of people now starving who could be fed and clothed with the cost of this dress.

RECENTLY there sailed from New York for the wilds of Africa, a young lady of twenty-seven years, who has undertaken a novel missionary work. She is a dentist, and she is going to operate on the teeth of missionary workers who, three thousand miles south of Congo, have had to bear the horrors of toothache for nine years without the ministrations of a dentist. She takes a large stock of instruments with her and expects to be gone for several years.

ALTHOUGH the dispensary system of selling ardent spirits in North Carolina was declared unconstitutional by the Supreme Court and had to be abandoned, another decision from a high judicial source declares that the State is under prohibitory rule, so far as the liquor traffic is concerned. This unexpected turn in affairs is a severe blow to the liquor dealers, who had reason to believe themselves freed from all restraint when the dispensary law failed.

WHEN Lady Dufferin began her scheme for the improvement of the physical condition of women in India, seven years ago, it was hardly expected that in so short a time such striking results would be achieved. Last year 466,000 women received medical treatment. The staff now consists of nine women doctors and thirty-one assistants, and the number of native and Eurasian women under instruction steadily increases. Of the women of India, 40,000,000 are shut up in zenanas, 23,000,000 are widows, and 79,000 were widows before they were nine years of age.

THE conversion of the distinguished Roman Catholic priest, Father Lambert, to Protestantism, is as was to have been expected. The books which he has written in defense of evangelical Christianity, in answer to the attacks of infidel writers and lecturers, have made him known throughout the entire land as a man of clear convictions and Gospel faith. He has associated himself with Mr. Conner, of New York, who, himself of similar experience, is at the head of the "Converted Catholic" movement, with its mission, home and magazine. Thousands of Catholics are being reached by this movement, and many have been already brought to a happy evangelical faith.

"A BUNDLE of letters thirty centuries old" was the novel title of a lecture delivered by Professor Rogers, of Dickinson College, recently, before the Methodist preachers' meeting of Philadelphia. The letters to which he referred were not letters written on paper such as we use, nor on parchment such as was used by the prophets, nor on papyrus as used by the Egyptians at a later period, but letters written in the most elegant style on tablets of burnt clay, in cuneiform, or wedge-shaped, characters, such as were used by Chaldeans, Egyptians and other nations prior to the time of Moses.

A WRITER thinks that one phase of the temperance work needs to be looked into, namely, that while some shout, "Down with the saloon," they, at the same time, give their half-grown boys the full liberty of the street, to do as they please. And such boys generally live up to their privilege. However ardent parents may be in supporting the cause of temperance, they may, by their neglect, by their shortcomings in home training, help to foster the liquor traffic. Their plain and manifest duty is to nip the evil in the bud by wise and careful training of their boys in all that is excellent and lovely and of good report. In the work of temperance reform every one must build over against his own house.

THE *Christian Standard*, organ of the Disciple church, criticises the action of the Lutheran minister at Hampshire, Ill., who refused, on a recent occasion, to administer the Communion to church members because they belonged also to secret societies. It does not deny the right of the church to refuse fellowship with lodge members, but insists that the repudiated persons have also the right of seceding from the church. As no one disputes this proposition, why make a great hue-and-cry over it? "Let every one be persuaded in his own mind." "If the Lord be God, follow him; but if Baal, then follow him." If "Ephraim be joined to his idols, let him alone." But the church should have no affiliation with Baal or Ephraim. It is a plain case.

A ROMAN Catholic writer in a London periodical severely criticises the Pope's encyclical on the study of the Bible, and characterizes it as a disappointment to the clergy of that faith, by more rigorously excluding argument than error. "In the name of reasoning, it lands us in a maze of difficulties and contradictions, whence the wit of man is unable to find an issue." "Strange to say, in most Catholic cities on the (European) continent, it is at this day impossible to obtain a copy of the document (the papal encyclical) for love or money." The truth is, the Roman Catholic priesthood and people have so long depended upon the infallibility of the church and its traditions that the Bible has sunk into desuetude. To make the Bible a study, as recommended by the Pope, the priesthood very well know would tend to unsettle the foundations of the church, by creating doubts as to its correctness in the light of Scripture truth. For this reason, we believe, the Pope's encyclical has become a veritable dead-letter.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

JUDGE NOT.

Oh, men who are good, who are honored and great,
Be kind to your brothers of lowly estate.
If masters, then be not in tasking severe.
If rulers, then rule men in love and not fear.
And if ye be fathers, wise, learned and strong,
Lead the little ones tenderly, slowly along.
Ere you sneer at the humble or punish the base,
Pause and think for awhile, "Put yourself in their place!"

Fair lady, so haughty, so chaste and so cold,
Kept safe from harm in love's sheltering fold,
Ere you turn from your frail, erring sister with scorn,
Think how she was tempted and how she was born.
Her ruin may date from a smile or kind word,
The first that her poor, hungry heart ever heard.
Then pause ere you taunt her with sin and disgrace,—
How if you had been tried! "Put yourself in her place!"

Proud man, whom the white robes of ermine enfold,
As you weigh others' sins in the balance you hold,
Ere you crush the last spark in a heart doomed to bleed,
Let mercy come in for a moment and plead,
Ere you sentence "for life" a poor brother to dwell
With the ghost of the sins that shall people his cell,
Think why you are honored, and he in disgrace.
What is hid in your heart? "Put yourself in his place!"

"Put yourself in their place!" Yea, have mercy on all
Who through love or through hate, good or evil shall fall;
Who knows in the light of a judgment divine,
Which soul shall be whitest, the sinner's or thine!
Fear to judge lest you stand at the heavenly door,
To see harlots and publicans go in before,
While you cover with guilty confusion your face,
And cry, when too late, to be put in their place!

Phebe Cary.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.

THE CHRISTIAN RELIGION, THE HOPE OF THE WORLD.

BY C. H. BALSBAUGH

In Four Parts.—Part Three

"For there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12.

TO BE LIKE GOD! What nobler motive can inspire angelic or human conduct? But then as now, "it was not for them to know the times or the *seasons*, which the *Father hath put in his own power*." Acts 1: 7. They anticipated the divine appointment. Before the time, at an evil suggestion, they partook, sinned, missed the mark, fell out of right relation to and sympathy with God. Not ignorantly yet honestly, but deliberately and in unbelief. 1 Tim. 1: 13. "Times of ignorance God may wink at," but stepping across "the knowledge of the truth" to enjoy forbidden gratification, brings "a certain fearful looking-for of judgment and fiery indignation." Acts 17: 30; Heb. 10: 27.

Then followed a catalogue of crimes and woes, and devilisms of character and conduct, which render our Bible a record for the study and the warning and the education of the universe. Sin is stripped of all its fascinations, hell is laid bare, the devil is photographed in his true features, the corruption and hopelessness of man are exposed, the heart of God is turned inside out, the life of Jehovah is poured out in human blood through the wounds of Emmanuel, "the works of the devil are destroyed," *man is redeemed*, God IS GLORIFIED.

Here is something that has value exceeding all the detractions and disabilities and liabilities of sin. This "HOPE *maketh not ashamed*." All other hope is a chimera. The hope of the Gospel is the "REIGN OF GRACE THROUGH RIGHTEOUSNESS UNTO ETERNAL LIFE BY JESUS CHRIST OUR LORD." Rom. 5: 21. God is its author and voucher and to cherish it is to enshrine and enjoy and radiate the very life and peace and glory of God.

The whole dark, appalling inventory of Romans first and third and collateral scriptures, is submerged under the measureless Pacific Ocean of "the GRACE of GOD that bringeth SALVATION," and "the PEACE of God which PASSETH ALL UNDERSTANDING." Titus 2: 11. Philpp. 4: 7. That *sin abounded*, the unbroken history of mankind testifies. That "GRACE ABOUNDED much more," is the immutable declaration of Jehovah, the jubilate of millions now in glory and the joyful testimony of a great multitude still on the earth. The hope of the Christian is the power and faithfulness of Jehovah.

The direful ravages of sin are everywhere visible. From the gate of Eden to this passing moment the centuries and ages present a frightful panorama of crimes, and suffering, and death. This world has indeed become an aceldama through the subtlety of the devil and the credulity and perversity of man. Selfishness is the supreme lair of our misdirected personality. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Isa. 1: 5, 6.

Who can heal and beautify such pathology of body and soul? Who can close a breach as wide and deep as eternity? "I AM THE LORD *that healeth thee*." Ex. 15: 26. HE *forgiveth all thine iniquities*, HE *healeth all thy diseases;* HE *redeemeth thy life from destruction;* HE *crowneth thee with loving-kindness and tender mercies*." Ps. 103: 3, 4.

"HE *restoreth my soul*, HE *leadeth me in the paths of righteousness* FOR HIS NAME'S SAKE." Ps. 23: 3. "HE *hath made* HIM *to be sin* FOR US WHO KNEW NO SIN, that *we might be made* THE RIGHTEOUSNESS OF GOD IN HIM." 2 Cor. 5: 21. "*A bruised reed shall he not break, and smoking flax shall he not quench*, TILL HE SEND FORTH JUDGMENT UNTO VICTORY." Matt. 12: 20. Verily, there is HOPE *for man*. Our bankruptcy has been bailed by God himself, the last mite was paid by our Godman security, with an infinite overplus.

Redemption is an absolute radical necessity. Millions of voices cry out for it. Every ache of body and heart, every death-bed, every grace, bears solemn witness to the wretchedness, impotence, infatuation and desperately-lost condition of man. Hell utters the awful wail of woe and confirms the righteous, changeless verdict of Jehovah against the essential evil of sin, and the hopeless doom of its victims. Sin is an irreversible, eternal descent from the source of life and light into the bottomless abyss of darkness where their worm dieth not, and the fire is not quenched. Who will dare to assert that redemption is not the profoundest want of man, or that any power less than almighty, can achieve so vast and astounding an enterprise? Infidelity is sheer madness.

LOST.—This is the all-inclusive term of humanity, despite all the proud triumphs and claims of learning, and philosophy, and science, and the multiform religions with which men have sought, and still seek, to effect their restoration to divine favor and moral integrity. "Having *no hope*, and WITHOUT GOD in the world." Eph. 2: 12. This is the consensus of history without a single dissenting voice.

"The *world by wisdom* KNEW NOT GOD." 1 Cor. 1: 21. Socrates, Plato, Seneca, Erchylus, Epictetus, Gautama and many other mighty and earnest truth-seeking souls, have told us, in burning words, how to live so as to secure rest from an evil conscience and assurance for a mysterious immortality. But of "*the foolishness of preaching* CHRIST CRUCIFIED," the profoundest philosopher that ever lived never had the remotest thought. 1 Cor. 1: 21–24.

The doctrine of the *resurrection* was especially odious to the worldly wise. Nothing made Christianity so contemptible to the contemporaries of the apostles as the *cross*. The *natural* man,—no matter how cultured, — "*receiveth not the things of* THE SPIRIT OF GOD: for they are *foolishness* unto him; neither can he *know* them, *because* they are *spiritually discerned*." 1 Cor. 2: 14. No light from within can reveal the way of reconciliation, or change us "from the power of Satan unto God."

Without the assumption of the sinful and sinning nature by the All-holy, the dislocations and jarrings and consequent miseries of the race continue forever. The possibility of compensating the wrongs of sin by a certain amount of torment in hell, is an irrational and woeful delusion. If there is hope for the lost after death, it is grounded on a principle and a fact where alone hope is possible. No salvation in this world, or in any other, without the atoning, renovating, uplifting power of the cross.

"Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire and the sparks ye have kindled; *this shall ye have of mine hand:* YE SHALL LIE DOWN IN SORROW." Isa. 50: 11. "Verily *every* man at his best state is *altogether vanity*." Ps. 39: 5. "*Who* can bring a *clean* thing out of an *unclean?*" "NOT ONE." Job 14: 4.

Nature will teach us much as to the eternal power of the Godhead, so that *we are without excuse*. Rom. 1: 20. But the knowledge of God which is *eternal life*, which was contemplated by the very arrangements of Eden and which Satan temporally frustrated by his wiles, is possible only through the incarnation of God in the man Christ Jesus.

The repetition of this mystery by the Holy Ghost in each individual is salvation. John 17: 3, 22, 23. "THE SPIRIT OF TRUTH, whom the *world cannot receive, because it seeth Him not, neither knoweth Him;* BUT YE KNOW HIM; FOR HE DWELLETH IN YOU, AND SHALL BE IN YOU." John 14: 17. When this is consummated, man is saved, and nothing permits such a hope but the abrogation of sin's consequences and the utter eradication of sin itself.

To be in the church is not salvation; not even to be in heaven. But to be in perfect accord with the place and its holy proprieties and in absolute unity of thought and will and joy with the proprietor,—this is heaven. Any other hope will end in eternal disappointment and confusion.

Union Deposit, Pa.

IS THE WORLD GROWING BETTER?

BY H. C. EARLY.

WITH the extension of government and growth in civilization, there is improvement in morals and manners, the arts and sciences, etc. As to these we raise no issue, but what is to be said of the *spiritual* conditions of the world? Is it growing better or worse? Many of the most popular preachers and writers of this generation say, "Better." And it is rather remarkable that so many of our most active brethren are falling into line and preaching the same doctrine. The

doctrine is not only utterly false, if the Scriptures are true, and I take it that they are true, but to believe and teach it is to create an influence exceedingly disastrous in different ways: (*a*) It brings us in sympathy with the popular methods of Christian work,—so-called; (*b*) it tends to shear our work of its aggressive property. "Spiritual wickedness in high places" has been petted long enough; it needs to be treated with bold, Christian aggression.

Now, let us look briefly into the question. That we are in the last days,—nearing the second coming of Christ,—is believed and taught by almost all. In fact the signs are so obvious that the conclusion is forced upon us that his coming will be magnificent and awe-inspiring (Rev. 19), but he will find great wickedness in the earth,—great armies. (Rev. 19: 19.) Men, holding the highest positions in the world,—kings,—will gather to war against the King of kings and his armies. The world will reach this fearful condition before this age can close. If, to reach this condition, will improve the world, the world must grow better.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37–39. Matthew affirms likeness between two notable periods in the world's history, —the days of Noah and the close of this dispensation. Likeness in what? Will those who believe the world is growing better, answer? In the days of Noah "the wickedness of man was great in the earth." "Violence and corruption reigned," because "every imagination of the thoughts of man's heart was only evil continually." The tree was rotten, through and through. Wrong in heart and given to a life of appetite and lust, they were "eating and drinking, marrying and giving in marriage," and although Noah preached to them, "they knew not until the flood came and took them all away." The flesh and self-indulgence, abandonment and prostitution, increased until the world was destroyed with a flood of water. So it will be when the Son of man comes. The world to-day is on her journey to these great heights of sin. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 13.

"In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy." 1 Tim. 4: 1, 2. Notice, this is to be in the latter times,—now,—just before the Master's coming! Then men shall give up "the faith," and give ear to the "doctrines of devils." Let the careful student of God's Word and the condition of the world, say whether examples of this kind exist to-day. In view of this, Jesus puts this stunning question, "When the Son of man cometh, shall he find *faith* on the earth?" Luke 18: 8. This is the "falling away," and "the deceivableness of unrighteousness in them that perish." 2 Thess. 2: 3, 10.

Again, "The time will come when they will not endure sound doctrine . . . And they shall turn away their ears from the truth and shall be turned unto fables." 2 Tim. 4: 3, 4. Has that time come, or do we yet look for it? Is the world ready to hear the FULL Gospel? Is it preached? Why not? Are the preachers afraid? Have cowardice and misrepresentation taken possession of the popular pulpit? Is the preacher's mouth sealed with the love of salary and public sentiment? The average public preaching service has lost its reverent worship, plain teaching and conscientious admonitions, and has been turned into *mere entertainment*. Let the Master visit Jerusalem again, and upset the tables of the money-changers. Let him with a whip of three thongs, armed with iron points of truth, scourge every one of these idolaters. That would look like improving the world. But how is improvement possible, when spiritual prostitution is stalled and pampered? Talk of the Gospel to a man who professes to believe and live it, and he will either get mad or laugh at you. Press the Gospel on the leaders of Christian thought, so called, and they deride and stigmatize. It is true that, century after century, the number professing Christianity is enlarged, but that counts but little. It is not the number that counts, but *accepting* Christ. The majority that claim to profess him, in reality reject him,—accept Christ, and laugh to scorn the message of salvation. The Christianity of to-day is largely nominal. The Gospel is as much of a cross to-day, and as unpopular with the masses as ever. This is the real test, and on this line the world will continue to grow worse and worse, until the Master is revealed from heaven, "taking vengeance on them that know not God, and obey not the Gospel."

Meyerhoeffer's Store, Va.

WHY DO WE SERVE GOD?

BY N. R. BAKER.

I KNOW a person who united with the church when fifteen years of age, but who is not now a member. He says that his father, who was a minister (now deceased), impelled him to join, not through a portrayal of the love of God, and the true enjoyment of a Christian life, but through prophecies of the near approach of the end of the world. Of course, we are not prepared to state that he would be to-day, a consistent member had he never heard this false prophecy of an earnest and well-meaning Christian, but we are inclined to think so.

Do we not sometimes conclude too quickly, that earthquakes and wars, and world's fairs, are the "signs and wonders" referred to in Holy Writ? "All the nations of the earth shall be blest in him" is surely many, many years from fulfillment. Many years, many men, and many dollars are wanting.

As a matter of fact earthquakes, cyclones, volcanic eruptions and all such natural phenomena, are of no more frequent occurrence now than they have been ever since the history of man began. We hear of them more frequently now because of the spread of civilization and the increased facilities for collecting news. Will it not be time enough to look for the "signs and wonders" on the morning of that eventful day, the time of which, it is said, "no man knoweth?"

Serve through love, obey the commands, believe the prophecies will be fulfilled in God's own time and way, watch and pray, and give for the success of missionary work, which is a command God, and thus "lay up treasures in heaven."

Chesterfield, S. C.

CHRIST OUR MANNA.

BY SADIE BRALLIER NOFFSINGER.

"To him that overcometh will I give to eat of the hidden manna."—Rev. 2: 17.

IN fancy we can hear the murmurings of the children of Israel. Famine threatens them in the great wilderness. How dolefully ascends the tragic cry: "Would to God we had died in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full!"

The cry reaches to heaven and God provides for their distress. What new faith must have inspired their souls! What gratitude must have filled their hearts "when the dew had gone up, and all around them, like the hoar frost, glittered the angels' food."

Throughout their entire pilgrimage in the wilderness was this manna rained down from heaven. They ate of it for forty years,—even "until they reached the borders of the land of Canaan."

God wrought many miracles in the presence of the children of Israel, which he used as types and shadows of things to come. The significance of the manna found its fulfillment in the Redeemer of the world, who said: "I am the bread of life: he that cometh to me shall never hunger," and "if any man eat of this bread he shall live forever."

Let us examine the nature and qualities of the manna, that we may more fully understand how beautifully it applies to Christ!

We find it had the attributes of the hoar frost, honied wafers, coriander seed and bdellium. The great Psalmist practically describes it as "angels' food" and "corn of heaven."

1. The first attribute is that of hoar frost. Ex. 16: 14. We all know something concerning the nature and mission of the frost. Without it our climate would suffer, and we should soon pine away and die. Besides its useful qualities, it is beautiful to the eye, and presents to us pictures with whose magnificence no artist hand has yet competed. Even the little boys and girls are made to marvel at the beauties which the hoar frost paints upon the grass and trees.

Even so, after the manner of the hoar frost, does Christ refresh the climate of the soul, that the spiritual man may not famish, but grow and develop in the image of its Creator, and as the hoar frost paints upon earth's green canvass pictures of magnificence and splendor, even so does Christ paint before the eye of faith magnificent pictures of a wall of jasper, whose foundations are of emerald, and sapphire, and beryl, and topaz, amethyst, and all manner of precious stones, with gates of pearl, encircling a city of pure gold, wherein is the Father's house of "many mansions," enough for all who accept his Son, Christ Jesus, as manna for the soul.

2. The taste of the manna "was like wafers made with honey." Ex. 16: 31. From this we infer that the food was of a sweet savor. Generally speaking the human race has a passion for sweetmeats, and the Israelites were no exception to this rule. Hence the manna was delicious to the taste. Its sweetness was a most fitting type of Christ. In prophesying of him the Psalmist says: "The judgments of the Lord are true and righteous. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." Again he exclaims: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." Honey is the sweetest substance in the world. What a beautiful emblem, then, of Christ, since in prosperity he is our Best Protector, and in affliction our Sweetest Solace to the soul! In describing the relation between Christ and the church, Solomon, the wise man, says: "I sat down under his shadow with great delight, and his fruit was sweet to my taste." And again: "Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue. . . . . I have eaten my honeycomb with my honey." In portraying the love and admiration of the church for Christ, he adds: "His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet-smelling myrrh. . . . His mouth is most sweet: yea, he is altogether lovely." Referring to the words of inspiration, and above all, to the knowledge of the Christian's personal experience with him, we say:

What a fitting comparison was the sweetness of the manna to the character and love of Christ!

3 The manna was like coriander seed. Ex. 16: 31; Num 11: 7. The coriander is an aromatic plant. Its seeds are employed as a spice, and extensively used by druggists and confectioners. We want to notice, (1) that the seed is planted early in the season; (2) that it is munificent in its harvest. The coriander seed was, therefore, no uncomely type of Christ. Christ early woos the children of men, and plants the aromatic seeds of his love within their willing hearts. This seed is magical in its results, and the wonderful fruit it bears comprises, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance." The harvest of Christ's love is so copious that there is enough for all, even as in the providing of the typical manna "that no man should lack." It is a beautiful thought, that the spiritual, or hidden manna, is meted out in equal portions to men of every condition, color, caste and race!

4. The last attribute given to the manna is that of bdellium. Num. 11: 7. Some authorities translate the word *pearl*, especially where it is used in Gen. 2: 12 However, the word bdellium used in reference to the manna is generally acknowledged to signify the bdellium plant, a native of the East. This plant produces a gum transparent and not unlike to glue. It has various uses, its one great quality being that of medicine. When applied to flame or red-hot iron, it readily ignites, and is used as a purifier or disinfectant. On account of its very pleasant odor, while burning, it is employed as a perfumery and incense. The qualities of the bdellium plant certainly admit of a beautiful application to Christ. (1) We shall notice his transparency. While he cleaveth like the gum of bdellium to the heart of man, the brightness of his transparency banishes the gloom of darkness, and sheds a light divine throughout its avenues. (2) He is a medicine for the sin-sick soul, a balm for every sorrow, bereavement and affliction. (3) When his Spirit comes in contact with the human heart, it consumes the evil lusts with mighty flame, and purifies the temple of the soul fit for the indwelling of the Holy Ghost. "His love shed abroad in our hearts," is a certain disinfectant against vanity, hypocrisy, evil speaking, and every contagious disease of sin. (4) The love of Christ is as sweet incense, and though it burns the human heart until every carnal passion dies, it is sweet perfumery withal, and its odor is agreeable to every child of God.

Beautiful attributes of the typical manna! Who would not lust after the higher and diviner beauties of the *real*, and satisfy their famished souls with the Pure Bread which cometh down from heaven? "The Spirit and the bride say, Come. And let him that heareth say, Come, and whosoever will, let him come," and "to him will I give to eat of the hidden manna."

Johnstown, Pa.

REMARKS ON LUKE 22: 15, 16.

BY NOAH LONGANECKER.

"And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I will not any more eat thereof, until it be fulfilled in the kingdom of God."

"*I have desired to eat this passover.*" What passover? Some answer, the "Jewish Passover." We do not so understand the text. As a type the *Jewish* Passover had a two-fold signification: (1) It pointed back to the deliverance of the Israelites from Egyptian bondage, and from the hands of the destroyer that smote the Egyptians. Ex. 12: 27. (2) It pointed *forward* to Christ, the Lamb of God, who was to be sacrificed to deliver us from the hands of the destroyer of man. Then the Jewish Passover received its fulfillment, as a type, when Christ, the great antitype, was sacrificed on the cross. This all Bible students admit. This being true, it follows that there was no need for the *type* at that time, for the *antitype* would be offered on the same day, and the same hour of the day, that the Jewish Paschal Lamb was to be offered.

On this point we can do no better than quote Dr. Clark's comments on Matt. 26: "It is therefore very likely, that he did not *literally* eat the passover this year, and may I not add, that it is more than probable that the passover was not eaten in the whole land of Judea on this occasion. The rending of the vail of the temple; the terrible earthquake, the dismal and unnatural darkness, which was over the whole land of Judea, from the sixth hour to the ninth hour: with all other prodigies which took place on this awful occasion, we may naturally conclude were more than sufficient to terrify and appall this guilty nation, and totally prevent the celebration of the paschal ceremonies. Indeed, the time in which killing the sacrifices and sprinkling the blood of the lambs should have been performed, was wholly occupied with these most dreadful portents; and it would be absurd to suppose that, under such terrible evidences of the divine indignation, any religious ordinances or festive preparations could possibly have taken place.

That the time to kill the paschal lamb was yet in the future when Christ ate his meal with his disciples, will appear from the following: John 13: 27, "And after the sop Satan entered into him. Then said Jesus unto him, that thou doest, do quickly." John 13: 29, "Some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast."

We give Calmet's observation on this text, as quoted by Clarke: The disciples who thought our Lord had said this to Judas, knew well that on the day of the passover there was neither buying nor selling in Jerusalem. This, therefore, did not happen on the paschal evening; for the feast, according to the common opinion, must have begun the preceding evening, and Jesus must have eaten the passover with his disciples the night before his death; but it appears to me by the whole text of St. John, that the passover did not begin till the time in which our Lord expired on the cross. It was then that they were sacrificing the paschal lambs in the temple. It is, therefore, probable that the apostles believed that Judas went to purchase a lamb and the other necessary things for the evening, and for the day of the passover. This harmonizes with John 18: 28, "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover."

This was the next morning after Jesus had eaten his meal with his disciples, and the passover was yet in the future.

Again, in John 19: 14, we read, "And it was the preparation of the passover." True, the Jews were not preparing their passover; but Christ, the antitype was being prepared to be sacrificed shortly, as the Lamb of God. Some hold the view that when Christ said to his disciples, "With desire I have desired to eat this passover with you before I suffer," that he referred to the Jews' Passover that was then near at hand, or close by, but not yet eaten. We believe this view to be erroneous. "Have desired" is in the present perfect tense, and denotes past time completed at the present, or, as some authors give it, it represents an action, or event, as past but connected with present time. The sense of the language is as follows: Christ had a desire to eat a certain meal with his disciples. He ate a certain meal with his disciples. At the close of said meal he uttered the above words. When he spoke said words that desire was completed. Hence the above words referred to the meal that Christ then ate with his disciples.

Christ further says, "I will not any more eat thereof, until it be fulfilled in the kingdom of God." This language implies, in the first place, that Christ had eaten thereof. In the second place it implies that when said meal would be fulfilled, he would eat it anew with his disciples. The Jewish Passover was fulfilled when Christ died on the cross. Christ did not then eat it anew with his disciples. Hence Christ did not then eat the Jewish Passover, nor does the language of our text refer to the Jewish Passover in any sense, neither past, present nor future. According to John 13, Christ "girded himself" and served his disciples at the feast referred to in our text. The girding, the serving, as well as the entire feast, was highly emblematical. Will there, then, be a feast in the kingdom of God, where Christ will gird himself, and make his disciples sit down to meat, and where he will come forth and serve them? So we understand the Bible. Christ admonishes his disciples as follows: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return fron the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12: 35–37.

The connection shows that Christ uses this figure of a marriage feast with reference to his second coming in the eve of time. Then Christ will celebrate the marriage feast of the Lamb with his disciples. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the lamb." Rev. 19: 7–9. Christ is the bridegroom, and the triumphant church the bride. The marriage supper of the lamb will be the abundant bliss which God has in reservation for his "royal family." This perfect and perennial bliss can only be enjoyed in its fullness in heaven. It is only its antepast, or foretaste that can be enjoyed on earth. Christ says, "If ye know these things, happy are ye if ye do them." John 13: 17. One of "these things" was the meal that he ate with his disciples. That meal will receive its fulfillment in the kingdom of God. Matthew and Mark call that meal passover. Luke calls it both passover and supper. John calls it supper. Paul calls it "The Lord's Supper." The marriage feast of the Lamb is called supper, (1) because it will be in the evening of the werld; (2) because of its full or abundant bliss. Hence its antepast must be instituted and held in the evening of the day, and must be a full or abundant meal. Such a meal Christ instituted. Well may Paul call it "*Lord's Supper.*"

It remains for us to give some reasons why Christ called the supper that he ate with his disciples "passover." The leading thought is contained in the meaning of the word itself. The word is derived from *pass* and *over*. Here it is used as follows: "To be transferred from one place, state or condition to another." Before we

can be transferred from this earthly place and state to the heavenly, we must be sanctified and be made holy. So Christ, before he instituted his typical supper, instituted the ordinance of feet-washing; not only to teach his disciples the service of humility and love, but also of the absolute necessity of an inner cleansing before partaking of the typical supper which would carry their minds over to that heavenly supper. Not only did Christ pass over to prepare that heavenly feast, but there will be a grand passing over of all God's people from this world of sorrow to the world of full and abundant bliss, to enjoy the marriage supper of the Lamb. This makes it all plain why Christ said, "With desire I have ardently desired to eat this passover with you before I suffer." (We here use the marginal reading.)

When we take into consideration the grand and glorious passing over of Christ, the bridegroom, and of all the church of God,—the bride,—to celebrate the marriage supper of the Lamb, is it not very appropriate that Christ should call the type of said feast "passover"? Is it not also appropriate that it should be also called "Lord's Supper," and "feast of charity"? What a grand and glorious meeting that will be, when they shall come from the east and west, the north and the south, and all pass over to meet our Beloved Redeemer in glory!

Dr. Clark being convinced by the Bible that Christ did not eat the Jewish Passover on the night of his betrayal, undertakes to explain as follows: "He ate a passover with his disciples the evening before his death, *viz.*, the mystical passover, or sacrament of his body and blood; and that this was the passover which he so ardently longed to eat with his disciples before he suffered."

The Bible record everywhere shows that Christ did not partake of the emblems of his broken body and shed blood. But if the Bible were silent on this point, reason would not dare presume that he did. The records, as given by Luke and Paul, both declare that Christ instituted the holy Communion after the supper. "Likewise also the cup after supper." As he had taken the bread of the Communion, so likewise also the cup after supper. Luke 22: 19, 20. So the bread and cup were given after the supper, and were not a part of the supper.

Paul says, "After the same manner also he took the cup, when he had supped." 1 Cor. 11: 24, 25. "When he had supped," the Revised Version renders "after supper." Luther and Wilson both render it "after the supper."

The sense of all is the same, and shows that Christ instituted the holy Communion *after* the supper. "As they were eating he took bread." This was not the Jewish paschal supper, as we have before shown, but the "Lord's Supper," because he instituted it. In what light the disciples of Christ viewed feet-washing, and the supper that they had prepared, matters not here. Christ certainly gave them the necessary light. Whether Christ told them more than what is recorded we know not, but John 13: 17 is sufficient to those who truly believe. "If ye know these things, happy are ye if ye do them." (1) Feet-washing, (2) Lord's Supper, (3) the holy Communion.

SERVING GOD.

BY J. P. BOWMAN.

Serving God means to work for him. The inquiry may arise, "Why should we serve or work for God?" God has made it our duty to serve him, through the manifestation of his love to us. God, through his great mercy and infinite love, gave up his only Son to die upon the rugged cross of Calvary, in order that we might live. Is not this a sufficient reason for our serving him?

But this is not all. Consider the many blessings he is constantly bestowing upon us. He blesses us from year to year with bountiful harvests so that our barns are filled, our storehouses overflow with grain, and we want for nothing. Yet there are some who do not seem to realize their responsibility to God. God will hold us responsible for the way in which we make use of the means which he has given us. "Will a man rob God?"

What is our motive in serving God? The man who serves God from a selfish motive does not render him true service. We should serve God because we love him. Any other motive than this is not a true motive and will not be accepted of God. Paul, in 1 Cor. 13: 3, says, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." We do not merit salvation by anything that we can do, but are saved by the mercy of God. Titus 3: 5.

How can we work for God? When we enter the church by baptism, we volunteer to work for God, *i. e.*, if we have been truly converted to God. We will then not have any difficulty whatever about finding some work to do. There is something for every one to do. There are many ways in which we can work for God.

God does not require any impossibilities of his creatures. All can do something for the Lord. The one who says, "I can not do anything for God," is the very one who does not want to do anything.

To show that there is nothing but what the very least can do for the Lord, we give an example. We can, by our lives, do a great work for God. We can lend a helping influence to God's cause by an upright walk and a chaste conversation. If we can not give this influence by our godly lives, it is evidence enough that we are not prepared to work for God.

God does not want a man to work for him, unless he can adorn his profession. Every one, from the least to the greatest, can do this much for God, if he will ask for God's help. The Christian has one of the grandest works laid upon him. He never grumbles. God does not *compel* any one to work for him.

When there is a call for missionaries to foreign countries, those who are working for God do not hesitate to give their means to send the Gospel to them. When there is a call made for means to build a house of worship, the man who is working for God will always be willing to help. When there is a call to help the poor, the man who is working for God is ready to help.

In many other ways can we work for God, but we will not name any more at present. Let us all be more earnest in our work for God! Let us be sure that we are working for God, and then we will be blessed.

Vineland, Tenn.

THE BRETHREN AS AUTHORS AND THE WORKS THEY COMPILED.

BY I. J. ROSENBERGER.

1. We head this list with "Nead's Theology," written nearly thirty years ago, but following so closely on Scriptural lines, that the book is well worthy a place in our libraries to-day. Eld. Peter Nead wrote his second work, "Wisdom and Power of God," a few years before his death.

2. Eld. James Quinter held two debates, that were placed in book form,—one with Eld. Snider, of the Lutheran faith, near Flory, Ind., the other with Eld. McConnell, a Disciple minister, near Cedar Rapids, Iowa. His work, "Trine Immersion," is of such merit that it is likely to remain a standard work on that subject. His "Life and Sermons" are also of interest.

3. Next in line comes Bro. R. H. Miller's "Doctrine of the Brethren Defended." It is, in its way, an encyclopedia on matters, relating to the doctrine of the church. His debate with Eld. Sommer (Disciple) was a brilliant effort on the part of Bro. Miller, in defense of Truth. I hope a second edition of the work will be printed.

4. "The Passover and Lord's Supper," by Eld. J. W. Beer, contains much information on the subject indicated.

5. "Europe and Bible Lands," and "Wanderings in Bible Lands," by Eld. D. L. Miller, are two volumes whose rapid sale and wide circulation bear testimony to their merit.

6. "Thrilling Incidents on Sea and Land," by Eld. George Zollers, is a work of rare merit.

7. I also noticed an advertisement of a work, entitled, "Thrilling Echoes of the Wild Frontier," by Eld. J. S. Flory.

We have received notice of the following works, now in the hands of the publisher or under way:

8. "New Testament Commentary," by Eld. L. W. Teeter, is awaited with some anxiety. The church is in need of a work on that line and we have confidence that the work will meet the want.

9. "Glimpses of Jesus, or Letters by C. H. Balsbaugh," is being compiled by Bro. T. T. Meyers.

10. "Charlie Newcomer" is being prepared by W. B. Stover.

11. "Christian Evidences," is a forthcoming work by Eld. B. F. Moomaw. The author has given attention to the subject for years.

12. On the receipt of a letter from Bro. N. R. Baker, of South Carolina, I found a sample of his poems, and I thought it fine. The work, I learn, will be published in course of time.

Some minor works have been prepared, including pamphlets, tracts, charts and maps. These we have had on various doctrinal lines. With but few exceptions, they have endured the keen pen of criticism. We are living in a literary age and our brethren have caught the spirit. I feel to encourage the church in her efforts to keep her literature pure, by directing it to pass under the eye and ear of an examining committee.

Covington, Ohio.

A SURE CURE.

It is told of Hannah More that she had a good way of managing tale-bearers. It is said that whenever she was told anything derogatory to another her invariable reply was, "Come, we will go and ask if this be true." The effect was sometimes ludicrously painful. The tale-bearer was taken aback, stammered out a qualification, or begged that no notice might be taken of the statement. But the good lady was inexorable; off she took the scandal-monger to the scandalized to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossipy story to Hannah More. One would think her method of treatment would be a sure cure for scandal.—*Harper's Bazar.*

"It is not a sign of character or of intellect to be always giving emphasis to one's disbeliefs. If a man does not believe this thing or that, why should he trouble himself or others about it? If there is anything that he does believe, that is the thing for him to emphasize. If, indeed, he does not believe anything, the less he says about himself the better."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one as *God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

MY DARLING'S FIRST BIRTHDAY IN HEAVEN.

BY MRS. J. S. THOMAS.

To DAY more keenly than ever,
Our loved, our lost, our own;
We miss thee, and long for thy presence,
So sad is our heart,—and lone.

This day above all other days,
We cherished most and best;
Because it was thine own birthday,
The Father knows the rest.

Did we try to make thee happy,
Yes, comes from the distant shore;
Shall we e'er again be happy,
Methinks I hear the nevermore.

Nevermore, oh must we bear it,
Must take up the sad refrain,
Must we look into the future,
Watch and wait for thee in vain?

No, there comes a crowning comfort,
Jesus said it, and 'tis true;
I will comfort and sustain thee,
Guide thee all thy journey through.

All the way so dark and dreary,
Rugged pathway sad and lone;
We will try to climb it, Father,
Only keep us as thine own.

Do not let us erring stumble,
Do not let us fall, we pray;
Keep us near the cross and waiting,
For that glad, that welcome day.

When we, too, shall hear the summons,
Weary wanderer, come home;
Come and join thy loved and lost ones,
Safe in heaven, around the throne.

Glorious thought, we there united,
Shall forever with the Lord
Be the heirs of King Immanuel,
Oh what joy those thoughts afford!

On the earth our birthdays ended,
Up in heaven just begun;
On the earth the conquest over,
Safe in heaven the victory won.

Philadelphia, Pa.

TINY SPARKS FROM THE HEAVENLY LIGHT.

BY N. D. UNDERHILL.

In Two Parts.—Part One.

So far are we from other members,—so seldom do we enjoy the blessed privilege of meeting and conversing with the friends of our dear Master, and so little can we do for his glory, amid all the worldliness and evil that surrounds us, that sometimes we feel very sad, and long for some kind word from a loving heart. Sometimes we are *very much discouraged* and know not what to do, or say, or think. Sometimes we are sorely oppressed by the Evil One, so that, were it not for the precious and helpless souls dependent upon us, we should long to die, feeling that it would be far better for us to die and be with the Lord. But amid all trials and sorrows we endure, never despairing, but humbly trusting in him who so loved us, though we are nothing. We are but lumps of clay,—clods of earth,—which God has fashioned according to his great love, for his use, and having formed us, he has quickened, cherished, loved. Then, when we rebelled, shamed and grieved him, he loved us still,—pitied, plead with, and redeemed us by such a *great sacrifice,—his own life laid down for us!*

How can we ever despair when he loves us so? We never can cease to love one who is so kind, so good. So we keep on living,—trying in our humble sphere to do our duty every day, that he may know we love him, though we be so unworthy. Though often cast down, we are never forsaken, and when the gloom seems greatest, he sends us a bright spark to warm our spiritual bodies and lighten our path.

Did you ever notice that the sparks shine *brightest* in the *darkest* corner? The children get in a dark place to stroke pussy, or to strike their flints, when they wish to see the sparks fly.

So we were glad to-day, when we caught a bright spark that had traveled many a mile, though we never knew when it started on its journey, or that any light had spread from us into the dark region about, until we saw it shining in the eyes of a distant (yet very near) brother, who, having learned that we were "Dunkards," came to see us. Being introduced by a neighbor, the glad and eager light soon found expression in words, and we were made happy to meet one of Christ's faithful friends.

I wonder if any of our isolated members are ever ashamed of their *plain garb*, their neat white caps, or their old-fashioned religious habits. Could they but see how the TRUE LIGHT shines through these quaint and beautiful customs, they would rejoice in the privilege.

Fourteen years ago a faithful brother and sister, with their little ones, left the dear old home place, where there were probably two hundred members within a radius of a few miles, and many more in the vicinity. Coming to the far West, they sought for wealth in the rude mining districts and found it not. Finally poverty forced them to seek a little spot among the great old mountains, where they might till the soil for a living. Here, twenty miles from any town, several miles from any neighbors, their light shone so brightly that the nearest family became interested (yea, and others also) and desired to know more of the Brethren's faith. One day this nearest neighbor, having gone to town (thirty miles distant) for supplies, camped at an isolated stock-ranch,—for they cannot go all the way home in one day, among the great mountains. Here he silently observed the plain clothing of the inmates,—the white caps of the women as they sat at the table,—and probably other indications of their peculiar religion. Hastening home, he told his neighbor that he had found a family of "Dunkards." What sweet news to that faithful family who had not seen any of their own kind for fourteen years! They had not even been blessed with the visits of the GOSPEL MESSENGER all this time.

Soon the two men,—brother and neighbor,—paid us a visit, and we enjoyed a pleasant conversation with God's dear ones, while we prepared a bundle of tracts and Sunday-school papers for the one, and a bundle of GOSPEL MESSENGERS for the other. This place is far from any railroad, in a place more isolated than our own home, but here precious souls are earnestly seeking for light and truth, and we think some are not far away. They desire earnestly to meet with the Brethren at Canon City, or to have some of our members visit them. Christ said to his disciples, "Ye are the light of the world," and we see this Truth manifest in the lives of these humble, isolated disciples of his. We needed no words to tell us whose disciple sat at our table when,—coming in after our family had all eaten,—he would not partake of the food set before him, until he had first thanked the Giver of all good gifts for his mercies.

Ah, sisters and brethren, be not ashamed of the little humble acts, and the plain apparel which tells the world that you are the disciples of the King of kings and Lord of lords. The children of the Evil One may scoff and sneer and mock at us, but we are more than repaid, when humble souls, recognizing our relation to Jesus, come to us for love and sympathy and guidance unto the Eternal City. Be not discouraged nor ashamed, but let your light shine in the dark places, that Jesus may be glorified, and precious souls saved!

Canon City, Colo.

MISSIONS PAPERS.

BY W. B. STOVER.

From the Hymn Book Point of View.

THE Bible and the Hymn Book are the first two books of the preacher's library, being first in importance and first in possession, while there are often not many other books to follow them. This is true not alone of the preacher, but of many among the consecrated laity.

It is quite gratifying to have one's attention called to the fact that our Hymn Book is so full of missionary sentiment. What we read in our Bibles, we ought to sing in our Hymn Books. From that grand old hymn, number 89, to the doxology, the great mission truths are chanted over and over.

"Before Jehovah's awful throne,
Ye nations bow with sacred joy;"

Is decidedly missionary, and with the thought of the fourth verse,

"And earth with her ten thousand tongues
Shall fill thy courts with sounding praise,"

Gives indication that somebody is going to preach the Gospel far and wide. Number 215 is missionary from beginning to end:

"Nations shall in a day be born,"
"And every knee shall bow to Christ."

No one can misconstrue the thought of 265,

"From Greenland's icy mountains,
From India's coral strand."

It is a very good thing to take a survey of the fields around about home, but it is very weak to stop there,—the world-wide view, so often sung, and so few times taken. Notice the fullness and frequency of the noble sentiment in the following verses, first of hymn 48, verse 4, and then of the others, indicated in the same manner.

"In every land begin the song;
To every land the strains belong."—48: 4.
"Tell the world of his dear name."—69: 3.
"O for a thousand tongues to sing."—70: 1.

And shall we only sing, when the song belongs to the unsaved world?

"To thee at last in every clime,
Shall temples rise, and praise be sung."—83: 4.
"And toil to spread thy kingdom here."—104: 3,
"And heaven on earth be won."—117: 6.
"God is present ev'rywhere."—118: 4.
"Wide as the world is thy command."—89: 5.

What shall I do with the commands of Jesus?

"Behold the heathen waits to know
The joy the Gospel will bestow."—216: 1.
"The heralds cross the main."—222: 3.
"We hail the church, built high o'er all
The heathen's rage and scoff."—231: 3.
"The desert blossoms as the rose."—248: 2.
"He wins the nations to his love."—251: 1.

The Blessed Master loves me. As I love him, I want to be one of his workers.

"Let all the nations now behold
Their Savior and their God."—258: 6.
"See millions perishing afar,
Haste, brethren, to the rescue come."—263: 3.

What shall we do with those whose hearts have been set upon the work of foreign missions, already for years? There are many waiting their turn, who have not yet said a word publicly.

"Millions of souls in darkness dwell."—264: 3.
"To distant lands that grace convey."—264: 4.
"Go preach my Gospel, saith the Lord,
Bid the whole world my grace receive.—266: 1.
"Bear the Gospel banner high,
Star of every pagan sky."—269: 1.
"Go into every nation, go."—272: 2.

That reminds one a good deal of Christ's last words.

"Shout, ye tongues of every nation,
To the bounds of the creation."—274: 4.
"Heathen lands shall see, from far."—275: 1.
"Let all the nations know."—334: 1.
"Salvation, let the echo fly
The spacious earth around."—388: 3.
"Let ev'ry kindred, ev'ry tribe."—381: 6.
"Go and assert the Savior's cause."—396: 3

It is counted a desirable thing to go to any part of the world as United States Minister. Why should it be less desirable to go equally distant as the mighty God's ambassador?

"Jesus shall reign where'er the sun
Does his successive journeys run."—211: 1.
"His reign no end shall know."—164: 3.
"Joy to the world the Lord has come."—159: 1.
"Praise God from whom all blessings flow,
Praise him all creatures here below."—*Doxology.*

Missions in the Bible, missions in the Hymn Book, missions in the heart, missions in the daily prayers, missions in the pocket-book, missions everywhere to the glory of the Most High God. The missionary spirit is the spirit of God. God is love, love, love.

Edgemont, Md.

REPORT OF BOOK AND TRACT WORK.

THE following is the semi-annual report of the Brethren's Book and Tract Work, ending May 1, 1894, giving the donations from churches and individuals:

NOVEMBER.

1893.—Grundy County church, Iowa, $1.75; Tropico church, Cal., $2.35; Newton church, Kans., 90 cents; Spring Creek church, Pa., $6; a sister, Chicago, Ohio, $1.50; Falling Spring church, Pa, $6; a sister, $1; Lydia Shewman, Indiana, $1; Lower Stillwater church, Ohio, $2.10; Spring Creek church, Ind., $2.38.

DECEMBER.

1893.—Pleasant Hill church, Iowa, $1 60; Loramie church, Ohio, $1.48; —— ——, Upper Strasburg, Pa, $1; English River church, Iowa, 60 cents; Olathe church, Kans, $1.70; J. L. Beers, Pa., $1.34; J. A. Fackler, Ohio, $1; Pleasant Hill church, Ill., $4 72; a sister, Philadelphia, Pa., $1; Nettle Creek church, Ind, $1.50; Kenka church, Fla, $5; Maple Spring church, W. Va., $2.25; North Star church, Ohio, $1.60; N. A. Teeter, Ohio, $1; Barren Ridge church, Va., $5; Union City church, Ohio, $7.20; Sugar Creek church, Ill., $1 34; Rock River church, Ill., $25; Mineral Creek church, Mo., $2.

JANUARY.

1894. — Canton church, Ohio, $3.66; Sandy church, Ohio, $5.22; Rockton church, Pa, $1; Oakley church, Ill., $1.70; Catherine E. Laribee, Colo., 70 cents; S. Hoffman, Pa., $10; Mary R. Mohler, Kansas, 50 cents; John Bennett, Pa., $3.25; Newton church, Kans., $2.25; Pine Creek church, Ill., $9.57; Greene church Iowa, $3; S. N. McCann, Virginia, $5.08; sisters of West Dayton church, Ohio, $3.75; Howard church, Ind, $1; Wacenda church, Mo, $1.50; Covina church, Cal., $1.35; Lick Creek church, Ill., [illegible]

FEBRUARY.

1894.—John Schmidt, Read, Iowa, 25 cents; a sister, Virginia, $1; David H. Baker and wife, Pa, $1; D. W. Buck, Dysart, Iowa, $2; Tropico church, Cal., 72 cents; Covington church, Ohio, $13.42; sister J. Miller, West Cairo, Ohio, $1; brother and sister T. L. Kimmel, Iowa, 20 cents; Grundy County church, Iowa, $1.85; Union City church, Ohio, $3.25; Sarah Muse, Virginia, 75 cents; Eel River church, Ind., $2 30; West Otter Creek church, Ill., 40 cents; a brother and two sisters, Gettysburgh, Pa, $1.50; Oliver Whitehead, Dayton, Ohio, $1; Mary E. Windle, Illinois, 30 cents; Louisa Kreitz, Iowa, 30 cents; Hickory Grove, church, Ill., $2.45

MARCH.

1894.—Pleasant Hill church, Ill., $4.70; Mrs. G. M. Replogle, Iowa, $1; Samuel Detrick, Ohio, $2; Lower Miami church, Ohio, $1.25; Sugar Creek church, Ill., $1 40; a member, Herrington, Kans., $1; Maple Spring Creek church, W. Va., $2.25; a brother and sister, Omaha, Mo., $2.50; English River church, Iowa, $1 83; Upper Stillwater church, Ohio, $11.43; surplus of Annual Meeting, 1893, held at Muncie, Ind., $56.44; G. W. Marchand, Sabetha, Kans., $2; Salem church, Ohio, $14; Samuel Driver, Virginia, 50 cents; Bear Creek church, Ohio, $9 15; White Oak church, Pa., $3.75; Hatfield church, Pa., $4 05; Ridgeley church, Md., $4 68; Chiques church, Pa, $17.25; Indian Creek church, Pa., $9; a brother, Montpelier, Ohio, $1; Lower Stillwater church, Ohio, $4; Conestoga church, Pa., $13.80.

APRIL.

1894.—Sisters of West Dayton church, Ohio, $4 50; Newton church, Kans., $2; Hannah Hibbs, Pennsylvania, $1; Rock Creek church, Ill., $3; Mountville church, Pa., $9.25; Mingo church, Pa., $5; Springfield church, Pa, $1 81; Tulpehocken church, Pa., $4; J. B. Yohn, Maryland, Ill., $4 85; Price's Creek church, Ohio, $3.75; Big Creek church, Ill., $1 10; Covina church, Cal., $1.55; Lewis M. Kob, Garden Grove, Iowa, $1; Pleasant Valley church, Ohio, $4 95; East Berlin church, Pa, $2.50; sister Sipe, Virginia, $3; J. S. Miller, Virginia, $1; from several members Virginia, $5 30; Naperville church, Ill., $3.26; Maccoupin Creek church, Ill., $3.60.

S. BOOK, Sec & Treas.

Dayton, Ohio.

WHAT FIGURES HAVE TO SAY.

BY J. O. BARNHART.

IN 1886 the estimated wealth of the United States was $60,000,000,000. The population at that time was 50,000,000. of which it was estimated that one fifth were connected with some religious denomination. The wealth of the Christian population was, therefore, placed at $12,000,000 000. Of this $12,000,000,000, $1,200,000 was given for the spread of the Gospel. This was one-tenth of a mill on the dollar, or 12 cents per member.

The native converts in China gave at the same time an average of $1 each, and yet China is said to be comparatively in heathen darkness.

Of whom shall it be said in the last day, "I was hungry and ye fed me not, naked and ye clothed me not, sick and in prison and ye did not minister unto me"?

THE POPE'S OPPORTUNITY.

THE pope and his American representative, Satolli, are to have a chance to demonstrate the genuineness of their professed devotion to religious liberty. In Peru, Ecuador and Bolivia no Protestant is allowed to openly profess or teach his faith, or to enjoy freedom of worship, nor can any one be legally married without first becoming a Catholic. In view of this, the Methodist ministers of Chicago recently adopted the following paper, which was communicated to Archbishop Ireland, with the request that he send it to Monsignore Satolli to be submitted to the pope:

"In view of the repeated and warm approval by the clergy and laymen of the Roman Catholic church in this country, of religious freedom as existing by law in these United States, we respectfully and earnestly request that the proper authorities of the church use their good offices, under the direction of Pope Leo XIII., to secure for the Protestants of Peru, Ecuador and Bolivia, the same liberty of conscience that is enjoyed by the Roman Catholic citizens of this country."

If this reasonable request shall be refused or ignored, it will seem to many that our Roman brethren limit their ardor for religious toleration to lands where their church is in minority; that is, they favor freedom for themselves in Protestant countries, but refuse freedom for Protestants in Catholic countries. — *Cumberland Presbyterian.*

A BEAUTIFUL THING.

THAT was a beautiful thing when the German government had fifty tons of gun metal that had been captured in war, melted and transformed into church bells. This is the best possible use for cannon. They may not in that way make as much noise, but the sound they do send forth will be more melodious and grateful. How much transformation will be necessary before we can turn our arsenals into asylums, and our 54-pounders can so change tone and shape as to be fit for our church towers? . . . We want fewer things to kill men, and more things with which to save them; and as spears are out of date so that we cannot turn them into pruning-hooks, we want, by some command of the King, all the gun metal of the earth changed into church bells, and then good strong arms to ring them for a thousand years with "*Peace on earth, good will to men.*"—*The Christian Herald.*

"How strange it is that men who can bear great burdens with dignity and composure, are often fretted and worried like little children by the most trifling besetments."

The Gospel Messenger

is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, (James 5: 14, is binding upon all Christians.

It fully advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the salvation of sinners

It is an exemplificator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of Christendom, to point out ground that all must concede to be in harmony with

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

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Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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Mount Morris, Ill., . . . May 29, 1894.

BRO. P. R. KELTNER writes: "One was received in the Sterling church May 20 by baptism."

BRO. CHAS. ROWE, of Dallas Centre, Iowa, was with us over last Sunday, and preached in the Chapel in the morning.

As stated in our last issue, no paper will be published next week. It is our custom to omit one number at the time of the Annual Meeting.

INSTEAD of asking us to explain a whole verse in the "Querist's Department," state the particular point on which information is desired. We prefer to answer queries briefly.

BRO. J. G. ROYER was with the Brethren at Hudson, Ill., last Saturday and Sunday, attending their feast. He says the church at Hudson is not large, but the members are zealous and exemplary, and are wielding a good influence.

WE complete the editorial work for this issue on Tuesday evening, May 22, and start to the Annual Meeting the next day. The next issue, no preventing providence, is to contain the Annual Meeting news, and will reach our readers about twelve days later than this paper.

No Christian can afford to spend time talking about the faults of others merely for the sake of talking. To do so is to take poison into the mind and also poison the minds of others. The more one thinks and talks about the defects of others, the more impure does his soul become. To speak of the mistakes of others, with a view of profiting by them in some way, is perfectly legitimate, but to roll such things as a sweet morsel under the tongue, is dangerous in the extreme and must sooner or later result in polluting the soul. He who would live a pure life before God and man must strive to admit into his soul only the purest of thoughts, and labor to feast constantly on that which tends to build up a healthy, spiritual system. Wholesome mental and spiritual food for the mind and soul are as essential to spiritual health, as the proper kind of food is needed to develop and maintain a healthy physical organism.

BRO. JESSE E. RALSTON, of Augusta County, Va., who has been in Iowa several months, gave us a short call last week. He attended the feast at Waddam's Grove, and did some very acceptable preaching. He went from here to Franklin Grove, and will go from there to the Annual Meeting.

SOME of our members here attended the love-feast at Franklin Grove, last Tuesday, May 15. They report a large attendance and the best of interest. Bro. Wm. Thomas, of Iowa, was present and officiated in the evening. It will be remembered that some months ago a German, lately from Germany, was baptized at this place, and sent on his way rejoicing. He has been heard from, and is in Dakota, where he has taken up a claim, but has not yet found any of the Brethren. He is telling the people of his new church relation, of his joy in finding a people who adhere to the New Testament teachings in both their faith and practice. He is too full of joy and zeal to keep his light under a bushel.

IT would seem that the weather should have nothing to do with a feast, but it sometimes does. Last Friday, May 18, was the time appointed for our love-feast. The weather in the morning was very disagreeable. It commenced raining early, and by ten it was snowing; the wind was strong and the air chilly. Thus it continued till nearly two o'clock, when the clouds scattered, the sun shone out brightly, and the people began gathering at the Silver Creek house, four miles out in the country, where the feast is held each spring. The threatening weather kept many away, especially those from other congregations, yet we had a good feast and the very best of order. One was baptized just before the commencement of the evening services. The feast exercises commenced promptly at six and closed shortly before eight. Closing the services at this hour had much to do with the excellent order. Under the cover of darkness Satan will sometimes start up a revival outside of the house in the best of communities. Evil loves darkness, but shrinks from the light. But we seldom have any reasons to complain of the order in this part of the Brotherhood.

ABOUT ten years ago Bro. W. B. Woodard moved his family from Iowa to Manatee, Fla. He has since made repeated efforts to get some of our ministers to visit that locality and preach, but did not succeed till last winter, when Bro. W. T. Sines, of Maryland, spent one week there. We are just in receipt of the following letter from a Baptist lady, showing the good that may yet come out of that visit.

Dear Editor:—I feel like writing you. You are one of the Brethren, and I do love them. I must tell you how much we want one of them to preach for us. We are hungering and thirsting for the Gospel. Mr. W. T. Sines came and held a meeting for us one week, and it was such a blessing to us. I have felt happy over it ever since. I belong to the Baptist church, but will never be satisfied until I am baptized into the Brethren church. I know of five others who desire to become members, and I do not know how many more. I read the MESSENGER, but am not yet able to pay for it, but I am going to send for it as soon as I can. We are poor people. Mrs. Woodard lets me read her papers, and they prove such a blessing to all of us.

MRS. ELIZA STEAPHANS.

Manatee, Fla.

From this it will be seen that it pays to have men like Bro. Sines visit the South. We hope the wants of these people may soon be attended to. Bro. E. J. Neher, of Kenka, lives about 150 miles from Manatee, and for him to visit the place will be quite a burden, for he already has more preaching than a man of his physical strength should do. Who will go to his assistance? A score of good workers are needed in the South.

FOUR recently united with the church in Denmark. So far as we can learn, the cause is moving along pleasantly, both in Denmark and Sweden.

WE learn that the Brethren at Pine Creek had a very enjoyable feast last Saturday. The meeting was largely attended and the services greatly appreciated by those present. Two were baptized during the meeting.

THE Brethren at Rock Run, Ind., have just closed a series of meetings with nineteen additions by confession and baptism, and two reclaimed. They think this season of the year an excellent time for a religious revival. Bro. P. W. Stuckman did the preaching.

A RECENT issue of the *Independent* says: "The granting of a firman by the Sultan for the renewal of archeological work about Jerusalem excites great interest, not only abroad, but in that city. Mr. E. W. Blatchford and wife, who are traveling in Palestine, gathered thirty or forty residents of the city with American and English tourists lately, to express their appreciation of the privilege, and to congratulate Mr. F. J. Bliss on the work which is intrusted to his hands. There is a great deal of building going on now in and about Jerusalem, especially on the north and west sides of the town, but not so much on the eastern side, where so many sacred sites exist, on account of the deep ravine of the Kedron. It is important that a number of problems connected with the ancient topography of Jerusalem, and particularly in relation to the walls, should be cleared up before the ground is covered with houses. Twenty years ago Captain Warren made excavations; but since then no special work has been done, although Mr. Schick has been on hand as the agent of the Palestine Exploration Fund, to examine in case of any digging of cellars for building purposes. It was thus that the Pool of Bethesda was discovered three years ago. The firman is granted for two years, and considerable subscriptions have been made for it by Americans."

THE WADDAM'S GROVE FEAST.

WE had the pleasure of being with the members of the Waddam's Grove church over last Sunday, attending their feast. The meeting was a pleasant one in every respect, and was probably the most enjoyable feast held in that church for years. We found the entire congregation not only in peace and harmony, but greatly encouraged. With continued efforts in the right direction, this church certainly has a bright future before her.

We attended three services on Sunday,—two at Waddam's Grove meetinghouse and one in the little village of Waddam's Grove. We also had the pleasure of spending one night with Bro. Abram Lutz, the elder in charge. We have not seen Bro. Lutz in such a hopeful condition in a long while. Our last night was with Bro. Allen Boyer, whom we found cheerful and full of hope. To him the feast was very enjoyable. He and his wife are quite old, and while their minds are still strong, and their interest in the church unabated, their day of special usefulness is past, and with them the race is almost run. Bro. Boyer has in his possession probably the best collection of the Brethren's periodical literature in the West. From him we gathered much interesting information concerning the early churches and preachers in Northern Illinois. Among other things, he has a record of all the ministers

who have died in the District since about 1846, the number being to date thirty-six. J. H. M.

COUNCIL-MEETINGS.

Too little attention is given to the best manner of conducting council-meetings so as to insure good results, and yet there are few questions in our Brotherhood of more importance. As a rule our council-meetings are not well attended, especially by the young, and we believe there are reasons for this unfortunate state of affairs. After years of careful study and some experience, we have come to the conclusion,

1. That in order to make a council-meeting profitable, it must be made both interesting and instructive. To do this requires study and preparation upon the part of those who have charge of the business, and especially upon the part of the one who presides over the meeting.

2. The meeting should be appointed to convene at the usual time for meeting, and then opened promptly on time. This thing of officials keeping the congregation waiting past the appointed time for opening the services, while they are counseling in an adjoining room, will destroy all the interest in any council-meeting. Let them do their counseling beforehand.

3. Let the services be opened briefly, yet reverently. The reading of a short Scripture, and a few well-selected remarks from the presiding officer will prepare the minds of the members for business. It is not necessary to occupy time listening to remarks from others.

4. All of the business intended for the council should be in shape and in the hands of the Moderator of the meeting, who will present the questions in their order, and insist upon the members speaking briefly and to the point. The Moderator is the one to push the business and to see that the meeting is kept in proper order. Promptness and energy upon his part will inspire the members.

5. No counseling or low talking behind the table should be allowed. Few things annoy a council-meeting more than this. If the officials have anything to say, let them get up and say it like any one else, so it can be heard by all in the house. Undertone talking should be positively discouraged. If all in the assembly can hear everything that is said it makes the meeting far more instructive and edifying.

6. If members have been sent on a visit, and are to report at the meeting, let them arrange between themselves who is to make the report, then let that one be ready when called upon. A man can always make a better report when he knows that he has it to do, and has prepared his mind for it.

7. The Treasurer should have his report in shape to read without explanation. Let him get his report ready beforehand, then he will be prepared to read it so as not to consume unnecessary time.

8. Just as soon as one piece of business is completed, let the Moderator see that the next is presented. Let him use the same energy and exercise the same wisdom here that he displays, or should display, in his secular business, and things will move along in a way to make the meeting interesting, instructive and inspiring.

9. Under no circumstances permit members to use unchristian expressions about each other in council-meetings. Let them understand that they are in the house of God, in the presence of the saints, and that they must respect the sacredness of the court of the saints. For members to so far forget themselves as to violate the sacredness of God's court on earth should not be tolerated for one moment. Let everything be done with reverence and becoming Christian solemnity.

10. The Moderator should take no part in the points of difference, if it can be avoided, and yet words of admonition and caution from him, if wisely directed, will always be in order.

11. Thus may the meeting be conducted, and the business disposed of as rapidly as possible, and at the close let the elder in charge, or some one previously selected by him, deliver a short talk, never to exceed fifteen minutes, on some point of church government or church discipline that will be instructive and profitable to the members. This talk might be made the most interesting feature of the meeting.

Were the above suggestions heeded, we believe our council-meetings could be made more interesting and would be better attended. At most they ought not to last more than a few hours. The subject deserves more thought and study than can be given in a short article, and it is to be hoped that these remarks will, in some way, aid in bringing about the improvements so much needed in most of our council-meetings.

J. H. M.

WAS THE JAILER BAPTIZED IN HIS HOUSE?

PHILIPPI was a flourishing city in the time of the apostles. Here Paul and Silas spent several days during their mission in Macedonia, as mentioned in Acts 16. On the Sabbath a meeting was held down by the river side, where it was customary to meet for worship. To this place the women resorted for prayer, and on this occasion Paul and Silas preached to them. Lydia, a woman engaged in the mercantile business, heard the Word gladly and put on Christ in baptism. Her household, composed probably of several assistants, followed her example. The baptism doubtless took place in the river near which the meeting was held.

In the city was a damsel or maid, widely known on account of having a spirit of divination, who for many days followed Paul and Silas, crying out and saying: "These men are the servants of the Most High God, which show unto us the way of salvation." This she did until Paul became grieved, and one day commanded the spirit to come out of her. For this the two preachers were arrested, beaten and cast into prison. The circumstance doubtless caused much excitement over the city, for a great multitude, with mob violence, stood up against these servants of the Lord.

The jailer having been commanded to keep the prisoners securely, cast them into the inner prison, the dungeon, and made their feet secure in the stocks. At midnight, while Paul and Silas were praying and singing, an earthquake shook the old prison walls from foundation to top. Every door was thrown open and the bands dropped from every prisoner. At this moment the jailer, who was probably sleeping in that part of the building set apart for the family, awoke, and seeing the doors all open, he at once came to the conclusion that the prisoners had made their escape. According to the law of the Romans this meant death to the jailer, and he would have killed himself at once with the sword which he ready had in hand, had not Paul, who either saw or heard what was going on, called to him in a loud voice and assured him that the prisoners were all safe. As soon as released from the stocks, Paul probably stepped to the entrance of the dungeon, from which point he could, through the open door, look into the jailer's sleeping apartment. A dim stationary light in the jailer's room may have enabled Paul to see what was going on. Having procured a hand lamp, he went into the dungeon and brought Paul and Silas out into the open part of the prison, or, more probably into the part of the building where his family lived. Here he asked that memorable question, which has since been repeated by millions of earnest men and women: "Sirs, what must I do to be saved?" He was not only told what to do in order to be saved, but unto him and all "that were in his house," they preached the Word of the Lord. This talk may have occupied one-half hour, possibly more. This was done in that part of the building known as "his house." Then the jailer took them and washed their stripes. He took them to where there was water, either in the open court of the structure or to water near by. There was water sufficient to wash the entire person of Paul and Silas, for this seems to be the meaning of the original term here rendered wash. Immediately after this the jailer and his family were baptized, evidently at the same place where the two brethren had their stripes washed.

We know that the baptizing, as well as the washing, took place outside of the house, for after the completion of baptism it is said, "And when he had brought them into his house, he set meat before them." Acts 16: 34 The simple fact that the jailer "brought them into his house" is clear proof that the baptizing was done outside of "his house." There is no escaping this conclusion. In the open court of the building may have been a pool of sufficient size and depth in which the immersion could have been performed. We know that in ancient times such pools were constructed in the open courts of large eastern buildings and were often used for bathing purposes. Then there was a river near by, where Lydia and her household were baptized a few days before. The jail may have stood near the bank of this river.

We are thus led to conclude that there are no reasonable grounds for thinking that the jailer and his household were not immersed, for it is a settled matter that the rite was performed outside of the house, and therefore must have been in the pool in the open court, or in the river near by. Some have urged as an objection, that people in those days were not permitted by the authorities to go outside of their own houses after night. It should be borne in mind that there was a "great earthquake" that night (Acts 16: 26) and under such circumstances it would not be possible to keep the people in their houses, even if the authorities felt so disposed. It is altogether probable that the greater portion of the people in Philippi remained in the streets the remainder of the night. It is not likely that the condition of affairs inside of the prison remained an entire secret in the midst of the intense excitement that must have prevailed in all parts of the city. The law, forbidding the people to be outside of their own dwellings after night, was necessarily inoperative on that occasion. It requires something stronger than law to keep people in their houses when there is an earthquake.

J. H. M.

QUERISTS' DEPARTMENT.

Who made choice of the bonnet for the sisters' head dress when first selected? Did the Brethren do it, or did the sisters do it themselves? Some people say the preachers selected it.
A SISTER.

THE bonnet, like most other sensible articles of dress, came into use on its merits. Our preachers had nothing to do with adopting it. For centuries the plain bonnet has been held in high esteem among pious women, who were not disposed to be ruled by the dictates of Madam Fashion. Our sisters early fell in line with these pious women, and having declined to change with the fashion, still retain this plain, becoming and sensible head-dress. Our Conferences wisely encourage them in continuing the use of the bonnet, and it is one of those things, that, if worn in good faith, will keep a multitude of sins off of the head. Some say there is no religion in the bonnet. Well, there is something about it that keeps feathers, ribbons and other ornaments at bay. This alone ought to be sufficient to commend it.

Is it right for us to commune with other churches? Other churches here take the Lord's Supper every Sunday, but so differently from what we do. The preacher here felt much hurt because I did not partake of the Supper with his people.
ISOLATED SISTER.

Our members should not commune with other denominations for the special reason that they do not keep the feast as the Lord directed. In the evening of his betrayal, Jesus instituted feet-washing, the Lord's Supper and the Communion, to be observed in the order given. Our people do not think it according to the pattern to do otherwise than to have these three sacraments in their proper connection. To pick out the Communion, observe that at noon instead of in the evening, and then ignore the other two institutions is not following the example of Jesus, and it is the duty of our members to politely, yet firmly decline the Eucharist thus served by others. We suggest that our sister send a few stamps to the Brethren's Book and Tract Work, Dayton, Ohio, for copies of tracts on this and other kindred subjects. Let that preacher read some of these tracts and he will find less reason for feeling hurt because our members do not commune with those who fail to keep the ordinances as they were delivered unto us by the inspired New Testament writers.

What do the prophets mean by these expressions? "Then will I sprinkle clear water upon you, and ye shall be clean." Ezek. 36: 25. "So shall he sprinkle many nations." Isa. 52: 15. The Presbyterian minister here uses these texts in favor of their sprinkling and pouring.
J. SECRIST.

By "clean water" is meant water taken from a running stream and mixed with the ashes of a heifer, and sprinkled with a hyssop on the unclean. Num. 19: 9–18. It represents the blood of Christ, and has no reference whatever to the mode of baptizing. "He shall sprinkle many nations" also refers to the "sprinkling of the blood of Christ." 1 Pet. 1: 2. The whole thing is summed up in these words, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10: 22. Washing with pure water refers to baptism, while the sprinkling relates to the blood of Christ that cleanseth from all sin. When Jesus commanded his disciples to baptize the nations, he used a Greek word, *baptizo*, which means to immerse. He never commanded them to sprinkle anything. The sprinkling is the Lord's part. For that purpose he uses the blood of Christ. Baptizing is man's part. In that purpose he must go to where there is much water. The man who carries out Christ's instructions concerning baptism will not be found sprinkling water on the people and then quoting Isa. 52: 15 in his defense. He should know that that relates to the Lord's work.

In discussing "baptism" with a neighbor of mine who is not a believer in its efficacy, he challenged me to show him any record where the apostles themselves were ever baptized. He claimed that there is no proof or mention of them being baptized, either in the Bible or profane history. Will you kindly oblige me by informing me whether this statement of his is a fact? Is there any scripture to show that this man's assertion is not correct, or by which I can prove that they were baptized?
E. D. MISSRIOUSNER.

The apostles were baptized when "all the land of Judea and they of Jerusalem" went out unto John and were baptized of him in the River Jordan, confessing their sins. Mark 1: 5. The simple fact that the apostles on the day of Pentecost were baptized with the Holy Ghost, is proof that they were previously baptized with water, for the Holy Ghost baptism was promised only to those who had been baptized in water. Matt. 3: 11, 12. When an apostle was selected to take the place of Judas, it was needful that one be chosen whose knowledge and experience extended to the baptism of John (Acts 1: 22), thus showing that baptism was essential to the apostolic office. To presume that the apostles would go everywhere preaching that people should repent and be baptized for the remission of sins (Acts 2: 38) having never themselves submitted to the rite, is to accuse them of a species of hypocrisy that the modern advocates of "no baptism" would hardly be found guilty of themselves. The man who cannot see the baptism of the apostles clearly set forth in the Gospel narratives, in our judgment, has read the New Testament to little purpose.

Did Jesus give the woman of Samaria the living water mentioned in John 4: 5?
LUTHER BEDEL.

Jesus offered her the living water as he did to the others to whom he preached, and many of them believed on him. See verses 39–42. If the woman accepted his teachings, then unto her was also given the water of life.

What is taught in the parable of the prodigal son? Luke 15: 11–32. Does it teach that the prodigal son left the church, or does it teach that he never belonged to the church?
LUTHER BEDEL.

The leading object of this parable is to teach the goodness of God toward those, who, after reaching the years of accountability, waste their time and talents in sin, and are then led to repentance. The wayward son represents the unconverted sinner. His return to his father's house represents his repentance. God is very willing to meet and welcome such.

Your explanation about the location of the Garden of Eden (page 136) does not seem to suit everybody. In Zach. 14: 4 we read: "And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." We also read that the saints shall flee to this valley. It has for many years been my mind that the Garden of Eden is under the mount of Olives. Please think about this.
SALLIE STUDEBAKER.

Unfortunately for this view the Bible says nothing about the valley under Mt. Olivet being the Garden of Eden. It is very pleasing to think of Eden, the offering of Isaac on Moriah, and finally the crucifixion of Christ as being associated with the same locality, but facts do not favor the pleasing thought. According to Gen. 2: 14, Eden was located near the Euphrates River, or about 600 miles to the east of Mt. Olivet. Eden is lost and obliterated forever. We seek a new and a better Eden in the future.
J. H. M.

FIVE MINUTE OBJECT SERMONS TO CHILDREN.

THIS is the title of an excellent volume sent us by Funk & Wagnalls, New York; price, $1. It contains forty-three short sermons to children, and is probably just the book that some of our preachers are looking for, in order to enable them to adapt their preaching to the comprehension of children.

These sermons were preached by Doctor Stall, the author of the well-known "Methods of Church Work," while pastor of the Second English Lutheran church at Baltimore. With some object of every-day life presented to the eye, the author, after the manner of the parables, presents the important truths of the Gospel to the easy comprehension of both old and young. In his preface, the author says: "We have sought that variety which is necessary to maintain continued interest in the minds of young persons. Without being desultory, we have sought variety, and while desiring to avoid all that might seem sensational, we have sought that which was new and impressive. We have preferred helpful variety, rather than startling innovation. Our aim has been to be child-like, but not childish."

There is need for just such a book as this. The absence of children from the services of the sanctuary is one of the alarming evils of our day. The non-church-going youth of this decade will be the Sabbath-breakers and irreligious people of the next. In this little volume the author seeks to correct this evil by attracting the young through the presentation of the old truths in this new form which arrests the eye, secures the attention, impresses the mind, and wins the heart for Christ and the right. Entrance into the city of child-soul is sought by assaulting both eye-gate and ear-gate at one and the same time. The illustrations used are impressive, many of the truths taught are important, and the impressions made are likely to be lasting, and the book merits a wide circulation.

In order to reach the children it may not be necessary to always follow the line of thought introduced by the author. But a careful reading of the book will enable any minister, of anything like ordinary ability, to adapt much of his preaching to the comprehension of the young. The idea of a five-minute talk may be new to most people, but it is certainly to be commended. The work can be ordered from this office.

THE WHITE RACE.

JOSEPH COOK, the celebrated lecturer of Boston, in the prelude to one of his recent lectures, discussed the destiny of the white race. He called attention to the prediction that the globe is to have practically but three zones—the white, the black, and the yellow—and that the territories occupied by the white races will be much smaller than those occupied by the black and yellow races. But one of the most important facts in the history of the world is the rapid increase of white races during the past two centuries. It is estimated that two hundred years ago only about a tenth of the population of the globe was white, but that to-day the white races have increased nearly threefold and number not far from 420,000,000—about a third of the world's population. This march of the white man toward universal dominion is likely to continue. In physical and intellectual strength he is far superior to his dark-skinned brothers. The increase of the yellow race, which was doubtless once

rapid, has stopped, and that of the dark races of India is checked by recurrent famines. Every corner of the earth, one might dare prophesy, is yet to be ruled by white men. It is conjectured that the supremacy of the white man will, in the end, be that of the English, the German, and the Russian. It is Christianity and civilization that is giving the earth to the white race.

THE *Religious Herald* of recent date says: "A very remarkable incident is mentioned in connection with the burning of the famous and venerable mosque at Damascus last October, but of which the Turkish government has taken great precautions to prevent any allusion being made in the public prints. The burning had a most depressing effect upon the natives, who regarded it as a portentous calamity, indicating the decay of Turkish power and prestige. Says the *Missionary Herald:* "One of the most singular facts connected with the mosque is, that an inscription upon one of its towers, which was placed there when the building was the church of St. John the Baptist, prior to the conquest of Omar, has been allowed to remain during all these centuries. Strange to say, in this recent fire, the tower with its inscription was not injured. There it stands to-day, looking on the ruined mosque, and one may still read the words: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion is from generation to generation."

"I SUPPOSE that you know all the reefs and shoals, and sunken rocks on this coast," said a passenger to the captain of a coasting steamer. "No," replied the sagacious captain, "I do not pretend to that, but I *do know where the deep water is.*" It is a thousand pities that every minister of the Lord Jesus Christ has not sense enough to imitate that sagacious ship-master.—*Dr. Theo. L. Cuyler.*

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Antietam, Pa.—After the regular services to-day, another sister was led into the liquid stream to be baptized. Thus the good work goes on! May God add his blessing!—*G. M. Newcomer, Ringgold, Md., May 13.*

Peabody, Kans.—The Peabody church held their love-feast May 5. Brethren T. J. Young, L. Andes and J. B. Shirk were present and gave us some good council. May 13 three precious souls were received into the church by confession and baptism. May they prove faithful to the end is our prayer!—*Kate Yost, May 16.*

Sterling, Ohio.—The members of the Chippewa congregation met in quarterly council May 12. All business was pleasantly disposed of. We send a delegate to Annual Meeting, and we also decided to hold a love-feast June 12, at the Beech Grove house, to which all are cordially invited who can be present with us.—*James Murray, May 14.*

Tulpehocken, Pa.—Since last report this church had baptisms five times,—the whole number aggregating about twenty-three. They are mostly young people, in their "teens,"—from ten up. It is truly a joy to see these young people shoulder the cross and follow their crucified Redeemer in the self-denying principles of the Gospel. Here we have no trouble worth mentioning to get them in the order. The teaching and example must be accountable for it to a great extent, and the hearty volunteers.—*George Bucher, Kleinfeltersville, Pa., May 12.*

Edna Mills, Ind.—The Middle Fork church, Clinton County, Ind., held a pleasant quarterly council May 1. Two members were granted letters of membership. Three were received by letter. Bro. Harrison Gochenour was elected delegate to Annual Meeting.—*John E. Metzger, May 4.*

Pleasant Dale, Ind.—Bro. Lewis Huffman, of Mt. Zion, Wells Co., Ind., came to us on Saturday evening, May 9, and preached, in all, three sermons, which were greatly appreciated by all present. We also organized our Sunday school by electing Bro. Jacob Heller, Superintendent. We intend using the Testament and *Young Disciple*, with, perhaps, some other helps.—*Henry J. Dilling, May 15.*

Little Rock, Kans.—I am obliged to request the brethren not to send their MESSENGERS to me by freight. It costs me seventy-five cents for a wagon each trip, and, besides, some forget to send the "bill of lading," without which I cannot, of course, secure possession of the papers when they do come. There is a box at the depot now, for which we have no bill. We prefer you to send the papers by mail. The depot is three, the express is two and one-half, the post-office two miles from us.—*G. W. Buckmaster, Box 299, May 9.*

Milmine, Ill.—Our little band is moving along in peace and union. We are doing what we can for the cause of Christ. We have a very interesting Sunday school. Our Superintendent is an earnest worker, though he just entered the fold of God last fall. This shows what a power for good we can be if we only go to work with a will. Yesterday we were made to rejoice to see a noble young man leave the ranks of Satan, and join in with the people of God, to walk in newness of life. We give God the praise and take courage.—*Minnie V. Gibson, Cerro Gordo, Ill., May 15.*

St. Joseph, Mo.—Our church is in union, and all are very anxious to have preaching, but we will have to wait till some one can come. We are having social meetings, which we find to be very helpful. There are many hungry souls here who want the Gospel, and they would attend our meetings if we had a minister. If any ministers, who are going to Annual Meeting can stop with us, we would like to have them do so. We will meet all such at the depot. Drop a card to Mrs. S. J. Cook, 57 Sylvanie Street, or Mrs. M. Stauffer, 2,018 South Tenth Street.—*O. H. Lutz, May 13.*

Hadley Creek, Ill.—Eld. Geo. Cripe has done a good work in our church by organizing a singing school. The young people have taken a great interest in singing. We have better singing now than we ever had before. Our Sunday school has also made good progress. Some are now attending and taking an active part, who formerly were indifferent. We have a teachers' meeting every Wednesday night at sister Foster's, and the young people have singing every Thursday night. The good work having begun, we hope it may, under God's blessing, continue.—*Eliza Mickey, Sec., May 12.*

Cedar Lake, Ind.—Last Saturday was the time of our quarterly council. A large number of the brethren and sisters labored together for the upbuilding of God's Zion. A large amount of business came before the meeting, which was adjusted in love and union. The general expression of all was that it was one of the best meetings that they ever attended. That is as it should be, and, with God's grace in the heart, they can all be. Eld. Jacob Gump, of the Cedar Creek church, was with us and assisted in the work. Our love-feast will occur May 31, to which all are kindly invited. —*J. H. Elson, Fairfield Center, Ind., May 14.*

Anderson, Ind.—We have been made to rejoice this day that one dear sister was made willing to come out upon the Lord's side, to be buried with Christ by baptism. Thus another light has been made to shine in this dark and sinful spot of the world. May it ever prove to be a bright light to the pathways of those who may follow soon! Our Sunday school is in good working order. We have a Bible reading and prayer meeting each Saturday evening, and preaching each second and fourth Sunday, here in the city.—*S. A. Emswiler, May 13.*

Holzer, Kans.—We had a very enjoyable feast. Ministering brethren present were, Enoch Eby, John Wise and A. L. Dickey. At the afternoon services two made application to be received into fellowship. They were taken to a stream, three miles away, and buried with Christ in baptism. They returned to the church just in time to enjoy the privilege of going to the Communion table for the first time. One is an elderly lady who was raised in the Methodist Episcopal church, but has now become convinced of a more perfect way. This makes thirteen that have been baptized here during the last eight months. Others are counting the cost. May God help them to choose the way that is right!—*S. P. Weaver, May 11.*

Salem, Kans.—The members of Salem church met in council to hear the report of the deacons concerning their yearly visit. We decided to call a brother to the ministry at our love-feast, which occurred May 12. We had a good feast; seven ministering brethren from a distance were with us. Our esteemed elder, Bro. E Eby, officiated. In making our selection for a minister, the lot fell on our worthy brother, Elmer Price, son of Eld. D. E. Price, of Mt. Morris. Bro. Joseph Calvert was at the same time advanced to the second degree. Our evergreen Sunday school, which has been running for about eleven years without intermission, is in good running order. Bro. F. Cross is our Superintendent.—*L. E. Fahrney, Sterling, Kans., May 15.*

Linwood, Md.—The members of the Pipe Creek church held their Communion services May 12. We had a very enjoyable feast. Quite a number of brethren and sisters from adjoining congregations were with us. Brethren John Trostle, Wm. Anthony and W. B. Stover were the ministers from a distance. Our hearts were made to rejoice to see so many young members partaking of the sacred meal for the first time. On Sunday morning the Brethren talked to the children in Sunday school, instead of having the lesson. The little ones certainly enjoyed it. We have a grand school again this summer, with the use of the *Brethren's Quarterly* and the *Young Disciple*, as our helps in the lessons.—*Rachel Pfoutz, May 14.*

Muscatine, Iowa.—Six months have passed and the GOSPEL MESSENGER has been our only preacher. I am pleased to know that the Gospel has reached many who are now turning their faces Zionward. It is encouraging to see young members preparing for the future when they, sooner or later, must occupy the places of those gone before. We enjoyed a pleasant visit from sister Katie Keller and her two sons, and we also appreciated a visit from sister Lydia Faringer, Mary Vote and Jacob Girl. While many are isolated and their associates those of the world, should we not remain firm and in harmony with the teachings of the Scriptures? We must comply with the will of Christ, whereby we may have a right to the tree of life. Our meetings continue as ever, once each month, by elders J. Zuck and J. E. Keller, who have to come a distance of ten miles. Remember us in our weak efforts!—*Stella Girls, May 13.*

Pigeon River, Ind.—The members of this church met in quarterly council May 5. There was considerable business transacted, but all passed off pleasantly. June 8 and 9 is the date of our spring love-feast. Invitations are extended to all to be with us.—*J. W. Fast, Flint, Ind., May 13.*

Deep River, Iowa.—Bro. J. C. Seibert came to us May 4 and stayed till May 11, preaching nine soul-cheering sermons. As an immediate result, three young men were received into the church by baptism. We have reason to believe that others are seriously considering whether it is safe to procrastinate. On Saturday occurred our council-meeting. Considerable business came before the meeting, but was disposed of in a Christian-like manner. The missionary cause received due attention, and solicitors were appointed. It was decided to again have our quarterly councils. Our Sunday school seems to be in a prosperous condition. Brethren, pray for us!—*Alice Garber, Deep River, Iowa, May 11.*

Nevada, Mo.—At this writing my place of work is near Nevada, Vernon Co., Mo. From here I go to one of the outposts of this congregation, and shall aim to reach Ft. Scott, Kans., by May 27. From there I shall aim to reach home by June 11. I expect to be at Kearney, Nebr., June 16, and will work in that country till about Aug. 1. Then I aim to reach St. Joseph, Mo., by the evening of Aug. 2, and, if the members wish to have meetings on the evenings of Aug. 2 and 3, I will try and be with them. They can address me at McPherson, Kans., and it will be forwarded to me. From St. Joseph I shall go to Seymour, Iowa, Aug. 4; thence to Unionville, Iowa, Aug. 18, thence to Libertyville, Iowa, Sept. 7, and next to Cedar Rapids, Iowa. All of the above will I do, if God will.—*A. Hutchison, May 17.*

Pleasant Valley, Iowa.—Bro. Abraham Wolf came to us May 11 and preached that evening. The next day, Saturday, was our church council. Bro. Wolf presided. The business was adjusted seemingly to the satisfaction of all. We held an election for a minister. The writer was chosen to that responsible position. One dear sister, who had left us, returned to the fold. Many tears of rejoicing were shed. Brethren Wolf and Whisler preached on Saturday night. Next day, Sunday, at 11 A. M., Bro. Wolf preached the funeral of sister Rebecca Beer, who died Dec. 11, 1893, but whose funeral was deferred on account of not being able to obtain a minister to preach it at the time. We also had meetings the same day at 4 P. M., at which time one dear sister came out on the Lord's side and was baptized into Christ.—*J. H. Keller, Livingston, Iowa, May 16.*

Falls City, Nebr.—The Falls City church met in council May 5. All business passed off in a very pleasant manner. The most important work was the electing of two ministers. The lot fell upon brethren Wm. Mohler and Bro. Jacob C. Peck, who were duly installed to the office. The following Sunday two young brethren were baptized. Our love-feast, as announced, was held on Saturday, May 12, when two young sisters were baptized before the services began. Quite a number from adjoining churches were present and partook of the good things. Ministerial aid was duly given by ministers from adjoining churches, which was highly appreciated by the church. The following Sunday Bro. L. H. Eby preached for us, and in the evening Bro. C. H. Brown, of Missouri. Both sermons were soul-cheering. As a result we have two more applicants for baptism, which will be attended to next Sunday.—*Geo. W. Peck, Falls City, Nebr., May 16.*

Moomaw, Nebr.—Bro. Jesse Y. Heckler, of Alvo, Nebr., came to us May 1, and began a series of meetings, preaching in all eight soul-cheering sermons, which resulted in two accessions to the church by baptism, and four being received back into fellowship with the church. There is one more applicant who will be baptized in the future. Others are near the kingdom. We also had a love-feast during these meetings which we all greatly enjoyed, being the first one we have had for three years. The very best of attention and good order prevailed throughout the meetings, and we feel that at least some good seed has been sown that will be as bread cast upon the waters.—*William J. Neal, May 9.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

On the Way.

THE Mission Board of Northern Indiana sent me to Michigan April 23, to join in with Bro. Thurston Miller in tent work. I remained two weeks. During my stay one was baptized. Much rain made it difficult, some evenings, to hold services. Bro. Thurston Miller will give a full report.

I left Bro. Miller with the tent May 12, and went to Michigan City on business. From there I went to Waterford, to the La Porte District, over Sunday, and preached for the Brethren on Sunday morning and evening. One was baptized on Sunday, and one applicant came out in the evening,—both are mutes. The La Porte church is noted for a greater number of mute members than any church to my knowledge.

May 7 the Goshen church, Ind., baptized four and reclaimed one. J. H. MILLER.

Goshen, Ind., May 15.

From Manvel, Tex.

OUR special council, preparatory to our love-feast, was held on Saturday, May 12, at Pearland, Tex. We feel glad that we can report both a pleasant and profitable meeting. Most of the members were present. Our aged elder, Bro. Bare, said it made him feel young again to be surrounded by so many of like precious faith, when a year ago only two houses could be seen from where the meeting was held. Bro. C. E. Gillett, from Missouri, who has located with us, remarked that it was the best council-meeting he ever attended. It was characterized by great interest and good feelings. Our ministers are alive to the Master's cause. Since our last report four were received by letter, and four by baptism. Others are almost persuaded. We are having meetings every evening this week. Bro. Gillett has given us a number of discourses on the fulfillment of prophecy.

We are truly glad to learn that Bro. Amsey Puterbaugh is still gaining in health. When he came among us he was not able to preach at all, but before he left he gave us some of his interesting sermons, and also preached one Sunday in the City of Galveston, which was the only sermon that our ministers ever preached in that large City. S. CORBELL.

May 12.

From the Spring Creek Church, Dauphin Co, Pa.

DURING the past winter and spring our church was much refreshed by many able sermons, through a number of series of meetings at ou different meetinghouses, conducted by brethren Is rael Graybill, Jacob Pfautz, Hiram Gibble, Amo Hottenstein, S. M. Stauffer, J. H. Witmer, an others. Oh, what will be the result? Where wil the influence of these meetings end?

Our church was not only refreshed and re newed in the divine life, but, as an immediate re sult of these protracted efforts, fifty-nine soul were added to the flock by conversion and bap tism. But this is only the beginning. Great pos sibilities lie before fifty-nine souls. God, indeed, requires that they themselves become fully sanc tified, and that, through their influence, man others will be brought to the sinner's Savior Eternity alone can reveal where this influenc ends.

I believe there is also a possibility to fall fro grace again,—the dangers are many and the poe truly says:

> "Sin has a thousand treach'rous arts
> To practice on the mind."

Perhaps one of the best things for these young converts, to keep out of the devil's snare, is to ge to work. It is true we should *pray* much, an then we should also *watch* and pray; but I believe we should also *work* and pray. Sunday-scho work, prayer meetings, Bible classes, regula meetings, errands of mercy to the poor, rescuing the perishing, work, *work*, "WORK till Jesu comes," and then, as a good brother once re marked, "It will be a glorious thing to die in th harness."

O, my brethren, let us remember the unfort nate one, who hid his Lord's money in a napkin J. H. LONGANECKER.

Palmyra, Pa.

From the Falling Spring Church, Franklin Co., Pa.

OUR spring love-feast was held at the Hag meetinghouse on Tuesday, May 8. We had bea tiful weather and one of the largest assemblies o people that ever met at that place. It w deemed necessary, in order to accommodate th immense throng of people, to have preachin both in the house and in the "grove" adjoinin in the afternoon and evening. In the mornin Eld. Jacob Hollinger, followed by Bro. S. M Stouffer, and others, presented to us many goo thoughts, hearty admonitions and words of en couragement along the line of "our salvation."

In the afternoon Eld. J. C. Lahman, of M Morris, Eld. Peter Brown, of Adams Co., Pa., an others, dealt out to us the Word of Eternal Lif Many eyes were moistened with tears, as our de Bro. Lahman told, and brought to our mind, th comfort and consolation the "sure word of prop ecy" gave to him during his journey in the o country, as well as through his entire life, an which comfort it is possible for us all to realiz by putting implicit trust and confidence in th Bible and its author. Brethren Jos. A. Lon Wilbur Stover, and others, conducted the serv ces in the grove. At 8 P. M. Bro. Wilbur St ver preached to the people in the grove. Br J. C. Lahman officiated in the evening. For th first time we practiced the single mode of fee washing, by the unanimous consent of the chur not a single member dissenting. Everythin passed off nicely, and the exercises were com mended by many, because of the absence of th noise and confusion which existed on former o casions at the time of feet-washing. May th day soon come when it shall be the univer practice in the Brotherhood!

On Wednesday morning, at 8 o'clock, the Di trict Meeting of Southern Pennsylvania conven and was organized by electing Bro. C. L. Pe

Moderator; Bro. Jos. A. Long, Reading Clerk; and the writer, Writing Clerk. Not much business came before the meeting, and at 12 M. the meeting closed. The verdict of all was: "We had a good meeting." Eld. C. L. Pfoutz will represent the District on the Standing Committee. The District Meeting of 1895 will be held in the Upper Conawago congregation, Adams Co., Pa. No queries were sent to Annual Meeting.

WM. A. ANTHONY.

Clay Hill, Pa., May 10.

Our Trip to California and Return.

NUMBER FOUR.—THE LORDSBURG SCHOOL.

HAVING been at Lordsburg a good deal during my recent visit, propriety would suggest that I say something about the Brethren's school there.

When the school was first started the management was not such as it ought to have been, and the result was detrimental to the school. Later on the school property was purchased by several of our substantial brethren,—substantial financially and religiously,—who paid all indebtedness, so I have been informed, and have secured an endowment of over twenty thousand dollars. Since then the school has been placed on a solid basis financially, intellectually and religiously.

The Faculty is competent, and in order in appearance and conduct. The reputation of the school now is an honor to our Fraternity.

The attendance is not as large as at some of our other schools, but at this we need not be surprised, as the school there has but a small community of our people to draw pupils from. Other societies have their colleges all over that land. California is well supplied with schools, from the lowest to the highest, but in course of time, with the present good management, the Lordsburg College will be a factor for much good along the Pacific Coast. Its location is exceedingly healthy and advantageous. The scenery all around is grand. The mountains are close by on the north. Some of the peaks are covered with snow most of the year. To the south are the coast range hills. East and west is the beautiful San Gabriel Valley, dotted over with orange, lemon, fig, apricot, peach, pomegranate and other varieties of trees. Flowers bloom the year round. The climate is as nearly perfect as can be obtained in this life. The roads are very fine, and always good.

Students desiring specimens in the study of geology or mineralogy have but a short distance to the mountains. Those studying botany have a world of flowers all around them. Those desiring to know something of the wonders of the Great Deep have but a little ways to the ocean. California is a book of nature, full of object lessons for about every department in life. On account of the above advantages we think the Lordsburg school is most admirably located.

J. S. MOHLER.

A New Church Organization in California.

THE brethren and sisters, living at and near Merced, Cal., a point on the Southern Pacific R. R., 350 miles north of us, desiring to be organized into a working body, by their request Eld. J. S. Myers, of Los Angeles, and I went to Merced and met with the members May 5, at the house of Eld. J. S. Brubaker. There were seventeen members present, and a report of thirteen others that would be within the bounds of the District, making a total of thirty members. On receiving the letters of membership, we found there was one elder and two ministers in the second degree present, and one deacon. Other necessary officers were chosen, and thus the organization was completed. We have never attended an organization where there seemed to be such a feeling of true devotion and brotherly affection. All seemed to deeply feel the weighty responsibilities resting upon them, and all heartily agreed to labor in practicing and carrying out the principles of the Gospel in harmony with the order of the General Brotherhood. This new plant, which, we have reason to believe, is of the Father's planting, starts out with excellent prospects for the future, and the outlook is favorable for a large community of our people in that wide and extensive valley. We were agreeably surprised to find such a favorable extent of country, suited for grain and fruit farming, with an abundance of water. The best people of the town and adjoining country are very favorably disposed toward our Brethren, and are doing all they can to encourage their settling there. May the blessings of God attend this new organization, and may every brother and sister of our beloved Fraternity remember those pioneers of like precious faith in their prayers, that they may be strong in the faith, and Zion's borders be enlarged!

J. S. FLORY.

Missionary Work in India.

[The following communication, written by Bro. E. B. Edwards, formerly a Baptist minister, and fourteen years a missionary in India, is sent us for publication. It was addressed to Bro. W. B. Stover, and will prove interesting reading.—ED.]

THE chief places in Behar, Patna, Dinapur, Monghyr, Gya, etc, are old stations of the Baptist Missionary Society. My father-in-law, L. F. Kalberer, labored at the large Mahommedan city of Patna, thirty years, and died nineteen years ago. From 1862 to 1865 I was a missionary at the pretty station of Monghyr, on the Ganges, before I was appointed to Benares. Behar is rather densely peopled, especially in the Gangetic Valley. The principal languages are Hindi, and Urdu, or Hindustani. The Santals, a hill-tribe numbering over a million, have several successful German missionaries.

The North Chins, a hill-tribe on the borders of India and Burma, are more in need of a missionary than Beharis. In 1889 when I was evangelizing in Burma, I saw some of them. They were inquiring for the Savior. They had no literature, not even a part of the Bible in their language. It will be a grand life-work to give them the Gospel and the Holy Scriptures.

"A knowledge of medicine is not *necessary*" to a missionary in either India or Burma, although it would be very useful to a missionary laboring with a hill-tribe like the Chins. One must have a competent teacher in order to make satisfactory progress in the language. On my voyage to India, I studied Hindustani from Forbes' Manual, having my wife's father as teacher. As soon as I landed I began asking the natives questions, and picking up words whenever and wherever I could, so that I preached my first sermon in Hindi four months after my arrival in the country.

Those who have the pure Gospel should not limit themselves to any particular part of the mission-field, but make good speed to give the Gospel to the greatest number in the shortest time, planting churches first in the largest seaports and great railroad centers, whence the light of Truth would widely and rapidly radiate into *all* parts of the world.

E. BOMBAY EDWARDS.

Jennings, La, May 8.

A Baptism and Feast in the Mission Field.

MAY 12, five precious souls were added to the Tower City church, Schuylkill Co., Pa.,—four by baptism and one reclaimed. The services were held in Tremont, and some of the candidates came quite a distance.

A love-feast was also held there the same evening. Bro. Hiram Gibble, of White Oak, Pa, and the writer, assisted by Bro. D. P. Ziegler, their home minister, were the officiating ministers.

Bro. John Haldaman, who lives in the adjoining (Pine Grove) church, assisted the members to arrange for the feast. He spared no pains nor labor to have everything so arranged as to give the very best satisfaction possible.

As the brethren there have no meetinghouse, they rented a large hotel, which stood vacant at the time, and as there were folding doors, two large rooms could be thrown into one, and with kitchen and additional rooms, made a convenient place to celebrate the ordinances of the Lord's house.

These guest-chambers reminded one of the place where the first supper was held by the Great Head of the church himself. Tables, benches, etc., were brought there by Bro. Haldaman, although he lives seven miles away. Surely his labors were much appreciated, and cannot be in vain. His daughter, Sarah, accompanied him, and she, too, deserves a large share of the reward, for her labors of love, when Jesus comes to gather his jewels home. When our party, consisting of Bro. Gibble, Bro. M. R. Henry and wife, self, wife and two children, came to the place of meeting, we were all very favorably disappointed to find not only a good place for the meeting, but also a large crowd, anxiously awaiting our arrival. Amongst the number were a great many children and young people.

It was then already 2:30 P. M., so we at once examined the applicants, and brought their desire before the church and they were received. Bro. Gibble then preached a short, but impressive, sermon on baptism, after which we repaired to a beautiful, sparkling stream, a short distance above the town. Hundreds had gathered there to see the sacred rite administered, and as some could not see otherwise, they followed the example of Zaccheus. Bro. Gibble did the baptizing, administering the rite in such a way that it was an honor to the cause. In the evening, feetwashing, the Lord's Supper, and the Communion were celebrated, and every available space was crowded with spectators.

The wise man says, "There is no new thing under the sun," but, apparently, this was something new for the people of Tremont. Sunday, May 3, there were three meetings, well attended, and with marked attention to the Word spoken. Some have expressed a desire to unite with us before long, while others gave unmistakable evidence that they are pleased with our doctrine and our people.

Hundreds of tracts were distributed during these meetings, by Bro. M. R Henry and others. The minister of the Evangelical association of that place came and asked for some, especially the one entitled, "The Lord's Supper." Whatever the motive of some, we feel very sure that the good seed is not all lost.

There are now twenty-two members in this church, but they live very much scattered. Bro. Tobias and his family live in Mohanoy Valley, nearly thirty miles away. While a good many mountains had to be crossed, yet he and his family came with their own conveyance, and even brought some of the candidates along. Others walked from twelve to sixteen miles to get there. Twenty-three members communed. This feast will ever remain a green oasis in the desert of life, for these isolated and scattered members.

J. H. LONGANECKER.

Palmyra, Pa.

From the Antietam Congregation.

I HAVE just returned to Waynesborough, Pa., where I hope to have a little time for rest. The winter past is the first I have given entirely to evangelistic work. From the middle of December to the first of May I have preached every night but six or eight, and often during the day. I only wish that I were able to do more, for what I do seems so small.

By the way, Waynesborough is the center of an active congregation, whose aggregate membership is 540. About sixty have been added since Jan. 1. Nearly 200 members are living in Waynesborough. There are at least twenty young people in the church of fifteen years old and under. They often give the best evidence of acceptance with the Master.

There are six preaching places outside of Waynesborough, several of these every other Sunday. Thus from two to five meetings are held every Sunday. And as to Sunday schools, there are now three in successful operation, and two more organizing.

The Sunday school in Waynesborough has its corps of teachers, numbering twenty-one, its library of 192 well-selected volumes, and its regular collections. On the first Sunday of every month the collection is for missions. (No judicious worker will speak of the collections as *penny* collections.)

The Sunday evening prayer meeting, or "Young People's Meeting," is held regularly in Waynesborough, just before the Sunday evening preaching. On Tuesday evening of each week is the prayer meeting for the special benefit of the older members. On Wednesday evening there is a special Bible class, for Bible study. On Thursday evening the prayer meeting is held for the special benefit of the younger members. On Saturday afternoons a meeting for the little folks is held, which is varied to suit the occasions.

Besides these week meetings, on the first Thursday of each month is the Sunday school teachers' meeting, and on the first Tuesday is a missionary meeting, at which a missionary program is given. This program is made up of mission hymns, essays, recitations, readings, talks, etc. Each member of that meeting contributes each month a regular amount for missionary work. Of course, each one fixes his own offering, but it is the same amount each month.

About thirty of our good people here are also reading missionary books on a systematic plan.

Very much of this happy state of affairs is due to the activity of the good elder, who not only likes to work himself, but takes exceeding interest and pleasure in getting others to work too. May the Holy Spirit possess his beloved Zion!

W. B. STOVER.

From Kjeflinge, Sweden

DURING the last few days we have had many good meetings here. We had prayer meeting every night from March 19 to 22. On Friday before Easter I preached to a crowded house at Kjeflinge, and an overcrowded house at Furnlund. On Saturday evening we sold some things that our sisters had worked for the mission. It was very interesting to see the members buying the goods and afterwards give them back again. The total amount realized is 133 kroners, or about $39, which will be used for the meetinghouse.

On Sunday morning I took the train for Linhamn, eight miles from here, and had meetings at 2 P. M. I went back again to Furnlund and preached at five o'clock, and in Kjeflinge at seven o'clock. We held a love-feast the same evening at ten o'clock. Next morning I took the train to Wanneberga and met with the members at one o'clock. Considering the loss of the minister, the members are very strong in their faith in the Lord. I had two meetings there with good interest. Next morning I took the train at five o'clock from Winslof to my home at Kjeflinge. There I had meeting at 4 P. M., and in Furnlund at 7 P. M. I hardly have time to visit all the members in Sweden, but I hope some good brother from America will come to us soon, and help in the work of the Lord. O. P. OLIN.

April 8.

To the Readers of the Gospel Messenger.

I REGRETTED that my essay in two parts, on "The Church, Its True Status," etc., appeared transversely; part second appearing first. The subject discussed is differently understood, and the reader was not prepared to read No. 2, until he had read No. 1. On the appearance of No. 2 I was immediately confronted with criticism.

I now invite a re-reading, that I may be correctly understood. Please read No. 1 and then No. 2. I do not mean to encourage or license loose church discipline by any means, but it exists, and I want it understood (1) that the blame, the censure, will rest on the heads of the guilty. "Be sure your sin will find you out." (2) The presence of unfaithful element, while it is exceedingly disturbing, and preys on the very vitals of our Christian enjoyment, yet all this will not hinder us from communing with our Lord, if we keep ourselves purged from the iniquity with which the faithful is constantly surrounded. I cheerfully accept of the editor's apology, as I well know that his duties are so varied and complex, that mistakes are unavoidable. I. J. ROSENBERGER.

THE lack of Bible knowledge among newspaper reporters causes some ridiculous blunders. One of these reporters, in giving an account of the discourse of a young lawyer in Washington, who wished to use the Bible in court, says: "He was permitted to proceed and read the passage of the Old Testament, reciting that the Lord had commanded Moses to take off his hat because he trod on holy ground."

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

FAUST — WAREFIELD. — At the residence of the groom's brother-in-law, April 19, 1894, Bro. Irvin B. Faust and sister Adella Warefield, both of Westmoreland.

ISAIAH B. FERGUSON.

SNYDER—REED.—At the residence of the undersigned, May 6, 1894, Mr. Joseph Snyder, of Marshall County, Ind., and Miss Lydia Reed, of Fulton County, Ind.

NOAH RITZIUS.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

ELLER.—In the Mississinewa church, Delaware Co, Ind., April 17, 1894, sister Sarah (Friend) Eller, aged 80 years, 1 month and 16 days. She was united in marriage to Bro. Joseph Eller in January, 1835. To this union were born twelve children, eight of whom still survive. Her husband and four of the children preceded her to the spirit land. Bro. Eller died June 28, 1893. They lived together for over fifty-eight years, and were both members of the Brethren church for over forty years. Funeral services conducted by the writer, assisted by Eld. Samuel Younce.

GEO. L. STUDEBAKER.

RENCH.—At his home in Muncie, Delaware Co., Ind., in the Mississinewa congregation, April 27, 1894, Bro. Abram L. Rench, aged 32 years, 3 months and 16 days. He was united in marriage with Miss Margaret Garrard, Nov. 15, 1884. This union was blessed with four children. His wife and three children still survive. He united with the Brethren church in 1887, and lived faithful until death. He suffered very much previous to his death. He had cancer in the throat. Funeral services conducted by the writer, assisted by Eld. J. W. Rarick, to a large concourse of friends.

GEO. L. STUDEBAKER.

SMITH.—At Mound City, Mo., April 10, 1894, sister Sarah Smith.

DAVIS.—At Mound City, Mo., May 3, 1894, sister Coreline Davis. Services by C. H. Brown. O. H. LUTZ.

RANGE.—At Bluff City, Tenn., May 3, 1894, sister Virginia Range, daughter of Eld. Samuel S. Sherfy, aged 32 years, 8 months and 18 days. The deceased has been a member of the church for several years, and after living a consistent Christian life she died in full assurance of triumphant glory. Her husband died more than two years ago. She leaves four small children. Bro. Daniel F. Bowman made some appropriate remarks at the burial.

N. B. SHERFY.

MACHAMER.—At East Nimishillen, Ohio, April 26, 1894, Abraham Machamer, aged 23 years, 9 months and 4 days. He was afflicted with epilepsy since he was two years old, until he lost his speech and mind. Funeral services by Eld. Noah Longanecker. Text, 1 Cor. 15: 42–44.

D. F. EBIE.

PRICE.—At East Nimishillen, Ohio, March 24, 1894, Elizabeth, wife of Bro. Enoch Price, aged 60 years, 2 months and 18 days. She was a member of the Brethren church for thirty eight years. Funeral services by Eld. Noah Longanecker. Text, Psa. 73: 24. D. F. EBIE.

PLAGER.—At the Old Folks' Home, in Timberville, Va., May 4, 1894, Malinda Plager, aged 72 years, 9 months and 13 days. Services conducted by Bro. J. F. Driver and the writer. S. H. MYERS.

EYER.—In the Bachelor Run church, Carroll County, Ind., April 29, 1894, Anna Eyer, aged 84 years and 29 days. She was a member of the Brethren church for forty-seven years. In 1892 she united with the Old Order Brethren church. Funeral at their church May 1.

SARAH KNETTLE.

TOOMIRE.—In the North Manchester church, Wabash Co., Ind., May 5, 1894, Homer Leroy Toomire, aged 8 months and 27 days. Funeral services May 6, by the writer.

A. L. WRIGHT.

SHISLER.—In the bounds of the Indian Creek church, Pa., April 1, 1894, of tubercular meningitis or brainfever, Lizzie C., daughter of sister Hannah and Bro. John [illegible] (granddaughter of A. H. Cassel, the antiquarian), aged [illegible] years and 8 days. Her race on earth was short, the victory soon won. Funeral conducted at her home by brethren J. Booz and J. Price. Interment at Klein's burying-ground, where elders F. P. Cassel and H. Price conducted the services. MRS. G. E. WHISLER.

GIRLER.—In the Lower Cumberland church, Pa., March 13, 1894, Bro. Peter Girler, aged 81 years and 7 days.

BRIGHTBILL.—At the same place, Feb. 27, 1894, Peter Brightbill, aged 74 years, 4 months and 11 days.

BETTYHOOVER.—At Boiling Spring, Pa., May 5, 1894, George Bettyhoover, aged 70 years, 4 months and 7 days.

DAVID NEISLEY.

ZEIGLER.—Near Corwith, Hancock Co., Iowa, April 26, 1894, of diphtheria, little Alto Zeigler, daughter of Jacob and Mary Zeigler, aged 8 years, 6 months and several days. She was sick only five days. LAURA A. EIKENBERRY.

McAFFERTY.—At his home in South English, Iowa, May 2, 1894, friend James McAfferty, aged 81 years, 9 months and 7 days. Funeral services at the English River meetinghouse, by Eld. Jacob Brower, from Heb. 13: 12, 13, 14. B. L. NISWANDER.

MEYER.—At Walter's Sanitarium, Wernersville, Berks Co., Pa., April 19, 1894, of catarrh and heart trouble, Bro. Samuel Meyer, aged 36 years, 10 months and 28 days. He was called to the ministry in the Little Swatara church eleven years ago, and was the youngest in years, as well as in office, amongst the ministers of said church. May the Lord comfort and bless all who are left behind! His wife lost a dear companion, his parents a beloved son, the church a faithful servant and the community an exemplary citizen. His remains were laid to rest at the Old Mennonite burying-ground, at Sherksville, Lebanon County, Pa. Funeral services to a very large concourse of people from Dan. 12: 2 and 3, by Bro. Abraham Pfautz and the writer. D. R. KLEIN.

HILDEBRAND.—March 13, 1894, Carl Ernest, son of G. W. and L. Hildebrand. Services by the writer.

DAVID HILDEBRAND.

LANGDON.—At Crossingville, Crawford County, Pa., March 12, 1894, sister Sarah Langdon, wife of R. W. Langdon, aged 56 years, 3 months and 15 days. Sister Langdon moved to Crossingville in 1874. The remains were brought to Cambria County, Pa., and laid to rest in the Union Cemetery. Services by Bro. G. S. Rairigh and the writer.

DAVID HILDEBRAND.

RODGERS.—In Braddock, Pa, Dec. 18, 1893, of typhoid fever, Floyd C. Rodgers, son of friend John E. and Charlotte A. E. Rodgers, aged 5 years, 1 month and 18 days.

RODGERS.—Also, at the same place, and of the same parents, May 2, 1894, of catarrhal fever, Clyde L, aged 2 months and 4 days. Funeral services by Dr. D. Speck and the writer. D. S. BRALLIER.

BOWMAN — In the Pleasant Valley church, Clay Co, Tex, of abscess in stomach, Bro. Cornelius Bowman, aged 50 years, 1 months and 26 days. Deceased was born in Somerset County, Pa., Feb. 25, 1844. When he was eight years old his father moved to West Virginia. He was married to Elizabeth Bowman Aug. 19, 1866. This union was blessed with five children,—three boys and two girls. One little girl ten years old preceded him to the spirit world. They came to to Texas and settled in Clay County, in 1879. Bro Bowman was elected to the office of deacon about eight years ago. In the death of Bro. Bowman the church loses a faithful deacon, and the community a citizen loved and respected by all who knew him. Funeral services by the writer from the text, "For the good man is not at home; he is gone a long journey, and will come home at the day appointed." Prov. 7: 19, 20.

JAS. A. STOUDER.

HARTER —Near Lyons, Kans, May 4, 1894, Bro. John A. Harter (son-in-law of Eld. Moses E. Brubaker), aged 22 years and 6 months. Deceased was a member of the Brethren church for five years. He was married to sister Nannie Brubaker one year ago last February. The wife is now bereft of a kind husband, and our Sunday school of a zealous worker and teacher. His class will miss him greatly, as he was very much devoted to the work. He left his house near six o'clock in the morning,—cheerful and happy; then went to the pasture to get his horses. Near 7 o'clock he was found by his own companion, lying dead in the field. The cause of his death is supposed to have been a stroke of lightning, as there were heavy strokes in that direction; also signs where it had struck the wire fence. Funeral conducted by Bro. Hoff, of McPherson, Kans. Text, 2 Cor. 5: 12

SADIE J. DRESHER.

HOHLFELD.—In the Egan church, Cal, April 27, 1894, Lulu Hohlfeld, daughter of friend August and sister Susan Hohlfeld, aged 10 years, 7 months and 19 days. The cause of her death was inflammation of the bowels. The corpse was sent back to Nebraska, to the former home of the parents.

JONATHAN BRUBAKER.

PRICE —In the bounds of the Falling Spring congregation, Pa, April 14, 1894, Bro. Daniel Price, aged 59 years, 7 months and 4 days. He ate his dinner, walked to another room and sat down. His wife seeing his cane drop from him, went to his side, but his spirit had taken its departure. Funeral improved by the writer, assisted by brethren Koontz and Riddlesberger. Interment at Price's church. WM. A. ANTHONY.

CAUFMAN.—In the Beatrice church, Nebr, May 4, 1894, Bro. Melvin A., son of William and Sarah Caufman, aged 34 years and 13 days. Our esteemed brother united with the church in February of 1889, and served the church as a worthy deacon. During his severe and protracted illness he was more than usually patient. A dutiful son, a loving father and affectionate husband has thus passed away. He leaves parents, brothers, sisters, wife, and one daughter of about twelve years. Occasion improved from Psa. 37: 37 and Prov. 4: 18, by the home ministry and the writer. L. H. EBY.

McCULLY.—At the home of his parents, Story Co., Iowa, May 11, 1894, of pneumonia, Thomas Edgar McCully, aged 16 years, 4 months and 14 days. Funeral services by the writer from 1 Cor. 15: 22. A young man of promise gone to his reward.

GEO. W. THOMAS.

Programs.

Ministerial Meeting of Southern District of Iowa.

THIS meeting will be held in the Pleasant Hill church, Oct. 11, 1894. The "Address of Welcome" will be given by A. Wolf.

TOPICS.

1. "Our Relation to the World and how we should Conduct Ourselves among Ourselves before the Church and before the World, as Ministers."—John Gable, Hiram Berkman.

2. "How can we Best Develop and Utilize our Sisters' Talents?"—Samuel Brower, A. Sanger.

3. "How shall we Entertain and Strengthen our Young Members Spiritually, that they may Become Strong in the Lord and Useful in the Cause of Christ?"—H. A. Whistler, W. W. Folger.

4 "How can we Raise the Standard of Vocal Music in Church and Sunday School?" —Peter Brower, Geo. A. Sharp.

5. "What Benefit are Preaching and Sunday School Services in Bringing Children up in the Nurture and Admonition of the Lord?" —John Follis, M. Myers.

6. "Give Scriptural Authority for Church Government and the Best Methods of Carrying it out."—Lewis Kob, S. P. Miller.

Committee on Program:
JAS. GLOTFELTY,
J. T. COUSER,
WILLIS RODABAUGH.

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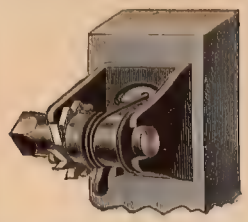

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Announcements

LOVE-FEASTS.

June 2, at 4 P. M., Okaw, one half mile east of LaPlace, Ill.

June 2, at 6: 30 P. M., Altoona church, Blair Co., Pa.

June 2 and 3, at 10 A. M., Franklin County church, Franklin Co., Iowa.

June 2 and 3, at 2 P. M., Farmers' Grove meetinghouse, Perry congregation, Pa.

June 3 and 4, at 4 P. M., Lewistown church, Pa.

June 3, at 4 P. M., Quemahoning District, in the old house, Somerset Co., Pa.

June 5 and 6, at 2 P. M., Buffalo Valley church, Union Co., Pa.

June 7 and 8, Ridge church, Pa.

June 8 and 9, at 2 P. M., Sugar Valley church, Pa.

June 8 and 9, at 2 P. M., Pigeon River church, Ind.

June 8, at 2 P. M., Spring Run, M'fllin Co., Pa., 2½ miles north of McVeytown station.

June 8, at 11 A. M., Killbuck church, Ind.

June 9, at 4 P. M., Pleasant Valley, Ind.

June 9, at 5 P. M., West Nimishillen church, Stark Co., Ohio, at Pleasant Valley house.

June 9, at 2 P. M., Pigeon Creek church, Oak Grove meetinghouse, Ill.

June 9, at 3 P. M., Blue River, Whitley Co., Kans.

June 9, at 4 P. M., Ramona church, Marion Co., Kans.

June 9 and 10, Yellow Creek church, Stephenson Co., Ill.

June 9, at 1: 30 P. M., Pleasant Hill church, Frederick Co., Md., ½ mile from Monrovia sta., B. & O. R. R.

June 9, at 4 P. M., Rock Run, Elkhart Co., Ind.

June 9, at 10 A. M., East House, Thornapple church, Mich.

June 9, at 5 P. M., La Porte church, Ind. Conveyances will be in La Porte at Lake Shore train from the east due at 12. 10 P. M., at Lake Erie train from the south due at 1 P. M.

June 9 and 10, at Vanclevesville meetinghouse, W. Va.

June 9, Upper Dublin, Montgomery Co., Pa.

June 9 at 10 A. M., Weepingwater church, Cass Co., Nebr.

June 9, at Carson Valley, Pa.

June 9, at 10 A. M., Lick Creek church, Williams Co., Ohio, 1 mile southwest of Bryan.

June 9, at 5 P. M., Nettle Creek church, Hagerstown, Ind.

June 9 and 10, Coon River church, near Panora, Iowa.

June 9 and 10, at 11 A. M., Middle Creek church, Mahaska County, Iowa.

June 9 and 10 at 2. 30 P. M., Linville Creek church, at the Fairview meetinghouse, Va.

June 9 and 10, at 2 P. M., Chapman Creek church, Kansas, nine miles north of Abilene, Kans.

June 9, at 5 P. M., Bethel House, Mahoning church, Columbiana, Ohio.

June 9, at 3 P. M., Bear Creek church, near Accident, Md.

June 9, at 10 A. M., Green Spring church, Seneca Co., O.

June 9, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.

June 9 and 10, at 1: 30 P. M., Marsh Creek church, Gettysburg, Pa.

June 10, at 4 P. M., Brother's Valley church, at the Grove House, 1 mile north of Berlin, Somerset Co., Pa.

June 12 and 13, at 9 A. M., Conestoga congregation, at the Bird-in-Hand house, Pa.

June 13, at 5 P. M., Tippecanoe church, Ind.

June 13 and 14, Dallas Centre, Iowa.

June 14, at 10 A. M., at A. T. Heestand's, 2 miles west of Smithville, Ohio.

June 15, at 6 P. M., Bethel church, Kosciusko Co., Ind.

June 15, at 4 P. M., Rockton, Pa.

June 15, at 4 P. M., in the Manor church, Pa.

June 15, at 4 P. M., Yellow River church, Marshall Co., Ind.

June 15, at 5 P. M., Baugo church, Elkhart Co., Ind., 3 miles Northwest of Wakarusa.

June 15, at 2 P. M., Grundy church, Grundy Co., Iowa.

June 15 at 2 P. M., Covington church, Miami Co., Ohio, at Sugar Grove house.

June 16, at Palestine, Ark., St. Francis church.

June 16, Chippewa Creek, Mich.

June 16 at 10 A. M., Eel River church, Ind., 5 miles north of North Manchester, Ind.

June 16, at 10: 30 A. M., Silver Creek, Ohio.

June 16, at 2 P. M., Ash Grove church, 4½ miles southwest of Celina and 3 miles north of Coldwater, Ohio.

June 16 and 17, at 4 P. M., Dry Creek church, Linn Co., Iowa, one mile west of Robin's Station.

June 16 and 17, at 2 P. M., Sterling, Ill.

June 16 at 2 P. M., Springfield congregation, near Wawaka, Ind.

June 16 and 17, Spring Creek church, Chickasaw County, Iowa.

June 16, at 10 A. M., Portage church, Wood Co., Ohio.

June 16 and 17, Panther Creek church, Dallas Co., Iowa.

June 16 and 17, Des Moines Valley church, Polk Co., Iowa, 14 miles north of Des Moines and 5 miles northeast of Ankeny.

June 16, at 2 P. M., Kingsley church, Woodbury Co., Iowa.

June 16, at 10 A. M., Wyandot church, Ohio, at the Fairview meetinghouse.

June 16 and 17, at 4 P. M., Iowa River church, Marshall Co., Iowa.

June 16, at 5 P. M., Center meetinghouse, Canton church, Stark Co., Ohio.

June 16, at 5 P. M., Solomon's Creek congregation, 2 miles northeast of Milford Junction, Ind.

June 16, at 4 P. M., Bear Creek church, Montgomery Co., Ohio.

June 17, at 4 P. M., Shade Creek congregation, near Scalp Level, Pa.

June 20, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.

June 21, at 4 P. M., Montgomery church, Indiana Co., Pa.

June 22, at 2 P. M., Harlan church, Shelby Co., Iowa, 4 miles east of Harlan.

June 23, at 10 A. M., South Waterloo church, Iowa.

June 30, at 2 P. M., Pleasant Prairie church, Plymouth Co., Iowa.

August 18, at 2 P. M., Ogan's Creek church, Ind.

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"Set for the Defense of the Gospel."

Vol. 32, Old Series. · MOUNT MORRIS, ILL., AND HUNTINGDON, PA., JUNE 12, 1894. No. 23.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 5.
Huntingdon, Pa.

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ANNUAL MEETING NOTES.

—MAY 23 we left Mt. Morris *en route* for the Annual Meeting, and reached Chicago just in time for the Baltimore and Ohio train which left at 3 P. M. Here we fell in company with a number of members from various parts of the West.

—The run from Chicago to Meyersdale was uneventful, but very pleasant.

—Passing through Illinois and Indiana, we notice that the late frost had cut down most of the corn, and killed some tender vegetation.

—We reached Meyersdale the next day at 11 A. M., having made the run from Chicago in twenty hours. By this time our car was well filled with members, who had come aboard at different points.

—On reaching Meyersdale we found the weather quite disagreeable, it having been raining off and on for several days. It also rained much of the afternoon, rendering the prospect of the Meeting a little gloomy.

—The place has greatly improved since we were here several years ago. It now has a population of about 2,500 souls, and is supplied with electric lights and other improvements.

—"As the mountains are round about Jerusalem," so are the mountains also round about Meyersdale. Mountains may be seen on all sides, while the town nestles in a narrow valley, with a beautiful stream of water running through the center.

—Among our people the place is somewhat historic. It was here that the *Christian Family Companion* was published and edited years ago by H. R. Holsinger and J. W. Beer. Both of these men are now in California. The paper finally passed into the hands of the lamented James Quinter and was afterwards consolidated with the *Pilgrim*. This, in course of time, united with the *Brethren at Work* and thus gave rise to the GOSPEL MESSENGER.

—The church at Meyersdale numbers about 260 members, and seems to be in a flourishing condition. Eld. C. G. Lint is the elder in charge. Though a man of age, he is still active and full of zeal for the Master's cause. The congregation has four houses of worship, one of which is in the city. We understand that their meetings are largely attended and indicate a steady, healthy growth.

—This is the third Annual Meeting for Meyersdale, and the fourth one for Somerset County. Bro. Lint says it is the third one that he has assisted in managing.

—The place of Meeting is about one-fourth of a mile from the depot, and is reached by a good walk. The Grounds are rather low, in case of wet weather, but otherwise the selection is good.

—The Tabernacle is the best constructed that we have had in many years. It is large, strong, commodious and neat, and is covered with waterproof felt. It, as well as all other buildings, is lighted with electricity.

—There are also two large dining halls and one lunch counter. The Committee of Arrangements furnished good meals, while the table services were also good. One was made to feel that he was among members where he was welcomed.

—While all the buildings were well constructed, and the services excellent, still some things were not as convenient as we have seen at other meetings. The entrance to the large dining hall was inadequate. It would have saved time if there had been several entrances. Still we were treated so politely that we did not feel inclined to complain or find fault.

—Good sermons are always a feature of our Annual Meetings, and a rich feast was prepared this year for those who were fortunate enough to enjoy the privilege of listening to the many well-prepared and instructive sermons. The usual services were held in the Tabernacle, and the different churches of Meyersdale were also placed at the disposal of our Brethren.

—An interested audience listened to one of Bro. D. L. Miller's instructive "Bible Talks" on Saturday morning at the Tabernacle. His efforts, in bringing before his hearers a vivid comprehension of Bible scenes, were not in vain, as all expressed themselves as being highly benefited.

—"Christ's Government," by Daniel Vaniman, was a strong plea in behalf of a restoration of Christianity to its primitive purity.

—"The Foundation of the Christian Church," by J. H. Moore, "Life and Light," by I. D. Parker, "The Cross of Christ," by S. F. Sanger, "Learn of Me," by M. G. Brumbaugh, "Reconciliation," by Enoch Eby, "Love," by I. N. H. Beahm, "The Narrow Way," by J. G. Royer, "The Selling of the Birthright," by H. W. Kreighbaum, and many other sermons, which we do not have space to mention, afforded a rich feast to those in attendance.

—Occasional showers and cold winds during Saturday, Sunday and Monday made the weather very unpleasant, and yet everybody seemed cheerful and willing to make the best out of what could not be helped. Much discomfort at our Annual Meetings might be avoided, if higher grounds could be selected, and so situated as to afford ample drainage.

—Heavy trains arrived on Saturday, bringing mostly the western delegation. The Baltimore & Ohio R. R., deserve the thanks of the members for their gentlemanly treatment of the passengers, and the evident desire to accommodate them as much as possible.

—Had the weather been pleasant, the location at Meyersdale would have been excellent. But the rain was against it. And yet we had less sickness than we have ever known at an Annual Meeting. This we attribute to the good cooking.

—Saturday and Monday, as always, were the great reunion days of the Meeting. Many were the friendly greetings exchanged between those who met after a separation of months and, perhaps, years. This renewing of social ties and forming of new ones is one of the most pleasant as well as important features of our Annual Meeting. Many have, at times, desired to discourage the large attendance at our Annual Meetings, but this, to us, has always seemed to be a mistake. An increase of love for each other will be the sure result of our associating together, and anything that will bring about that happy condition, should be hailed with delight and fostered in every way.

—The early dawn of Sunday morning brought with it the news of a railroad disaster during the previous night, several miles west of Meyersdale. The express train, while rounding a sharp curve, ran into a mass of rock and earth, detached from the mountain side above, by the many rains, and instantly the front part of the train was a mass of ruins, while even the rear-part was somewhat demolished. Two express cars, loaded with vegetables, were burned entirely, while a third car,

(Concluded on page 360.)

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

AFTER AWHILE.

BY MARY M. COX

When dear loved ones are taken
By Death's relentless hand,
Oh, our hearts are filled with anguish,
As by their lifeless forms we stand!
But they are not lost! Oh, no, not lost!
They have only gone before,
And after awhile we will meet again
When we reach the shining shore.

Our paths may lie in thickest gloom,
Dark and stormy be our way,
But after awhile the Lord will come
And turn our night to perfect day.
After awhile the clouds will pass,
After awhile the tempests cease;
And where now is toil and strife,
Then there will be rest and peace.

Each of us must bear a cross,—
God planned it so, and he knows best;
Must suffer pain, and grief, and loss,
To fit our souls for heavenly rest.
Patience, patience, only wait,—
After awhile the Lord will come
And ope for us the pearly gate
And call us over home.

Sweet Springs, Mo.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

THE CHRISTIAN RELIGION, THE HOPE OF THE WORLD.

BY C. H. BALSBAUGH.

In Four Parts.—Part Four.

"For there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12.

The Christian religion is the only hope, because it is Christ himself dwelling in the heart by faith. Eph. 3: 17. This hope rests back on the faith that stands intact in the righteousness of God. Rom. 1: 17 and 5: 1, 2, 5. Anything that leaves the least claim of eternal righteousness unsatisfied, exposes to the entire retributive challenge of a dishonored decalogue. James 2: 10. All things must be "counted loss for the *excellency* of the *knowledge* of Christ Jesus our Lord." "Our own righteousness, which is of the *law*," even God's Law, cannot equal the integrity of the Law-Giver.

It *must* be "*that* which is *through the* faith of Christ, the righteousness which is of God by faith." Philpp. 3: 8, 9. "Where is boasting then? It is excluded. By *what law?* Of *works?* Nay; but by the law of faith." Rom. 3: 27. Not in man's doing, but in God's gratuity lies the "one hope of our calling." Eph. 4: 4. The debt must be liquidated by proxy, and we must accept the receipt, before we can enter into the joyful service of the Lord's freemen.

Religion is a rebinding, from *re* and *ligio*: the renewal of a broken bond, the re-establishment of amity between parties at variance. The amalgamation of Deity and humanity, as in the Godman, is religion. When very God in very deed assumes our nature with all its encumbrances, and makes our best possibilities realizable through the immanent energy of the Holy Spirit, we have a hope as quenchless as the life and love of God.

It is sustained by all the security for which the incarnation and death, resurrection and mediatorial fidelity of our adorable Melchisedec are the immutable pledge. Heb. 6: 18, 19, 20. As is the reliability of the Advocate, so is our faith; as our faith, so our hope; and as our hope, so the sense of certainty that all the fullness of God in Christ is also ours.

"The chief of sinners" need not despair. "We have a *Paraclete* with the *Father*, Jesus Christ the righteous." 1 John 2: 1. "It *pleased* the *Father* that in him should dwell *all the fullness of the Godhead bodily*." Col. 1: 19 and 2: 9. Can the hope centered in such a unique Mediator fail to "rejoice with joy unspeakable and full of glory?" He is *able to save* them to the uttermost that *come unto God* by him, seeing *he ever liveth* to make intercession for them." Heb. 7: 25.

The thief may come; the covetous money-worshipper is invited; the drunkard is welcome; the extortioner and robber of widows and orphans will meet a smiling God in Christ; the fornicator and adulterer, the effeminate, the social debauchee and self-polluter,—all will find a warm and faithful reception at *the Throne of Grace*. Oh, those wonderful words in 1 Cor. 6: 9, 10, 11, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified IN THE NAME OF THE LORD JESUS, AND BY THE SPIRIT OF OUR GOD." Allelulia, there is hope for the *harlot* and the *murderer!* Matt. 21: 31. In Luke 23: 34 we have the door of heaven opened to the murderers of the Lord of Glory. Scarlet and crimson sinners may not only come, but are encouraged to "come *boldly*." Isa. 1: 18; Heb. 4: 16.

There is room in the upper paradise for the atheist and the blasphemer, the devil's two right-hand agents. 1 Tim. 1: 12, 13, 14. Saul, the blood-thirsty bigot, is transformed into the flaming evangelist and unparalleled soul-saver. When God bleeds for sin, the atonement is perfect. Acts 20: 28. When the propitiating Mediator pronounces the eternal purpose of God consummated, and all the issues of sin in its blackest type more than counterbalanced, the very lowest, vilest, most loathsome mire-wallower on earth may appropriate the rapturous language of the chief apostle: "I *live by the faith of the* Son of God, WHO LOVED ME, AND GAVE HIMSELF FOR ME." Eph. 3: 10; John 19: 30; Gal. 2: 20.

With such provision in the humanity of our Elder Brother, compassing all the resources of Divinity; and such faith as makes him ours by imputation and realization and experience, salvation is as certain as God is omnipotent and true. A believer can no more be lost than Jehovah can become imbecile and false. If we would *hope* we must *believe;* and to believe is to *accept Jesus as he is* "made unto us of God, *wisdom, righteousness, sanctification and redemption*." 1 Cor. 1: 30.

The "faith that worketh by love" will ever keep hope bright as the noontide. "The righteous hath hope in his death." Prov. 14: 32. The wicked sink into "outer darkness" with all the blessedness and glory of Father, Son, and Holy Ghost offered them "without money and without price," as their eternal inheritance. Oh, the madness of sin!

In the dim distance we have the first gleam of hope in the primeval promise: the seed of the woman shall bruise the serpent's head." Gen. 3: 15. That woman is not Eve, but Mary. Christ was Adam's seed, and Abraham's seed, and David's seed, as well as Eve's. Mary alone has the honor of being "*with child* of the Holy Ghost." Matt. 1: 18. Jesus is the son of a *virgin*, begotten of the Eternal God. Wearily dragged the centuries until the Evangelic Seer widened the faint ray into dawn: "Behold a *virgin* shall conceive and *bear a son*, and shall call his name Immanuel" Isa. 7: 14 "When the *fullness of time was come*, God sent forth his Son, made of a woman, made under the law" Gal. 4: 4.

Now the Luminary of Grace is above the horizon. God assumed our guilty, defiled, restless past, that his beatific future might be ours. It is "*confirmed by two immutable* things in which it is *impossible* for *God* to *lie*." Heb. 6: 17, 18. "God hath given *all* things to *his Son*." John 3: 35. He is appointed Heir of all things." Heb. 1: 2. And him, containing all this "fullness of the Godhead," hath God sent into the world, that "*whosoever* believeth *in him, should not perish, but* have everlasting life." All his glory we are to share with him. Rom. 8: 17, and Rev. 21: 7. What greater hope can God inspire, or man entertain? "We shall be like him, for we shall see him as he is." 1 John 3: 2.

Even in this life, by an assimilating faith, and the hope of the "far more exceeding and eternal weight of glory," "*we are changed with the same image* from glory to glory, by the Spirit of the Lord." 2 Cor. 3: 18. Therefore let us "hope to the end for the grace that is to be brought to us at the revelation of Jesus Christ." 1 Pet. 1: 13. Hope is eternal; it abideth with faith and love as the essential predicate of endless evolution. Without faith, love is impossible, and without hope eternity is a blank.

A word with regard to the legal dispensation. All other religions were the misconceptions of man in relation to the Divine character and human needs. But on Mount Sinai God himself speaks, and he gives no misleading representation of either himself or man. "*The Law of the Lord is perfect.*" Psa. 19: 7. And yet we read that the *Law* made *nothing perfect, but* the bringing in of a BETTER HOPE DID." Heb. 7: 19. The whole epistle to the Hebrews gives not only the superiority of the Gospel to the Law, but also the reason.

The fault was not in the Law, but in man. It was "*weak through the flesh.*" Rom. 8: 3. The very first commandment in the Decalogue is sufficient for the eternal guidance and development of angels and men. But there was no one on earth to embody it. Abraham could not; Moses could not; David and Daniel and Isaiah could not. "There is *none* that doeth good; no, not one." Rom. 3: 12. Jesus brought no better law, but he perfectly embodied the old, and *lived* the *righteousness* of God *in the flesh*. That *fulfilled* law in Jesus Christ *is our Gospel*.

The incarnation of God was for the express purpose "that *the righteousness of the law might be fulfilled in us*." Rom. 8: 3, 4. And this only by *faith*. Philpp. 3: 9. Without this *objective righteousness to rest in, all our works* are *vain*. And without works as the *fruit of faith*, Christ died *for us in vain*. There is no hope in the law in our immediate relation to it. Our hope is in the *Mediator* who offers us by *grace all* that the *law demanded*, but could not do. Rom. 8: 3.

With such a "*more excellent ministry*," introduced by "the Mediator of a better covenant, *established on better promises*," unfolded and applied by the Holy Spirit, who would not hope? Heb. 8: 6. "Come unto me, all;" "I will give you rest."

Union Deposit, Pa.

THE KINGDOM OF HEAVEN.—ITS BEGINNING AND ENDING, LOCATION, ETC.

BY JOHN HARSHBARGER.

1. The kingdom of heaven began with John the Baptist, when he said, "Repent ye: for the king-

dom of heaven is at hand." Matt. 3: 2. From that time Jesus began to preach, and to say, "Repent, for the kingdom of heaven is at hand." Matt. 4: 17. Here the preaching of John and that of Christ are unmistakably the same, showing that the kingdom was at *hand*, or as being on *hand*,—NEAR in TIME or SPACE.

"The beginning of the Gospel of Jesus Christ, the Son of God." Mark 1: 1. This corresponds with the fourteenth verse of this chapter, where the Savior calls it the Gospel of the kingdom. Mark says that the preaching of John was the beginning of this Gospel. The law and the prophets were until John. Since that time the kingdom of God is preached. Luke 16: 16. The law and the prophets ended just where the kingdom of heaven, or the kingdom of God, began, and the evidence from heaven is, that it began with John.

2. The terms "kingdom of heaven" and "kingdom of God" refer to the same time and circumstances, while it is claimed that the term "kingdom of God" refers to circumstances under the law before Pentecost, and that the term "kingdom of heaven" refers to circumstances pertaining to the church after Pentecost. "From that time Jesus began to preach, and to say, Repent, for the kingdom of HEAVEN is at hand." Matt. 4: 17. "But seek ye first the kingdom of GOD, and his righteousness." Matt. 6: 33.

In these two passages we notice that Christ uses these terms interchangeably, while he has reference to the same thing, hence, if one refers to the kingdom of heaven, or the church after Pentecost, so does the other.

3. Where is the location of the kingdom? "Neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you." Luke 17: 21. "For the kingdom of God is not in word, but in power." 1 Cor. 4: 20. The Gospel of Christ has life underlying its form,—the Written Word,—just as the unseen, invisible kingdom is underlying its form, the church. The kingdom is all embodied in Christ. Everything centers in him. There was a form given him. While the unseen, invisible Deity within was underlying the human form, so with the kingdom. The invisibility of this kingdom is Christ, while the church is the visible power. If any one has accepted Christ, he has accepted the kingdom of heaven, whether through the preaching of John, Christ, or the apostles. When, in baptism, we put on Christ, we by it get into Christ, hence into the kingdom of heaven. As by baptism we get into Christ, so the invisible kingdom enters into us.

Some persons conclude that the church or kingdom began at Jerusalem after the crucifixion. They refer to the following text: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 49. But when we examine this text, we readily see that it simply refers to the beginning of preaching this Gospel to all nations, for before that time this teaching was confined to the Jews. Others refer to this text: "Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God." Luke 15: 48.

The new version says, "Who also himself was looking for the kingdom of God," which cometh not by observation. Luke 17: 20. The following is also made use of as an evidence that the church did not exist before Pentecost: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church." Matt. 16: 18. There is not the slightest inference that Christ had to wait until Pentecost to do this. He, in person, possessed the necessary qualifications to do that work, to build this kingdom or church. He could *frame, construct, adjust, unite together* the parts, to set up, to organize, the visible form of this kingdom. He ordained the twelve apostles.

How much he embodied in this office, and just how many others he placed in proper position, as organs in this church, he does not inform us, but the evidence is clear that he organized, under his personal supervision, the church universal, while the apostles, under the supervision of the Holy Ghost, organized churches local. "And if he neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. 18: 17.

Here we see this church, organized by Christ, in working order, ready for business. "*Tell it unto the church.*" If it was not the church before the three thousand were added at Pentecost, it could not have been immediately after, for the adding to them (the 120) could not have made them anything more,—only in number. I ask: Will those who hold that the church was set up, or organized, at Pentecost, answer the following plain question? Please tell us what was being done in organizing the church, and point out the Scripture, bearing testimony that such was the work done at Pentecost.

This church or kingdom is to be perpetuated just as Christ, our king, established it. He gave a law and only one, and this one law is for the governing of all his subjects, and this kingdom, with its visible form,—the church,—constructed and arranged by Christ, was superintended by him before Pentecost, he having previously instructed the disciples to tarry at Jerusalem, and wait for the promise of the Father, that he would send the Holy Ghost, and it is recorded in the second chapter of Acts that they were to be endued with power from on high, so as to comprehend those things pertaining to the invisible kingdom, as well as that of the visible form,—the church. This church is simply the temporary form of this kingdom, but after the Gospel reign shall be accomplished, then will the real kingdom appear, with immortal subjects. As the visible form of Christ ceased, or disappeared, so will the visible form of the kingdom cease to exist. As Christ was immortalized, so will his subjects be at the end of the Gospel dispensation. They shall be changed in a moment, they will be resurrected among the first. Hence the first resurrection will intervene between the close of the Gospel reign and that of the millennium reign.

Jeffersonville, Ill.

GET RELIGION.

BY A. I. MOW.

IT is quite generally believed that religion is a something which we get. It is a frequent occurrence to meet persons who say that they have gone "up to the mourner's bench" time and again and tried to get religion, but failed. They gave up in disgust because they could not arrive at the much-coveted feeling, and no unparalleled tale of experience presented itself. One of two conclusions is usually arrived at in these cases,—one that religion is a deception, the other that he must be foreordained to ruin. This woefully deceptive tool,—the mourner's bench,—is a necessary requisite to the idea that we *get* religion.

If the Christian religion were contagious like smallpox, then a better plan than the present popular one could hardly be used. But Christianity is neither a catching nor infectious disease; it is a *life*.

Religion is a characterizing life of the soul. The Christian religion is that life which ranks first in truth, wisdom, justice, ethics, faith, hope and love. It is the philosophy of philosophies, the science of sciences, the logic of logics. It is supplied like every other faculty of the soul. We might as appropriately talk of "getting" history, mathematics, natural history or logic as to talk of getting religion.

The man who, after shaking hands with the professor of chemistry and taking a walk around the tables of the laboratory, would declare, because he can not state a formula, that the science is a humbug, would be much like the man who did not get religion by trying at the mourner's bench. The man who would think when he has read only Hawthorn's "Marble Faun" (a historical novel), that now he is in full possession of all historical facts, would be no more sadly deceived than he who, having embraced a mourner's bench for an hour, fancies that he has the wealth of divine grace. The child which picks a spring beauty or a heart's-ease from this clump of underbrush is as nearly possessed of the realms of botany as the man is of the treasures of Christianity, who had an "experience" and "was converted under yonder beech tree."

It is a Socratic conception that the reality of our knowledge is innate, and that training calls out this knowing from within. Much more is the Christian religion inherent in the soul, and needs but the stimulation of the Word to find and develop itself within us. Thus our religious experiences consist in the discoveries of the relations between God and ourselves. This begins with the dawning of our senses in infancy and matures and yields products only as one relation after another is discovered and observed.

Religious development is like any other mental development. Therefore Jesus says, "Go ye therefore, and *teach* all nations, . . . *teaching* them to *observe* all things," etc. Matt. 28: 19-20.

As some persons are intellectually more active and acquire better education at ten than others do at twenty (some in one branch and some in another), so is it also in religious development. This unfolding begins in the home. The points relating to home and inmates first come forth. Then those relating to more remote associations, little playmates, schoolmates, teachers, at Sunday school and church.

At first the child is a *self*. As this inner, dormant, spiritual propensity arouses and develops, self gives way and the spiritual occupies. This process, sooner or later, reaches a point where the spiritual development so far supplants the self as to balance the individual in favor of religious profession.

This *conversion* continues still, and as long as a divine truth remains for us to learn and obey, so long we are subject to conversion. We may, anywhere along this line, choose to accept these relations in the rites enjoining them upon us, and thus become in fellowship with the redeemed.

THE LOST BOY.

ONE Sunday Dwight L. Moody, having hired the big circus tent near the Columbian Exposition in Chicago, preached there in the morning to many thousands of saints and sinners, from the text, "The Son of man is come to seek and to save that which was lost." After he had finished, a little boy with handsome face and form was brought to the platform by an officer, who said he had found him wandering in the crowd, evidently lost. Mr. Moody took the little fellow in his arms and, standing before the great throng, asked the people to look at the lost child.

"This boy has a father who is no doubt at this moment looking for him with anxious heart," said the preacher. "The father is more anxious to find his boy than his boy is to be found. It is just so with our Heavenly Father. He is seeking

us to-day: seeking us with unspeakable solicitude. For long years he has been following you, oh, sinner, he is following you still. He is calling to you to-day."

At this instant a man with blanched face and excited eye was seen elbowing his way toward the platform. As he reached it the little boy saw him, and running quickly over the platform, threw himself into his father's outstretched arms. The multitude witnessed the scene with breathless attention, and then broke out into a mighty cheer.

"Thus," cried Mr. Moody, "will God receive you if you will only run to him to-day. 'The Son of man is come to seek and to save that which was lost.'"

The impression made by the incident was very great, and as the people filed out many eyes were filled with tears. God providentially gave to the preacher a most vivid object-lesson with which to illustrate and enforce his message.—*Epworth Herald.*

SONS OF GOD, AND HOW TO BECOME SUCH.

BY CHAS. M. YEAROUT.

"But as many as received him, to them gave he power to become sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1: 12, 13.

THOSE who believe on Christ have the power to become the sons of God, by being begotten, and born into the family of God according to the divine law of regeneration. A seed of germinal life,—the Word of God,—is sown in the heart, which is the germ of eternal life, and begets the child of God in embryo. This changes the mind and affections of those, "who in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." "Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel." 1 Cor. 4: 15. "Of his own will begat he us with the Word of truth." Jas. 1: 18. "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." 1 Pet. 1: 23 (R. V.)

THE NEW BIRTH. It is absolutely necessary, after thus having been begotten by the Word of God, that the person be born again; otherwise he or she will never come to the spiritual light as it is in Christ. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Jesus explains further by telling of what the man shall be born. "Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." John 3: 3, 5. Christ's language here positively debars those who will not be born of water,—baptized from the kingdom of God. Christ gave himself for the church, "that he might sanctify and cleanse it by the washing of water by the Word." Eph. 5: 25, 26; Titus 3: 5.

"Born of blood," is imbibing and adhering to the teachings and doctrines of near relatives. "Born of the will of the flesh" is to follow the desires and inclinations of the flesh until wholly submerged in its carnal vanities, adhering to "the lust of the flesh, and the lust of the eye, and the pride of life." "Born of the will of man," is to submit to the will and teachings of man instead of God. The life and characteristics of a man indicate of what he is begotten and born. "For they that are *after the flesh* DO MIND *the things of the flesh;* but they that are after the Spirit the things of the Spirit." Rom. 8: 5.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 1, 2.

Having been begotten by the Gospel, and "born of water, and the Spirit," we become children of God, "and if children, then heirs (sons); heirs of God, and joint-heirs with Christ." Rom. 8: 17. "Therefore, the world knoweth us not because it knows not Christ," for "as he is, so are we in this world."

Being identified with the family of God, we are separated from the world. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." 2 Cor. 6: 17, 18; Rev. 18: 4. The Gospel seed, sown into the heart, permeates the entire being, producing genuine repentance, and the lopping off of every evil. This is not a superficial work, but reaches the very depths of the soul, renovating and regenerating until the child is brought forth in the image and likeness of the Christ man.

The grain of corn, planted into the ground, beautifully illustrates this principle. The germ of life in it springs up, consuming the old body. The old body is overcome and suppressed by the ushering in of the new life in its fullness. Even so the life produced by the Gospel seed,—germ of eternal life,—brings under subjection and destroys the body of sin. "They that are Christ's have crucified the flesh, with the affections and lusts." Gal. 5: 24. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed (separated) from sin." Rom. 6: 6, 7.

The law of regeneration, as taught in the Gospel, is perfect, doing a thorough work. "The Law of the Lord is perfect, converting the soul." The person thus converted, is converted to God.

There is too much trying to patch an old garment with a new piece of cloth in this fast age, or, in other words, adding a little Gospel to old Adam, and then calling him a Christian! Such a mongrel is a shame to the cause of Christ. Nothing short of an entire new creation in Christ Jesus will fill the Gospel measure of a child of God. No patchwork can answer God's demands. There must be a new creation. "*Created in Christ,*" A NEW MAN, "which after God is created in righteousness and true holiness." Eph. 2: 10; 4: 24. "Old things have passed away, and behold all things have become new."

All flesh-gratifying, world-loving and world-worshiping, is not born of God, but of "the will of the flesh," hence submissive to the will or power that produced them. But they that are born of God, are submissive to the will of God, and are joined to the heavenly family. Possessing "the divine nature," they are conformed to Christ in life, conduct, association, word and deeds.

The reason so many refuse to be "born of water, claiming they have received the Holy Spirit without, or independent of, water baptism, is evidence, pure and simple, that they have not been begotten by the Word of God, for they that are begotten of God hear and obey his Word. They are absolutely powerless to do otherwise. Jesus positively asserts: "Except a man be *born of* WATER, and the Spirit, he cannot enter into the kingdom of God." As the lesser is always born of the greater, the element of water must be greater than the person born of it. Hence sprinkling or pouring a little water upon the head of a person, is, in no sense of the word, being "born of water."

"For as many of you as have been baptized into Christ, have put on Christ." Gal. 3: 27. The idea of a Christian going through life without Christ is utterly preposterous. If Christ is put on in the act of baptism, and we are never baptized, how, then, do we get into Christ?

Kind reader, the plan of salvation is established and held in force by immutable law, and God will never change that law to accommodate us. If we desire to become sons and daughters of God, there is but one process that will bring about this happy relationship, and that is, to imbibe and adhere to the teachings and principles of the Gospel.

Implicit faith and obedience to God and his word is manifest in the acceptance of the Gospel as the ordained means of salvation. The Gospel has but little, if any, effect on the unbeliever.

Faith, repentance, love, meekness, humility, righteousness, holiness, and all other Christian graces are embraced in the begetting process of the Gospel.

What a blessed privilege, to become sons and daughters of God! But we can no more become sons of God independent of the laws of regeneration, than one can have physical existence independent of the organic laws of generation.

Kind reader, have you been begotten of the Gospel, and "born of water, and the Spirit," baptized according to the great commission, given by Christ, "into the name of the Father, and of the Son, and of the Holy Spirit?" Matt. 28: 19. Then you have been "begotten again unto a lively hope, to an inheritance incorruptible and undefiled, and that fadeth not away reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." 1 Pet. 1: 3, 4, 5.

We cannot truthfully call God our Father, except through the Spirit of adoption, and we can not be adopted into the family of God independent of the means God has designed to bring about this desired end. Every objection and disobedience to God's plan manifests our insubordination to the government of heaven, and the need of the subjugation of self to Christ. "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Rom. 9: 20. Shall the child that is begotten by the word of truth, and born of God, fight the truth, and find fault with God's manner of bringing it into existence? Surely not. They that are born of God, cannot find fault with him or his word. "Ye are my friends, if ye do whatsoever I command you." John 15: 14.

Westphalia, Kans.

THE QUALIFICATIONS OF A MINISTER.

BY LOUIS MACEY.

THESE are found in First Timothy 3 and Titus 1 to 5. Let the reader turn to Timothy, and write down the qualifications *as found there,*—that is, in the same order,—and number them. It will be found that there are sixteen different things mentioned that will qualify or disqualify. Now turn to Titus and write in a parallel column what is there found, *as nearly* as you can, *in the order used in Timothy.* You will then have the Scriptural qualifications before you as we wish to present them,—as a whole,—calling particular attention, however, to perhaps two of them.

Perhaps the greatest and most common mistake has been made in ignoring some,—yes, and even most of these qualifications in order to elect some one possessing a few of what are thought the most important in a superlative degree. For instance, a very holy, blameless, hospitable man, having an excellent report of them without, is

chosen; but he has no ability or aptness in communicating the Word to others. Lame in speech as weak in argument he can not convince the gainsayers, nor even hold his ground against them. No doubt we have all seen such instances.

But while many mistakes have been made of this kind, *greater* ones have been made in the opposite direction; for a man like the above may preach a grand sermon of cross-bearing and patience *in his life*, though his tongue be weak. But when a church becomes so anxious for an "apt teacher," "efficient worker" or "able defender" that she is willing to pass lightly over, or ignore, such qualifications as "blameless," "not greedy of filthy lucre," "patient," "holy," etc., she is electing a man who will bring reproach upon and trouble into the church.

Let us draw a few pen pictures of men we have all seen, or may see:

Number one. An easy, pleasant talker, a sober, patient man, not covetous or given to wine, is chosen for a minister and is calculated to instruct and edify; but he is not vigilant or careful in his business affairs, he borrows, as a matter of course, and returns at his leisure. He is rash in making obligations which he cannot or does not try to meet. All will agree that the influence this man *might have had* is lost, and if it is seen that he fails to rule well his house, that "his sons made themselves vile and he restrained them not," surely he is a reproach and a hindrance.

Number Two. This man is surely "apt to teach" and to "convince the gainsayers," forcible in argument, profound in reasoning; cutting reproof, illustration and anecdote follow in rapid succession from a store of words that seems inexhaustible. He is vigilant, sober, etc., but he fails in two points; *he has not a good report of them without*, and is *greedy of filthy lucre*. His life is sordid and selfish; he is quick to "turn a dollar" and slow to grant a favor; reputed to be "tricky" in trading, he fails to have "a good report of them without." Did we ever know of such a man? Was his life not a canker, eating away *respect* for the religion he professed?

Number Three. Here is a better equipped man; he possesses all the requisites as far as we know; he is enthusiastic, apt and apparently willing, but we can not be quite sure of him, for he is "*a novice*." This is one of the things that disqualify that I wish to mention particularly. I have *often* heard it rendered "a young man." This is manifestly incorrect, for Timothy was *himself a young man*. 1 Tim. 4: 12. Webster defines it, "One newly planted in the church," or one newly converted to the Christian religion. See also any good commentary or Bible dictionary. A man may be fifty years old and yet a novice; a young man is more apt to be a novice, however. No rule for a set number of years has been given, nor *could be*; but we are safe in saying no man, young or old, should be chosen who has not been in the church long enough to be thoroughly proved.

"Not a novice"—disregarded; result, not being "rooted and grounded in the faith," raised to a place where he is more assailed with "varying winds of doctrine," or drawn aside by his own wisdom, 1 Cor. 1: 20, 21, he loses sight of Gospel principles and in his enthusiasm for converts forsakes the narrow way and draws aside *many* from the simplicity and purity of the Gospel. A novice *may* not always "fall into the snare of the devil," but Paul gives us to understand we should not risk such, "*lest*" he fall, etc. Not one of those reading these lines but has known of some one falling whom he considered a pillar in the church. Having seen the great evils of such, let us be very careful about *a novice*.

The second we must notice briefly, "Apt to teach" is given in Titus as "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers." To my mind holding fast the faithful word,—sound doctrine,—is the great point, and it means a great deal. In looking at this subject we must look at it as a whole, and we don't see how a man can be "apt to teach," "holding fast the faithful Word," without being qualified in all the respects mentioned in both Timothy and Titus.

We do not understand that a man must be perfect, for no man is perfect, nor even highly endowed, for Timothy was instructed to ordain elders in every city, and it is not probable that he found men with the eloquence of Apollos, the argument of Paul and the zeal and reasoning power of Peter in every city. But we do believe that he found faithful men who possessed a good degree of all the requirements that would qualify them; and so should we use great care, consider all, and in the light of Scripture and *experience* remember that "he that offends in one point is guilty of all.

Millville, Mo.

REMARKS ON PHILPP. 2: 3

BY NOAH LONGANECKER.

"In lowliness of mind let each esteem other better than themselves."

TRUE humility, as recommended in our text, is a rare excellence. It is said that "the virtue of humility was so little understood among the heathen, that neither the Greeks nor Romans had a word whereby to express the idea." The Bible everywhere recommends humility as an excellence of Christian character. While Christ exemplified in his life all the virtues of the Christian life, he more especially taught and exemplified humility, as it is nowhere else taught and exemplified. Does the Lord teach us "to walk humbly with our God," he so exemplified this most excellent grace that he can truly say, "Learn of me, for I am meek and lowly of heart."

Paul, in Philpp. 2: 5–11, holds up before our minds the amazing humiliation of Christ as an example for us. While in our text he exhorts us "in lowliness of mind to esteem other better than themselves," he, in verse five, refers us to the mind of Christ for the example. "Let this mind be in you, which was also in Christ Jesus." Although he was God, the High and Holy One, yet "he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

What humiliation! This same lowliness of mind the apostle holds up before us for an example. Pride led to the self-exaltation of Satan, and hence to his downfall. Humility led to the self-denial of Christ, and hence to his exaltation. Self, then, must be denied. The idol of self has more adherents than all the idols of gold, silver, stone, wood, etc., combined.

To make ourselves of no reputation is an impossibility as long as self is not dethroned. To dethrone self there must be a humbling unto the death of the cross. Self must be crucified. "*Of no reputation!*" Here lies the key to our text,—to "esteem other better than ourselves." There are some self-evident reasons why each should esteem others better than themselves. One is, we certainly know more of the impurities of our hearts than others do. We know less of the hearts of others than they do of their own. Since I can examine myself, and can see my *own* defects, but can know so little about my brother's thoughts and inner life, it should certainly lead me to have a very humbling view of self, and to esteem others better than self.

Again; charity is the bond of Christian perfection. *Whoever* and *wherever* we be, and *whatever* we do, if we have not charity, we are nothing. It is one of those "best gifts" that Paul, in 1 Cor. 12: 31, exhorts us all to covet. When we have this Christian grace, we will not be puffed up with a sense of our own importance. We will not vaunt ourselves, that is, rashly and insolently set ourselves forward. We will not seek our own only. We will think no evil of others. We will ever *believe* the best of others. But should there be no room to *believe* the best at all times, we will *hope* that they have more good than we know, and will reform of all evil. This will require, on our part, strong confidence in each other. We do not mean here that we should trust in the arm of flesh for salvation. We mean that we must have that confidence in one another that we can obey the injunction of our text.

It is simply shocking to think of the amount of divorces that are applied for between husband and wife. Lack of confidence is the chief cause of all this. When husband and wife have not the proper confidence in each other, the door is open for evil-surmisings, jealousies, hatred, and numerous other evils. But while this is true between husband and wife, the same is true in all organizations of society. While confidence in God has great recompense of reward, the thinking part of our country are realizing that lack of confidence in one another is at least one leading factor of our present troubles. And while this is certainly true of the civil world, it is no less true of the religious world.

As long as we esteem ourselves better than others it is simply impossible to have this Christian confidence in one another, and since confidence in one another is of such vital importance, we should certainly give due heed to the language of our text and "esteem other better than ourselves." The sentiment of our text is not human; it is not natural. In this we must look to the Lord for our example. While we give heed to John 13: 14, 15, let us all give the same heed to Philpp. 2: 3, and we will all realize that there is a world of truth in 2 Tim. 3: 16, 17. "Teaching them to observe all things whatsoever I have commanded you," will apply here as well as elsewhere.

HE WAS CONFIRMED.

BY D. E BRUBAKER.

At the Methodist Conference in New York, Rev. Julius Nelson, of Roxbury, Conn., was a candidate for confirmation as elder. The point was raised against him that he was in debt, and this precipitated a discussion as to his fitness for ordination. A committee investigated the case and reported that Mr. Nelson received a salary of $300 a year, and his parish included three churches widely separated, so that he had to keep a horse to drive from fourteen to thirty-eight miles every Sunday. This report not only settled the right of Rev. Mr. Nelson to confirmation, but caused the brethren to raise a purse of $200 for him. In these days of fashionable churches and high-priced pastors men may sometimes be tempted to regard the clergy as inspired by the same ambitions that move other men, but they need only turn to the country to find the ministers who serve the Lord without naming the price.—*Inter Ocean.*

AFTER reading the above I thought of the condition of several hundred other ministers, who do not even receive the $300, and yet are generally expected to head most financial enterprises with a liberal donation.

When they become involved in debt, in consequence of time and thought taken from business, and devoted to church work, a donation of $200 would almost take away their breath. But Christian people, I suppose, always will differ about these things.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

SPRINGTIME AND THE ROBIN.

BY MRS. J. S. THOMAS.

THE robin has come, and early
This morning I heard him sing;
Heard him, as ne'er before, warble,
His beautiful song of spring.

Glad thrills of harmony echo,
From the old peach tree on the lawn;
And I listen, all the while thinking
Of the happy spring times a gone.

When together we watched for the robin,
But now there comes over me,
A sadness akin to darkness,
And I ask,—oh can it be!

The robin and springtime and summer,
Will come and the flowers bloom,
And the world be glad just the same,
With my darling in the tomb.

Could I raise the slab of granite,
And lift the coffin lid;
Could I once more look in that dear face,
So long by death been hid.

Could I touch the hand so icy,
And kiss the marble brow;
Methinks my heart would not then ache,
So sad as it does now.

Could I hear his dear voice calling,
Could I see his sweet blue eyes,
Could I once more,—once more,—once more,—
But hope within me dies!

And the robin sings on in gladness,
For sorrow he hath no care;
To-day if you can be happy,
For to-morrow may bring despair.

Springtime, oh beautiful springtime,
Of life the sweetest and best!
Summer, thy lovely successor,
Brings peace and joy and rest.

Autumn with stores so golden,
With grain and fruits and flowers,
Then winter the door fast closes,
And death alone is ours.

But Jesus, our dear Redeemer,
Hath broken the bars of death,
And springtime again is coming,
Sang robin with long-loud breath.

Yes, sing, sweet bird, and I'll listen,
Though my heart is breaking with pain;
Sing, bid me hope for the springtime,
When we all shall meet again.

Philadelphia, Pa.

MISSIONARY ITEMS.

BY JOHN R. SNYDER.

—How many church members to-day, "remember Lot's wife?"

—Never for a moment consider yourself a Christian if you are not charitable.

—"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." But how may the "whosoever" "believe in him" unless somebody tells them of him?

—Prayer is the key that unlocks the door of heaven and lets the sunshine of heaven into our hearts. Do you pray, brother? Have you sunshine in your heart? If not, and if you wish to be happy, go to the Lord in humble prayer and he will hear you.

—How many of us can say in the great hour of trial, "I have glorified thee on the earth: I have finished the work thou gavest me to do"?

—"Why call me Lord, Lord, and do not the things which I say," is certainly applicable to a large majority of professed followers of Christ today, and if they still persist in their hypocritical "calling," their doom is sealed forever.

—Death levels the highest mountains with the lowest valleys. He mows down the fairest lilies as well as the foulest thistles. The robes of illustrious princes and the rags of homely peasants are both laid aside in the wardrobe of the grave. Death will cut us down but will not eternally keep us down.

—The Sunday-school teacher teaches for eternity! Then, how careful, how prayerful, how divine he should be! Not only his teaching in the class, but the lessons he teaches in his daily walk all go down to eternity as memorials for or against him. "Who is sufficient for these things?"

—Young Judson read a sermon by Dr. Claudius Buchanan from the text, "For we have seen his star in the East, and are come to worship him," and from that hour he became a missionary. Livingston, in his early life, read Charles Gutzlaff's "Appeal for China" and that book kindled the flame of missionary zeal in his heart.

—A Christian woman resolved to pray for her infidel husband every day at noon for eighteen months. At the end of that time she saw no change in him. Going to her room she said, "Lord, I will pray for him every day and at all hours as long as my life shall last." That day he was saved. Prayer "without ceasing" is the prayer that is answered.

—The absence of the missionary spirit among the professed Christians can be accounted for in two ways,—either as arising from ignorance, or as caused by deficiencies in the spiritual life. A thorough study of the missionary literature which can be had almost anywhere, will remove the first cause, and the second cause can be at least partially overcome by reading and living the life of Jesus himself.

—Do not say, "But after all there is plenty to do at *home*. We have the heathen at our very doors without going off to Africa to find them. We had better stop and convert the home heathen first." Brother, for the love of Christ you profess to have in your heart, do not say that. Did the apostles stay in Jerusalem till they had evangelized the whole populace? Did Paul finish his missionary work in Asia before he was called to Europe? True, there is plenty to do at home, and it will be done if you do your part in foreign work.

TINY SPARKS FROM THE HEAVENLY LIGHT.

BY N. D. UNDERHILL.

In Two Parts.—Part Two.

AT another time we were cheered and comforted by a call of a *poor, humble tramp*. Yes, one of God's poorest, for here, where neighbors are so far away, we are glad to see *any* of God's creatures. We rejoice daily as we behold the wonderful works of his hands manifest in the rocks and trees, but when we behold a precious living (or dying) soul whom he loves, for whom he died, ought not we to be glad? How thankful, then, should we be, if granted the privilege of extending a helping hand to one whom Jesus loves! We feel that it is a joyful privilege to be kind to one of God's needy creatures.

This poor wanderer came just as we were gathered together to read a portion of God's Word and praise him in song, as well as to ask for his care and guidance during the day,—as is our daily custom. We invited him to join us; he seemed somewhat astonished. After the service was over, we prepared just as good a breakfast for him as if he were a brother. Having been fed and warmed, he became inquisitive and talkative, desiring to know what church we belonged to, telling us of his own early Christian training and later wandering,—of his renewed conscience and hope, and his appreciation of kindness which he did not need to be told was of Christ. We gave him a lunch, wrapped in a paper which should afford food for his mind. We also gave him two tracts, to take with him on his journey. His conversation proved that he was capable of reading and understanding.

Soon after, we heard a neighbor youth telling how his Christian (?) mother laughed at a poor tramp who called to ask for food, but was beset by their dogs and could not get to the door for fear of being bitten.

Dear reader, do you think any ray of light from the GOD OF LOVE shone from that woman, to light the pathway of the wanderer whom *God so loved*, but whom so many of his creatures seemed to hate? How much better it is to be kind to all! God is kind to the unthankful and to the evil. Luke 6: 35. We may never know on earth how much good the few kind words and deeds we have been permitted to give, may have done, but let us be faithful, doing each day all the good we can, not hoping for anything in return, nor despising the *little* opportunities.

Life is made up of small things. Let the little kind word be spoken. It may cheer a sad soul. Let the little smile and word of approval be given. It may lighten some one's burden. Let the tiny acts of love be thickly strewn all along the thorny way; they will help many a weary soul. And while they help the recipient more than tongue can tell, they help the donor manifold. "It is more blessed to give than to receive." Those tiny sparks come back to us, and warm our own cold bodies. Their reflection casts a beautiful light along our own pathway. Let not the stranger or guest be the only recipient.

How many fathers and husbands need a little loving encouragement! Sisters, let us not be stingy with smiles and sympathy toward those whom God has given us to love! How many weary mothers and wives would be made inexpressibly happy by means of a loving kiss and word of approval. Their hearts would be so much lighter—and probably their bread would be lighter too. Sometimes heavy hearts are the cause of heavy bread. So many housekeepers hunger and languish for the common little expressions of loving sympathy which would turn their "slough of despond" into a bower of roses and lilies.

Kind words and loving acts do have such a *wonderful* effect! They can make a *wild* creature *tame* (and sometimes hunger—soul-hunger—causes *human* creatures to be wild.) Kind words can make the rude and coarse gentle and mild. They will transform the scold, and make a gentleman of a boor. Let us not be sparing of praise when it is deserved; it may *encourage* a needy one to climb higher! Who knows but they may mount clear up to heaven, if we give them an occasional lift? The dear little children,—God's little precious lambs,—love and cherish them. They are his gifts to us, but we must consider them in another letter.

Canon City, Colo.

HOW TO MEET ROMANISM.

FOR many years,—that is to say, ever since we have had knowledge enough to form an intelligent opinion,—it has been our deliberate conviction

that the Roman Catholic church is an organized conspiracy against the liberty of the human conscience and the progress of the human race. We are able to hold this apparently harsh view without in the least denying that there are now, and have been in every age, many Roman Catholics of the noblest character, both godly men and saintly women. Our opposition to what we conceive to be the errors of a system does not in the least blind us to the virtues of the best of its adherents.

In the United States Romanism is found in its purest form. In order to hold its own against the Protestant churches, it is here compelled to give due heed to the decencies of common morality. We feel quite sure that scores and hundreds of its priests and bishops are men who lead perfectly correct lives, and that thousands of its laymen may challenge comparison, in the orderliness and uprightness of their daily walk, with their neighbors of the Evangelical Communions. Yet even here, if we may believe the testimony of so intelligent a woman as Miss Elder, the niece of the present Archbishop of Cincinnati, the church as a whole stands on a moral plane far below that of the Protestant denominations.

To understand the true genius of Romanism, we must study it in countries in which it has had an unchecked sway. What is the meaning of the fact that in Italy, the seat and dwelling-place of the Papacy, only about thirty of the people out of one hundred can either read or write? In Mexico, and in the States of Central and South America, the church is a stench in the nostrils of respectable citizens; and the very priesthood, instead of being an example of Christian virtues, is an exponent and illustration of the worst of heathen vices.

The dissensions among the Romanists in our country are real and not feigned. We doubt whether Protestantism has ever suffered from any factional fights of a bitterer nature than those which have of late years been going on between such men as Archbishop Corrigan on the one hand, and Archbishop Ireland on the other. But nobody need suppose that these disturbances will result in a serious schism. The Protestant who lays that flattering unction to his soul will be sorely disappointed. Though divided among themselves, the Romanists are united as against the rest of the world. They will, moreover, continue to use the utmost diligence in securing all possible places of honor and trust in the State and Federal Governments. Already they hold offices far beyond their normal ratio as American citizens. Nor will they, in the least, relax their efforts in this respect. Whether it is true as alleged that they virtually control the press dispatches, we are in grave doubt. The notion that they are arming themselves and drilling in great numbers (as many, we are told, as 700,000), we utterly discredit. But the whole matter is one that demands serious attention. * * *

But what are Protestants to do, in order to forestall and neutralize the spread of Romanism? We answer, that they are to do exactly what their Lord and Master in the Gospel commands them to do, and nothing else. They are to turn on the light. Before its advances the darkness will flee. An open Bible, a free pulpit, an unmuzzled press, are as potent allies as can be desired. To reject these for more carnal instrumentalities, is the part neither of piety nor of policy. Fighting the devil with fire is foolishness. He is used to that element, and does not mind it. To copy the worldly schemes and plans of Romanism, is what Protestants ought never to do. The doctrine that the end sanctifies the means, is one that should be left in the hands of those by whom it was originated.

Let us preach with redoubled energy a whole Gospel, declaring in no uncertain tones the truth, both doctrinal and moral, as it is taught in the New Testament. Especially let us make it perfectly clear that the error of errors is found in assuming that a special priesthood holds chartered rights and privileges in dispensing the benefits of religion. If we can only do this successfully, all else will be well. Jesus Christ is the only priest. "By his one oblation of himself once offered, he has made a full, perfect, and sufficient sacrifice, satisfaction and oblation for the sins of the whole world." By him all believers have access to the Father. No other mediator or mediation is needed. The whole system of Romanism, founded as it is upon a false assumption at this point, is, therefore, a nullity and an impertinence. Resting on ground so solid, we are not alarmed as to possible contingencies. The truth, the whole truth, and nothing but the truth, is the weapon with which to meet all errors, and to put down all heresies.—*Christian Advocate.*

MISSION RECEIPTS FOR APRIL, 1894.

☞ Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary *immediately*, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

HOME AND EUROPEAN FUND.

Nebraska.—South Beatrice church, 32 cents; total, ... $ 32

Washington.—Amanda Spangler, Lyle, $1; total, ... $ 1 00

Kansas.—Fort Scott Sunday school, 50 cents; Washington church, $2.80; E. J. Giffin, Garnett, $2; Jacob Lesh, Garnett, $1; Jacob Watkins, Garnett, $2; Eli Steward and wife, Lyons, 19 cents; total, ... $ 9 09

Iowa. — Conrad Laudner, Havelock, $1.05; T. H. Parke, Albion, 50 cents; Libertyville church, $2.13; Lincoln Woodard, Farnhamville, $5; Jos. L. Myers, Yale, $2; Sallie Myers, Yale, $1; total, ... $ 11 68

Michigan.—Anna V. Stivers, Ithaca, 10 cents; Clara B. Stivers, Ithaca, 5 cents; Box 18, Jones, $1; total, ... $ 1 15

North Carolina.—Flat Rock church, $5; total, ... $ 5 00

Pennsylvania.—Warrior's Mark church, $7; Dry Creek church Sunday school, $1; Huntsdale church, $6 66; Huntsdale church, $8 55; Welsh Run church, $1; a sister, $2; Lewistown church, $7.01; Hannah Hibbs, New Salem, $2; Mountville church, $9.34; Mingo church, $20; Springfield church, $1.82; Tulpenhocken church, $6; Upper Codorus church, $7.20; a reader of GOSPEL MESSENGER, Mexico, 50 cents; West Conestoga church, $10; total, ... $ 90 08

Missouri.—Aid Society, Johnson County, $25; total, ... $ 25 00

Maryland.—Brownsville church, $6 50; total, ... $ 6 50

Ohio.—Sisters of West Dayton church, $4 50; Elizabeth Deeter, Pleasant Hill, 50 cents; M. K. Miller, Dayton, 25 cents; Lost Creek church, $3; Green Spring church, $3.02; total, ... $ 11 27

Virginia.—Cook's Creek church, $3 86; Greenmount church, $3; total, ... $ 6 86

Minnesota.—Louisa Heath, Wabasha, 50 cents; total, ... $ 50

California.—Egan church, $1.25; Covina church, $1.50; total, ... $ 2 75

Louisiana.—Esterly church, $3.87; total, ... $ 3 87

Indiana.—A sister, Flora, $5; Daniel Flora, Adamsborough, $1; total, ... $ 6 00

Illinois.—Naperville church $8.25; total, ... $ 8 25

New Jersey.—Amwell church, $13.90; total, ... $ 13 90

Unclassified.—J. B. Shaffer, 25 cents; a sister, $52 50; unknown, 50 cents; unknown, 25 cents; total, ... $ 53 50

Total General Donations, ... 256 72

Interest from Endowment Notes, ... 53 75

Interest from Loans of Mission Fund, ... 7 50

Total Home and European Fund, ... $317 97

INDIA MISSION FUND.

Missouri.—F. K. Bowman, Versailles, $1.20; total, ... $ 1 20

Pennsylvania. — Mountville church, $2.33; a sister, Harleysville, $2; total, ... $ 4 33

Virginia.—A brother, $1; total, ... $ 1 00

Total India Fund, ... $ 6 53

SUMMARY.

Home and European Fund, ... $317 97

India Fund, ... 6 53

Total for April, 1894, ... $324 50

Total for April, 1893, ... 481 06

Decrease, ... $156 56

THE soul of gifts is love; they are only tokens of something else, the inward feeling of which they are the outward expression. If no affection goes with them, they are a mockery far better withheld. It is the thought of the Great Love, which on Christmas Day brought to the world the gift of a Redeemer that gives meaning to the word *love*.

THERE are two ways of appraising one's self,—if such a proceeding were in itself profitable. One says, "I weep over a drama, music lifts me up, I cannot contemplate the sorrows of my fellows without agony." Another says, "I will act my part now, I will quench this evil passion, with my own hand I will draw out this neighbor from the Slough of Despond; I will do this kind deed to this very enemy." Better *do* good than *feel* good.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallible truth.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum

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☞ Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or put on one page what ought to occupy two.

☞ Anonymous communications will not be published.

☞ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞ The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞ When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill, . . . June 12, 1894.

SPECIAL NOTICE.

THE General Church Erection and Missionary Committee and the Book and Tract Committee have been, by action of Annual Meeting, consolidated. The new Committee, known as the Missionary and Tract Committee, has been incorporated under the laws of the State of Illinois, and has entered upon its labors. The old committees have turned over to the new committee all property belonging to the church. Until further notice all correspondence intended for the Mission and Tract Work should be addressed to the Secretary, Galen B. Royer, Mt. Morris, Ill. If you want tracts to distribute, or if you have money to send in, address as above. Owing to the heavy expense connected with securing an office in Chicago, the Secretary's office is temporarily located at Mt. Morris.

BRO. C. H. BALSBAUGH writes us that he greatly regrets that he was not permitted to attend the Annual Meeting, but in spirit he was with us.

WHILE working on the Brethren's new meetinghouse, near Hawthorn, Florida, Bro. A. L. Yoder had the misfortune to fall and break his leg.

BRO. J. C. LAHMAN and wife, who spent several months in Florida, and a few weeks in Pennsylvania, have returned to their home at this place.

UNTIL further notice, Bro. W. B. Stover should be addressed at Edgemont Md. He will probably sail for the India mission field sometime during the coming fall.

THE weather was too cold to hold the accustomed Missionary Meeting in the Tabernacle on Monday, hence it was postponed till Wednesday. The meeting was well attended, and all seemed much interested in the services. A collection was taken up, which resulted in $260.88 for the missionary cause.

ONE was received into this congregation by confession and baptism last Sunday, June 3. There are other applicants to be baptized in the near future.

ORDERS for the *Young Disciple* and Sunday school *Quarterlies* are still coming in at an encouraging rate, showing that the teaching of the young is receiving increased attention among our people.

WE regret to hear of the death of Bro. Lemuel Hillery's wife, who passed over the river a few weeks ago. This is the second time Bro. Hillery has been called upon to suffer the loss of a side companion.

IN this issue will be found a notice of the death of Eld. G. W. Fesler, of Longmont, Colo. This will prove a great loss to the churches in that part of the West, where his labors and influence were so greatly needed.

THE cold wave that swept over the country during the Annual Meeting week seems to have been quite general, and in places much damage was done to the fruit and vegetable crops. We never before experienced such severe weather at an Annual Meeting.

BRO. A. S. CULP, of Laconia, Ind., has purchased property near Campbellsville, Ky., and will move to that place the coming October. This is a step in the right direction. We would like to see a score of ministers locate in the Blue Grass State, where there are many good openings for building up churches. We shall publish his communication next week.

THE second volume of Bro. Teeter's Commentary is out, and all orders for the work have now been filled. We have not space in this issue to say much concerning this excellent publication, which should be in the hands of thousands of our readers, and especially in the hands of our ministers and Sunday-school workers. Agents desiring to canvass for the work will please write us for terms. We shall have more to say about the work later.

FOR the "Annual Meeting Notes," found in this issue, we are largely indebted to our Foreman, Bro. L. A. Plate, who attended the Conference. The editors were too much occupied with Standing Committee duties and other labors to give attention to writing up the news of the Meeting, and for that reason entrusted this work to Bro. Plate. The next issue will contain his report of the Missionary Meeting held in the Tabernacle on Wednesday.

THE Minutes of the Annual Meeting are now in type, and will soon be printed and ready for filling orders. We aim to print enough to supply each family in the Brotherhood with a copy. Price of single copy, five cents; when ordered in quantities, two cents per copy. We pay transportation charges. Districts that have not yet sent in their orders will please do so at once. An effort should be made to get a copy into every family where there are members.

ORDERS for the Brethren's New Sunday School Song Book are coming in very encouragingly. It seems to be giving good satisfaction to those who have seen it. At the Meyersdale Annual Meeting it was much used in the song services held in the Tabernacle, and the people were delighted with the good songs and excellent music it contains. Price, 35 cents, or $3.60 per dozen. This work now belongs to the General Missionary and Tract Committee, and all orders for it should be sent to Galen B. Royer, Mt. Morris, Ill.

PRICE of MESSENGER from now until the end of the year, 75 cents.

OUR *Sunday School Quarterlies* for the third quarter, commencing with the first Sunday in July, are now ready for mailing. We trust all Sunday schools needing these helps will send in their orders at once. The lessons for the remainder of the year will be in the New Testament, commencing with the birth of Christ, and continuing through events of his life that render the lessons quite interesting as well as instructive. Schools that are not using our helps will please send for samples.

THE Full Report of the late Annual Meeting is now in the hands of the printers, and will be pushed as rapidly as possible. We expect to have it ready for mailing about the usual time. Those desiring copies will send in their orders as soon as possible. Price, 25 cents per copy, or $2.50 per dozen. One half dozen at the same rate. The Report will contain much valuable information, and should be widely read by our people. In this way those who did not attend the Conference may know just what was said, and who said it.

ANNUAL MEETING NOTES.

(*Concluded from first page.*)

filled with strawberries, resisted the action of the flames, and thus saved the rest of the train from destruction. The engineer and fireman were killed.

—Baptism was administered on Sunday evening, just west of the Annual Meeting Grounds. The applicant was an intelligent man from Nebraska. Like the eunuch, he went on his way rejoicing.

—Somerset County, Pa., in which this year's Annual Meeting was held, is, without doubt, one of the strongholds of the Brethren. Nine organized churches, with large and prosperous memberships, present an aggregate of two thousand members.

—As usual, an enjoyable feature of the services in the Tabernacle, was the singing of sacred songs by a large number of well-trained voices. The Brethren's new Song Book, recently published, was used, and is considered by all as the best book yet introduced among our people, for Sunday schools or prayer meeting services.

—The frost on Tuesday morning was very heavy, and thin ice was formed on water standing in vessels. As a consequence, much of the growing vegetation has yielded to the chilling winds, and farmers are much discouraged. Yet we are told in Sacred Writ that "seedtime and harvest shall not cease." Let us not be discouraged, but ever trust the Heavenly Father for a continuance of his blessings!

—Taking the weather all through it was the worst we have ever seen at an Annual Meeting. And it is remarkable how well the people endured it.

—The Standing Committee, this year, is composed of the following brethren:

1. Tennessee and North Carolina, not represented.
2. Virginia, First District, J. W. Eller and W. H. Naff; Second District, Levi Wenger.
3. West Virginia, First District, D. B. Arnold; Second District, W. A. Gaunt.
4. Maryland, Eastern District, E. W. Stoner, George K. Sappington; Western District, S. A. Miller.
5. Pennsylvania, Eastern District, F. P. Cassel; Southern District, C. L. Pfoutz; Middle District, H. B. Brumbaugh; Western District, David Hildebrand.
6. Ohio, Southern District, Tobias Kreider; Northeastern District, Samuel Sprankle; Northwestern District, L. H. Dickey.

7. Indiana, Southern District, Wm. Harshbarger; Middle District, David Bechtelheimer; Northern District, A. H. Puterbaugh.
8. Illinois, Southern District, S. Buckalew; Northern District, Joseph Amick, J. H. Moore.
9. Missouri, Southern District and Western Arkansas, J. R. Gish; Middle District, M. T. Baer; Northern District, G. W. Clemens.
10. Iowa, Northern District, S. M. Miller; Middle District, John Zuck; Southern District, Abraham Wolf.
11. Michigan, Isaac F. Rairigh.
12. Nebraska, S. M. Forney;
13. Kansas, Northeastern District, Geo. E. Wise; Southeastern District, Chas. M. Yearout; Northwestern District and Colorado, B. B. Whitmer; Southwestern District and Southern Colorado, E. Eby.
14. Texas, Abram Molsbee.
15. California, John Metzger.
16. Oregon, Washington and Idaho, not represented.
17. Sweden and Denmark, L. W. Teeter.

—It is encouraging, sometimes, to see what others have to say about us. The *Evening Commercial*,—the neat little daily published during the Conference,—gave the following: "All goes well on the Annual Meeting grounds. There were fully 15,000 people here on Sunday, and there were as many on Tuesday. To-day we think that number is increased. The condition of the weather prevented many from coming, so this meeting will go down in history as smaller than those for the past few years. As a representative body of men and women, it is the best we ever saw. They are a happy, contented, prosperous people and show it in all their actions. They are aggressive and earnest in their religious thought, practices and effort; firm, strong believers in their doctrine, and have full faith in all that pertains to their Christian work. Such a class of people honor their fellow-citizens as much as themselves, their fraternity and their principles. It is of such as these the nation is made strong."

—Important business was transacted by the General Missionary and Tract Board at their meetings on the Grounds. We may look for some aggressive efforts in the line of mission and tract work in the near future.

—A large quantity of provisions was distributed to the needy miners of Meyersdale and vicinity, by the Committee of Arrangements. It is a good way of demonstrating our principles of practical benevolence,—letting our light so shine, that all may see our good works.

—Conversing with a police officer, at Meyersdale, he remarked that the orderly conduct of the members rendered the keeping of good order a comparatively easy matter. "Just give us," he said, "a lot of people like your folks, and we would not need any night watchmen or jails." May we ever, by our conduct, prove to be "living epistles, known and read of all men."

—The opening of the Conference on Tuesday morning, was rendered pleasant by bright and clear weather. As usual, the Conference was opened by the singing of that popular hymn, "I love thy kingdom, Lord." After a fervent prayer by Eld. Enoch Eby the organization of the Meeting was announced by Eld. L. H. Dickey to be as follows: Moderator, E. Eby; Reading Clerk, L. W. Teeter; Writing Clerk, J. H. Moore. After the reading of Acts 15, Bro. Enoch Eby made a few appropriate remarks concerning the proper conduct of all at the meeting, after which the deliberations proceeded as usual.

—At this time the large Tabernacle was well filled with an intelligent and interesting assembly. About 300 delegates sat in a solid body in front of the Standing Committee. They were a fine-looking body of men, and represented churches from the Pacific to the Atlantic. They were men of convictions, and throughout the Meeting demonstrated their integrity.

—Concerning the appointing of a Committee, to report at next Annual Meeting a plan for more efficiently carrying on city mission work and properly guarding the same, it was decided to refer the matter to the General Missionary Committee, to report at the next Annual Meeting.

—There were two requests that the church purchase and control the publishing interests, now being carried on by the Brethren's Publishing Company. The answer of the Standing Committee,—which proposed to refer these requests to the General Missionary Committee, to make such arrangements as wisdom dictates,—was, after a lengthy discussion, voted down.

—The well-prepared report of the committee on anointing, after considerable discussion, was refused a place on the Minutes mainly on account of its length, while the doctrine it set forth was conceded to be in harmony with the practice of the Brotherhood.

—A request was brought before the Meeting from the Middle District of Pennsylvania, asking Annual Meeting to appoint a committee, to urge the United Passenger Agents' Association to so change the rules governing the granting of half-fare permits, and so modify their rules as not to exclude the ministers of our church. Their request was granted and a committee appointed.

—Concerning the request that the Annual Meeting omit the public reading of the report of the Mission Board and Tract Work, and that the auditing reports only be read, it was decided to make no change. Inasmuch as the reading of such reports certainly has an educational value of no small import, the Meeting made a wise move in continuing the reading practice as heretofore.

—A paper from Southern Ohio asked that all missionaries sent to foreign fields have at least five years' experience in the ministry, or not less than three years' experience in frontier mission work. The Meeting made the following decision: "We do not consider that the number of years of experience decide a man's fitness for a missionary."

—The Southern District of Indiana submitted the following: "Inasmuch as some of the brethren, when laying on hands in baptism, do not pray for the gift of the Holy Ghost (see Acts 2: 38; 8: 15, 17; 19: 6), and since Annual Conference gives the course and form of words, and recommend the same for adoption in all the churches (see "Revised Minutes," page 155), would it not be advisable to instruct brethren, when authorized to baptize, to pray for the gift of the Holy Ghost when they lay on hands in baptism?" To this query the following answer was given: "We believe it right for brethren when laying on hands in baptism to ask that the baptized receive the gift of the Holy Ghost."

—A query from Southern Illinois asked whether churches have a right to call on the County for financial aid to help support their poor members. To the honor of our Brotherhood we are glad to say that by the answer of the Annual Meeting we have once more put ourselves on record as being willing to keep our poor in the good old apostolic way. The Meeting emphatically declared: "It is not right to call upon the County for aid in support of our poor."

—The same District also requested that Annual Meeting require all District Meetings to demand of their local churches to send no delegate to District Meeting who does not, in his conduct and appearance, carry out the non-conformity principles of the Brotherhood. The petition was granted.

—The St. Louis meetinghouse which, for some years past, has been rented, was transferred to the custody of the Missionary and Tract Committee. The proceeds from the house, either by rent or sale, are to be used for mission work. It is to be regretted that the location of the house and the circumstances in general are such, that the house cannot be profitably used in a re-establishing of the work, that at one time looked fairly promising. Much of our success in city mission work depends upon the proper location of the house of worship, as only by great care, in that respect, the right class of members may be secured.

—The reading of the Missionary and Tract Work reports was listened to with great interest. On the whole, the outlook is encouraging, and while we are not doing all we should or might do, yet we are growing in the right direction, and our work will, by the grace of God, result in much good for him and his cause.

—One feature in which some improvement should be made, was brought out by the reading of the missionary report. We refer to the reports from District Boards. This year no tabulated report of the work, done by the different Districts, could be given, owing to the failure of so many in sending in their report, though repeatedly asked to do so. On this point there is certainly room for improvement. These reports from the District Boards should be given regularly, and without fail, because only by them we may learn the progress made in the home work.

—The schools of the Brotherhood have ever been given the most tender solicitude on the part of our members who are interested in their progress. It was this that prompted Annual Meeting, some years ago, to give to each of the schools a visiting board of elders, who, if they discharge the duties laid upon them, would be instrumental in accomplishing much good. When the question of continuing these elders in the future was brought up and fairly discussed, the Meeting decided to continue these visiting boards, believing that no better plan can be devised for the present.

—Thus the meeting continued until Thursday, 3:30 P. M., when the services closed with the best of feelings.

—During the entire Conference we did not hear one unpleasant remark. Bro. John Metzger, the oldest member on the Standing Committee, said that he had attended many Annual Meetings, but this was the most enjoyable one that he had ever passed through.

—Much important business was done, which we have not space to mention, and can only refer the reader to the Full Report, which is now in the hands of the printers.

—Among other things it was decided to endorse Bro. D. L. Miller and wife, as suitable persons to visit the churches in Denmark. W. B. Stover and wife, A. W. Vaniman and wife, with Bertha Ryan, receive the hearty endorsement of the Meeting as suitable workers for the India mission.

—The Lord willing, the next Annual Meeting will be held in Southern Illinois. The exact location has not yet been determined upon.

QUERISTS' DEPARTMENT.

Is it right for one or two members to withdraw fellowship from a member before the church has taken action on the case? J. H. N.

It is not, and those who do so assume an authority vested solely in the church. No member should be disfellowshipped until he has a fair and an impartial trial, and the privilege of presenting his defense. When that is done the church may withdraw fellowship, if the nature of the crime demands it. It is then the duty of every member to respect this decision. Those who withdraw fellowship before this action is taken should fall into the judgment of the church, and may at least be earnestly admonished if not severely rebuked. The severity of the crime and the lack of promptness, upon the part of the church to act, may sometimes induce over-zealous members to partially withdraw fellowship in advance of the church, but such conduct is by no means justifiable. "Charity suffers long." It can and will wait for the action of the church.

Has the elder, who presides in council, a right to use his influence so as to get the church to vote as he thinks? J. N.

The one who presides in council should use his influence in a way that will place him above criticism. His duty is to keep order, keep the business properly before the meeting, and see to it that each member has the privilege of explaining his mind, and also see that the vote of the church is properly taken and correctly reported. If possible he ought not to take sides on any of the questions discussed unless it is apparent to him that the church is likely to decide contrary to the Gospel, or the usages of the church. In an event of that kind he should clearly instruct the church concerning her duty and privilege, and admonish her to keep within Gospel limits. Many elders, while presiding in council-meetings, injure their influence by taking sides with part of the church, and discussing questions about which the church is more or less divided. One who has the honor of presiding in council should bear in mind that he owes a duty to the whole church, and ought to render justice to every one present, and this he cannot do when he becomes an active party in a case before the church.

Is a church entitled to a committee from the Annual Meeting before appealing to the adjoining elders or the District Meeting? ELDER.

A church having a difficulty that she cannot settle should appeal to the adjoining elders, or a committee of elders, which she has the privilege of selecting. If they cannot settle it satisfactorily, she may petition the District Meeting for a committee, but she has no right to petition the Annual Meeting for a committee until all the means in her own State District shall have been exhausted. And yet there may be peculiar instances where the Annual Meeting would be justifiable in granting a committee without an appeal having been made to the District Meeting. But as a rule the Annual Meeting committee business should be discouraged as a means of settling local church troubles. The far better way is, for the church to select her own committee and agree to abide by their decision, and let that be the end of the trouble.

Is it right to have instrumental music in the church in time of worship? B. ASHMORE.

Paul instructs saints to sing with the spirit and with the understanding also. The New Testament endorses no other music in the worship among the saints. It is a settled matter among our people that instrumental music must not be used in any of our churches or on any occasion of worship. Then, on the other hand, the cultivation of the voice should receive special attention that we may have for worship and edification the very best of vocal music. The church should fall behind in nothing that is calculated for the spiritual good of the saints.

What is the meaning of Mark 2: 21, 22, which reads thus: "No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles." ETTA C. WOODS.

Jesus is here giving a practical lesson on the fitness of things. The question of fasting was under consideration. Fasting was a mark of grief. As the disciples had every reason to rejoice, and no occasion for sadness, fasting for them would be as much out of order as sewing a new piece of cloth on an old garment, or putting new wine into old bottles. This lesson on the fitness of things may apply in many ways.

I see that you hold that Christ sent his disciples to baptize all nations. I consider you are in error. In 1 Cor. 1: 14 Paul says, "Christ sent me not to baptize." Besides, when he did baptize he did it in ignorance, for he also says, "I thank God that I baptized none of you," etc. Why do you not receive the teachings of Paul? J. G. LEHMAN.

The members of Corinth were divided, some for Paul, some for Apollos, others for Cephas and some for Christ. In view of such a state of affairs Paul could well say that he thanked God that he had baptized but few of them, lest some would say that he had baptized in his own name. This language of Paul must apply to the church at Corinth, in its peculiar condition, and not to churches at other places where he labored and baptized many. Ancient tradition tells us that Paul, physically, was weak and also lame. In view of this fact we can well understand why he was not sent to baptize, but to preach the Gospel. His mind pre-eminently fitted him for preaching and writing, but his bodily infirmities were against him doing much baptizing. He usually had other brethren with him, and these probably did the most of his baptizing. No preacher of the New Testament times had a clearer conception of the importance and nature of baptism than Paul. Concerning the command to baptize, Christ said to his apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father," etc. Matt. 28: 19. He who accepts this must understand that it was Christ's intention that all nations should be baptized, and in harmony with this Paul saw to it that all those were baptized who came to the church under his preaching.

Will you please harmonize 1 Cor. 14: 34 with 11: 5? The two verses read thus: "Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law." "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven." S. R.

In the first verse Paul is instructing the members at Corinth concerning order in their assemblies, for God, says he, "is not the author of confusion, but of peace." 1 Cor. 14: 33. In such miscellaneous assemblies, where there is questioning and debating more or less, he would have the women keep silence. Such questions as they desire considered, let them present them through their husbands. The other verse relates to how a woman should appear when she engages in worship, whether that be at prayer or while speaking or reading to the edification of the saints, for this is the meaning of prophesying. The woman may take part, in speaking, praying and reading, in these assemblies, where she can appear in a manner becoming her sex. But in assemblies where there is debating and more or less contention, let her be silent, as Paul instructs in 1 Cor. 14: 34. On all religious occasions Paul would have the woman appear with her head covered, and he would permit her to speak or prophesy only at such meetings or gatherings as are conducted so as to permit her to take part with becoming propriety. Our prayer meetings and Sunday schools are gatherings of this character. J. H. M.

ECONOMICAL LIVING.

One of the subjects talked and written about a good deal at the present time is how to live cheaply. Prices of all the great staples of life are high. Rents are enormous. Fashions are exacting. Wants multiply while resources diminish. How to make strap and buckle meet is the problem which presses on hundreds of housekeepers. It is what is done to keep up appearances that destroys the equilibrium between outgo and income, and makes life a drudgery and vexation. How to live cheaply is a question easy enough to answer if one will be content with a cheap living. Substitute comfort for show. Put convenience in the place of fashion. Study simplicity. Refuse to be beguiled into a style of living above what is required by your position in society and is justified by your resources. Set a fashion of simplicity, neatness, prudence and inexpensiveness, which others will be glad to follow, and thank you for introducing. Teach yourself to do without a thousand and one pretty and showy things which wealthy people purchase, and pride yourself on being just as happy without them as your rich neighbors are with them. Put so much dignity, sincerity, kindness, virtue and love into your simple and inexpensive home that its members will never miss the costly fripperies and showy adornments, and be happier in the cosy and comfortable apartments than most of their wealthy neighbors are in their splendid establishments. It does not follow that in order to live cheaply one must live meanly. The best comforts of life are not costly. Taste, refinement, good cheer, wit, and even elegance, are not expensive. There is no trouble about young people marrying with no outfit but health and love and an honest purpose, provided they will practice the thrift and prudence to which their grandparents owed all their success, and make their thought and love supply what they lack in the means of display. Those who begin life at the top of the ladder generally tumble off, while those who begin at the foot acquire steadiness, courage and strength of arm and will as they rise.—*Zion's Watchman.*

CHURCH MANNERS.

A PREACHER'S wife has some good things to say about good manners in church. We make the following extract from a communication she sends us for publication:

"It does seem strange that it takes some of us so long to learn good manners at church! It must be very difficult for a minister to keep his subject well in mind when we do not have manners enough to give him our attention. Often, when there is a little noise, or some one has occasion to move, every head turns. Or, if the door opens, our heads turn as though they worked with a spring. It must be annoying to a minister to be

thus disturbed! And we surely lose something by not giving proper attention. If persons are compelled to move in their seats they do not enjoy having all eyes upon them. Let us strive to let our light shine more brightly in this respect, and show the people that we have been properly brought up, for the contrary does not show good raising. Besides, we should not set bad examples before our children."

By an ancient manuscript recently found in Thibet attempts are being made to have it appear that when Jesus was thirteen years old he went with some merchants to India, where he learned to read and had access to the Vedas, from which he derived the religious knowledge that afterwards formed the foundation of his teaching. It is also claimed, by the same authority, that he did not return to Nazareth till he was twenty-nine years old. He then commenced preaching among the Jews and thus founded the Christian church. Not a few are trying to persuade themselves to believe this story which has for its support not one particle of evidence. The teachings of Jesus abound in quotations from the Jewish Scriptures, but there is not a line in all his reported talks and sermons which in any manner resembles the doctrine taught in the sacred books of India. Luke says that Jesus, after the temptation, "came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Luke 4: 16. In fact the whole tenor of the four Gospel narratives indicates that Jesus spent his entire life in Palestine, save the brief period of exile in Egypt. The story of the new-found manuscript is so contrary to what we know of the life of Jesus that we are safe in pronouncing it a fraud, pure and simple.

For some time the Government has been building a number of war vessels that are covered over with thick steel plating, presumed to be strong enough to resist the balls from the most powerful guns. This plating was made by a manufacturing company which has deceived the Government, by furnishing a very inferior article of steel. This, of course, renders the vessels covered with the plating unsafe in war. The circumstance is making no small stir among the officials in the Navy Department. This, however, is nothing compared to the deception men are trying to pass off on the authorities of heaven by furnishing the people with an armor that is not "the whole armor of God," and will not stand "the fiery darts of the evil one." They may deceive the people with their fraudulent helmet, breastplate, etc., but they cannot deceive God.

There is one thing that is worse than hypocrisy, and that is bold-faced, defiant rascality. A man who is hypocritical, and tries to pass for a better man than he is, evidently realizes that his standard of personal performance is not so high as it ought to be. But when a man's hypocrisy is unmasked, and he holds up his head as if he had nothing to be ashamed of, he makes even his former hypocrisy to seem preferable. "It is a good sign when a man is capable of being ashamed," says a Talmudic proverb. And a bad man who is willing to be known at his worst is the worst of men.

Prof. Larkin, of Knox College Observatory, Galesburg, Ill., has been spending considerable time watching a great cyclone on the sun. He says that its dimensions exceeded those of any storm he has seen on the sun during his career as an astronomer. It was at its full height two weeks ago, and its length 86,000 miles, and its width varied from 22,000 to 43,000 miles. The peculiar features were jets and bridges. The whole mass had a twisting, rotary motion. There were two storm centers. The Professor attributes the unusual heat of a few weeks ago to this solar storm.

When Paul was a child he thought and acted as a child, but when he became a man he put away childish things. When men and women become Christians they, too, should put away childish things, and act like men and women governed by pure and noble principles. It is lamentable to see people of mature years and good knowledge acting like babies.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Erratum.—In Messenger No. 20, May 15, 1894, on page 314, last column, sixth line from top, read Luke 1: 35 for 1: 15 It was my mistake.—*D. H. Weaver.*

Ireton, Iowa.—The Pleasant Prairie church met in quarterly council April 2. All business was disposed of in a Christ-like manner. It has been decided to hold a love-feast June 30. A cordial invitation is extended to all. Those wishing to come by rail will be met at Ireton on N. W. R. R., by notifying the undersigned.—*A. Buck, May 21.*

Mound Church, Mo.—Bro. A. Hutchison came to us April 28 He began a series of meetings next day, and stayed nearly two weeks. While here he gave us good sermons and warned sinners of the dangerous road they are traveling. He encouraged saints to press onward. We had no additions as an immediate result. On the morning of the 11th inst. he left for the Nevada church, Mo. The feast was held here May 12. We had a good representation of home members. — *Albert J. Smith, May 21.*

Wooster Church, Ohio.—We met recently in quarterly council. Considerable business came before the meeting, but all was disposed of with the best of feeling. Bro. A. J. Heestand goes to Annual Meeting as the delegate from this church. Our Sunday school is prospering. Our love-feast will occur June 14, commencing at 10 A. M. It will be held at A. J. Heestand's, two miles west of Smithville, on the Fort Wayne R. R. Parties who will address the undersigned will be met at the station.—*D. M. Brubaker, Weilersville, Ohio.*

Macoupin Creek Church, Ill.—Since our last we held a council at Litchfield, Ill. The Sunday school was given some assistance so that it might be carried on more profitably. This school is quite a help to the work there. The meetings are more largely attended than usual. Our Communion was a very quiet and enjoyable meeting. Eld. Conrad Fitz was with us, and other ministering brethren from adjoining churches, who gave us ample food for the soul. Bro. Fitz officiated. One was added by baptism just before the Communion services. May God add his blessing! Our meetings will continue over Sunday. Many good lessons were taught us by the brethren. May all grow thereby! The committee appointed to secure ministers to hold a series of meetings within our bounds, selected the home ministers to do the preaching at three points. May the Lord add his blessing to their labors for good! May they feel the weight of souls! We will also endeavor to secure Bro. D. L. Miller to deliver a number of "Bible Talks" by Oct. 1, thereby to confirm us more in the faith of Jesus.—*Michael Flory, Girard, Ill., May 19.*

Masontown, Pa.—The Brethren of the George's Creek church will hold their love-feast in the Fairview house, near Masontown, Pa., commencing June 9. A hearty invitation is extended.—*A. DeBolt, May 18.*

Bethel Church, Mo.—Our feast of the 19th and 20th was a pleasant one. God's grace was richly showered upon his children. Bro. L. H. Eby, of Kansas, and Bro. Jesse Shamberger, of Honey Creek, Mo., were with us and added much to the enjoyment of the occasion. Three precious souls were baptized and we have one applicant. Praise the Lord for his goodness and wonderful works to the children of men!—*C. H. Brown, May 20.*

Forgy, Ohio.—While waiting at Columbus, Ohio, for a train, on my return from a mission point, I write the following: One was recently baptized in the Donnel's Creek church. A Communion meeting will be held in the town of New Carlisle, Ohio, June 6, at 10 A. M. This will be the first one ever held in New Carlisle. Till this reaches the readers of the Messenger, the Conference at Meyersdale, Pa, will be in the past. We trust it will be one that can receive heaven's sanction. We should all try to make it such. Wife and I will start in a few days.—*Henry Frantz.*

Hoytville, Ohio.—We held our quarterly council May 15. The attendance was fair and the business disposed of in the spirit of Christian forbearance. Of course this should characterize all Christian assemblies. It cannot be otherwise, if we have the spirit of Christ. If we have not his spirit we are none of his. By this we can ascertain whether we have the right spirit. We have a good Sunday school. We set the time for our feast for Sept. 8, commencing at 10 A. M. Bro. G. W. Sellers, of Bryan, Ohio, has been selected to hold a series of meetings one week previous to our love-feast —*Sarah J. Price.*

Burbank, Ohio. — The Mohican church met in council May 19. A good deal of business was disposed of pleasantly. Elders Samuel Garver and Tobias Hoover were present and gave us good counsel. Four were received by letter. One letter was granted. The treasury received contributions. The missionary cause also received attention. The church decided to have a Communion Oct. 13 We send no delegate to Annual Meeting. We organized a Sunday school this spring, which seems to be in an interesting condition. We are using the *Brethren's Quarterly* and *Young Disciple;* also the *Juvenile Quarterly.* May we labor in such a way that the power of the church may be increased, God's name glorified, and souls saved!—*Silas Weidman, May 21.*

Rock Run Church, Ind.—We have just closed a very interesting series of meetings, held by Bro. P. W Stuckman, of Nappanee, Ind. Our meetings continued seventeen days, during which time our brother preached twenty-one sermons, resulting in twenty-one additions. Nineteen were baptized and two reclaimed. Two of these were mutes. We had the assistance of an interpreter in the person of sister Cross, of La Porte, for three sermons. Her assistance was much appreciated by all. It shows us that all things are possible with God, that even those that cannot hear can have the Gospel preached to them so that they may accept the whole Truth. Our meetings closed too soon, as others seemed to be very near. Those uniting range in age from those of eleven years to the gray-haired fathers. Some entertain fears that the holding of meetings might not meet with success in the spring or summer, but such fears will soon vanish. I believe the best time to hold meetings is during warm weather. There can be no real objections.—*R. W. Davenport, Goshen, Ind., May 15.*

Rogersville, Ind.—May 19 was the day appointed for the love-feast in the Buck Creek church. The weather was very rainy and not as many attended as usual. All passed off very pleasantly. Bro. Lewis Teeter officiated.—*D. E. Rhodes, May 23.*

Woburn, Ill.—The members of the Mulberry Grove church met in regular quarterly council Saturday, May 12. All business that came before the meeting was disposed of in a pleasant manner. Two members were received by letter. We decided to hold a love-feast Aug. 4, and a series of meetings sometime this coming fall.—*A. C. Kessler, May 25.*

Roaring Spring, Pa.—Bro. J. B. Brumbaugh came to us May 8 and preached in the Albright house each evening until Sunday evening. Saturday evening, May 12, we had our love-feast. Bro. John S. Garver was also with us at the Communion. Bro. Garver preached on Sunday morning to a full house. Our meetings were well attended, considering that we were right in the midst of hard work. Bro. J. B's labors were much appreciated.—*J. R. Stayer, May 27.*

Grenola, Kans.—The lovefeast and Communion in the Grenola church, Elk Co., Kans., May 19 and 20, passed off in the best of order, and all present seemed to enjoy the meeting. Between sixty and seventy members participated in the ordinances. Quite a number from other churches were with us. Our son, A. K. Sell, from the Territory, with his two little boys was with us. Thus father, mother and their eight children were seated around the Lord's Table.—*W. B. Sell.*

Belleville, Kans.—On the evening of May 19 the brethren and sisters of this congregation, with others from different places, met to celebrate the death and sufferings of our Lord and Savior Jesus Christ. We had a good meeting. Brethren Eli Renner and Charles Hillery were the ministers from adjoining congregations. Elder Renner officiated. We received good instruction from those brethren. May we all try to do better and live better Christian lives.—*Louisa J. Williams, May 22.*

Wolf Creek Church, Ohio.—Our love-feast was held May 17, commencing at 4 P. M. We had the largest number of communicants we have ever had. Nearly five hundred surrounded the Lord's Table. It was necessary to use the basement to accommodate some of them. Eld. John W. Metzger, of California, led the meeting, assisted by Jesse Stoner, of Illinois, and fourteen of our ministers from the surrounding churches. The order was most excellent.—*Jno. Calvin Bright, New Lebanon, Ohio.*

Cottonwood, Kans. — Again the church at this place has cause to rejoice. Bro. Wm. H. Leaman and wife came to us May 20 and stayed one week with us. We were happy to welcome them among us. Bro. Leaman preached ten soul-cheering sermons, which gave us great comfort and courage. Three young brethren and one young sister made the good choice and were baptized yesterday, to walk in newness of life. May they hold out faithful until death!—*Hila R. Clark, Dunlap, Kans.*

Round Mountain Church, Ark.—May 11 I took the train for Genson, Ark., and thence into the Indian Territory, to the Cameron church, where I preached four times, had a church council and also baptized one. The members, as a rule, seem courageous and faithful, though a few seemingly let their light go out. May they be more faithful henceforth! June 1 I go to Madison to hold a few meetings and to preach a funeral. We are still having our usual meetings and Sunday school.—*Samuel Weimer, Wyman, Ark., May 22.*

Manheim, Pa.—On Ascension day we had preaching at Graybill's meetinghouse, and in the afternoon four persons were baptized. Yesterday was our regular meeting in Manheim. Seven more were buried with Christ in baptism. I hope they rose to walk in newness of life. May God give them all grace to be faithful workers.—*A. E. Light, May 21.*

Mound City, Mo.—The members of the Bethel church held their love-feast May 19. Ministers from a distance were brethren Levi Eby and Jesse Shamberger. We feel that the Lord was present with us. Three precious souls were baptized and there is one applicant. Oh how the people of God rejoice when sinners come into the fold! Brethren and sisters, let us all pray that they may be faithful.—*F. Hildebrand.*

Goodland, Kans.—The Fairview church is still on the march and still meets with joy or sorrow. To-day we were made to rejoice when a little tender soul, not yet in her teens, came and said she wanted to be baptized. When she gave her reasons she said all good people were baptized and she did not think it looked well if she did not do as they did. We are wielding an influence for good if we are good, and an influence for bad, if otherwise. There is a great responsibility resting on us.—*J. F. Cline.*

Esterly, La.—Our feast was held as announced, and a soul-cheering feast it was. Forty-four surrounded the Lord's Table to commemorate his sufferings and death. Bro. Wm. Howe, of New Iberia, gave us excellent sermons, and Bro. Edwards, of Jennings, gave us a splendid entertainment on India, its inhabitants, habits, its animals and the general products. He is an interesting talker and instructive. Brethren, we feel that by the Lord's help, we will prosper spiritually. Pray for us.—*S. A. Sutter, May 21.*

Truro, Iowa.—We held our love-feast May 18. The ministering brethren from a distance were S. M. Goughnour, Michael Myers and J. D. Haughtelin. Our meetings lasted over Sunday. After Sunday school the brethren talked to the little folks. Our Sunday school is at work, and the church is prospering. There were about twenty-six communicants. The house was crowded and many had to stay outside. Good order and good attention were given. We were well fed with the Bread of Life. We are strengthened and encouraged to go on with our work.—*Meda Caskey, May 22.*

Keuka, Fla.—One more precious soul was baptized at Keuka last Sunday, May 13. We trust he may live a life devoted to the cause of our Heavenly Master. Like many others, he grew careless for a season and followed after the sinful pleasures of this world. But, like the prodigal, he was glad to return to his Father's house, to find peace for his soul. Although he had been baptized when about thirteen years of age, he would not become reconciled without being rebaptized. May we all, by the help of God, prove faithful until death!—*Emma L. Bouser, Campville, Fla., May 20.*

Denver, Colo.—Sunday, May 20, the hearts of the members at Denver were made glad by the fruits of their labors in mission being gathered into the garner of the Lord. Three dear sisters were "buried with Christ in baptism, and raised up to walk in newness of life." May the Holy Spirit guide and comfort them to the end of life's journey! The "leaven" is working, and we expect more in the near future. The interest in both Sunday school and church services is growing. So are the congregations. Our house will soon be too small. To the Lord belongs the praise.—*D. H. Weaver, Longmont, Colo., May 21.*

Woodbury, Pa.—We, the Brethren of the Woodbury church, held our love-feast on the evening of the 18th. On account of the inclemency of the weather the meeting was not so large as it would otherwise have been. We think the meeting was enjoyed by all who were present. Bro. Galen B. Royer, of Mt. Morris, Ill., was with us and officiated. Since our last report two were received by baptism and one reclaimed. — *J. C. Stayer, May 28.*

White Church, Ind.—Our love-feast is in the past. We had a pleasant meeting. Bro. William Harshbarger, Solomon Blickenstaff and P. H. Beery were with us and gave us good words of encouragement. Bro. Harshbarger officiated. Brethren Elias Dunbar and Ira Fisher were forwarded to the second degree of the ministry. We have a good Sunday school; we use the *Brethren's Quarterly.*—*Mary E. Harmeson, Bowers, Ind., May 19.*

Palatine, W. Va.—The Bethany church met in council May 12. It was well attended and presided over by our elder, Z. Annon. Although much important business came before the meeting, it was all disposed of, and the very best of feeling and brotherly love seemed to prevail. We held an election for two speakers. The result of the election was that three of the young brethren received all the votes cast. The church decided to install all of them, *viz.*, D. W. Kirk, Colfax, Marion, W. Va.; Lloyd T. Wilt, Watson, Marion, W. Va, and Geo. E. Murphy, Marion, W. Va. The latter is a son of the writer. May God's blessings attend them, and may they ever prove faithful to their responsible calling and study that they may be approved of God, workmen that need not be ashamed.—*W. R. Murphy, May 21.*

Fairview Church, Pa.—Our Communion meeting was held May 13. Quite a number of ministers and members of other congregations were with us, which made us rejoice. We had a good meeting; the house was crowded with spectators, but the order was good. Bro. James Lane, from Aughwick church, and Bro. George Brumbaugh, from James' Creek church, were sent by District Meeting to ordain an elder, and the following morning the brethren and sisters came to the house of the Lord and ordained Bro. J. S. Snowberger as an elder and forwarded Bro. John Bashore to the second degree of the ministry. An election was held which resulted in electing Bro. J. H. Brumbaugh to the first degree of the ministry. May the Lord bless those dear brethren and the church everywhere.—*J. B. Snowberger, Williamsburgh, Pa., May 19.*

Hudson, Ill.—With great pleasure we chronicle one of the most enjoyable seasons of worship that it has been our privilege to attend. We had looked forward to May 19 full of expectation of all that we so much enjoyed when the time came. Notwithstanding the very cold, stormy weather for the season, the brethren and sisters were in their seats to listen to the Word preached by our beloved brother, J. G. Royer, who had promised to be with us upon that occasion. Bro. Royer was the only minister that came to us, so the work all devolved upon him, the labor consisting of three sermons, the various parts in the Communion services, and a very acceptable talk to the Sunday school. Bro. Royer's health was perfect, enabling him to do his best work while with us. We will not soon forget the precious truths presented, and will long remember May 19, 1894, as one of the green spots in the history of our lives. When we are permitted to sit together in such heavenly places in Christ Jesus, as we so lately realized, we are made to exclaim, "O what must it be to be there!"—*Thos. D. Lyon, Hudson, Ill.*

Lancaster City, Pa.—Our Communion is now in the past, it being held Sunday, May 20. The day was the most unpleasant that has been experienced in this part of the country for a long time. It rained the entire day, and at times very hard. Bro. J. C. Lahman preached in the morning. At 2:30 a children's meeting was held. The collection for this day was in part intended for expenses of school and part devoted to home or city mission work. This, all told, amounted to $17.10. Shortly after dismissing the children's meeting, the services for ordinances were begun. Between eighty and ninety communed. On Thursday evening prior to the feast two, husband and wife, were baptized. Immediately after baptism, Bro. S. H. Utz, of New Market, Md., preached for us. —*T. F. Imler, May 22.*

Waddam's Grove, Ill.—Our council, held Saturday, May 12, proved to be a very pleasant one. All the business brought before the meeting was disposed of in a genial spirit. In the afternoon two precious souls were added to the church by baptism. Bro. D. L. Miller came to us in the evening of the same day and gave us one of his interesting Bible talks. He also preached Sunday morning and afternoon, and gave another Bible talk in the evening. After services four more made application to be received, and were baptized Monday. The above six applicants were all heads of families, and we trust will prove ornaments in the church. Our feast, held Saturday and Sunday, May 19 and 20, was largely attended. Brethren from a distance were Bro. J. H. Moore, Mt. Morris, Ill.; Bro. Rolston, Virginia; our aged brother, Christian Long, and S. Badger, Dallas County, Iowa, besides four others from Yellow Creek, the adjoining congregation. Sunday evening Bro. J. H. Moore delivered a very interesting sermon on the authenticity of the Bible, which was well received by all present. This meeting was held at a new place, not far from our regular churchhouse.—*W. K. Moore, Nora, Ill., May 21.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Randoms.

Bro. J. C. Beahm, of Bedford County, Virginia, is teaching some classes in vocal music in this section. We are using "Psalms, Hymns and Spiritual Songs," and are well pleased with the book.

* * *

The committee appointed by our late District Meeting to visit the St. Paul church met with them on May 11 and was unanimously accepted by the church. On investigation they found no serious trouble. The difficulties were satisfactorily adjusted and peace and harmony restored. We hope the Master's cause in this territory will again triumph over its foes and souls will be brought into fellowship with the saints.

* * *

May 15 was a very busy and important day for the Burk's Fork congregation. The following is a result of that day's work: Joseph Hylton was ordained to the eldership; A. J. Weddle was advanced to the second degree of the ministry; Zebrem Keith, Owen Barnhart and Austin Hylton were elected to the ministry, and Solomon E. Hylton and M. F. Woods were chosen to the deacon's office. May the Spirit of the Lord ever be their guide!

To-day, May 20, two were baptized at the Burk's Fork church, and one more made application for membership. This church is in a very prosperous condition at present.

C. D Hylton

Hylton, Va.

From Kjeflinge, Sweden.

On Saturday evening, April 28, we met in council, when four young sisters were added to the church by baptism. Three of these were the results of our labors at the new place, Furnlund. One was reclaimed. We decided to hold a love-feast, the Lord willing, on Pentecost. Brethren and sisters, pray for the little band at Kjeflinge,—we are all young. Yesterday I was called on to testify under oath, but I would not do so; then I was permitted to simply speak about the matter, instead of swearing.

When I first came to this place, I was not called upon to preach, nevertheless I started a Sunday school and worked among the children. Our missionary then held some meetings here. After that I was advanced to the second degree of the ministry. The first time I had but few scholars; now I have two places where I work among the children, and besides that I have two meetings every Lord's Day with a crowded house.

O. P. Olin.

Kjeflinge, Sweden, May 6.

Notes from the Second District of West Virginia.

On Saturday, May 12, was our council-meeting at Ross' Chapel, in Marion County. A good representation was present. Considerable business was before the meeting, and oneness of mind seemed to prevail.

There had been a call made for help in the ministry. The result was that three brethren were chosen to fill this holy calling. The lot fell on brethren D. W. Kirk, George Murphy and Lloyd Wilt. The two last named brethren are young, and our prayer to God is that all may fill their calling acceptably and be useful to society. Bro. J. F. Ross was chosen to represent us at Annual Meeting.

On Saturday, May 19, Eld. Jonas Fike came to our place, and in the evening broke to us the Bread of Life.

May 20 we held our dedicatory services for a new house built in the upper end of our congregation. We have a commodious house here; it was badly needed. During our meetings one was baptized, and one had been added to the church on Sunday before.

Sunday evening we held services and an election was held for a deacon. The lot fell on Bro. John Ball, a young brother of about nineteen years. May God help him to be useful to the church!

We have two houses of worship in our congregation and have regular preaching at each place every two weeks and Sunday school every Sunday. We feel encouraged and hope that our zeal may never abate, but grow stronger for the cause of our Master.

Z. Annon.

Thornton, W. Va.

From Pine Creek, Ill.

On last night we observed divine ordinances, commemorating the broken body and shed blood of the Lord Jesus Christ. By eating his flesh and drinking his blood we have life in us. Our hearts were sprinkled from an evil conscience in examination, and our feet were washed with water, indicating an inward cleansing. May this be ours!

The weather was all that could be desired and the congregation was very large. About 230 members communed, and there were many lookers-on,—many who had never witnessed the like before. We wonder what they thought! The meeting was appointed for 10 o'clock. The anxiety of the home ministers would have been less, had those ministering brethren, expected from adjoining churches, appeared a little sooner than 11 o'clock. Bro. D. E. Price led the evening exercises. Brethren E. S. Young and Levi Trostle addressed the children during the Sunday-school hour. We have learned by observation and experience that not every one can talk to a large number of children and interest them. H. Clay Trumbull says, "*Telling is not teaching.*" I think we have much room here for improvement in all our preaching and teaching, and especially our Sunday school teaching. Brethren Yundt, Lahman and Trostle addressed us at other stages of the meeting, and others were present as helps.

Each did his part well, and upon the whole we feel to thank our Heavenly Father for the privilege which we have enjoyed. Many aged members were around the tables.

If people of the world knew the inward enjoyments of the Christian upon such occasions, they would lose no time until they had placed themselves in the proper relation to enjoy the same.

One was baptized during the meetings, and one on the day previous. She asked for baptism on her sick bed. A large tank was procured and taken into the house, so that her wishes might be complied with. Her immersion was just as easily attended to as that of a well person. No unfavorable symptoms to the sick had appeared when last heard from. We never heard of a more penitent spirit manifested. It is, indeed, sad that some put it off until such a late hour. But "it is better late than never." Better, still "*better, never late.*"

John Heckman.

May 20.

From Woolwine, Va.

On the night of May 12 Eld. B. F. Moomaw and Bro. John A. Dove commenced preaching in the Smith River church, Patrick County. Fourteen sermons were preached with power, in rotation, by our brethren. The church was greatly strengthened and aroused from its lukewarm condition, and sinners were convicted and converted. As an immediate result one was baptized, with one more applicant to be received soon. Two more have made the good confession, but on account of sickness were not permitted to come forward during the meeting. Our brethren were assisted by Bro. J. G. Layman, whose efficient song service was the best it was ever our pleasure to hear.

Much sickness and rain prevented a large attendance. As the meetings progressed the interest increased; all regretted to see the brethren close on the 20th and leave for their homes. All agree that such powerful preaching and efficient work were never done in our midst before. They carry the good-will of all with them to their homes.

Bro. Moomaw was greeted by many ex-confederate soldiers who were the recipients of his kindness and charity during that terrible period. Bro. Dove was personally known by only two persons,—the writer (who was converted ten years ago under his father's preaching while away from home in Floyd County, Virginia), and one young lady. To-day all are the friends of the three brethren, and we pray God's blessings upon them. Let all who read this pray for this church and rejoice with us!

J. A. Hoover.

May 23.

Our Trip to California and Return.

THE OCEAN.

WHILE standing at Redondo Beach, Cal., and looking out over the vast expanse of waters that lay before us, we felt inspired with the mightiness of the Divine Being, "who holds the waters in the hollow of his hand: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh on the wings of the wind." Ps. 104: 3. The mighty Pacific, as it lay before us,—eight thousand miles in width,—reminded us of the immense space between this world and the next Merely to look out over the ocean gives us no more evidence of another country beyond than looking up to heaven assures us of another world, but facts are clear that another country does lie beyond the great ocean, as demonstrated by the vessels constantly arriving from that land. Thus the sun, moon and stars are like so many vessels afloat on the sea of space, between this and the other country, giving tangible evidence of the reality of such a world.

The waves of the great ocean as they struck the shore, and were driven back again upon the bosom of the mighty deep, brought to our mind, forcibly, the eternal stability of God's Word, "Hitherto shalt thou come but no further: and here shall thy proud waves be stayed." Job 38: 11. Wave after wave would come rolling towards the shore, with all the fury of a mighty antagonist to conquer his foe, only to be broken to atoms, and overrun by another, with a similar fate.

The restless motion of the great deep afforded us another appropriate object lesson in life, namely, the onward march of all things above us and around us. The heavenly bodies are marching on constantly,—days and nights are marching on. So the seasons and the years, and equally so the human race,—all march on to the goal that lies beyond.

The ocean also indicates our checkered life,—sometimes it is calm: at other times turbulent So is our life In our calm voyage the sails are all stretched, and our progress, seemingly, good When the storms blow fiercely and the waves roll high, the sails are furled and the anchor is let down to the bottom of the ocean, until the storm is past, then the anchor is heaved, the sails spread to the breeze, and we pursue our journey onward again, until our desired haven is reached, where we may forever anchor within the veil.

The ocean affords another object lesson. Along the shore the waves are continually casting up mire and dirt. So is the sinner's heart continually foaming out, of his impure life within, the filth and scum of human depravity.

We arrived home safe and sound Thursday, April 12, after an absence of three months. During that time we labored incessantly in the cause of the Master, without missing one appointment, or taking cold or experiencing sickness or pain of any kind. We feel to thank God with all our heart, for his tender care over us, and for the many blessings we received at his hands, for bringing us safe home again. May his worthy name ever be glorified by men and angels.

J. S. MOHLER.

An Irreverent Custom.

THE despotic sway of custom over the minds and habits of humanity has few more striking illustrations than that of men keeping their hats on their heads during funeral services. What can it be for? When a man meets a woman or a venerable man, he removes his hat, as an expression of respect. When Gen. Grant rode in a carriage through Philadelphia, thousands of men stood for an hour with uncovered head. Why? To show respect to him. When the dead body of President Garfield was carried across the country, the crowds gathered in cities, in villages, at stations and at farms along the way to witness the train shoot by, and instinctively they uncovered their heads out of respect to the dead. Whom do we respect,—not with a *formal* respect, but with a true feeling of affection,—if not our beloved dead? And yet, how do fathers and husbands and brothers and sons "pay their last respect" to their loved dead? *By keeping their hats on.*

When, of all times, will devoted hearts feel to turn Godward in prayer? Surely when they are passing under the rod of affliction, when life is bereft, when they gather at the coffin side of dear friends. And yet "every man praying having his head *covered*, dishonoureth his head." That is, he dishonoureth Christ,—his head.

It may seem a hard saying, but if this matter is understood and analyzed, it comes to this, that men, in wearing their hats at such times, show more respect to an unreasonable custom, than they show either to the dead or to Jesus Christ.

How shall this be corrected? Preach about it beforehand And what better time for instruction on this subject than at our love-feasts, when the eleventh chapter of First Corinthians is always read?

Go to the friends before the service and quietly request that they do not wear their hats during the service. To stand up and preach to a congregation, while the males, from the old grandsire to the young boy, sit in front, stolidly, with hats on and pulled down, is simply intolerable. People do not think they are irreverent both to the dead and to God, and, if kindly requested, they will accede without taking offense. Nobody could give a reason for retaining the hats, and anybody could give a reason for removing them.

W. J. SWIGART.

Huntingdon, Pa.

Olden Times

WE have been reading our church paper ever since Bro. Kurtz started it in 1851. Now the MESSENGER is our welcome visitor, and we prize it very highly in our old age, as we are deprived of meeting privileges, on account of our age and infirmities. If I should live till July 28 next, I will be ninety-one years old. My wife was eighty-seven years old Feb. 28.

In thinking of the church paper my mind reverts to the early times (1838) of Iowa. I think of the time when we received the first copy of the *Gospel Visitor*. We then lived in Jefferson County, Iowa, and we were, at that time, only one and one-half miles east of the Indian boundary line. If there was a brother or sister in the State, we did not know it. In 1840 the Brethren began to settle in Jefferson County, and in 1845 the first church of the Brethren in the State of Iowa was organized at my house by Eld. George Wolf, of Illinois, and Eld. Levi Roberts, of Pennsylvania. We were then placed in care of Eld. Levi Roberts. Brethren Peter Lutz and John Garber were in the second degree of the ministry. The church was named the Libertyville church. In those days we had good, old-fashioned Dunkard meetings from house to house. We entertained the congregation in the good old way, and thus truly "broke bread from house to house," and did "eat our meat with gladness and singleness of heart."

DAVID PEEBLER.

Lebanon, Ore.

[We thank our brother for this bit of early history. Other aged brethren would do well to imitate Bro. Peebler's example and send us for publication information concerning our pioneer workers. It would prove interesting reading.—ED.]

A New Organization at Kniman, Jasper Co., Ind.

THERE were some brethren and sisters living here, in this isolated place, for a number of years. They had no meetings till about a year ago, when the Mission Board took charge of this place, and held regular appointments. By faithfully working, some wandering souls came to Christ, and others were restored, while others moved in, making, in all, about twenty-six members.

According to previous arrangements, the Mission Board,—brethren Toney, Shively, Snowberger and Grossnickle,—came for the purpose of organizing a church, May 12, 1894 They also held a Communion meeting. Brethren Swihart and Heeter were present to assist in the work. Bro. Shively conducted the organization meeting. Bro. Henry Fisher was chosen as Treasurer and Bro. J. K Mow as Secretary of the church. After that two deacons were elected. The lot fell upon brethren John Beachler and J. K. Mow. After the organization two precious souls were buried with Christ by baptism. We then gathered at the place previously appointed for Communion service. The Communion was an enjoyable season,—one to be long remembered, not only by the brethren and sisters, but by the spectators, some of whom, we hope, it has caused to reflect on their condition.

J. S. MOW.

AT Chicago last week ten men perished in the lake, while thousands of people looked on, but could not lend a helping hand. The wind was blowing a steady gale, the waves ran high, and the fury of the storm was such that a number of vessels were wrecked near the shore. The sight of men perishing so near the shore, and yet could not be aided on account of the angry waves, was heartsickening. Strong men turned their backs to the sad scene and walked away, not being able to control their feelings while witnessing the destruction of life. All around these men was a still sadder scene, but their hearts had become hardened to it. We refer to the thousands of saloons in the city that are yearly sending hundreds to the drunkard's grave. Were the people of that great city to become equally alarmed concerning the destruction of life by the raging influence of alcohol, they would rise as one man and drive the saloon influence from their midst.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

GREER—FIKE.—May 16, 1894, by the undersigned, at his residence, near Mexico, Ind., Mr. Thomas Greer and Lou Fike, all of Miami County, Ind. ELD. SAMUEL MURRAY.

MOHLER—HALL.—At the Baptist church, McPherson, Kans., May 9, 1894, by A. W. Vanlman and Dr. Fulton, Bro. Levi Mohler, of Warrensburgh, Mo., and sister Mattie E. Hall, of McPherson, Kans. EZRA MOHLER.

WEIMER—RECTOR.—At the residence of the undersigned, April 22, 1894, Mr. Elmer E. Weimer and Miss Emma J. Rector, both of Somerset County, Pa.

J. C. JOHNSON.

RUMMEL—GRUSH.—By the writer, at his residence, May 17, 1894, Bro. Nelson W. Rummel and sister Amanda Grush, both of Paint Township, Somerset Co., Pa.

DANIEL HOLSOPPLE.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

WIMMER.—At the residence of her brother, Sylvester Wimmer, near Dublin, Wayne Co., Ind., May 13, 1894, of pneumonia, Harriet Wimmer, daughter of Noah and Catherine Wimmer, aged 40 years, 9 months and 27 days. On Sunday, May 6, she attended meeting at the Locust Grove church, and on Monday, May 14, her funeral was preached at the same place by brethren Lewis W. Teeter and Abraham Bowman, from Matt. 9: 18, 19, 24. She leaves a father, two sisters and three brothers. J. C. WAMPLER.

FESSLER.—In the St. Vrain church, Boulder Co., Colo., May 14, 1894, of abscess of the liver, Eld. G. W. Fessler, aged 47 years, 8 months and 8 days. Bro. Fessler was born Sept. 6, 1846, and elected to the ministry Nov. 7, 1871. He was advanced to the second degree of the ministry June 21, 1874, and ordained to the eldership Sept. 18, 1880. He was married to Rachel A. Smith Oct. 25, 1868. To this union were born two sons, who are left to mourn their loss. Bro. Fessler moved from Indiana to Colorado in 1881, on account of asthma. He was placed in charge of the St. Vrain congregation in 1884, and has been the only resident elder in the congregation since, with the exception of about a year. For several years he was the only resident elder in the State and had the oversight of all the State of Colorado and Wyoming. Bro. Fessler was liberal to the church, both in service and money, to the full extent of his ability. His life as a Christian and a citizen was without reproach. It was said of him by a citizen who knew him ever since he has lived in Colorado, "He never did a crooked act." Bro. Fessler suffered for many years, and for the last two weeks of his life his sufferings were intense. But he bore all with heroic, Christian fortitude. His last words were, "Rest, sweet rest." We greatly feel our loss, as it leaves us without an elder, the nearest adjoining elder being two hundred miles away. Funeral services conducted by C. S. Holsinger, of Belleville, Kans., who was called to anoint Bro. Fessler, and arrived only a few hours before his death. Discourse from Rev. 3: 5, to a very large congregation.

D. H. WEAVER.

DAVENPORT.—In Elkhart County, Ind., May 13, 1894, Noah Davenport, aged 61 years, 7 months and 14 days. He moved with his parents to Elkhart County, Ind., Feb. 8, 1836. He was married to Sarah Geyer Aug. 24, 1854. This union was blessed with six children, three of whom preceded him to the spirit world. He united with the German Baptist church in 1855 and lived a faithful member until death. He leaves a wife, three children, six grandchildren, two brothers and two sisters to mourn his departure. Funeral services by the writer. Text, 2 Cor. 4: 18, latter clause.

I. L. BERKEY.

KOEHLER.—In the Fairview church, Appanoose Co., Iowa, April 28, 1894, Bro. Fredrick Koehler, aged 59 years, 2 months and 26 days. Our brother was born in Bavaria, Germany, Feb. 2, 1835. He was a consistent member of the German Baptist church for several years. He leaves a dear companion and four children. Funeral services by Eld. Martin Replogle and Mr. Irwin, from Job 14: 14.

W. H. LEAVELL.

MUSSELMAN.—In the Lower Deer Creek church, Camden, Ind., April 26, 1894, of measles and typhoid fever, Bro. Harley Musselman, son of John and Hannah Musselman, aged 22 years, 9 months and 2 days. Funeral discourse by D. C. Campbell, from 1 Cor. 15: 6.

L. OVERHOLSER.

BURKET.—In the Beaver Dam church, Ind., April 27, 1894, Susannah Burket (*nee* Eller), aged 72 years, 11 months and 26 days. Deceased was born in Montgomery County, Ohio, May 1, 1821, and came with her parents to Wayne County, Ind., in 1823. She was married to Nathaniel Burket May 16, 1839, and moved to Kosciusko County in 1843. She and her companion joined the Brethren church in 1848. Funeral by elders Hodgden and Leckrone. Text, Rev. 14: 13.

S. E. BURKET.

LEAHY.—Near Abbottstown, Pa., Jan. 8, 1893, infant child of —— Leahy, aged 1 year, 2 months and 21 days. Interment at Mummert's church. Services by Moses Mummert and D. H. Baker.

SIPLINGER.—In Abbottstown, Pa., April 17, 1894, sister Mary Siplinger, aged 66 years and 10 months. Interment at the same place. Services by Peter Brown and D. H. Baker.

STAUFFER.—In York City, on Ascension Day, Mr. John Stauffer, aged about 68 years. Interment at Mummert's church. Services by J. A. Long and D. H. Baker.

MARY K. BAKER.

FISHER.—In the boundary of the Deep River church, Iowa, May 18, 1894, Margarette, wife of Christian Fisher, aged 38 years, 9 months and 3 days. She leaves a husband and seven children to mourn their loss. Funeral services conducted by Mr. Philips, of the German Methodist church, in German, and by the writer in English.

H. R. TAYLOR.

FOX.—At the home of her daughter (Mrs. Parson), in the City of South Bend, Ind., sister Emily Fox, aged 65 years. She united with the church when quite young, and lived a life that was fully consecrated to the service of God. Services by the writer from the words: "I am now ready."

H. W. KRIESHBAUM

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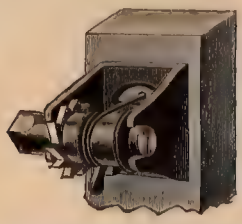

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June 14, at 10 A. M., at A. T. Heestand's, 2 miles west of Smithville, Ohio.

June 15, at 6 P. M., Bethel church, Kosciusko Co., Ind.

June 15, at 4 P. M., Rockton, Pa.

June 15, at 4 P. M., in the Manor church, Pa.

June 15, at 4 P. M., Yellow River church, Marshall Co., Ind.

June 15, at 5 P. M., Baugo church, Elkhart Co., Ind., 3 miles Northwest of Wakarusa.

June 15, at 2 P. M., Grundy church, Grundy Co., Iowa.

June 15, at 2 P. M., Covington church, Miami Co., Ohio, at Sugar Grove house.

June 16, at Palestine, Ark., St. Francis church.

June 16, Chippewa Creek, Mich.

June 16, at 2 P. M., Rockingham church, Ray Co., Mo.

June 16, at 2 P. M., Palestine church, Darke Co., Ohio.

June 16, at 10 A. M., Eel River church, Ind., 5 miles north of North Manchester, Ind.

June 16, at 10:30 A. M., Silver Creek, Ohio.

June 16, at 2 P. M., Ash Grove church, 4½ miles southwest of Celina and 3 miles north of Coldwater, Ohio.

June 16 and 17, at 4 P. M., Dry Creek church, Linn Co., Iowa, one mile west of Robin's Station.

June 16 and 17, at 2 P. M., Sterling, Ill.

June 16, at 2 P. M., Springfield congregation, near Wawaka, Ind.

June 16 and 17, Spring Creek church, Chickasaw County, Iowa.

June 16, at 10 A. M., Portage church, Wood Co., Ohio.

June 16 and 17, Panther Creek church, Dallas Co., Iowa.

June 16 and 17, Des Moines Valley church, Polk Co., Iowa, 14 miles north of Des Moines and 5 miles northeast of Ankeny.

June 16, at 2 P. M., Kingsley church, Woodbury Co., Iowa.

June 16, at 10 A. M., Wyandot church, Ohio, at the Fairview meetinghouse.

June 16 and 17, at 4 P. M., Iowa River church, Marshall Co., Iowa.

June 16, at 5 P. M., Center meetinghouse, Canton church, Stark Co., Ohio.

June 16, at 5 P. M., Solomon's Creek congregation, 2 miles northeast of Milford Junction, Ind.

June 16, at 4 P. M., Bear Creek church, Montgomery Co., Ohio.

June 17, at 4 P. M., Shade Creek congregation, near Scalp Level, Pa.

June 20 and 21, at 10 A. M., Indian Creek church, near Maxwell, Iowa.

June 20, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.

June 21, at 4 P. M., Montgomery church, Indiana Co., Pa.

June 22, at 2 P. M., Harlan church, Shelby Co., Iowa, 4 miles east of Harlan.

June 23, at 10 A. M., South Waterloo church, Iowa.

June 30, in the afternoon, at Bro. Isenbarger's 3¼ miles southeast of Battle Creek, Iowa.

June 30, at 2 P. M., Pleasant Prairie church, Plymouth Co., Iowa.

August 18, at 2 P. M., Ogan's Creek church, Ind.

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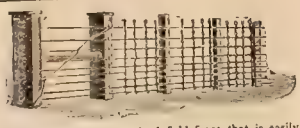

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And Business Manager of the Eastern House, Box 5, Huntingdon, Pa.

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OBSERVATIONS.

THE world, as it exists and moves before us, is a prolific field for observation and education. The Lord has given us eyes and ears that we should see and hear, and yet, how little use we make of these gifts so graciously given us. Men and women are continually stumbling over things that are intended for their instruction and well being, and thus lose many of the lessons that would prove invaluable to them in their life work. The leading cause of this is that too many of us tie and wrap ourselves up in our own selfish purposes and aims so completely that we care to see and hear nothing else. We form a world of our own, and anything and everything outside of this is unworthy of our notice. Or, if we do see or hear, through our selfishness and prejudice, our interpretations are so misleading that we get no good from it. Is this true? Reflect for a moment and make your own decision.

During our late Conference we saw and heard much, and after summing up the whole of it, we came to this conclusion,—human nature undirected by divine wisdom is poor stuff,—very poor,—and that there is a good deal of this undirected stuff, is manifest,—even at our Annual Meetings.

But to our observations. The first one we make is, that we were more than ever impressed with this fact, that, as a rule, we can see and hear the things we look after,—and that certain things have a striking affinity for each other, or, in other words, "Birds of a feather go together." There was a class of brethren, during our late Meeting, who heard and felt a terrible pressure against a contemplated action of the Meeting. They saw and felt it everywhere over the Grounds, and greatly feared the results that might follow. Others having the same opportunities of hearing and feeling, knew nothing of the much dreaded pressure. This may seem strange, but was none the less a fact. Our conclusion was, the first brethren referred to entertained this feeling largely within themselves, hence they heard and felt the pressure. The others did not entertain such feeling, and therefore neither heard nor felt the pressure, and, as results proved, no such pressure existed,—at least not enough of it to be made manifest when it came to the test. The lesson to be learned from such observations is, Don't let our eyes and ears deceive us, and ever remember that like begets like.

One of the most impressive scenes that we noticed during the Meeting was at the close of the work of the Standing Committee. Among the members of this body was our aged and much-esteemed Eld. John Metzger. During all the sessions his seat was never vacant, and when the time of closing came, his great heart of love was so filled with love for the church, for his brethren and for the Master, that it overflowed, and as he, with eyes filled with tears, gave the parting hand with the holy salutation, we were forcibly reminded of Moses as he took leave of his people before going up into the mount to die, and of Paul, the aged, who had so nobly completed his work for the Master. He stood before us a living witness of the truthfulness of the Gospel of the Blessed Son of God,—a hope sure and steadfast,—and a faith that enabled him to look beyond and taste some of the joys held in reservation for the good. Truly, "he leadeth me by the still waters, he maketh me to lie down in green pastures."

Then, the selfish man was at Annual Meeting. You could see him strolling around through the crowd with his cloak drawn tightly about him, and with a cast-down face more sad than the dribbling rain or the threatening clouds. To him the world was a fraud, and every calling in life an imposition, except the one in which he himself was engaged. He greatly lamented the condition of things as they existed, and knew exactly how to make things even if the people would "hear him." But as they "would not," there was no hope, so the cloud is still before his face, and the world, to him, will continue to be blue. Such men are as clouds shifting over the world's horizon, and were there no sunshine we would all freeze.

But, then, the good man was there too. He was a heaven-sent benediction to the camp. His face was always wreathed in smiles, and the light of his countenance shone as sunshine through the clouds. The grasp of his hand was tender and warm, and sent a thrill of pleasure through all that enjoyed its pressure. We are glad for such men, because in their presence we always have sunshine, and when our hearts are filled with the love of God, we are just such men and women as the world needs. More religion, more love, more sunshine and more good-will to men.

On our arrival at Meyersdale a very frequent question was: "When does your Meeting begin?" And it was a very difficult question to answer, as there were so many beginnings. Meetings begin to us when we commence to get from them the expected good. Some go there for social pleasure, some to meet their friends, some for religious enjoyment, and others to attend to the business of the Meeting, so that there are as many beginnings as there are objects to be attained at the Meeting. For the Standing Committee the Meeting commences on Friday morning and ends with the general closing. To the pleasure seeker it begins when they can get the most of it, and ends when such possibilities are exhausted. To those who come to meet friends and enjoy the social and religious advantages, the Meeting begins on Saturday and continues up to Tuesday morning, while the business meeting proper begins on Tuesday morning. While these other meetings do not form the primal object of the Conference, yet they are important features and have much to do in shaping the future of the church. In the social and religious work of the Meeting acquaintances are made, religious ties are strengthened and sentiment is molded. These are important helps in church government, and without them decisions passed by the Conference could not be made practical. Therefore, to discourage these Meetings would militate against the object intended in holding them.

Another observation we made, and though there is nothing new about it, yet it is not generally noticed. It is this: Those who do least in furnishing the means to forward charitable objects, are the ones who want to have the most say in how these enterprises shall be conducted, and are most fearful about results unless the work is done in exact accordance with their way of thinking. In business circles such men would be considered officious and out of place. Are they not equally so in the work of the church? Our interest in planning and directing any enterprise should be in proportion to what we are willing to do in helping it along.

There seems to be a growing disposition on the part of our people to apply to Annual Meeting for committees to adjust difficulties, instead of having them adjusted at home or by committees

(Concluded on page 377.)

Michael Zug
138 Cumb St

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

SOME DAY.

BY MARY M. COX.

Some day, but we know not the hour
Our work on earth will be done,
And we'll cross the shadow valley
At the setting of life's sun.
Loved ones may gather round us,
Friends that are true and tried,
But only one can go with us,
Only Christ the crucified.

Some day our hands will be folded
Above a pulseless breast,
Our tired hearts cease beating
And the weary brain be at rest.
At rest, if the blood of the Savior,
Hath cleansed us from all sin,
And we hear the welcome summons,
To thy rest now enter in.

Some day, friends will pause beside us
Those whom we love the best,
For a last fond look, ere they lay us
Down to our silent rest.
Our mistakes then will be forgotten,
Our faults be remembered no more,
They will only think how we loved them,
When we've passed to the other shore.

Some day, when the trumpet soundeth
And all the dead arise,
We shall see the Lord descending
In power from the skies.
If as Friend and Savior we sought him,
Ere our life work on earth was done,
Then with joy we will rise to meet him,
The crucified, risen one.

Sweet Springs, Mo.

SOWING TO THE FLESH.

BY CHAS. M. YEAROUT.

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6: 7, 8.

We cannot deceive God by seeming to be that which we are not. We may deceive our fellow-beings by hypocrisy, but God knows the motives and intents of the heart. None can dissemble in his sight. The apostle is treating upon universal law: "Everything after its kind." This law will hold good in the vegetable, animal, and spiritual kingdoms. The stream can never rise above its fountain source. The flesh is corruptible, perishable and dying, and those who sow to it will never rise above the corrupt fountain from whence the lusts of the flesh are fed and gratified. The Spirit is eternal, imperishable, and undying, and they that sow to the Spirit will rise to the throne of God, from whence the Spirit emanates. The seed sown will bring forth after its own kind.

There are two fields in which the entire human family are laboring, two ways upon which the entire human family are travelling, and two powers, or princes, by which they are governed. The two fields represent the church of God, and the world. The two ways are presented by the Savior, when he says: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14; Luke 13: 24.

All those who sow to the Spirit belong to the family of God, and are identified with the church; they have entered in at the strait gate, and are travelling upon the narrow way, and are governed by the Lord Jesus Christ, the Prince of Peace. All those who sow to the flesh belong to the world, and are identified with sinners, are traveling upon the broad way, and are governed by "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2: 2.

What a scene! To behold the professed followers of the meek and lowly Lamb of God conforming themselves to the maxims and gaudy practices of the world! Angels must blush to behold such mockery. O, that Christians would learn the power and force of God's word: "Be not conformed to this world," Rom. 12: 2, and "Come out from among them, and be ye separate, saith the Lord." 2 Cor. 6: 17; Isa. 52: 11; Jer. 51: 6, 45; Rev. 18: 4. How do we sow to the flesh? By following the carnal inclinations and desires of the flesh,—being disobedient to the will of God.

"There is therefore no condemnation to them which are in Christ Jesus, *who walk not after the flesh*, but after the Spirit. . . . That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Here is the pivot upon which the text is hinged: "For they that are after the flesh *do mind the things of the flesh;* but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8: 1, 4-7, 13.

Why do professed followers of Christ band their fingers with gold and silver rings? Why do they hang jewelry in their ears, and encircle their wrists with bracelets? Why do they ornament their garments with gaudy superfluities,—spangled ornaments, gold breast pins, beads, gold watch chains and charms, gold shirt-studs, and gold cuff-buttons? Are these things worn for the honor and glory of God? Nay, verily! They are worn to please the world and for the gratification of the lust of the flesh. "The lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof." 1 John 2: 16, 17. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Jas. 4: 4. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15. How can those who love the Father and are dead to the enticements of this world, be active participants in those worldly things, which God in his Word forbids? "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Gal. 5: 24: 25. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience." Col. 3: 5, 6, 7. To crucify is to kill, and to mortify is to decompose. Hence they that are Christ's have killed the flesh with its evil affections and lusts, and have decomposed its elements of wickedness,—worldlyism.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3: 1, 2, 3. "How shall we that are dead to sin live any longer therein?" Rom. 6: 2. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6: 14 "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5: 19-23.

The children of God have been translated out of the kingdom of darkness (the world) into the kingdom of God's dear Son, and have cast away their former, worldly affections and practices. "Wherein in time past (they) ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2: 2, 3; Tit. 3: 3; 1 Cor. 6: 9, 10, 11.

The children of God are required to "lay (aside) apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Jas. 1: 21. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. 13: 12, 13, 14. "Ye cannot serve two masters."

Westphalia, Kans., Feb. 22, 1894.

"ONE IS YOUR MASTER."

BY C. H. BALSBAUGH.

My Beloved Sister:—

Your interesting letter is here. I immediately penned a reply for the Messenger, entitled, "Pilate, the Mouthpiece of the World." I must transcribe it before sending to press, consequently some time will elapse before its appearance. You will get the idea of the article in Matt. 27: 22.

Christ's advent did not so much *revolutionize* our environments as *sanctify* them. The poorest circumstances may become means of superlative blessings. Money can procure fine surroundings, but grace can transform the poorest conditions into stepping-stones, leading to the golden-paved, jasper-walled, God-illuminated metropolis of the universe. Godliness and contentment will transform the humblest hut into the vestibule of heaven. 1 Tim. 6: 6. Your circumstances are a facsimile of a thousand other families in the Brotherhood. Your religion must culminate in the commonest, repetitious, wearisome household drudgery.

Godliness with you must mean loyalty to Jesus in cooking, baking, washing, scrubbing, milking, churning, darning, patching, and the ceaseless anxiety and watchfulness required by a blind demented boy. To do all this according to the principle of Col. 3: 17, 23, is to be a saint. To stitch a patch for your husband as if it was for the knee of Christ, and prepare dinner as if Jesus were to be your guest,—this elevates drudgery into the dignity and joy of worship. We have no right to bisect life into religious and secular.

Christ's carpenter work was as much a part of his redemptive mission as His parables and miracles and crucifixion. His saw and axe and auger and hammer were "HOLINESS TO THE LORD."

Let this be the inscription on bucket and broom, on foot-rag and dish-rag, on needle and tooth-brush. If we would all live Christ and not self, we would indeed be fit to be the bride of the Lamb. Christ will not share His throne with any rival. Everything alien must be under His feet. I would sooner be a Christed Lazarus than a Christless Dives. The life of Christ with the cross is infinitely preferable to the splendor and power and autocracy of all the Cæsars and Neros and Alexanders that ever reigned on earth. Christianity is not an imaginary conceit.

The faith which the Holy Ghost creates is a faith that possesses the Holy Ghost. It is not a venture, but an appropriation. The promise of God is not more real than the faith that accepts it. All doubt is excluded where God is trusted. The impossibility of God is the certainty of salvation. Heb. 6: 18. Where the consecration is perfect, the faith will be perfect, the peace will be perfect.

If we have one penny in purse or bank that is not at the disposal of him who is our Alpha and Omega, our consecration has a flaw, our faith lacks grip, and our hope is clouded. The repetition of "Lord, Lord," will not save us, nor reclaim the world. It is *being* that sanctifies and empowers *doing*. Make your lowly service a psalm of victory and praise, heard and seen and read of all men, and you will not only be blest, but be a mighty blessing to those around you. Then will the world know that Jesus is the Christ through your faithful embodiment and radiant representation of him. John 17: 23.

Is not all this self-evident? And is it not equally clear that *more* than half the lamps in the church are at the best burning so dimly that the world sees only likeness to itself? But do not despair. "The high calling of God is *in Christ Jesus*." He is "bone of our bone and flesh of our flesh." What he is we are to be, and by the Holy Ghost may be. We are to be no less than *Christians*, and that means *miniature Christs*. Most of us really place a vast gulf between Christ and the believer of to-day, as though Paul and John and Peter and Stephen were anomalies. James 5: 17 upsets this fatal notion. The apathy and fluctuations of the centuries have well nigh taken Christ's veracity out of his valedictory promise: "Lo, *I am with you* ALWAY, EVEN UNTO THE END OF THE WORLD." Matt. 28: 20.

Sister, beloved in the Lord, let us verify our claim to the peculiarity that distinguishes the elect of God. John 14: 20; 1 John 2: 6, and John 15: 7, 8.

I cannot close without thanking you for your stamps. I am at present sorely in straits for the et cetera essential to my silent work. How sweet are the first and last verses in Psalm 27 and Philpp. 4: 11, 12, 13; Rom. 8: 28!

Union Deposit, Pa.

THE NAME OF CHRIST OMITTED.

My dear Bro. Rosenberger:—

ALLOW me to express my appreciation of your excellent pamphlet on Secret Societies. I have distributed a good number of them this winter in my work. But please tell me, in reference to the lower paragraph on page three, do you mean to say that Odd Fellows studiously avoid the name of Christ, and that in all prayer they leave his name not once mentioned? I haven't any liking for secret societies, but I have been told that that is not true of the Odd Fellows. One gentleman, a reliable Odd Fellow, told me that he knew that was not true and therefore he must doubt the statements of whose truth he did not know. Please answer in the MESSENGER.

Fraternally and kindly,
W. B. STOVER.

REMARKS

My Dear Bro W. B Stover:—

Yes, I stated on page three in my pamphlet on Secret Societies that Odd Fellows studiously avoid and carefully omit the name of Christ in all their prayers. I have consulted a number of their standard works, examined their prayers, and in all the long list not once does the name of the World's Redeemer occur. Paschal Donnaldson is a standard author of high repute on Odd Fellowship, and on page 166 of "Pocket Companion" he says, "*Using none other than the prescribed form of prayer.*" It is true that, by chance, some member of their craft may recite a prayer with the name of Christ in it, but I define their practice as taught by their standard authors.

I called on one of the leading members of the Odd Fellows in our town and asked him if he could show me a prayer in any of his authors on Odd Fellowship that contained the name of Christ? He showed me an author which contained the Lord's Prayer, but the author of that prayer had no credit, the name of Christ was not there. This confirmed me still more. It is not safe to accept the simple statements of men belonging to secrecy. Demand proof, authority.

As to the flat denial of my statement by that reliable Odd Fellow, I have only to say that men who take upon them an obligation in a secret order are under oath or otherwise, "*to ever conceal and not reveal.*" That is to evade, mislead, and not tell the truth. I have again and again heard statements made by adherents to secrecy that I knew to be to the contrary.

I hope you will continue your uncompromising opposition to the growing curse of secrecy that is threatening the political, civil, and religious institutions of our fair land.

Yours in hope of eternal life,
I. J. ROSENBERGER

TEMPORAL EMPLOYMENT VERSUS SPIRITUAL EMPLOYMENT.

BY JAS. A STOUDER.

OUR spiritual life may be compared to a man leasing a tract of land to another. Man, as possessor of temporal things, is the party of first part; God as possessor of spiritual things is the party of the first part. The party of the first part has an article of agreement, the party of the second part must abide by it. So God, as party of the first part, has an article of agreement, and man, as party of the second part, must abide by the article.

Man, temporally as party of the first part, says, If you are not energetic, I do not want you on my farm. God, spiritually, as party of the first part, says, Repent, be converted and be baptized, and then you shall be ready for the great work I have for you. Again, party of the first part says, Plant and sow corn in the field A, and wheat in the field B. God says, "Go ye into all the world, and preach the Gospel to every creature."

The party of the first part agrees to protect the farm from the destroying agencies, such as horses, cattle, etc. God says, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." Matt. 16: 18. "But God is faithful, who will not suffer you to be tempted above that ye are able to bear." 1 Cor. 10: 13.

Again the party of first part agrees to keep everything in first-class order. God says, "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Isa. 35: 9. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 14.

Again, the party of second part agrees to give all of his time to cultivating the crops, just as he would if they were all his own. So God wants all of our time in his service. "Ye cannot serve God and mammon; for where your treasure is, there will your heart be also." Matt. 6: 21, 24. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

Again the party of the second part employs labor to take care of the crops, with the understanding that he direct or command, and they obey or follow his directions. Just so God will accept us if we follow his instructions, or obey his commands. God employs every man that wants to work in his vineyard, if he is honest, diligent and not slothful in business, but fervent in spirit. Rom. 12: 11. We must feel that it is God's prerogative to command or direct, and our bounden duty to obey.

The article of agreement says, the party of the second part must go through the corn and cut the weeds and destroy everything that is calculated to hinder the growth of the corn. So God has told us to visit the sick and administer to the wants of the poor. Matt. 25: 31 46. This will cause the Master's work to prosper. He also gave us the bread and wine in connection with the supper. One calls our minds back to the redemption from sin, the other points us forward to the happy reunion when Christ has promised to eat with us in the evening of the world. Blessed consolation! This also will greatly encourage the saints. Another is the kiss of charity, which shows the greatest degree of love for God's church, which must be kept free of tares. Where God's love flows freely, nothing unclean or unbecoming will be found. 1 Cor. 13.

Again, we find the ordinance of feet-washing, which is intended only for those who are humble, meek and lowly, for a proud and haughty spirit would corrupt the church of God, with the lusts of the flesh, the lust of the eye, and the pride of life. These are hindrances to the cause and are not of the Father, but of the world. "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." 1 John 2: 17. When God speaks let every man be up and ready for work.

Post Oak, Texas.

"WHY?"

BY JOHN R. SNYDER.

"Why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6: 46.

THE above quotation is the language of the Savior in one of his discourses, known as the "Sermon on the Mount." Within this sermon are found some of the most beautiful and grand thoughts for the encouragement of the faithful and the most scathing denunciations for the hypocrite.

His audience was a mixed one, composed of all classes of people, from the lawyers and doctors to the poor fishermen,—Pharisee and publican, saint and sinner had congregated in multitudes to hear what he might say, for "*there went virtue out of him.*" He was now possibly talking to some who *professed* to be his followers, and were falling short in their practice, like many *professors* of to-day; and he asked them the above question. Some had possibly called him "Lord, Lord," in a spirit of sarcasm. The Pharisees were looking and waiting for some action or word whereby they might accuse him.

Previous to this, in the same chapter, he had said, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; *for of the abundance of the heart, his mouth speaketh.*"

As we look over our vast country to-day, we are made to exclaim, "Can the blind lead the blind? shall they not both fall in the ditch?" Yea, verily. How many, oh, how many are there to-day who are saying, "Lord, Lord, and do not the things which I say"? Is it through ignorance, or false teaching, or willful disobedience? We cannot, we dare not say. But again; if we know these sayings and do them not, "What do ye more than others?" "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven."

If we are the elect of God, the followers of the Lamb of Calvary, we are bound to do more than others. How often does the world fling in our faces, "I am just as good as your church members;" and often with good reasons too. Nothing surely pains the angels in heaven more than to see a *professed* Christian staying in the old ruts of the world and not making an effort or venture to get out, saying, "Lord, Lord, and doing not the thing I say." I fear he has founded his house upon the earth, without foundation, and the "stream did beat vehemently, and immediately it fell: and the ruin of that house was great." Yes, truly, the ruin was great, not only a temporal ruin, but an *eternal ruin*, the abode of the *Holy Spirit*, the temple of the MOST HIGH.

Some say these external practices are not necessary to our salvation. *God forbid* the thought of such an impression. The Lord Jesus Christ, the Perfect One, giving us something to do which is not essential!

Some say that if the heart is right, all is right, and we admit that it is true. But the heart is not all right when it refuses to comply with the simple commands of the Gospel. When we once become fully resigned and overcome in the fullness of his love, we will not stop to question the necessity of fulfillment of these so-called external practices.

Why did Christ say that we should wash one another's feet, if he did not intend we should do so? *Why* did he institute the Lord's Supper, if a sip of wine and a bit of bread taken at mid-day would suffice? *Why* did he teach non-conformity to the world, if the vain and foolish customs of the world were intended for Christians to follow! *Why* did he say *baptize*, when a few drops of water would be sufficient? And *why*, just before he ascended unto the Father, did he give the last *great commandment*, "Go ye therefore, teach *all nations*," if he meant we should stay around our own firesides and wish the heathen were evangelized? No, brother, sister and friend, when he gave those commands he meant they should be carried out to the letter, or we should be held accountable for our neglect and disobedience when the final day of reckoning is come.

Cicero complained of Homer, "that he taught the gods to live like men;" but, my brother, the religion of Jesus Christ, pure and unadulterated, teaches men to live like gods.

Paul told the Roman brethren not to be conformed to this world; but "be ye transformed by the *renewing of your mind*." We call especial attention to the *renewing* spoken of. We used to think it meant our clothes and outward appearance entirely, but we have changed our mind somewhat and can see now that if we truly *renew* our minds and hearts, the question of outward adornment will be a secondary matter, and *non-conformity* will follow as naturally as water follows the regular channel.

May we all stop asking *why*, and do those things which he commands us to do, so we may be sure of a part in the first and best resurrection and hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

In conclusion, to show *why* a Christian should do more than others we can do no better than quote Dr. Secker: "Because more is done for him than for others. Because he is more nearly related to God than others. Because he professes more than others. Because he is inwardly conformed to the Redeemer more than others. Because he is looked upon more than others. Because, if he does no more than others, it will appear that he is no more than others. Because he is appointed to be a judge of others. Because he expects more than others."

Covington, Ohio.

THE JERUSALEM REVIVAL.

Partial Report of Sermon Preached in Washington, D. C., on Pentecost, by W. M. Lyon.

"And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And they were all amazed, and were in doubt, saying one to another, What meaneth this? Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Acts 2: 7, 12, 37.

Three questions, and how they were answered:

QUERY No. 1.—*Are not all these . . . Galileans? Verse 7.*

QUERY No. 2—*What meaneth this? Verse 12.*

QUERY No. 3—*What shall we do? Verse 37.*

Man, in his natural condition, can not understand the marvelous manifestations of God. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14.

In the investigation of truth, three classes of inquirers meet us, *viz:*

(*a*) *The caviling inquirer.*

(*b*) *The earnest, honest inquirer.*

(*c*) *Those who want to know, but are not willing to obey.*

The first two classes are clearly set before us in connection with this wonderful revival at Jerusalem over eighteen hundred years ago. I am glad there were so many of class B. Dear people, I ask now: To which class do you belong. I call on you to locate yourselves.

QUERY No. 1.—*Are not all these . . . Galileans?* This was the first difficulty. They did not like the *instrument*. "Can it be that these poor, illiterate fishermen can amount to anything? Why, I thought that God's Holy Spirit was confined to the great and learned,—the scribes and doctors of the law. I must confess that these men show forth mighty power, but then they are only Galileans!"

But God's instruments have often been talked about in that way. It is the old story. The unregenerate heart still looks upon the instrumentalities of God with wonder and amazement. But God hath not called "many wise men after the flesh, not many mighty, not many noble." . . . "He hath chosen the foolish to confound the wise." 1 Cor. 1: 26, 27.

If we would receive the proffered blessing, we must not despise the instrument. How many lose blessings on this account! How many refuse to appropriate the Gospel truth simply because they do not like the instrument,—"*do not like the preacher.*" A hungry man surely will not refuse food because it is not served to him with silverware. If he would, you would say, Let him do without it. How many condemn themselves here! The old adage is, "A poor workman quarrels with his tools." If we love God, surely we will like his tools and like to use them, too.

QUERY No. 2.—*What meaneth this?* They were not only puzzled about the instrument, but seemed to be worried about the *meaning* of these strange actions,—could not understand the message. The learned Nicodemus stood in the same class at an earlier date when he asked the Great Teacher, "How can these things be?" John 3: 9.

Some of that great congregation mockingly said, "These men are full of new wine." A weak reason indeed, and one that Peter soon overturned with his invincible logic, and yet their reason was about as substantial as any other ever given by the same class who wish to explain away the truth of God.

We admit that it must have seemed very strange,—and this should not have stood as testimony that it was not of God, but rather to the contrary. It was something altogether unheard of,—without precedent. God, a long time before this, confused the speech of man,—an expression of his power because of judgment. Now, in these last days, because of his mercy and love to the same fallen race, he reverses the operation of his mighty power and causes many tongues and nations to understand as one people and language. Was not this mighty miracle a partial fulfillment, at least, of John 14: 12? *What meaneth this?* To the native Jew in his unbelief, no doubt this seemed as nonsense and idle gibberish. But the two classes of 1 Cor. 18 were to be found in this great multitude.

Now we have reached the crisis. The wonderful power of God has been most signally displayed. How many are willing to acknowledge it? This brings us to

QUERY No 3.—WHAT SHALL WE DO? Thank God for the many honest-hearted people who thus cried out for salvation on that memorable occasion! When they realized their true condition before God, they cried for mercy and he heard them. Is there one soul present to-day who will say that he, or she, has never yet been made to realize their true condition before God? I demand an answer in your heart to this question. You do answer. You do know that more than once you have been made conscious of this stupendous fact that you should acknowledge your God and Savior before men and flee to him for mercy and salvation! Will you not be as honest-hearted as were those men who cried out, "*What shall we do?*" Or will you do like those who mocked and turned away from the wonderful manifestation of divine power and grace with hard hearts still more hardened, and with stubborn wills, still more stubborn? I repeat the question. Be honest, oh be honest about its answer.

How were these questions answered? Peter answered them by preaching "the truth" to them,—yes "the whole truth and nothing but the truth." This is one of the great secrets of a true revival,—I mean a revival that stays revived,—not a meeting that is simply emotional and full of excitement, that makes converts, to be converted similarly at every succeeding revival.

Brethren, would we have a revival like the one at Jerusalem? Then let us seek to appear before God in like manner. Why can't we? First, there is much in this: "*They were all with one accord in one place.*" May the Lord impress mightily upon us the tremendous meaning of this declaration!

Upon these conditions God will still manifest among us his mighty power. But mark you, that before they reached this blessed time when "they

were all with one accord in one place," they had spent much time in close and constant communion with their Master and the last ten days had been spent in prayer. Oh, what a prayer meeting that was! I tell you when people thus meet together, God's presence and blessing will be abundantly manifested. "All with one accord in one place," and that place was the one appointed by him who had lately said, "All power is given unto me."

Brethren, let us ALL come together with one accord into one place and let that be the divinely-appointed place, and we will have another Pentecostal season of no mean proportion. In that meeting all of the disciples and apostles were in their appointed place. This means

MIGHTY POWER FROM ON HIGH.

Had those 120 disciples, with Peter, acted as modern professors sometimes do, what would have been the result? Supposing a number of them had staid away from the meeting, and those who were present had not been of one accord in faith and love and devotion, and suppose some had said, "Well, if Bro. Peter is to be the chief speaker here to-day, we might as well go home; he is a great representative, the way he acted just a few days ago!"

Had they acted in this manner where would have been this great revival in Jerusalem?

My dear brethren, in my thinking over this subject, I confess that many queries presented themselves to my mind as to why so much of our work in this day and age seems to be and really is, a *failure*. What we all want, if we belong to God and to Christ, is that his work be wonderfully revived in our midst. Don't we want this? Why, then, can we not have it? Have not we the same Loving, Heavenly Father that Peter and John and the rest of the apostles and disciples had over 1800 years ago? And is not he just as willing and able to fulfill his promises now as then? If so, then why is it that his cause is so lacking in life and spiritual devotion? Is it because Jesus Christ is not enthroned in the heart? Let the revival first take place in the hearts of all who name his holy name, and a Pentecostal experience must follow.

Who was it that said, "Well, we need not and can not expect a repetition of that Pentecostal revival?" Ah, how much we may learn from that expression! If we expect but little, according to to our faith and God's Word, we can receive but little. Why this lack of *large and full expectation?* Is it not from lack of faith? Why lack faith? Is it not because of a consciousness of the fact that the affections have not been set on things above and the life not "hid with Christ in God?" Col. 3: 3. True faith which is founded on true love to God and man comes before him with expectations LARGE and FULL.

If we want a Pentecostal revival, we must have Pentecostal preparation,—Pentecostal hearts,—Pentecostal lives. We want Pentecostal prayers, too. Without all these, a revival is an impossibility. When I speak of Pentecostal prayers, I mean those prayers that are answered in the heart and life of those who pray, before God answers them. The fact is, that is the only kind of prayers God has ever promised to answer.

Let us learn a lesson here from Hudson Taylor, the great missionary. It has been related that on his first voyage to China, the sailing vessel was becalmed near the shores of a certain cannibal island and the little barque was drifting shoreward where the savages were eagerly expecting a feast. The captain called on Mr. Taylor to pray for the salvation of the ship. Mr. Taylor said, "I will, provided you set your sails to catch the breeze." The captain refused to make a laughing stock of himself by unfurling sails in a dead calm. The missionary said, "I will not pray unless you first prepare the sails."

The captain set the sails and Mr. Taylor entered his state room to pray. While engaged in prayer there was a knock at the door. "Are you still praying for wind?"—inquired the captain. "Yes," was the answer. "Well, you had better stop, for we have more wind than we can well manage."

Let us learn from this that our first duty is to set our sails properly and God will then give power to salvation. Many professed Christians are saying, "Send the breeze first and then I'll set the sails." That is not faith. That is not God's way. That means no revival,—no Pentecost.

You remember the story of the rich old farmer who was noted for his regular prayers in behalf of the poor and needy, etc., and never was known to help them. His little boy was more practical when, one day, he said, "Father, if I had all the corn and grain and money you have got I would answer some of your prayers."

What revivals we would have if God would answer all the prayers that are SAID! Why are they not answered? Is it because God thinks they are not worth answering? No, but it is because those who offer them often think so.

Dear brethren, let us all be sure to do our part toward the answering of our prayers. Let us live our prayers and thus secure God's guarantee to answer them. And such a life means much. It means faith. It means power. It means Pentecostal experience. It means *heaven*.

WHAT LACK I YET?

BY J. M. KEENY.

IN Matt. 19 will be found the above question and the question from which the following few thoughts have been drawn:

This question is applicable to each individual member of the church. Let each one ask himself this important question and see if he is lacking as was this rich young man. It is possible that we may lack in the same way. Record shows nothing bad about this young man; he had been living a life not to be despised, yet was found lacking in one point.

After reading the MESSENGER for the last year, I noted the many Macedonian calls, the many appeals to our ministers, not to leave the work, but stay a little longer. The many appeals in various forms, naturally lead us to conclude that there is something lacking. This conclusion is still further strengthened by reading the report of the Missionary Committee for 1893. This report shows that, on the average, each member has given less than ten cents for the year, when the average should be not less than ten dollars to each member.

Some may say, "That is too much." "Why, that would be $100,000. What would we do with that much money each year?" To all such, I would say, Read each issue of the MESSENGER from beginning to end, and in less than one year you will be convinced that the amount is none too large. If you have read the MESSENGER carefully, for the year 1893, and are not now convinced that the amount is none too large, then the fault lies with you and not in what has been therein written. Apply the question, "What lack I yet?"—at once. "Honour the Lord with thy substance, and with the firstfruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10. Have we done this? If we have not, we are certainly lacking. In Hosea 4: 6 we read, "My people are destroyed for lack of knowledge." Will not the same apply to us? If we forget to give unto the Lord, will he not also forget to give unto us? How can we neglect so important a duty as this?

In the business world a truly successful business man will first find out what the people want and then supply them with it. How does he find this out? He simply notices what they are demanding or asking for, and he secures this, and supplies their demand.

Now what is being demanded of us? It is more preaching,—more missionary work. In order to have this we must send more preachers. We have the people who want to hear the preaching. We have the men suitable to do the preaching. They are willing to go. Now, what lack we yet? We lack the power which, in this case, means money. Money holds the same relation to missionary work that steam does in a manufacturing establishment. Suppose we had, for manufacturing purposes, buildings covering acres of ground, all machinery and materials necessary to carry on a large industry, what would it all amount to, providing we lacked motive power? Over the door would be written the word, "Failure." May this epitaph never be written over our door! We have all that is necessary to go on with this great work excepting power,—money. We need men all over this land of ours. We need them by the score in foreign fields. We need a half dozen missionaries in Sweden. We need them at once. Read their appeals! They say they would like to spend more time in the field but cannot. Why not? Because they have to work to support themselves and families. I say, Pay these men for their time. Send them into the field at once! Delay not! "The night is coming wherein no man can work." Come to the rescue! Perishing souls are at stake. What is of more value than bringing souls into the kingdom of Christ?

"As many as minister unto these, my children, minister unto me." Think of it! Are we doing what we can? We can not all preach, but we all can help to hold up the minister's hands.

Now to the question, how to raise this $100,000. That is very simple. I will agree to give ten dollars a year towards this. Who will be the next? All we need is ten thousand who will do this. If only one out of every ten will do likewise, we will have the necessary amount. This means a great army going forth to the harvest which is already white.

Yes, from three to six or more ministers in some of our large churches behind the table every Sunday and at the close of the meeting hear the following: "One week from to-day at A, two weeks from to-day at B, three weeks from to-day at C, and four weeks from to-day meeting here again."

I am isolated from the church. It is years since I have heard the above expression, but it seems as if I could hear it to day. There are ministers enough to supply each place each Sunday, yet meetings are held only every four weeks.

"What lack we yet!" Will we go forth and harvest a crop, then go away and leave it at the mercy of the weather? The storms come, the rain descends, the harvest has been left to take care of itself and the consequence is the golden grain is lost, and with it our labor. What have we gained? Nothing. So much power lost. We lack permanency. We want to put men in the field and not only harvest the crop, but store it, —take care of it. Then only will we receive the benefit of our power bestowed. We must minister unto them of our substance. "As many as minister unto these, my children, minister unto me." Oh, may we not be found lacking at the harvest time!

Port Allegany, Pa.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

LITTLE THINGS.

A good-bye kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of the day,
And it smoothes the furrows plowed by care,
The lines on your forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind,—
I love you, my dear," each night;
But it sends a thrill through the heart, I find,
For love is tender as love is blind
As we climb life's rugged height.

We starve each other for love's caress,
We take but we do not give;
It seems so easy some souls to bless,
But we dole the love grudgingly, less and less,
Till 'tis bitter and hard to live.

MISSIONS PAPERS.

BY W. B. STOVER.

From the Bible Point of View.

The Word of the Lord is a great missionary book, and if we can view it from a missionary standpoint, I think its teachings, on the whole, can be the more easily interpreted. In missions, the Bible is at home. As without the immersion-baptism, many Scripture phrases become meaningless terms, so without a world-wide view of missions, many Bible teachings have very little meaning, if, in fact, any at all.

There is no question whether the Gospel teaches the observance of the Holy Communion, but it teaches missions more. There is no question whether the Gospel teaches the salutation of the holy kiss, but it teaches missions more. There is no need for plainer Gospel teaching on the subject of feet-washing, but missions receive more frequent mention there. The Gospel teaches the Lord's Supper, truly, but it teaches missions more. Missions we must get into, and these other teachings we must get out of. Missions everywhere, carrying the Gospel into all the world, and perpetuating it when once established there.

"And in thee shall all families of the earth be blessed." Gen. 12: 3. This was God's promise to Abraham. There is, to begin with, no small hint in this concerning world-wide Christian missions.

"All the ends of the earth shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." Psa. 22: 27.

"For the world is mine, and the fullness thereof." Psa. 50: 12.

"I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. 49: 6. Also verse 22, "I will lift up mine hand to the Gentiles, and set up my standard to the people."

We are Gentiles who have enjoyed the fulfillment of these two prophecies, and now, shall we turn right around and play the Jew with our fellow-Gentiles who have not been so fortunate as ourselves in this respect, and withhold the promises from them, and keep all the good things for ourselves?

"And I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." Hosea 3: 23.

"For my name shall be great among the heathen, saith the Lord of hosts." Mal. 1: 11.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

One thing we are sure of to-day, that is that the end has not yet come.

The Gospel idea of "chosen men" savors a little of missions and self-sacrifice (Acts 15: 25, 26), "Men that have hazarded their lives for the name of our Lord Jesus Christ."

The world-wide view is the Bible point of view. If it were otherwise it would be an imperfect book. Scripture after Scripture verifies this truth. The more we assume the Scriptural position, the more we can be called Scripture-fashioned men. Can I be called rightly a preacher of the whole Gospel, if I am not in sympathy with missions world-wide?

"The field is the world." Matt. 13: 38.

"Go ye therefore, and teach all nations." Matt. 28: 19.

"Go ye into all the world, and preach the gospel to every creature." Luke 16: 15.

"Ye are the salt of the earth." Matt. 5: 13.

"Ye are the light of the world." Matt. 5: 14.

"The Lamb of God, which taketh away the sin of the world." John 1: 29.

"God so loved the world that he gave." John 3: 16.

"Christ, the Savior of the world." John 4: 42.

"I am the light of the world." John 8: 12.

"As long as I am in the world, I am the light of the world." John 9: 5.

"For I came . . . to save the world." John 12: 47.

"That the world may believe." John 17: 22.

"He is the propitiation . . . for the sins of the whole world." 1 John 2: 2.

"The Father sent the Son to be the Savior of the world." 1 John 4: 14.

Beloved, the will of the Master is that his children do all the work for him they possibly can do. We must go further than our fathers went. Our children must go further than we, for "no man having put his hand to the plough, and looking back, is fit for the kingdom of God." We must advance upon our knees. We must possess the regions beyond.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Isa. 54: 2.

CONSIDER, THEN SPEAK.

BY J. C. MAHORNEY.

At the present time there is a great deal being said and done toward missionary work, both at home and foreign. We think this right and proper. Not the half is being done that ought to be in this much-needed work. After reading the many good reports from our ministers who have been laboring as missionaries, and who have told so often of what is yet to do, we would be surprised to see any Christian man or woman unwilling to aid in helping on this noble work.

We, that cannot preach, can aid by giving money, and thus help to send the good news to the heathen who know not God. Christ died that sad and cruel death for all who are lost. You say, "Salvation is free," but, my dear brethren, we must not forget that in order that *all nations* may know this free salvation, some one must go and carry the good news, and in order that some *may* go, they must have *money*,—not to purchase salvation, but in order to carry a free salvation to those who have it not.

God and our dear Savior bore all the expense of sending a free salvation to you and to me, yet it cost more than dollars and cents. It cost the death of our Savior, and also untold agonies. Now, while we have learned of Christ and his free salvation, with its promises, as well as our duty as Christians, there are many, yes, a great many, who have *not* heard of this free salvation.

In order that those who are yet lost may be redeemed, some must go and teach them the plan of redemption. To do this it costs both time and a great deal of money. If the minister,—our brother,—will go to that heathen land to teach the heathen to pray with and live with them, that they, with us, may be saved, who ought to furnish the money? I think the laity. They should not pay the minister to preach, but support him so that he can preach. Let us give, and give liberally, that none may be lost!

What are we doing for our local minister? When we consider his needs, his opportunities, his time, his responsibilities, and expense, compared with ours (the laity) we cannot help but think his task greater than any one's. A brother is appointed to the ministry by the church. Then, what do we expect of him? He is expected to preach. Yes, but in order to preach he must read, study, and prepare his sermons; but this all takes time,—a great deal of time,—for in this day and age the devil is holding out many inducements both to the young and old. Hence it requires much hard study, on the part of our ministers, to be able to win souls to Christ, and to keep us in the footsteps of our dear Savior. It not only requires a great deal of time, but an experience as well.

We say our time is money. So it is, but the minister is alotted no more time than you and I, yet he is frequently called away from home to preach, and when called he is expected to go, while you and I stay at home. He goes, spends a few days, and several dollars, leaving his family, his home and business,—the source of their support,—and yet he is expected to pay their living expense, just the same as the laity who preach not. Six days have we labored to earn our bread, and still we have plenty of time on Sunday morning to get ourselves ready to go to church to *hear* our brother preach. Having had six days in which to labor, we have our crops in good condition, or if harvest time, we have put away our crops in safety, and feel as though we would like to go to church on the seventh day and hear *an able sermon*. Yes, we will go to church and so will the minister.

But what was our minister doing these six days, while we were at work? Don't you know that he must have time to prepare his sermons? We want him to preach as well as, or better than, the ministers of other denominations. We want him to be well posted and able to defend the doctrine of the Brethren. In order to do this, he must have time, and while he is doing this, we go right on with our work, losing no time.

His time is not all that it costs him. Did you ever think what it cost him for his books and periodicals each year? If you don't know, please make inquiry of your minister, and I think you will be surprised. We don't want to hear the same sermon every time we go to church, hence our minister can not study the same lesson every time, and must have a variety of reading. This all costs money.

I know that sometimes a kind brother or sister puts a quarter, half dollar or dollar in the minister's hand, or gives him a nice warm pair of gloves and similar gifts. This is right. Sometimes when a minister is called several miles away from his home, leaving all his business, to preach a few weeks, he received perhaps fifteen, twenty or possibly as many dollars as it cost him to hire his affairs seen after, while he was away.

Now, my dear brother and sister, I might go on enlarging this picture, but I think it large enough for any truth-seeking eye to see, and if it shows an injustice to our ministers, no one is to blame but ourselves. I have stated the unvarnished facts relative to our heavily-burdened ministers. Can we not see the double burden imposed upon the poor minister? No wonder the prematurely gray hairs, the tired look, the lost farm and home. A living to make and a world to save, while we have six days in which to labor for a support, and, perhaps, think times very hard! What must our dear ministers think, if, for six days, they must earn their bread by the sweat of their brow, like you and me, and then unlike you and me, on the seventh day, by anxious prayer, win souls to Christ! Brethren, is this right? It is just what we are doing. Why not have a *system* of raising money to assist our ministering brethren? I think, for one, that this is our duty, and I would like to have the members consider this matter. If I am wrong in my opinion I would thank the Brethren to put me right. Shall we support our minister, or shall we not?

Ladoga, Ind.

IN THE SHADOW.

BY WM. MOYER.

THE most difficult thing in the world perhaps, for a Christian, is to trust God in the shadow. Some of us do not know about it, because we have never been there, but there are others who do and who can testify that in the shadow they have found great joy and peace, and have come out from that dark time with a new sense of God's presence and a new understanding of what it means to be a Christian.

When one cannot see the way, when one does not know what is coming to pass, when one is obliged to wait and do nothing but trust, when the shadow deepens, and darkness seems intense, and no way seems to open, still the only hope is to trust.

These are hard times. These are trials that only children of God can overcome with any confidence. The child of God with burdened heart and, perhaps, sleepless eyes, implicitly trusts, and waits patiently the coming answer. It trusts that the door may open and the darkness disappear. God knows the trial, God knows the shadow. If we have not come to the place of shadows, let us ask God to make us ready for it when it does come.

Darkness is almost certain to come, but as sure as the darkness, so sure is the light. As sure as the need of help, so sure is God's mighty power to deliver.

Dobbin, W. Va.

SERVING GOD BY COMPARISON.

BY A HUTCHISON

I AM often impressed with the idea that there is much of this kind of service rendered now. It is not wrong to use comparisons, when the proper motive is the prompter. For instance, take 1 Cor. 2: 13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." But even in this we must look well to the motive which prompts us. We too often find that we are inclined to look at others, and if we have made a mistake along the line of our Christian walk, or feel a little inclined to exercise a liberty which, according to the Bible, would be of questionable propriety, we are ready to set the Word of the Lord aside and begin to look at our fellows, to find one who has made as great or a greater mistake than we have. And when we find him, we are too often ready to say we will correct our mistakes if that other brother will correct his.

Here is a point at which many, otherwise good, members are misled. They lose sight of the principle which should control every one, and that is to serve God from principle. When we are thus actuated, we will serve God from principle, independent of all other considerations. The apostle condemns the comparison rule, when we use it as applied to persons. 2 Cor. 10: 12 says, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." We want to be classed with the wise, and they are the ones who "hear and do what the Lord has said." The enemy may cheat us out of our reward by comparison. Let us all serve God from principle!

IT IS FINISHED.

BY MARY M. COX.

"IT is finished" were the last words uttered by our Savior upon the cross. His work was not finished until his life was ended, and none of us can truly say that our work is finished until we, too, pass through the valley of death.

Very many seem to think their work is finished when they enter the church, but in reality it is only begun. The Christian life is a continual warfare, and the hardest enemy to conquer is self. Self-denial must be *daily* and *hourly* practiced if we would gain the victory. We must grow in grace and in the knowledge of our Lord and Savior Jesus Christ. It is sometimes very hard to forgive those who persecute us and say all manner of evil against us falsely; yet it *must* be done, for if we forgive not men their trespasses, neither will our Heavenly Father forgive us our trespasses.

Not only must we forgive our enemies, but we must learn to bear persecutions patiently, for this is acceptable with God, for even hereunto were we called, because Christ also suffered for us, leaving us an example that we should follow in his steps.

But although our lives are a continual warfare, the weapons of our warfare are not carnal. We have the Sword of the Spirit, which is the Word of God, the shield of faith and the breastplate of righteousness; and if we are faithful unto death an entrance shall be administered unto us abundantly into his everlasting kingdom, and we too can say, "It is finished."

Sweet Springs, Mo.

FATE OF A COUNTRY GIRL.

THE following contains a lesson that should be impressed on the mind of every young woman: She was a girl of but sixteen; her ambition was to become a stenographer in the city. Her folks, of the good old country style, were not very much inclined towards her ambition, but she had her way. After preparing in one of the many business colleges of our city, she became an expert in her work. She boarded at a city cousin's home, but not being acquainted with city ways, she became interested in a young gentleman friend. His appearances and smooth tongue were beyond her apprehension. Alas! it was the same old story, and to-day I was called to offer the last prayer for her as she lay in the close little sick-room of the jail, where she had been taken from one of those places which are mostly filled with our bright, young country girls. This is a true story and is the most sympathetic one that has come under my notice in the last year. I hope it will be brought to the notice of your people! I read your paper and know it is mostly read by kind and loving fathers and mothers living in the country.

THE FIRST PRINTER.

WHEN Faustus had printed off in 1460 a number of copies of the Bible, he undertook the sale of them in Paris, where printing was then unknown. As he sold his copies for sixty crowns while the scribes demanded five hundred for their manuscripts, he created universal astonishment; but when he produced copies as fast as they were wanted, and lowered the price to thirty crowns, all Paris was in agitation. The uniformity of the copies greatly increased the wonder; information was given to the police against him as a magician; his lodgings being consequently searched and a great number of copies being found, they were seized. The red ink with which they were embellished was supposed to be his blood, and it was seriously adjudged that he was in league with the devil; and it is presumed that if he had not fled he would have shared the fate of those whom superstitious judges in those days condemned for witchcraft.—*Jewish Messenger.*

To be is more than to know. How to study is of less importance than how to live. The main question with every man is, How can I have within me a life that is worthy of men, and that will enable me to learn and to teach the lessons which need never be unlearned or untaught? That question is answered by the words of our Lord in his prayer to his Father for his loved ones: "This is life eternal, that they should know thee the only true God, and him whom thou didst send even Jesus Christ."

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the [illegible] sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill, . . June 19, 1894.

THOSE who can make use of tracts in localities where they will do good, should write Bro. Galen B. Royer, of this place.

BRO. J. E. YOUNG, of Beatrice, Nebr., was engaged to commence a series of meetings in western Iowa the 9th. He expects to devote considerable time to protracted efforts the present year. Those desiring to correspond with him concerning meetings, may address him at Beatrice.

SISTER BERTHA RYAN, one of the India missionaries approved by the late Annual Meeting, has been spending several days among the members at this place. Wherever sister Ryan goes she makes friends for the foreign missionary work. She expects to sail for India sometime during the coming fall.

SIX hours after the last issue went to press we received for publication a notice of the feast to be held in the City of Wichita, Kans., June 9. As that is the day on which the bulk of that issue was mailed, it follows that the notice would be of no benefit to any one desiring to attend the feast. We regret that the notice did not reach us sooner.

THE Full Report of the late Annual Meeting is likely to prove the most interesting that has appeared in many years. Heretofore we have taken the liberty of condensing the work by leaving out many of the short calls for order, or calling the Moderator's attention to the point of order, etc., etc. These will appear this year just as they occurred, making the reading exceedingly interesting. It is astonishing how much is said by the different speakers, that really belongs to the Moderator. And as one looks over these remarks, he is made to think, how much might have been left unsaid! We also notice an improvement in the matter spoken. Many of the speeches require very little correction in order to bring out the meaning of the speaker. In fact, we believe the Report to be as creditable as any one that has yet appeared, and we trust it will be widely read and enjoyed by our people.

BRO. JOSEPH D. WALLINS, who lives nine miles west of Watonga, Blair Co., Oklahoma Ter., would like some of our ministers to visit that part of the country and hold some meetings. He may be addressed at Watonga.

CONSIDERABLE interest seems to have been awakened in the vicinity of Manatee, Fla. Bro. E. J. Neher and wife, of Keuka, are arranging to visit the place soon, and hold a love-feast with the few members located there.

THE Old Order people held their Annual Meeting this year near Westphalia, Kans. From a brother who attended the Meeting, we learn that something over three hundred of their members were present, including those from the congregation where the Meeting was held. Among these were about thirty ministers. Three queries were presented for consideration. One asked whether the annual visits shall be made before the Annual Meeting or before the love-feast meetings. Another was concerning the receiving of pensions. Over this there was considerable controversy. The last query asked whether it was right to insure property. The sentiment was strongly against the insuring of property. They usually have a feast at the close of their Annual Meeting sessions. This year there were present at their Communion Tables 180 men and 114 women. Many of the members did not commune.

IN a private letter Bro. C. H. Balsbaugh says: "It was with a groan of spirit that I relinquished my purpose to attend the Meyersdale Conference. But the Lord had use for me at home. Some of the essentials for the trip were wanting, although I earnestly pleaded for them: but God knows how to make preparation of circumstances fit into his providence for the consummation of his purpose. The Brethren who were there give me such graphic and rapturous accounts of the Meeting that I rejoice in the blessed tokens of the divine presence. Where Jesus is doctrinally and practically held in pre-eminence, his power will be manifest. JESUS first, JESUS last, JESUS all through, then we may be sure of a blessed exemplification of 2 Tim. 2: 15. No danger that Annual Meeting will err if the living, personal Christ is allowed his true position. First the head, then the body, and every member in direct, conscious communion with the head."

THE Commencement Exercises of the Mt. Morris College occurred last Tuesday forenoon. The day was pleasant and the attendance large. The exercises were unusually interesting and instructive, being conducted with commendable simplicity. The addresses delivered by the graduates were of the highest order that we have yet witnessed at this school, indicating that the course of instruction is steadily advancing. While the attendance during the year has not been as large as in some other years, still it has been a very encouraging year in many ways. The number that united with the church was large, and they have since manifested a zeal that may yet prove a power for good. The students took the parting hand with many regrets. Having become strongly attached to each other, they were loath to leave those who had become their friends. Even the people of Mt. Morris feel sad when the school closes, for it is the life of our little town. But these changes must come, and they work for good in the end. These young people, as they go out into the busy world, will become a power for good or for evil. We are led to believe that their influence will be cast on the right side, and that we shall soon hear from them in the busy walks of life. Our prayers and best wishes go with them.

AT the late Conference it was decided that the Standing Committee should hereafter meet on Thursday at 8 A. M., instead of Friday, before the opening of the Annual Meeting, and that all papers intended for the Committee should be in its hands not later than Saturday morning. This is done to facilitate business, and to avoid the necessity of the Committee having to work so late at night.

THIS is Commencement week at Mt. Morris. On these occasions we always have an unusual amount of visitors, who come here to attend the closing exercises of the school, or to visit their children who are completing their work. Among the number are several from Hudson, Ill. We appreciate their short visit very much, and we trust they may carry with them to their homes an inspiration that will prove a help in their Christian labors!

BRO. D. L. MILLER is now quite busy on his new book, to be entitled, "The Seven Churches of Asia." So far as we know, this will be the first volume on that subject yet published. He has visited the location of these churches twice, at least some of them, has read everything concerning them that he could procure, and now proposes to give the public the results of his researches in a neat volume that is to come from the press sometime in the month of January next. At this early date we can say nothing concerning the size or price of the work, our object being to merely announce that the book is now in course of preparation. In this connection, we will also state that his wife, sister Lizzie Miller, is preparing to bring out in book form, her letters of travel that appeared in the *Young Disciple*. This she does for the benefit of the young, at the urgent request of many. The letters are to be carefully revised and the book will probably be well illustrated. The price of these volumes will be announced in due time.

BRO. JOHN W. PRICE, of the Pine Creek church, Ogle Co., Ill., passed away very suddenly on the evening of the seventh inst., in the seventy-first year of his age. He had just returned from the Annual Conference at Meyersdale, Pa., and spent two days at home, when the summons came and he was called home. For more than forty years Bro. Price was an active, faithful member of the church. Thirty years he filled the deacon's office, and was also for some years a member of both the District and General Missionary Boards. He was fully alive to the great missionary work of the church, and not only gave his time to the work, but he was also a regular and liberal giver to the Missionary Fund. His purse strings were always open to appeals for help. He not only gave, but gave cheerfully, with a willing mind and heart. When he gave he never sounded a trumpet before him, feeling that God knew, and that was enough for him. We shall miss Uncle John, for he was a man of fine social qualities. For many years he was constant in his attendance at our Annual Meeting, and his place at the church service was never vacant when it was possible for him to be there. He had a kind word and a hearty greeting for all. He was especially interested in the young, and many there are who received encouraging words from him. Although he had reached and passed the limit of three score years and ten, yet his heart never grew old. The lives of such men as Uncle John Price are an inspiration and a blessing. He has gone to his reward, and we are only waiting; soon we too shall join the innumerable throng who have crossed the Jordan of death. May we be ready when the summons comes!

SISTER ELLA RAFFENSBERGER, who devotes much of her time to distributing tracts in favorable localities, may still be addressed at Reading, Pa, 44 N. Third, St.

OUR BOOK-MAKING ERA.

DURING the last few years our people have entered upon a new era, so to speak, in the book-making business. For years we had among us no books of our own. Bro. Peter Nead was the first one to publish a book setting forth our faith and practice. The work was received with joy, and has probably done more good than any one volume published in defense of our principles. A few other publications followed at long intervals, but during the last three years we have succeeded in giving the public several valuable publications worthy of notice. We are now reminded of the following:

1 "Life and Sermons of Eld. James Quinter," by his daughter.

2. "Thrilling Incidents on Sea and Land," by Geo. D. Zollers.

3. "The Brethren's Tracts and Pamphlets," Vol. 1.

4. "Rays of Light on Bible Mysteries," by Daniel Pagin.

5. "Wanderings in Bible Lands," by D. L. Miller.

6. "New Testament Commentary," two large volumes, by L. W. Teeter.

7. "Charlie Newcomer," by W. B. Stover.

8. "Brethren's Sunday School Song Book."

9. "Writings by C. H. Balsbaugh" (now in the hands of the printers).

To this list we may add three other books now in course of preparation, that will likely appear during the coming winter. Thus it will be seen that we are not only becoming a reading people, but we are making books for others to read. We are now reaching a period when we can furnish our own people with our own literature, and thus lay a firm foundation for mental and spiritual strength. And while we enter upon this era with joy, we still fully realize the necessity of not only guarding this literature with the greatest of care, but we see the necessity of making special efforts to maintain and clearly set forth our distinctive principles. Under no circumstances must we lose sight of landmarks set by the apostles and re-affirmed by our ancient Brethren who have preceded us. Mental culture and spiritual development may well go hand in hand without in any way neglecting any Gospel principles. We are pleased with the thought that the books put out by our people give no uncertain sound. Their teaching is sound, and they will do good wherever read and sold. J. H. M.

THE INDIA MISSION.

THE India Mission has now reached a settled basis, for the beginning at least. The movement was set on foot about eighteen months ago, and now it is fully settled that we are to open up missionary work in far-away India. This news will cause hundreds of hearts to leap with joy, not that we desire to be separated from those who must enter upon the work, but because we can be instrumental in helping to preach the Gospel to the heathen.

At the late Annual Meeting the General Missionary Committee saw proper to recommend to the Standing Committee, for approval, two brethren and three sisters, who had offered their services to the India Mission, with the understanding that but three of them would be sent at present. The recommendation was unanimously approved by the Standing Committee, and afterwards confirmed by the Annual Meeting in open council. Thus our missionaries can now feel that they enter upon their work with the approval of and backed up by the whole Brotherhood. On this mission our people seem now to be fully united.

At first, and even for months, some of our readers thought we were slow in taking hold of and pushing the work. Even the Mission Board was censured because it did not make greater efforts to send workers to the foreign fields at once. But those who had the enterprise in hand did not propose to engage in an undertaking without first counting the cost, and laying a firm foundation for it in the hearts of the people, who would be expected to support it. After many months of labor and much anxiety, the Missionary Committee can now feel that they have an earnest, sympathizing Brotherhood behind them. The work was delayed just long enough to get our people fully united on the project Besides this, we feel that the missionaries themselves are better prepared to go to India than they were one year ago. So far as the MESSENGER is concerned, its policy is to push enterprises of this kind no faster than the united sentiment of the Brotherhood will sustain them. We want to keep our Brotherhood well united, and while missionary work may not move fast enough to suit some, we feel assured that the foundation is solid as far as we have gone. There is nothing like having a body of people like ours thoroughly united in all of its movements and undertakings.

Three of the missionaries will probably sail sometime during the fall. Bro. W. B. Stover and wife will be sent, accompanied by sister Ryan, of Chicago. Bro. Vaniman and wife gave their preference to brother and sister Stover, and they will not go for the present, but continue their work and preparations in Topeka, Kans.

Bro. Galen B. Royer, the Secretary of the Board, informs us that the action of our late Annual Meeting in giving the mission its endorsement, has also inspired the friends of the mission in all parts of the Brotherhood, and money is coming in quite freely to sustain the work.

Our Brotherhood now enters upon a new era in missionary work, and we feel that, with the present safeguards, it will be conducted with skill and energy. We also hope and believe that it will prove a success, not only among those who are in need of the Gospel, but will also be the means of stimulating our people in America, that they may be induced to make still greater efforts both at home and abroad. J. H. M.

BRO. TEETER'S COMMENTARY.

WE announced, last week, that the second volume of Bro. Teeter's Commentary on the New Testament was completed. So far as we can learn, the work is giving general satisfaction among those who have examined it. Hundreds of sets have been sent out, and it is to be hoped that the book will become widely circulated and studied among our people. Its simplicity and soundness should commend it. It is a commentary that does not evade the plain requirements of the Gospel. It gives no uncertain sound in its teachings.

Four years ago a query came to the Annual Meeting, at Warrensburgh, Mo., asking that a committee be appointed to prepare a work with notes on the New Testament that would not be misleading. The committee recommended that a work of that character should be published, and informed the Annual Meeting that Bro. L. W. Teeter was preparing it, and also asked that two brethren be appointed to assist Bro. Teeter to examine the work before it went to press. For nearly four years the author bent nearly all of his energies in this one direction, and the result is the two excellent volumes that have been sent forth on their mission of usefulness.

This is the first commentary that has appeared among our people, and fills a long-felt want. It is needed by our ministers and Sunday-school workers in particular, and by our members in general. We suggest that all who can spare the means order a copy. Bro. Teeter has spent nearly four years of hard labor to bring out the work, and it is proper that we should show our appreciation for his efforts by procuring the book and encouraging others to do likewise. The author has been at a heavy expense, and wishes to push the sales as rapidly as possible, so as to meet these expenses. He has no desire to make money out of the undertaking, his chief aim being to give the Brotherhood a commentary that may prove instructive and strengthening, and transmit to coming generations a correct interpretation of the Scriptures.

We have consented to handle the book for Bro. Teeter, and turn all the receipts over to him. We do this that he may give his attention to his further studies and writing. We would like to receive several hundred orders during the next few weeks, and hope that those desiring the work will order it at once. Price, cloth binding, $5.00; half leather, $5.50; half morocco, $6 00. We pay transportation charges. Remember that the work consists of two large volumes, of nearly 600 pages each; that it is well and neatly printed on good paper, in clear type, and is substantially bound. The book is a credit to the author, as well as the Brotherhood. Address all orders to this office.

OBSERVATIONS.

(Concluded from first page.)

sent by District Meetings, thus causing a great deal of unnecessary trouble and expense. There is no place where difficulties can be so fairly settled as right at home, where all the facts are and can be had. And as a rule, only such as are not satisfied with justice, appeal from the decisions made by the local churches, and we are glad that Annual Conference has decided that no committee can be had until the case has been tried in the home church by adjoining elders and a committee from the District. A brother or sister that cannot get satisfaction through all these means must either have a very knotty case or a bad set of brethren to deal with. We have men and women in the world who appeal from the decisions of lower courts, not to get justice, but to accomplish their own purposes, and may we not say that the same is true of those who belong to the church? Justice is not so much desired as the carrying out of selfish purposes. If we all had the mind of Christ, our difficulties could be adjusted without the help of committees or anybody else outside of the parties concerned.

THE MISSIONARY MEETING AT THE ANNUAL CONFERENCE.

FOLLOWING our usual custom a missionary meeting was held in the Tabernacle on Wednesday afternoon. Topics were assigned to the different speakers, who handled their subjects in an interesting manner, creating much enthusiasm for missionary work. We give below a short synopsis of the speeches given:

The Foreign Mission Field.

GALEN B. ROYER.—The foreign field presents an area much larger in extent than that occupied by Christian nations. It is hard for us to realize the darkness of heathendom. Just think of the millions who are in utter ignorance of the blessed truths of the Gospel! Look at the hopelessness of heathendom with no ray of light upon their pathway! And yet they are not insensible to their great lack. It is encouraging to know that they feel their want, and are anxious to know of something better,—that they want the Gospel with all its saving power. We have heard their call, but where are the workers? At the Missionary Convention at Bombay, last year, a call was made for help. It was made apparent that more workers are needed. While in America we have the average of one minister to eight hundred souls, in India we have only one minister to one million souls. The heathen are anxious to receive the Truth, and, better still, they cling with a firm hold, when once they have made the good choice. Only one-third the expense is required to bring about the conversion of a heathen, compared with the amount expended at home. What a field! Let us cultivate it to the honor of God and in fulfillment of the great commission!

City Mission Work.

I. J. ROSENBERGER.—There has always been, in our Brotherhood, an aversion to church work in cities. It has been our practice to locate our meetinghouses outside of towns,—some as far as several miles away,—and it is only of late years that the inexpediency of such a course has resulted in a different and more successful way of doing. We are told that city work fails. So will the work in the country, and, in fact, it often does, when no wiser course is pursued than is generally done in our city work. There are difficulties in city work that render it somewhat perplexing. As to our *hinderances* I would name: (1) Secret societies, which, with their network of combinations and unholy associations, have fettered the souls of many. (2) Lack of a constant effort on the part of the missionary. We must have persistence; otherwise there will be failure, as has been demonstrated at different times in the past. (3) Lack of permanency of the work. We must get the people to realize that we have come to stay. We must organize a church, and, by the building of a house of worship, indicate that the lambs of the flock are to receive proper care,—that our work for them will be permanent. (4) Lack of proper men. For city work we must have men who understand the needs of the people, and who know how to present the claims of the Gospel in the proper manner. In these days of advancement, we must send men to the city who are fully able to cope with the adversaries of truth, so that they can show to all that we have something better than the man-made creeds of popular religion. We want men who thoroughly believe what they say,—men of a Paul-like disposition. Our system is good enough; what we want is to put it to practice, following ever the apostolic precedent of doing our work where the most good can be accomplished by our labors.

The Distribution of Tracts.

ISAAC FRANTZ.—The importance of tracts is made evident by the fact that in them we have a means of reaching the people as in no other way. Job desired that his words might be written, and John, on the Isle of Patmos, was commanded to write what the Spirit would reveal to him. Tracts were used by such men as Peter Waldo, John Wycliff and others. John Wesley was a great advocate of the use of tracts, and the success of the denomination he helped to found, is to be attributed largely to the use of tracts, which they have published in thirteen different languages. Tracts by the car-load are sent from Battle Creek, Mich., and the results of their efforts are plainly evident. In the early years of our Fraternity, Christopher Saur commenced the work of tract printing and distribution, and while we now have the Tract Work, with all its far-reaching results, let us sustain it, not only by our prayers, but by our means. We do not know the good we *may* do, even with just a single tract. One single tract, given by a sister in Chicago, resulted in the conversion of a man who at one time was a successful missionary in India, and who yet may do a great work. Tracts, properly distributed, are the best preparation for successful missionary work, and all can aid in that distribution. Opportunities present themselves to all, and God will hold us responsible if we fail to improve them.

Duties of District Mission Boards.

J. H. MOORE.—Each District should have a Mission Board. It should be composed of brethren of business ability, as it requires brethren who are well able to manage their own finances, to administer those of the District satisfactorily. The members of District Boards should thoroughly acquaint themselves with the needs of the District, and after knowing the needs and peculiarities of each point, they should study the adaptation of the different brethren for the places to be supplied. Not all ministers are good missionaries. A brother may be a good housekeeper, but not the right man for the mission field, because he is not a "builder" in the sense that Paul was a "wise master builder." On the other hand, while it is important to build, it is also important to take care of the work afterwards. State Mission Boards should not endeavor to cover too much territory, but only select enough to do thorough work. Then, again, the use of different men on the same field should be discouraged. It is not a successful plan. Better select a man with special reference to the field and then make him responsible for it. The Mission Board should use plenty of good tracts. A tract put into a family will talk, and no one can silence it. It stays; it cannot be intimidated. Do what you will; it has come to stay. A minister's sermon may be listened to, and soon forgotten, but the tract will continue to preach. Missionaries should not do too much traveling. As a rule we pay too much to the railroad companies, when it would be better to go to the field to stay and build up the work. Better travel but little, and do a great deal of work. We must apply our business skill to mission work, and while a missionary may give all his time to the work, we should sustain him properly. To raise the needed funds there should be regular collections. The church is the Lord's vineyard and he has a right to expect at least *some* fruit. Moreover, as ample fruit-bearing is a sign of healthy growth on the part of the vine, so with the church that bears "much fruit." Missionary sermons should be preached occasionally in all the churches. As in baptism and non-conformity, etc., such sermons will not fail in producing good results, and all congregations should have them.

Giving to the Lord's Work.

D. M. STOUFFER.—That the spirit of missionary work is growing, should encourage us. All concede the utility of aggressive work on that line, and none would ask, Is it right to give? Is it my duty? Is it a good work? We know that souls may be saved through our readiness to work in the Lord's way, and if we fail to come up to the full measure of our duty, we come short of doing what we ought to do. Some may think themselves too poor to give. Let such remember that even the poorest can do a little if there is a willing heart. In the fifteenth century John Tetzel raised enormous sums for the building of St. Peter's at Rome, just because he was able to arouse in the people a spirit of giving. Let us hear the plaintive cries of the lost ones, and come to their aid with the Gospel of Christ.

D. L. MILLER.—When our Brethren started their great reformatory movement, the spirit of liberality was developed to a large degree, but, somehow or other, this spirit gradually fell into the background. But since the re-establishing of active missionary work among us, in 1884, we have made steady progress in the right direction, and $195,000 has been raised since then. In no other church has there been such strong advancement, and yet no one is the poorer. Over one thousand souls have come to the Truth, because the Gospel light has been brought near them. It has been urged repeatedly that our members give at least one cent per week. We could easily double that amount, and, if so, could raise the large sum of $40,000. Only eternity would reveal the amount of good accomplished, and may God help us to do all we can for him and his cause!

L. A. P.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Beatrice, Nebr.—The North Beatrice church held their love-feast May 19. We had a pleasant meeting. We had an ample supply of ministerial help. Bro. Peters officiated. About eighty members communed and we had a well-filled house of spectators. On Sunday morning, Bro. Zuck, of Iowa, and Bro. Graham, of Holmesville, Nebr., favored us with short talks to the children, which were much appreciated by all. We have an interesting Sunday school.—*M. L. Sollenberger, May 27.*

A Correction.—Please allow me to call your attention to an error in No. 5 of the current volume, issued Jan. 30, page 77. In a memorial notice of the death of Eld. Joseph Replogle, former bishop of the Yellow Creek congregation, the middle initial of the name was printed E, which should have been printed Z. The name should read Eld. Joseph Z Replogle, his mother's maiden name having been Zook. The deceased was a great-grandson of old Rinehart Replogle, who hailed from Germany, and was one of the early residents of Morrison's Cove.—*Barbara M. Hanawalt, Waterside, Pa.*

Greenwood Church, Mo.—Our love-feast is now in the past. We had a very pleasant meeting. About eighty-three members communed. One sister was received by baptism. Thus we are still moving along in the good work. Brethren F. W. Dove, J. P. Harris, Joseph Adkins, of the Cabool church, and Abram Tyson, of the Fair View church, were present to aid us in the ministry. May the Lord help us all to live faithful and work while we can.—*J. J. Trexel, Fruitfield, Mo.*

Santa Fe Church, Ind.—Again we have been made to rejoice. Bro. Aaron Moss came to us May 10, being called here to baptize the one that made application when he was here before, and could not be baptized on account of her health. Bro. Moss remained until the 17th, preaching in all nine sermons. Four more were baptized, all heads of families. Others have promised to come soon. We hope the good seed sown may find well-prepared hearts, that it may bring forth fruit unto eternal life.—*Ursula E. Sonofrank.*

South Bend, Ind.—The St. Joseph Valley church met in quarterly council to-day with a good number of members. Five letters of membership were read and three were given to members moving out. One sister was baptized last Sunday. Bro. David and sister Miller are again with us. They have bought a farm close to the meeting-house. We will have meeting now every two weeks. Our love-feast is appointed for Oct. 13. We have a large Sunday school, with Bro. Jerry Bottorff as Superintendent and Frank Henricks assistant.—*Cannon Smith, May 26.*

Monte Vista, Colo.—The Rock Creek church held a council May 12, and their spring love-feast May 19. All business was transacted in love and we had a very pleasant feast. Our little church has been passing through trials, but we now trust the day is dawning; and we realize more than ever before the beauty of the words: "If God be for us, who can be against us?" The church decided our Sunday school should be conducted as a Brethren's school. God bless the Sunday schools all over the Brotherhood, and raise up more earnest workers for them!—*Nettie Wallingford, May 24.*

Maple Grove Church, Kans.—April 12 the members of this church met in council preparatory to our Communion. The business was disposed of satisfactorily. Having been disappointed in securing a minister to conduct the meetings a week previous to our feast, commencing May 12, our home ministers agreed to do the preaching. They preached each evening until the Communion. Five were added by letter, one by baptism, and one more applicant for baptism. Our love-feast occurred May 19. Ministers from abroad were brethren J. W. Jarboe, Lomax Miller, John Wertz and D. A. Crist. Fifty-six members communed. We had a good meeting, and one long to be remembered, we believe, by all present.—*Aldula Throne, Rockwell City, Kans., May 22.*

Honey Creek, Ind.—To-day was our meeting at the old church. Brethren Painter and Gustin did the preaching. Elders Hoover and Fadely are attending the Annual Meeting. Bro. Fadely is a delegate. Our love-feast occurred May 17. We had a good meeting. Five ministering brethren, besides the home ministry, were present. Oh, what a pleasure it is to meet and commune here together on earth, but a grander meeting will be over yonder, in those bright realms of bliss, if we are so unspeakably happy as to get there. These meetings are only a foretaste of that happy meeting. Why should we be so cold and careless here? Why not prepare for it? If we miss it once all will be gone forever. Oh, let us be ready! —*Florida J. E. Green, May 27.*

Naperville, Ill.—The Brethren held their Communion May 19. We had a very enjoyable feast. Quite a number of young people from the Naperville College were here. It was a scene that many never beheld before. I think that impressions were made that they will never forget. Our hearts were made to rejoice to see one young man come out and be baptized. On Sunday the Brethren talked to the children in Sunday school. The little ones enjoyed it very much. Ministers from abroad were brethren Jacob Delp and John Hollinger.—*Harvey M. Barkdoll.*

Friend, Kans.—The Prairie View church, Scott, Kans., held their love-feast May 19. Bro. G. E. Studebaker, of McPherson, Kans., preached eleven soul-cheering sermons for us. From them we all received much strength and courage to press on. Forty-one communed. Twelve members were present from Santa Fe. Two were baptized, one a young lady from near Healey, the other a husband of one of the sisters from Santa Fe. Our meetings during the week were well attended and the evening of the feast the house was crowded. Many stood, some went home for want of admittance. People are much interested. The Lord has recently blest us with refreshing showers. May we give him in return our bodies a living sacrifice!—*Ida M. Hudson, May 29.*

Santa Fe, Kans.—The German Baptist Brethren held their first love-feast in this place May 12, under the supervision of Bro. Geo. E Studebaker, of McPherson, assisted by Bro. Geo. Armentrout, of Lane County. The church was filled to its utmost capacity. Several brethren and sisters from other places came and participated with us. Bro. Studebaker came among us an entire stranger, but soon won all hearts by his kind and genial manners and his untiring energy and devotion to the Master's cause. Six months ago the Brethren were almost unknown to us, but we now have an enthusiastic membership of twenty-two souls. Taking into consideration the fact that ours is but a thinly-populated district, and that two other denominations are represented here, we cannot but realize that the Lord is blessing the work that Bro. Studebaker is doing here to the honor and glory of God. May the good work go on!—*Fannie Franklin, Santa Fe, Haskel County, Kans., May 23.*

Coon River, Iowa.—May 26 the members of the Coon River church met in council preparatory to our anticipated love-feast. An unusual amount of business was transacted in union and harmony. A solemn and even sad feeling seemed to impress every one present on account of the sudden death of our amiable young sister, Elsie E. Reynolds, and also, because the visiting brethren reported a number that wished to withdraw from the church. While no one of the withdrawing members blamed or censured the church, we were impressed with the reasons given. One said: "I can't conform to the rules of the church." Another, "I am too far from meeting; therefore I joined another church." Another, "My husband won't allow me to remain in the church, and I would sooner disobey the church than my husband." Oh, what a fearful responsibility a man assumes who will woo, win and wed a faithful young sister and then compel her to abandon the church! Thank God the great Judge will dispose of such cases just right. In the afternoon we met on the banks of Coon River to witness the initiation "into the body, the church," of a young brother and sister by baptism, as God appointed. While some grow weary in well doing, thank God others get tired of sin. May God help them to be faithful to the end!—*J. D. Haughtelin.*

Battle Creek, Iowa.—The members of this congregation met in quarterly council March 30. All business passed off pleasantly. Two letters of membership were granted, and the Brethren also decided to hold a love-feast June 30. They are having meetings during this week, and we hope much good may be done.—*Lona Cripe, May 25.*

Goshen, Ind.—The Goshen church held its quarterly council-meeting June 2. Attendance was large and the meeting pleasant. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Such meetings are calculated to give strength to a church, and encourage the young members. How humble we should be, and not boast of our prosperity, for fear troubles may come! "Let him that thinketh he standeth take heed lest he fall." After the council we were called upon to anoint a sister who is in her eighty-second year. After that was done an old man of seventy-nine years was baptized. He said he had been immersed once backward, but that did not fill the demands of the Gospel. The Lord is still working among his people.—*J. H. Miller, June 4.*

Adelia, Nebr.—Bro. Jesse Y. Heckler, of Alvo, Cass Co., Nebr., came to this place May 10 and commenced meetings for us. He had to labor much to his disadvantage as we have no house of our own in which to worship God. Bro. Jesse presses the Word of Truth so forcibly that the Presbyterians opposed him preaching in their church, although it was built for a union church and all denominations donated both work and material to build the house. He preached in all ten soul-cheering sermons. While there were no immediate accessions to the church, we feel that lasting impressions were made. We organized a Brethren's Sunday school May 27 at this place, with the writer as Superintendent, and Bro. Aldine Dove, Assistant. We decided to use the *Brethren's Quarterlies* and *Young Disciple.* I think tracts of all kinds could be used here to advantage. Those that feel like helping the good work can send tracts to the writer, who will be glad to distribute them among the people.—*Geo. A. Dove, May 30.*

Laconia, Ind.—I desire to inform the MESSENGER readers, at least those who may be specially interested in the Kentucky mission field, and who would, under favorable circumstances, locate there, that I have purchased property near Campbellsville, in Taylor County, Ky., and intend to move by Oct. 15, and take charge of the work there by the authority of the General Mission Board. So far as known I will be the only resident minister living in the great State of Kentucky. There are four members living at or near Campbellsville, and twelve some forty-five miles distant, at Hodgensville, La Rue County. All who contemplate changing location, I think would do well to look at that part of Kentucky. Society is good, comparatively speaking. The people have voted the licensing of saloons out of their County. School privileges are reasonably good. Land is cheap, so that one with small means can secure a home. The people seem very kind. Many Northern families have moved into Taylor and adjoining Counties. We heartily invite members to come and see for themselves, and if suited help build up the cause there. I am requested to say to any seeking for information, to write to Bro. Elias Cappick, who has lived there five years, and will take pleasure in giving the information desired. Do not fail to inclose stamps. Address him at Campbellsville, Ky. I have regular monthly meetings at or near Hodgensville on the first Sunday of each month; so arranged for the coming summer and fall.—*A. S. Culp, May 30.*

Dedication.—We expect, the Lord willing, to dedicate our new churchhouse near Prairie City, Iowa, July 8, and we extend a general invitation to all.—*W. A. Young, Prairie City, Iowa, June 5.*

Huntington, Ind.—Two more have been baptized here in the city. One brother came out on the Lord's side on last Sunday night, and one sister at our prayer meeting, last Thursday night. This makes six that have united with the church at prayer meeting.—*D. H. Snowberger, June 7.*

Maxwell, Iowa.—Our special council, preparatory to love-feast in the Indian Creek church, was held yesterday. We had a very pleasant meeting. One more was restored to fellowship and union. A committee was appointed to arrange for a series of meetings next fall. It is very dry here. Grass and oats are badly damaged.—*G. W. Gibson, June 8.*

Greene, Iowa.—Our love-feast was a well attended and excellent meeting. A number of members were with us from the neighboring churches. Brethren Wm. Eikenberry, O. Beaver and J. Hanawalt, from Franklin, were the ministering brethren present from other churches. Two (a man and his wife) were baptized on Sunday.—*Etta Flora.*

Republican City, Nebr.—We are all enjoying good health. Owing to the dry weather, much of the corn will have to be replanted. We have not had any meetings since the last Sunday in April. Our meeting day is next Sunday. We enjoyed a very pleasant visit last Sunday from our young brother, C. H. Irons, of Wilcox, Nebr.—*Katta Shuck, May 28.*

North Star, Ohio.—We held our quarterly council meeting to-day. The attendance was fair. The business passed off seemingly to the satisfaction of all present. Our dear old brother, Jerry Katherman, was with us and will stay over Sunday. We have an interesting Sunday school. Since our last report one was received by baptism. We are doing what we can for the cause of Christ.—*Emma Groff, May 2.*

New Philadelphia, Ohio.—The members of the Mt. Zion church met in council May 30, 1894. Everything passed off in love and union. We decided to hold our Communion June 23. It was also decided to elect a deacon and a minister at the next council. Two were baptized at the council. Our elder, Bro. E. Loomis, was with us. May the Lord give us grace to continue faithful in his cause!—*T. Whitehair, New Philadelphia, Ohio, June 1.*

East Nimishillen, Ohio.—This church met May 5 in council. After the reports of the visits we found but little to do, but to encourage the members to continue in faith. The church decided to have a Communion meeting in the fall. After the close of meeting one young applicant was baptized. May 6, two more were baptized, a husband and wife. June 3, four more were added by baptism. So we are moving along, and such as will be saved are added to the church.—*D. H. Ebie.*

Summitville, Ind.—We, as a little band of worshipers at this place, wish to be remembered by the Brotherhood. We have had very good and interesting meetings during the past fall and winter. We have had some ministerial help besides that given by our home ministers. During the last ten months six persons have been received by baptism, and seven of our members have passed to the world beyond. Our Communion occurred May 19. Though the weather was wet and cold, there were quite a number of brethren and sisters present, and we experienced a joyful time.—*Lizzie Hollis, June 4.*

Markleysburg, Pa.—A part of the congregation organized a "Bible Reading Association" at the Mellow school-house May 24. We started in with a class of twenty-five members and had a very interesting and instructive meeting, which was led by Bro. Hoover, who ably instructed us on the portions of Scripture read during the evening. As time goes on we hope the meeting will be more largely attended and that it may be the means of bringing some of the many wandering souls into the fold of Christ.—*M. J. Weller.*

Monitor, Kans.—According to previous arrangements, Eld. Jacob Witmore came to the Monitor church on the 10th inst., and commenced preaching the same evening. He continued till the 22d, except the 19th, when we had our Communion. Considerable interest was manifested, and we believe much good was done in strengthening the church and convincing others that obeying the whole Gospel is the infallibly safe way. Three were received by Christian baptism. May their life's work be for Jesus. Others were near the kingdom, but put it off. Our feast was largely attended, the ministerial help ample, and altogether enjoyable. The Lord be praised for all the good.—*S. E. Lantz, May 29.*

New Carlisle, Ohio.—The church here has just had a very enjoyable love-feast, which was held June 6 and 7, beginning at 10 A. M. It was the first love-feast ever held in our town, and the first in our new churchhouse. The order and interest were excellent, weather favorable, and the ministers present preached the Word in a way to be effective. Bro. David Hoover, of Indiana, officiated. Quite a number of brethren of other districts met with us. About 250 members communed. Certainly the Lord blessed his people and we believe that much good will result from the meeting.—*I. Bennett Trout, June 8.*

South Beatrice, Nebr.—Our love-feast was held May 18. The house was not crowded with outsiders, as it sometimes is. A goodly number of members were present. We commenced early and closed in good season. Ministers present from other churches were brethren John Zook and J. E. Young. We now have preaching twice every Sunday at the church and have two Sunday schools every Sunday,—one in the forenoon at the church, and in the afternoon at a schoolhouse a few miles east of the church, superintended by Bro. John VanDyke. We also have preaching at two schoolhouses and at a union hall. Bro. Joseph Yoder, from McPherson, is holding meetings here at present.—*Lydia Dell.*

Smithborough, Ill.—On the evening of the 19th inst., the members of the Hurricane Creek church met for the purpose of celebrating the suffering and death of the Savior of the world. Our elder, Henry Lilligh, from the Mulberry Grove church, and Javan and Charles Gibson, from Macoupin County, were with us on the occasion, the latter officiating. We had a pleasant Communion. Our house was full of spectators. The GOSPEL MESSENGER, under date of May 15, contained twenty-eight love-feast announcements for the 19th. The thought came to me, What a glorious meeting would it be if those congregations, scattered over our beloved Fraternity, could all be at one place on that evening! The followers of Christ have such a promise if they are faithful. On Sunday morning we met half an hour earlier than usual for Sunday school, and had an edifying half-hour talk to the children and parents by the Brethren. Public preaching followed. During our meeting it was quite cold. Overcoats and wraps were found necessary, and fire was also a necessity; gardens were somewhat damaged.—*Cornelius Kessler, May 25.*

Maxwell, Iowa.—The Indian Creek church met in regular quarterly council June 2. Much business was pleasantly disposed of. The church decided to have a love-feast June 20 and 21. Eight were received by letter and two restored. Our elder, S. M. Goughnour, was with us on Sunday and gave the Sunday school a very pleasant and encouraging talk, and also filled the appointment at 11 A. M. At 4 P. M. we met at the Creek, where one dear soul was received by baptism. The good work is reviving. Let us take courage and renew our zeal.—*G. W. Gibson, June 4.*

Twice Disappointed.—I take this method of informing our Brotherhood as to why the Tennessee District has not been represented on the Standing Committe f r the last two years. Last year I was elected as a member of that committee, and started with a brother in a farm wagon, camping out at night, a distance of sixty-five miles from the depot, in order to reach the District Treasurer. When I reached his place there was not half enough money in the treasury to bear my expenses, as there could be no reduced rates procured on the railroad. I also was elected this year, and made my arrangements to go. Just before the time to start, I received a card from Bro. J. B. Pence, stating that the money would be sent me in time, but the money has not come yet up to this date,—for what reason I cannot tell. I am not able to bear my own expenses. For these reasons I could not attend the meeting.—*Henry Sheets, Clifton, N. C, May 26.*

Okaw, Ill.—Our council occurred May 16. Three were received by letter. At a former meeting two were received by baptism. The church agreed to have a Bible term this fall. Bro. J. Arnold was chosen as our delegate to Annual Meeting. Our love-feast occurred June 2. The house was crowded. We never had a better meeting. Eld. John Metzger, of California, officiated. Grandpa is in his eighty-seventh year, but is yet active in the Master's cause, and has a cheerful word for every one he meets. On Sunday, at 9 A. M., was our Sunday school. A collection of $8.00 was taken for the children's mission. We had preaching at 10 o'clock, by M. J. McClure to a full house. At 3 P. M. Eld. D. B. Gibson talked to the children, which was instructive to all. We have the promise of Bro. Isaac Frantz to hold a series of meetings for us some time in October. We are anxiously looking forward to an ingathering of many dear ones.—*E. F. Wolfe, June 7.*

Tuscarawas Church, Ohio.—We can report love, peace and union among us. As a congregation we are still aiming to push along the work of the Master. Our regular meetings are well attended and a commendable interest is manifested in church work. We re-organized our Sunday school in the spring by electing our esteemed brother, A. W. Yutzey, Superintendent, assisted by a full corps of officers. The school is largely attended and a deep interest is awakened in Sunday school work among us. May the good work go on, so that the young may receive from our hands the instructions which will cause them to respect and love him who delights not in the destruction of any, but would rather all would turn unto him and live. The writer had a strong desire to attend the Annual Meeting at Meyersdale, but could not on account of the lack of means. But while absent in body, we were present in mind. Our prayers were offered in behalf of the dear brethren and sisters assembled in Annual Meeting. I hope the work done there will strengthen the work of church in general, and reflect honor upon God's worthy name. We will hold our Communion meeting in the fall, some time near the first of October.—*Reuben Shroyer, Pierce, Ohio.*

Frederick, Md.—April 28 one was received by baptism. May 20 we received one back into the fold who had wandered away. Another applicant for baptism will be received June 10, if the Lord will. Eld. David Price, of Mt. Morris, gave us two very encouraging sermons June 3.—*P. D. Fahrney, June 5.*

Quinter, Kans.—April 17 the Quinter church met in quarterly council. Eld. L. W. Fitzwater was with us on his way home from District Meeting. After setting some things in order, and the church being found in peace and union, it was decided to call one minister and one deacon as helps in the church. The lot for minister fell on Bro. D. A. Crist, and there being two nearly equal for deacon, the church decided to call them both,—the lots falling on brethren Joseph F. Bell and Henry Roesch who were duly installed by Eld. Fitzwater. Sister Crist not being present, the installation of Bro. Crist was postponed until the writer was able to attend to it. May the Lord bless this event to the upbuilding of his kingdom and the glorifying of his name!—*B. B. Whitmer, June 4.*

Burr Oak, Kans.—Our love-feast was held here May 27. Eld. Holsinger and wife, from Belleville, Kans., were with us. Bro. Holsinger, assisted by Bro. Myers, of Smith County, officiated in the work. We can truly say it was a feast to the soul, which will long be remembered by the many brethren and sisters who took a part in the solemn exercises. With happy thoughts we look forward to the time when Christ will come and serve at the most glorious supper, and we shall partake with Him as the "bride of the Lamb." The church rejoiced in receiving through baptism three precious souls. Our prayers follow them that they may always walk in faith, and prove shining lights in the work for their blessed Redeemer. One was a boy of thirteen, a member of our Sunday school. We were glad to see him choose the better way before his young and tender heart was tarnished by the sins of the world. June 3 another was received into the church. This time it was a young man, a member of our Sunday school also. May he ever be faithful, and found doing his Master's will, thus living an exemplary life. Our Sunday school is in good working order. We have preaching at 11 A. M., and also in the evening of each Lord's Day.—*Henrietta Hildreth, June 6.*

St. Joseph, Mo.—I am now, June 4, in this city. I began a series of meetings here yesterday. I do not know just how long I shall continue here; it will depend much on the interest. I have just closed a very interesting series of meetings at Darlington, Mo. The people at that place are very kind, and we had many warm friends there, but they are very much divided in their religious sentiments. I decided the time had come to show the difference between us and them. This I tried to do in a plain and simple way, contending earnestly for the faith once delivered to the saints. I had a very good hearing. There were no accessions, but I still think that if we continue to visit them, which they greatly desire, we shall, after a while, find the harvest will be ready to yield. A minister sound in the faith and order of the church is wanted to locate at Darlington, Mo. Any one wishing to learn about the country at that place can do so by corresponding with C. G. Garman, Darlington, Mo. There are not many members living there, but they are an organized church and I believe much good could be done there with the right man. I hope the Lord will direct some dear brother minister to come and locate with that little flock very soon. I expect to go from here to Modena, Mercer Co, Mo. May the Lord direct all!—*Wm. C. Hipes.*

Adrian, Mo.—Sunday, March 18, several of the members and myself went two miles west of a small station, called Passaic, to hold meetings. We had two services with good attendance and excellent interest. It was then made known to me that we were expected to tell the people of our faith and practice, and our reasons for the same, which we tried to do in five sermons. We are sure that a number are favorably impressed with the simple doctrine of Christ and no doubt the near future will reveal the workings of the Holy Spirit. I will comply with a request for a series of meetings at the above place as soon as I can. Bro. A. J. Smith intends to organize a class in vocal music at the same time and place. We are sustaining an appointment six miles east of Harrisonville, Mo., in, what is known as, the Eight Mile church, the second Sunday of each month. They are without a minister. Will some minister who thinks of changing location give them a call? They have a fine country. Drop a card to Bro. Jacob Kircher, Harrisonville, Mo. No preventing providence, I expect to visit Oklahoma and the "Strip" this fall, in the interest of the Master's cause.—*W. H. Miller, Adrian, Mo.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Report of Mission Labor in Northwestern Nebraska.

I LEFT home April 6, and visited and labored with the members in Rock, Cherry, Sheridan and Sioux Counties. Wherever I found members, we held meetings with good attention. During these meetings four were received by baptism. Four who had gone astray, returned to the fold again. Four were received by letter, and five letters of membership were granted. Four council-meetings and one love-feast were held. I arrived home June 1, after an absence of eight weeks. The future prospects, generally, appear hopeful. There are now three love-feasts called for, on my my next trip, and two more are in contemplation for September. A number of Sunday schools have been organized and supplied with free literature, thanks to the kind donors. Nearly all of that country was short in crops the last year, and received some aid. Generally, there is a fair outlook for this season. To the Brethren who may be looking to the West for cheap homes, I will say, The Rush Valley, in Sheridan County, in my estimation, is worth your attention. For further information write to Bro. A. M. Musselman, Rushville, Sheridan County, Nebr.

JESSE Y. HECKLER.

Alvo, Cass Co., Nebr.

From the Spring Creek Church, Pa.

THE members of the Spring Creek church can rejoice on account of the many that were added to the church this year. Twenty were added by baptism in May, making sixty in all. Most of them were young, while some of them were formerly members of the United Brethren church. One, a class-leader, said, "The end has come; I must lead a better life." O brethren, how much we ought to be encouraged that so many are coming to Christ and want to follow their Master in all that he has commanded them to do.

The time came, May 17 and 18, to have our love-feast. In the morning of the first day God sent a good rain, which we thought we needed. At first it did seem that we would not have so many people present, but in the afternoon it brightened up again and the members commenced to come, and by evening the house was full and we had a nice feast. The tables were all full, and we had to add two other tables to accommodate the members present. About three hundred communed. It seemed that we were all children of one family, for there was love and union among the brethren and sisters.

The ministering brethren that came to us from a distance were Jacob Pfautz, Eld. Joseph C. Lahman, Henry S. Zug, David Smith, Eld. David Etter, and John Hartzler. They spoke the Word of God without fear, but with power.

CYRUS WESTHEAFFER.

Derry Church, Dauphin Co., Pa., May 19.

Lone Star Notes.

OUR feast is among the things of the past. On account of the rain the day previous, there were but two members from adjoining churches, and they came the first of the week. Only fifteen communed. Bro. Jas. A. Stouder, from the Pleasant Valley church, did most of the preaching.

We have a union Sunday school which is progressing nicely. We use the Testament, and there seems to be a good interest in the study of the Word. What we most need is more efficient Bible teachers.

In company with Bro. Philip Eby I went to the William's Creek church, Cook Co., Tex., last Friday, the 25th, to attend a meeting of the District Mission Board on Saturday. There are many earnest calls for preaching. We had before us a number of letters making strong appeals for us to send some minister to break the Bread of Life to the isolated members, and to the truthseekers. But, alas! some, I fear, will have to go unheeded for want of men and means. Oh that the Lord would send more laborers into the harvest; for it is great; yes, very great, and the laborers are few! We rejoice to know, however, that others are contemplating moving among us. Come along and possess this goodly land before it is all taken by others!

These notes want to urge the members to remember the missionary work of the District, and while praying for the work, may they also remember that the Bible says, "How can they hear without a preacher? and how can they preach, unless they are sent?" Let us one and all ask ourselves if we could not do without some of the things we buy and give the money to the mission cause. I believe that if the money that is spent for things that we do not need,—yes, would be better off without,—were given for the spread of the Gospel, we could help an evangelist in the field all the time. Let us awake and come to the rescue of perishing souls before it is too late! How will the account stand with many of us in the judgment, when we will have to give account for how we have used the Lord's money? While some of the churches in the District are doing very well on that line, others are doing very little. We ought to raise in the District three or four times the amount we do.

While I am writing there are no doubt thousands of brethren and sisters in and around Meyersdale; and if it is raining and blowing there as it is here, it will not be very pleasant. May the work of the Conference prove a blessing to the church, unite the Brotherhood more and more and cause a stronger effort for the spreading of the Gospel of Jesus Christ.

We are having plenty of rain this season, so far. Crops of all kinds are looking fine. Wheat harvest has commenced. A. J. WINE.

Nocona, Tex., May 30.

From Ft. Scott, Kans

My present field of operation is in this city. I began the work here last evening with a good audience of very attentive listeners. It seems to be a great pleasure to those whose hearts are in the work of the Master, to have a visit from such as are interested in the Lord's work in the cities.

There is one lesson which the many have yet to learn, and it applies alike to the work in city or country. The lesson is this, that a few days or a week is too short a time to accomplish much in seed-sowing and reaping. My work is greatly interfered with in this way. Persons who have had little or no experience in this line of work seem to think a week a good while to go to church every day, especially in the busy season; but when the time is up, they are almost at a loss to know what has become of the time, and when they look over their business affairs, they see that there is no loss on that line. Then they wonder why they cannot have another week's meetings. Well, the arrangement has been made for the preacher to be at another place on a given day, and he must go. But here comes up a brother or a sister, or, perchance, a precious, awakened heart, and pleads for more meetings. My poor heart is often aroused to a sense of responsibility that makes me feel almost like giving up, when I realize how much of my time is wasted in this way. I censure no one, but I say it is a lesson that we all ought to learn. There is now in the MESSENGER a program for the summer's work, which I arranged myself, but I see the time is limited too much. A. HUTCHISON.

May 28.

From Auburn, Ill.

THE regular quarterly council of the Sugar Creek church was held May 19. Several were present from adjoining churches, and with Eld. Conrad Fitz presiding all business was quietly and harmoniously disposed of.

Communion services will be conducted at this place Sept. 11; also a series of meetings will be held during that period, the exact date has not, as yet, been decided upon. The assistance of Eld. J. H. Baker, of Leeseburgh, has been solicited. In response he states that he can be with us the 11th, and continue the revival services from that date. We anticipate many good results from the meetings, not only in strengthening our faith, but also that other hearts may be led to respond to the pleadings of a loving Savior.

Since our last report two more names have been added to our church membership by baptism. Though the two sisters baptized are quite young, yet too great a portion of our lives cannot be devoted to a consecrated service for our Master. B. H. HARNLY.

May 31.

An Extraordinary Experience.

As mentioned in the MESSENGER a few weeks since, I went to Patrick County, in the southern corner of Virginia, May 11, in compliance with a personal call of the newly-organized church of the Brethren, and the influence of the soldiers of the fifty-first regiment of Virginia, which camped on my premises in 1861 for about two months, during which time the entire company passed through a siege of the measles. We took into our residence all that we could possibly find room for, and provided and cared for them and their relatives and friends who came to see and wait upon them, and did all we could to relieve and supply the need of all during their stay with us. They all knew our sentiments on the question of war, and of secession, but by our personal kindness we made them our fast friends, and now, thirty-three years having passed away, we more fully realize the extent of their friendship.

Our first meeting was on Saturday evening, the 12th inst; the second was Sunday, at 11 A. M. They commenced gathering early. The house was filled, and at the close of the service my old friends and their children, and a number of others came forward, and such an experience of handshaking I never enjoyed before, nor so many invitations to visit their homes.

Quite a number came ten and fifteen miles, and a few from the adjoining County, probably twenty miles. One who was the captain of a company in the regiment came six miles and took me to his home.

On Monday we had an appointment for afternoon meeting at his residence. A good congregation assembled and good attention was given, and apparently good impressions were made. Theoretical, experimental and practical Christianity was our theme.

We had arranged to have two services each day, but three times were disappointed by heavy rains, and others with less attendance on account of muddy roads and chilly weather following a hail storm, and also by much sickness prevailing in the vicinity,—one death occurring on Saturday morning. But with all this the attendance was good. Bro. J. A. Dove was with me. We led in the service alternately, each seven sermons. Bro. Jacob Layman, a good leader in singing, was with us, and a good interest was manifested. I have seldom witnessed more deep concern than at the forenoon service on Sunday. The immediate results of the meeting were four conversions, one received by baptism, and bright prospects of more fruit from the seed sown, and a revival of increased effort of the members for a higher development of Christian life, and the advancement of the Master's cause.

During the week we received a message from the judge of the county court to come to Stewart, the county seat, fourteen miles away, make his house our home, and that he had secured the privilege of the use of meetinghouses, Baptist and Methodist, for holding meeting; but it being out of the way from our way homeward, and the pressure of circumstances preventing our stay longer, we could not comply with the request. There is one difficulty in the way in that country to prevent success in getting those people into the church. It has been, and still is largely under the influence of the Primitive Baptists, who so ardently oppose the truth of moral free agency, that the people, however they may be impressed, are waiting for a miraculous conversion.

I merely give this statement to impress the mind of the readers as to what can be done by acting the part of the good Samaritan when our fellow-men are under the hand of oppression and in distress. B. F. MOOMAW.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

STANLEY—YEAGLEY.—At the home of the bride's parents, May 30, 1894, Melvin O. Stanley and sister Jennie M. Yeagley. ELI STROUP.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

COX.—In the Silver Creek church, Ohio, May 24, 1894, Sherman Ross Cox, aged 9 months and 24 days. Funeral services were conducted by Eld. Sholty. A. A. THRONE.

KNUPP.—In the Sugar Creek church, Allen Co., Ohio, April 24, 1894, Derthel Lee Knupp, aged 13 months. Funeral services by Samuel Driver. DAVID BYERLY.

FACKLER.—In the Silver Creek church, Ohio, May 21, 1894, sister Nancy Fackler, aged 77 years, 1 month and 17 days. She was born in Susquehanna Township, Dauphin Co, Pa. She, with her parents, moved from Pennsylvania to Richland County, Ohio, where she was married to Abraham Snavely in 1840. To them were born five children. Two sons, one daughter and her husband are gone before. Sister Nancy and husband united with the Brethren church in 1844; of which she was a faithful member until death. Funeral services were conducted by Bro. George Mahler. A. A. THRONE.

TEETER.—In the Bear Creek church, Montgomery Co, Ohio, May 23, 1894, Ralph Orville Teeter, son of Bro. John and sister Teeter, aged 7 months and 20 days. The mother preceded her son to the spirit world three months. Thus Bro. John is left alone. Funeral services by Eld. John Smith, assisted by Bro. Geo. Erbaugh, from Luke 18: 16. JOSIAH EBY.

LARSON.—In the bounds of the Fairview church, Sherman Co., Kans., May 20, 1894, Brita Larson, aged 38 years, 8 months and 18 days. She was born in Sweden. Funeral by the undersigned from the words, "How are the dead raised up, and with what body do they come?" J. F. CLINE.

JONES.—At her home near Bulltown, Braxton Co, W. Va., May 11, 1894, friend Delila A., wife of Bro. Jas. M. Jones. Interment at the Jopp churchyard. Burial services by Eld. David Bosely. A. S. COOT.

ADKISSON.—Near Union Mills, Mahaska Co, Iowa, May 15, 1894, Mr. Calvin Adkisson, aged 27 years, 7 months and 3 days. Services at the graveyard by the writer. S. P. MILLER.

FAHNESTOCK.—In the Deep Water church, Henry Co., Mo., May 20, 1894, sister Lydia, wife of Bro. Jacob Fahnestock, aged 50 years, 8 months and 14 days. Sister Lydia met with a sad accident. She started from home to visit a niece when the horses became frightened and backed down a washout and threw the occupants out. She was fatally hurt, death resulting in a few hours. Her sufferings were intense. She leaves a kind husband (a deacon), a son and daughter to mourn their great loss. Sister Lydia was a kind mother and a faithful member. Funeral services conducted by Bro. J. M. Mohler, from 2 Cor. 5: 1, assisted by Bro. J. Hougendougler. LIZZIE FAHNESTOCK.

HULBURT.—In the bounds of the County Line church, Allen Co., Ohio, May 16, 1894, sister Anna Hulburt, aged 36 years, 1 month and 29 days. Sister Anna chose that go part at the age of fourteen years. She leaves a husband and three children to mourn her departure. Funeral services at the M. E. church in Bluffton, by Eld. Samuel Driver. DAVID BYERLY.

WEDDLE.—In the Brick church, Floyd Co., Va, May 13, 1894, of pneumonia, Bro. Jona Weddle, aged about 21 years. Bro. Weddle had lived only a few months in the church, but was very humble and earnest, and left behind him a life well worthy of imitation. He leaves a widowed mother, five brothers (three of whom are invalids) and two invalid sisters to mourn their loss. Funeral by the Brethren. C. D. HYLTON.

BEER.—In the Pleasant Valley church, Iowa, Dec. 11, 1893, sister Rebecca Beer, aged 83 years, 1 month and 29 days. She leaves five children. She lived a consistent Christian life for many years. Funeral services May 13, by Bro. Abraham Wolf, from Job 14: 14. J. H. KELLER.

DAUGHERTY.—At the residence of his son-in-law, Bro. Benjamin Shanholtzers, in the bounds of the Tearcoat church, W. Va., May 8, 1894, Bro. John W. Daugherty, aged about 75 years. He was a faithful member of the Brethren church for a number of years. He leaves eight children to mourn his departure, all of whom are members of the church. The children have lost a kind father, the church an active member. He was ever ready to lend a helping hand to the needy. He expressed a desire to obey all the commands of the Lord, and so called for the elders and was anointed according to James 5: 14. Funeral services by elders Solomon Biser and D. B. Arnold, from Psa. 119: 59, 60. MAGGIE E. FLORY.

REYNOLDS.—In Panora, Iowa, May 24, 1894, of inflammation of the bowels, sister Elsie E. Reynolds, daughter of friend Jasper N. and sister Loovie Reynolds, aged 16 years, 8 months and 26 days. On Sunday evening previous to her death she attended the meeting at Yale, the picture of good health. On Monday morning she was not feeling well, but was anxious to fill her place in school. Growing worse, she went to the home of brother and sister Jennings early in the day, where she received all the care that kindness and skill could furnish. That evening she was supposed to be better, but soon grew worse, and on Thursday evening fell asleep, singing, "Jesus, lover of my soul." Funeral services conducted by Bro. M. Dierdorff. She united with the church four years ago and has been faithful to the end. J. D. HAUGHTELIN.

ROGERS.—In the Dunning's Creek church, Bedford Co, Pa., March 10, 1894, Lucinda Rogers, aged 67 years, eleven months and twelve days, widow of Bro. George Rogers, who died over forty-one years ago. J. B. MILLER.

SMITH.—At Spring Hope, Bedford Co., Pa, Warren, son of Bro. George M. and sister Maggie Smith, aged four months and eleven days. J. B. MILLER.

CALLIHAN.—In the Duning's Creek church, Bedford Co., Pa., April 27, 1894, Margaret Callihan, consort of Bro. Daniel Callihan. She was born April 4, 1837. She leaves a sorrowing husband and many relatives to mourn their loss. Services by the Brethren. J. B. MILLER.

MARKLEY.—In the Pine Creek church, Plymouth, Ind., May 29, 1894, Raymond E., son of Bro. Henry and Lydia Markley, aged one year. Another precious jewel gone to heaven. Funeral conducted by John Appleman. ADA MARKLEY.

CLAPPER.—In the Canton congregation, Stark Co., Ohio, Oscar Oliver Clapper, son of Bro. Levi and sister Emma Clapper, aged one year and twenty-seven days. Funeral in the village of Mapeton in the Lutheran church. JOHN T. KAHLER.

BECK.—In the bounds of the Canton church, Stark Co., Ohio, Bro. Jonathan Beck, aged 53 years, 10 months, and 25 days. He was the father of five children, three of whom have preceded him to the world beyond, together with his wife, sister Margaret. They united with the church twenty-one years ago. He died in the triumph of a living faith. JOHN T. KAHLER.

FISHBURN.—In the Appanoose church, Douglas Co., Kans., May 12, 1894, Sarah Fishburn, aged 61 years, 11 months and 28 days. Funeral discourse by brethren John Sherfey and D. B. Barnhart, from Luke 10: 20. JAMES T. KINZIE.

REPLOGLE.—In the Nettle Creek church, Ind., May 17, 1894, of heart failure and dropsy, sister Elizabeth Jane, wife of Bro. Abraham Replogle and daughter of Bro. Lewis and sister Mary A. Myers, aged 37 years and 22 days. Sister Lizzie was baptized when but 14 years old. She was married to Bro. Replogle on the 24th of last March. They had just moved to themselves and were nicely fixed to enjoy a happy future, when sickness and death came upon them. Funeral services by the writer, assisted by Eld. Lewis Kinsey, from Rev 14: 12, 13.

SCHROCK.—In the Pleasant Valley church, Elkhart Co., Ind., May 11, 1894, of consumption, sister Sarah Ann Schrock, daughter of Bro. Yost and Martha Schrock, aged 31 years, 9 months and 3 days. During her sickness she bore it all with patience. She joined the Brethren church at the age of fifteen. Funeral services by Bro. J. C. Murray, of Nappanee, Ind., from Rev. 3: 11. LEVI E. WEAVER.

LONG.—Near the Oak Grove meetinghouse, May 19, 1894, of consumption, sister Sarah Long, daughter of Jacob Myers, aged 48 years. She was born in Green County, Ohio, Jan. 25, 1846. She married Henry Long. To them were born eleven children, eight of whom are still living. Sister Long was a sufferer, but she bore her suffering with Christian fortitude. Funeral conducted by Bro. Caleb Brubaker, at the Oak Grove meetinghouse. SAMUEL HENRY.

MAPES.—Near Waterloo, Iowa, May 13, 1894, sister Ella Mapes, aged 17 years, 5 months and 19 days. Her maiden name was Shiffler. She was married to Henry H. Mapes January 10, 1841. She leaves a kind husband and two granddaughters. Funeral services by the writer from 2 Cor. 5: 1, 2 and John 14: 1-3. SOLOMON STAMY.

STICKLEY.—At Mt. Jackson, Va., May 16, 1894, Bro. B. F. Stickley, aged 70 years. Funeral services by the writer. B. W. NEFF.

MAPHIS.—At Mt. Jackson, Va., May 18, 1894, Bro. Jacob Maphis, aged 71 years and 26 days. He was a severe sufferer for a number of years. Services by the writer. B. W. NEFF.

HOCHSTETLER.—In the Lick Creek church, Owen County, Ind, May 25, 1894, sister Sarah Hochstetler, aged 60 years, 3 months and 14 days. She united with the Brethren church in the year 1855. Funeral services by the Brethren. B. F. GOSHORN.

ROSS.—In the White Rock church, Jewell Co., Kans., May 26, 1894, Lucy Viola, infant daughter of friend Anson W. and sister Sarah Ross, aged two weeks and one day. Text, Luke 8: 52. CHAS HILARY.

CALANDER.—In the Rock Grove church, Floyd county, Iowa, June 3, 1894, sister Margaret Calander, aged 72 years. Her maiden name was Wells. Funeral in the Brethren's church, in Nora Springs from Rev. 14: 13, by the writer, assisted by Eld. E. M. Hutchinson, of the Christian church. HARVEY EIKENBERRY.

SHELLENBARGER.—In Bannerville, Feb. 23, 1894, of consumption, Bro. Enoch Shellenbarger, aged 57 years, 11 months and 14 days. SARAH SPANGLE.

PETERS.—In the Filley congregation, Nebr., Carl Peters, infant son of Bro. and sister Jastina Peters, aged 1 year, 11 months and 8 days. Funeral occasion improved by the writer. J. E. YOUNG.

RAY.—In Saratoga, Marshall Co., Ill., June 1, 1894, of paralysis, friend Joseph Ray, aged 78 years, 6 months and 5 days. He was united in marriage to Mary Beeks Sept. 15, 1836. Two sons and one daughter blessed their union. All survive with the widowed mother. Deceased resided in West Virginia until the year 1853, when he moved with his family to Saratoga, Marshall Co, Ill., where he resided until the time of his death. Funeral conducted by the writer. SAMUEL HENRY.

KLINEFELTER.—In the Hickory Grove church, Miami County, Ohio, May 31, 1894, sister May Klinefelter, wife of Bro. John Klinefelter, aged 39 years and 8 months. She leaves a kind husband and five tender children to mourn her departure. Sister May was severely afflicted for some time and had recently undergone a surgical operation, after which hopes of recovery were entertained, but complications arose and she suddenly grew worse. She was anointed and passed away about one hour after in the triumphs of a living faith. Funeral by the Brethren from the words, "Then shall I be satisfied when I awake in thy likeness." JACOB COPPACH.

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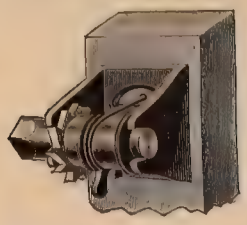

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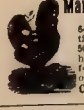

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June 20, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.

June 21, at 4 P. M., Montgomery church, Indiana Co., Pa.

June 22, at 2 P. M., Harlan church, Shelby Co., Iowa, 4 miles east of Harlan.

June 23, at 10 A. M., South Waterloo church, Iowa.

June 23, at the Mt. Zion church, Tuscarawas Co., Ohio, 5½ miles northeast of New Philadelphia.

June 30, in the afternoon, at Bro. Isenbarger's 3¼ miles southeast of Battle Creek, Iowa.

June 30, at 2 P. M., Pleasant Prairie church, Plymouth Co., Iowa.

August 18, at 2 P. M., Ogan's Creek church, Ind.

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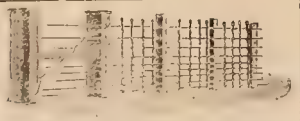

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Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., JUNE 26, 1894. No. 25.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

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SINCE Annual Meeting, Eld. Archy VanDyke has been visiting in our town and making his home with his son-in-law, J. B. Brumbaugh. Before moving west, Bro. VanDyke lived in this neighborhood and adjoining Counties where he made a large circle of friends, so that his time will be pleasantly occupied in visiting and renewing old acquaintances. He is also doing some very acceptable preaching. Such visits are always acceptable and highly appreciated. He has raised a family of fourteen children, all living and members of the church. A good record,—few do better.

SPRING RUN.

THIS is the name of a Brethren church located near McVeytown, in the Juniata Valley. It has a membership of several hundred and is presided over by Eld. Abram Myers; formerly by Eld. P. S. Myers, now of California; and still farther back by Eld. Joseph R. Hanawalt, who has gone to his reward.

June 8, we, in company with Eld. Archy VanDyke, of Kansas, left our home for the purpose of attending their love-feast, appointed at that time. On the way we fell in company with Eld. Jas. R. Lane, who was also going to the meeting. At the depot we were taken to Bro. Reuben T. Myers's, a minister of this congregation, where we met Eld. Enoch Eby, who is visiting among his friends in the East, also Eld. Wm. Howe and A. Spanogle, of the Lewistown church. All these taken together made an old time love-feast ministerial force and reminded us of similar meetings as held years ago: when it was no uncommon thing to have a dozen or more ministers present on such occasions.

A short preaching service, followed by the examination, was held at 2 o'clock. Following this, an election was held for two ministers. The choice fell upon brethren Milton Swigart and J. Oliver Kinsel. Both are young men of promise. And if now they will consecrate their lives to the work, they will become a power for good to the church. To do this, however, they should have the care, sympathy and help of the church. They must now give themselves to preparation as Paul says to Timothy,—to study, to reading. No man can give to others more than he has himself. God, through the Holy Spirit, has not promised to create, but to help to give that which has been already attained. The Holy Spirit is not to make the truth in us, but to lead us to it, and bring to our remembrance that which we have already received. Now, if the Spring Run church will throw around these young brethren the possibilities of getting the knowledge and then encourage them to give it,—they will have only done that which it is their duty to do.

As we took the individual votes of the members of this church, in calling these men to this great work, we were made to think what an easy thing it is to make ministers for the Brethren church. All we have to do is to give in our vote who it shall be, and then say to him, "Now, brother, you are a minister, go and preach." Is not this an easy thing to do? And then, it is cheap too; does not cost a cent. But no, this is not all,—you have only called these young men, now equip them and then *send* then. Our law says: How can a man preach unless he is sent? No, my brethren, it can't be done. The *sending* is quite as important as the *calling*. May the Lord richly bless this church in their calling and sending, and these young brethren in their accepting, going and doing.

In the evening, at the usual time, were held the the Communion services which were largely attended by the membership and others. The ordinances of the Lord's house were attended to in an orderly and impressive manner, and seemingly were enjoyed by all present.

After this the installing was attended to, and Bro. John C. Swigart advanced to the second degree of the ministry. This church is now well supplied with ministerial help and, if properly utilized, should do good work for the Master.

WHERE ARE THEY?

YEARS ago when we were yet a boy, we made a number of visits to the Aughwick church and found there one of the largest churches of Middle Pennsylvania. They have a commodious churchhouse, built of stone, which, on love-feast occasions, was well filled with members who formed the major part of the surrounding neighborhood. The ministry was strong and the church of the Brethren had the balance of influence in the community.

Not long since we again went there for the purpose of attending a Communion meeting. The stone churchhouse was still there intact, save a few inside changes, but as we saw the small company of members present, we were made to ask, Where are they? What a notable change twenty years have wrought! Had it not been for the old house it would have been hard for us to realize that it was really the same place. The surroundings were familiar and the same trees were quietly keeping guard alongside the walks and about the doors, but those who came there to [illegible] a single landmark left. The thought came to us, Why all this change and where have all these people gone?

After the first services were over, we walked out to the large cemetery and there in the silent village we saw, largely, the answer to our question. There lay the bodies of those who were, at one time, members of the Aughwick congregation,—the Spanogles, Ebys, Myers, Funks, Lutzes, Glocks and many others that we might name. And where are the children? Scattered, as chaff by the wind. Only a few of the original families remain to worship there now. And some of them, we are sorry to say, are not walking in the ways of their fathers. Our prayer was, as we thought of the change, Lord, revive thy work in this place!

That there have been causes for the changes, here so plainly to be seen, is very evident. And it might be very interesting to name some of them, but not all. We are glad, however, to say that many of the scattered branches have taken root in other fields and from them have grown large and flourishing churches. And yet, while this is so we cannot but feel sad to see the old stone church so nearly bereft of her children. But such is the lesson of the ages. In the passing of time, come its changes. And if the fire of God's love is left to burn low in the hearts of his children, the changes that come are not for the better, but for the worse. Parental training and the home life of our people have much to do with the perpetuation of the church. If, as the fathers and mothers pass away, the children do not take their places, the result must be that, as they pass away, so goes the church. If our churches are to be perpetuated and to grow in number and influence for Christ and his kingdom, the children of this generation must be the church of the next.

(Concluded on page 389.)

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

FEET-WASHING.

BY LANDON WEST.

When Jesus was servant below,
A highway to heaven was laid,
So bright, that all people may know,
Each step that our Master hath made.
And here's where the sinner must go,
'Tis here ev'ry point can be seen,
Where each one his duty can know,
And where ev'ry soul can be clean.

'Tis here that the Christian must show,
His faith and his works all in line,
For only one path can he go,
And here must his lamp always shine.
Thank God that the way is so low,
The yoke is so easy and light,
And saints now like Jesus, can show,
When love, by his Spirit, is bright.

'Tis love, and may seem of no worth,
For pride is brought down to the dust,
But Christ is the King of the earth,
Who comes for his reign with the just.
Now let all his servants come down,
Like children, his service repeat,
For Jesus, in gaining his crown,
Was servant at all of their feet.

And why should professors now swerve,
When Christ would come down at their feet,
And heaven be willing to serve,
To show them, when love is complete?
What blindness in Israel to-day!
How thick is the cloud to remove!
To show one low step on the way,
That leads them to heaven above!

No wonder no duty was swerved!
Christ's blood and his life shows our worth!
And love, now, to Jesus, who served,
[illegible] here's where all people must [illegible]
And none need to blush at the plan,
For the day of our God is to show,
The Spirit of Jesus in man.

Lanier, Ohio.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

THE HEAVENLY HOME.

BY JAMES M. NEFF.

In Four Parts.—Part One.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." —John 14: 2.

As a sky-light to a dungeon or a south window to what without it would be a dark, cheerless room, so is this and similar texts to the human soul. Heaven is a place into which we may not look with our eyes, into and out of which our feet will not carry us, and from which our dear ones do not return to tell us of its glories. It is a condition just far enough removed from this physical, a place just far enough beyond this earthly sphere that its sweet strains may not fall upon our ears. Though we may wander and grope and stumble and become chilled to our very hearts in this dark, cold world, though we become sick of its sins and though our hearts may have been crushed with its sorrows, our bodies bowed down with its toils, though we may long and look and listen for a land of unceasing day and unbroken peace, where there is neither toil nor tears, we cannot possibly, by means of our senses, become conscious of such a place or condition.

But while the race was sitting in darkness, God in his boundless mercy drew back the curtain from a few of heaven's windows and threw in upon us "a great light." While we were looking the Lord appeared, and while we were listening he spoke, and told us what before we never knew. Now, by faith's eye, we may pierce the veil beyond which the vision of flesh could not reach. Men once wondered, Where is God? Now we know that "our God is in the heavens," and we speak to him as "Our Father which art in heaven." The Lord has spoken to us, saying, "Heaven is my throne." Indeed we have "seen the heavens opened, and the Son of man standing on the right hand of God." We have seen a ladder reaching from earth to heaven, paced by ascending and descending angels, while the Lord stood above it and spoke to his servant on earth. O, I thank him that I may now know that heaven is "my Father's house."

Men once wondered, What is the condition of the inhabitants of heaven? Now we can look up to our Father and confidently say, "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore." We know that the inhabitants of that land "shall not hunger nor thirst; neither shall the heat nor the sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." They "shall shine as the brightness of the firmament," and "as the stars forever and ever."

My Father's house. What is the significance of this expression as applied to heaven? Answer this question by your own experience. No matter how far you may have wandered from the parental roof, no matter how long you have lived in the world, no matter how comfortably you may have situated yourself in your own home, no matter [illegible] bind you to your own wife or husband or children; if your Father has been truly a Father to you, there is still one place in the world that is peculiarly sacred to your memory and your love,—that is your father's house. To that sacred spot your memory often goes; it carries you back to live again the years of your childhood, to look again into the face of your angel mother, to enjoy again the unspeakable bliss and satisfaction of being the dependent and cherished object of a mother's care and love, and a father's protection and support. Even after all these years, these experiences, these vicissitudes have come and gone, that one place,—your father's house,—is to your heart and memory *home.*

And when our Elder Brother speaks of heaven as "my Father's house," he means that to him and to all who are joint-heirs with him, heaven is *home.* Home! oh, how sweet is that word! what beautiful and tender associations cluster thick around it; compared with it, house, mansion, palace, are cold, heartless terms. But home! that word quickens the pulse, warms the heart, stirs the soul to its depths, makes age feel young again, rouses apathy into energy; sustains the sailor in his midnight watch; inspires the soldier with courage on the field of battle; and imparts patient endurance to the worn-down sons of toil. The thought of it has proved a sevenfold shield to virtue; the very name of it has a spell to call back the wanderer from the paths of vice; and far away, where myrtles bloom, and palm trees wave, and the ocean sleeps upon coral strands, to the exile's fond fancy it clothes the naked rock, or stormy shore, or barren moor, or wild highland mountain with charms he weeps to think of, and longs once more to see. Grace sanctifies these lovely affections, and imparts a sacredness to the homes of earth by making them types of heaven."

Do we often allow our hearts to fill themselves with the thought that heaven is our home? "There are many of us who are looking forward to a residence in heaven. Will it be more than a residence? Will it be a home? We know the difference between the two when applied to places upon earth. There are many kinds of residences; there is but one home. A lunatic asylum, a penitentiary, the place where we *must* live, but do not want to live, is a residence. The only real home a man has upon earth is the spot in which he would rather be than in any other. The place in which he gets most rest, most comfort, most solace, most satisfaction to every craving of his nature,—that is home. How do we look forward toward heaven? Is it simply the termination of the journey, where, in the natural course of things, the pilgrimage ceases? Is it simply the end of the road we must travel as Christians, and which we must terminate somewhere, sometime, or have we longings for it? Does it come into our dreams? Do thoughts of it often lift our souls as the tides lift up the seas? Do we feel that every other residence is a tent, but heaven is our mansion, that we go to every other place because we *must,* but are stretching ourselves to be in heaven because we *would?* Are we heavenly-minded and heavenly-hearted? If so, we shall be at home in heaven."

Covington, Ohio.

PILATE THE MOUTHPIECE OF THE WORLD.

BY C. H. BALSBAUGH.

Jesus Christ is on trial to-day, in court of nations, in the church, in the individual heart. The Gospel is a record of principles and doctrines and requirements, which even nine-tenths of Christendom find too bitter and nauseous for acceptance. We can maintain energetic and persistent arguments in behalf of intellectual beliefs and symbolic institutions, while we practically and shamefully deny them.

A few weeks ago two brethren were so violently at odds, so passionately and abusively in conflict, as to require official interference. Some one quietly remarked,—"Are they washing each other's feet?" A cutting but pertinent interrogation. Symbols are divine object-lessons representing God's idea of life; and when the life contradicts the symbols we turn them into shams, deluding ourselves, mocking God and repelling the world. Whoever *lives* trine immersion is a Christian. Whoever deals with his brother according to the self-surrender indicated by feet-washing is a Christian. Whoever appropriates Christ every hour and moment, day and night, as the body assimilates its daily food, is a Christian. Symbols do not make Christians, but they testify our identity with Christ, and pledge us to holiness.

To be baptized, simply baptized, is nothing, worse than nothing. But to be baptized into the death of Christ is much, as much as is possible for God to effect in us by his Spirit according to our receptivity. No one is a Christian because he is intellectually orthodox, or morally correct, or ecclesiastically immaculate. The attitude and relation which faith gives, the complete surrender which faith makes, and the absolute acceptance of Christ in all his offices and requirements which faith accords,—this is Christianity, this is salvation.

The world never knew what to do with Christ. He has been the stumbling-block of the ages. And the church is often hardly less perplexed how to place him. "*What shall I do with Jesus, which is called Christ?*" Matt. 27: 22. Flesh and spirit are in everlasting antagonism. "To be

carnally minded is death; but to be spiritually minded is life and peace." Rom 8: 6.

The world is always ready with the old answer, "*Let him be crucified.*" Has not the church, through all the centuries, often chimed in with the world? Is not nineteenth century Christendom largely a protest to the stringency of the doctrine of the crucified? Are there not thousands of voices in our own Brotherhood repeating the same aversion to the inexorable demands of the incarnation? Christ did not reserve a little finger from the eternal rectitude of law expressed by the cross.

There are scores of commandments which many among us will not deign to touch with one of our fingers. How few will practically admit the scope and applicability of the first and greatest of all commandments? The second, ditto. How many among us live in the exemplification of that beautifully natural outcome of the indwelling Christ recorded in Matt. 5: 12, and Luke 6: 23? Can anything be more reasonable and essentially Christian than Matt. 5: 39, 44? Compared with such obedience to "the perfect law of liberty" of God in the flesh, all symbolical ordinances belong to the minor obligations mentioned in Matt. 5: 19.

There is such a thing as "greatest" and "least" in the kingdom of God, both as to commandments and persons, and we are not at liberty to erase distinctions which Christ himself has made. Nothing outward is intrinsically great, but great by signification of what is invisible and spiritual. "The flesh profiteth nothing; it is the spirit that quickeneth." John 6: 63. Christ needed the flesh as a vehicle for redemptive purpose; but a millionfold more did the flesh need Christ.

Had it not been the Holy Ghost that evolved the Christ out of the corporeal substance of the virgin, the issue would not have been the Son of God. We are apt to forget that this is the "Pattern in the Mount," conformity to which alone constitutes fitness for divine fellowship. Humanity in Christ is wholly for God's use, and if "*our life is hid with Christ in God*, and if God is incarnate in us by faith in Christ, the necessary result will be Rom. 6: 13, and 1 Cor 6: 19, 20, and 10: 31, and 2 Cor. 10: 5.

The alternative always is between crucifying the flesh and crucifying Christ. Uniformity of dress in detail has never been accomplished through all the centuries. The flesh will crop out in form and color and combinations that plainly echo the old cry—"let Him be crucified." But uniformity of life and character is far more difficult and rare unless it be unanimity on the side of the flesh. God's symbols are changeless.

The water that is sprinkled is the same as the water of the river in which baptism is administered; but sprinkling can never symbolize the great facts in the life of Christ and the Christian as typified by baptism. We have no right to enforce a specific style of dress in minutiæ on any one; but we have a right to expect correspondence of dress with the symbol in which we announce ourselves crucified with Christ. Bible-alone doctrine lays its interdict on carnal adornments as emphatically as on lust, or covetousness, or malice.

He that accepts Christ for as complete an investiture of life, as Christ accepted humanity as the investiture of Deity, can no more follow the fashions of the world, than Christ could use His assumed nature for selfish, sensual purposes. Pride, covetousness, worldliness, carnality, and self-pleasing in any form in the church, is nothing less than the old rebellion that would save the flesh and crucify Jesus Christ. I do not refer to the Minutes to enforce or justify restrictions in dress.

The cross of Christ is God's condemnation of "the lust of the flesh, and the lust of the eyes, and the pride of life." As soon as we come to know Christ we will have such a vision of holiness and sin, of God and self, that we need no ecclesiastical statute to strip off the paraphernalia of the world. The devil's livery is not found on the temple of the Holy Ghost. Christians are dressed from within, both in raiment and deportment, under the sole impulse and supervision of the incarnate Christ. Gal. 2: 20. John 17: 10, 14, 22. This is the logic of the Cross.

"What shall I do with Jesus which is called Christ?" Will we answer according to Luke 19: 14, or Gal. 1: 6, 7, or according to 1 Cor. 1: 30, and Gal. 6: 14. The supremacy and exclusiveness of Jesus are forever settled by Acts 4: 12; 1 Cor. 3: 11; 1 Tim. 2: 5. It is a question that gathers eternity into every moment, and endless consequences into every act. Whom will we crucify—Jesus or ourselves?

Union Deposit, Pa.

THEY COULD NOT ENTER IN BECAUSE OF UNBELIEF.—Heb. 3: 19.

BY S. N. M'CANN.

"Now all these things happened unto them for ensamples, and they are written for our admonition."—1 Cor. 10: 11.

SINCE the ten spies died by the plague before the Lord because they took their own opinions instead of trusting wholly to the word of the Lord, we look to see what became of their followers. What could you expect of the people but to see them follow their leaders, especially since they were representative men chosen by the direction of the Lord?

Ten of their leaders against two,—all twelve representing the land as a rich land, a populous land, a land with strong cities, but two of them,—only two,—gave encouragement to stick to the Word of God. Ten said, We cannot take the land,—ten against two. How could we expect the people to hear two and reject ten!

The people heard the ten and believed their report and accepted their opinions. "And all the congregation lifted up their voices, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron." Num. 14: 1-2.

Here the people honestly believed the report, even crying and weeping over it. Becoming mutinous they even said, "Let us make a captain and let us return into Egypt." Hear the word of the Lord to these people who would not hear him, but rather hear their rulers, "your carcasses shall fall in this wilderness: and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me." Num. 14: 29. Six hundred thousand people save twelve are lost in the sands of the desert because they listen to their rulers. "These things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come."

Christ says, "If the blind lead the blind, both shall fall into the ditch." Matt. 15: 14. This is strictly true in reference to the rulers of Israel, and the congregation that followed them,—our example.

When people honestly believe what a minister or a leader may tell them, and accept it, our first thought would be that they should be excused from all blame, even though they go wrong. It seems that if our leader honestly believes what he says, and we follow him honestly, that we have done enough. Behold Israel's leaders, and the thousands who followed them,—our examples.

Christ is Lord and Master, and for us to stop short of his word is for us to fall by the same examples of unbelief. Jesus says, "Verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John 3: 5. Men read this and it is clear, but because their leaders do not practice it they murmur at the servant of God who cries, with a warning voice to hear God, lest Israel's fate become their fate.

Jesus says, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." John 13: 14. People read this, and honestly they can't question it; they don't question it. It reads the same to every man that it does to me. It is the word of God in simple, plain English. If it read, "Ye ought NOT to wash one another's feet," every one would understand it the same way and there would be no mystery about it; but since there is something to be done, the leaders must be consulted, and they having not the spirit of Caleb, do not follow the Lord fully, but give their opinions about the matter and thus the people are led as old Israel was led. Num. 14: 24; 32: 11.

Israel believed her leaders, but she went down,—yes down under the curse of God. Behold our examples!

God's Word demands us to adorn ourselves in modest apparel, not with gold or pearls, or costly array. 1 Tim. 2: 9. If the Word said, Adorn yourselves with gold rings, gold pins, gold chains, gold necklaces, gold watches and gold spectacles, any one or all of these as you fancy, then any sister with the gold ring, or any brother with the gold watch, or any aunt with the gold spectacles would be "following the Lord fully," as Caleb did, [illegible] matter; religion is not in the dress, anyhow. The servant of God who dares to cry out against these things is called old-fashioned, narrow-minded, and the people murmur against him and want a new captain that they may return to Egypt again, like Israel of old.

If the Word of God had said, Adorn yourselves with costly array, silks, satins, broadcloth and fine ribbons, any one or all of these, how many brethren and sisters would be rendering literal obedience? Remember the Word says, Adorn not with costly array. If the Word had said, Adorn with costly array, just make it plain, but get costly array, how many would be literally fulfilling the Word? If black is white, and white is black, then a literal obedience to ADORN NOT with COSTLY ARRAY is a literal obedience to ADORN with COSTLY ARRAY.

But representative men say it is all right if it is only plain. This is only opinion. It may be honest opinion, but look at Israel's leaders and their followers,—our examples. The few, Joshua and Caleb, who dare cry out against these things, arouse the wrath of the congregation, and they become furious and, like Israel, would "stone them with stones" (Num. 14: 10) but for protection of the Lord.

To have another spirit and to follow the Lord fully is sound doctrine, but the time has come when people will not endure sound doctrine, "but after their own lust shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." Num. 14: 24; 2 Tim. 4: 3, 4. So many leaders and so many people can't be wrong, behold our patterns and beware lest ye follow the same example.

The Word says, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." James 5: 14. Leaders say this

don't mean oil, they reason it away, and the people follow murmuring at the few who earnestly contend for the whole counsel of God; but so did Israel,—our examples. "Confess your faults one to another, and pray one for another, that ye may be healed." James 5: 16. They are no better than I, and why should I confess to them? So say the leaders and so say the people, but the counsel of God is rejected, and Israel is our example.

"Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. Leaders say, Wide is the gate and broad is the way that leads to life, and many there be which go in thereat. But behold Israel—our examples—and take heed lest ye follow the same example of unbelief. "Strive to enter in at the straight gate, for many I say unto you will seek to enter in and shall not be able." Luke 13: 24.

Many shall strive that shall not be able, and why? Because of unbelief.

SATAN AS AN AGENT IN OUR DREAMS.

BY JAY G. FRANCIS.

CRUDEN, in his "Concordance," divides dreams into three classes, (1) natural, Eccl. 5: 7; (2) divine, Gen. 28: 12; (3) diabolical and sinful, Deut. 13: 1, 2; Jer. 23: 32. It is concerning the third class that I wish to speak.

A short time ago, while peacefully sleeping, without any indisposition of body or mind, and without any kindred thoughts on the previous [illegible] Instantly there was thrust before my mind a copy of the *Philadelphia Item*, a paper of low, moral standard. A short article, containing the account of a vile, lewd action, was pointed out to me. What it was I do not now remember, for I am determined not to dwell on the subject. The instant on which its meaning became plain, I was awaked. The presence of the devil was as real to me as anything could be. He knew my weak points and was, in that sphere, attempting to make me fall; but he was caught in the act of carrying out his scheme. I arose and without fear began to pray; for I knew that the Lord had, and could, and would again overcome the devil. The dark, evil presence continued around me for some time; but perseverance is a virtue, and virtues the devil does not possess. "Resist the devil and he will flee from you."

After joyous, believing prayer for a short time, the light dawned upon my mind; and certain Scriptures were opened up, which hereafter, will serve as a two-edged sword against the Evil One.

One week later a similar experience occurred. The devil changed his tactics, appearing at first as an angel of light, and then attempting to lead unconsciously into evil. A dear brother, an active minister of the Gospel, was brought to my mind. Then a dear sister, pure and consecrated, was introduced on the scene. Then the devil started to lead off downward in the direction of sin. Skillfully was his work done. He became emboldened and ventured on doubtful ground; but although his leadings were delicately carried forward, I awoke. Like the hare, we must sleep with one eye open, so that when the sly fox comes, we may instantly awake and flee. As before, my refuge was prayer, and, after persisting in it for some time, was freed from the dark influence of Satan's presence.

Marcus Dods, writing on the subject of dreams, compares the Christian in his attempts to gain a knowledge of his own heart, to the naturalist in his study of animals. The latter, if he would understand all animals, cannot always remain in the light of day. There are the wolves and the bats and the owls, which seek the dark places of the earth; and there are the evil spirits, which flee to the dark corners of the heart. If we would become pure in our lives, we must turn inward; and, with the torch of God's Word in our hands, penetrate into the inner recesses of the heart. The soul of the natural man is like a damp, dark, gloomy, musty cave, filled with bats. Enter it with a lantern and the bats will instantly be set into a commotion, and if they cannot escape, will shortly destroy themselves by dashing against the walls. But after the evil spirits have been expelled we are still unsafe. The devil goes about like a roaring lion, seeking whom he may devour. If the Word, the Light of the world, shines in our hearts, the Evil One cannot tempt us from within. What he does he must do from without. Evil pictures he will hang in the vestibule of the mind, if we give leave; and they can not hang there long till they corrupt the heart. Even our peaceful slumbers he will not leave undisturbed; but, unless we watch, he will by dreams lead us into sin. But blessed be God, we have a Shepherd, who never slumbers nor sleeps; and who, when the wolf comes, will not flee. If we watch unto prayer, he will awake us in the moment of temptation.

If evil spirits are still in your heart, you are in the devil's power. By prayer and fasting you can expel them. See the account of the man's son who had a dumb spirit. Mark 9: 14–29. "And when he (the Savior) was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto [illegible] by nothing, but by prayer and fasting. If our hearts have once been swept and garnished, let us watch and pray that the evil spirits may not return and take up their abode within us, for then our last condition would be worse than the first. May our prayer ever be:

"Yet in my dreams I'd be,—
Nearer my God, to thee!
Nearer to thee!"

THE POETRY OF THE BIBLE.

BY N. R. BAKER.

THE Bible is full of poetry. Not only does it contain a vast amount of practical thought, expressed in prose, from which modern poets take their themes, but much pure, elegant poetry is there.

Hebrew verse consisted mainly in the nice arrangement and balancing of sentences and thought rather than metrical or rythmical expressions. The thought was considered to be of more importance than the style, and yet the manner of expression held a very close secondary place. With us, too often, the sense is sacrificed to admit of perfect rythm or meter. But the poetry of the Bible may, with very little change, be rendered into comparatively good English blank verse. The strength of expression in the original language must have been very marked. All passages where the poetic form is used are so marked in the Revised Version.

The first poetry in the Bible is Gen. 4: 23, 24, in which Lamech addresses his wives Adah and Zillah. The Psalms and the songs of Solomon are, of course, the most noted examples of this early Hebrew poetry. The Psalms have been translated into the poetic literature of the languages of all civilized people, and manifold have been the translations into our own, both in rhyme and blank verse. But in nearly all cases, the farther the translation is removed from the original by the nicety of rythm,—the more is the force and grandeur of expression as well as thought lessened. However, the change into meter is not so difficult and can generally be accomplished by simply changing the order of the words.

In our humble judgment the Old Testament contains as fine epic poetry, even from a literary standpoint, as has ever been written, and has this in its favor,—that all is perfectly *true*. Some passages are by far the most sublime that have ever been placed upon a printed page. And why not? The Creator himself inspired the poet's pen, and none but *God* could say: "Where wast thou when I laid the foundations of the earth?" The thirty-eighth chapter of Job might be put into modern blank verse with remarkably few changes. It may be interesting to some, to compare the text with the following:

Job 38 and 39.

And then Jehovah, Lord of heaven, answer made
And from a mighty whirlwind spoke to Job:
"When I laid earth's foundations where wast thou?
Or who hath laid the measures of the earth,
Or stretched the line upon the surface broad?
Declare if thou hast power to understand.
Or cans't thou tell who laid the corner-stone
When sang the morning stars together sweet,
And all the sons of God did shout for joy?
Or who shut up the sea with mighty doors,
And placed perpetual decree thereon:
'Forever here shall thy proud waves be stayed.'
Hast thou beheld the springs that make the sea
Or walked upon its everchanging bed?
Have gates of death been opened unto thee?
Hast thou perceived the treasures of the snow,
Or ways for lightning that the rain may fall,
Or source of rain or dew, or ice or hail?
Or canst thou loose Orion's sturdy bands,
[illegible]
Or canst thou bring Mazzaroth at his time?
Or canst thou guide Arcturus with his sons?
Or knowest thou each ordinance of heaven
To set that wide domain upon the earth?
Dost thou command the clouds that waters fall,
Or lightning send, or thunders that appall?
Or canst thou wisdom place in inward parts
Or understanding give unto the heart?
And when fierce lions in the covert couch
Dost thou their wary prey before them guide?
Or gavest thou the peacock goodly wings?
Or gavest thou the dusky raven food?
Do eagles mount at thy command,
And make their nests among the crags and rocks,
And there abide and seek their prey from thence?
And hast thou given to the horse his strength?"

Chesterfield C. H., S. C.

DEFILEMENT PROHIBITED.

BY J. L. SNAVELY.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Cor. 3: 17.

IN the above Scripture we have both a warning and instruction. Those who have become wise, by the teaching of the Word and spirit of God will not despise the warning. Many *worldly wise*, despise the warning, and deceive themselves. We may gain the reputation of being *wise in this world*, yet that may not be a favorable evidence of our character. There must be something more to recommend us to God and enable us to stand without remorse and condemnation before the law of God in the judgment.

If a man is not concerned about the purity and peace of the church and his own personal holiness and yet considers himself the temple of the Holy Ghost, and would be considered so by others, he is deceived. This one thing the apostle would have us know and remember, that if we have consecrated ourselves to God and are true Christians, as was meant in our profession made in our bap-

tism, we are the temple of God, who dwelleth in us by his spirit.

Because of the holiness of the temple the apostle would have Christians avoid both what is defiling to themselves, or others. It is dangerous to embrace a false doctrine, or live in the practice of evil habits and bad examples. "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God and ye are not your own?" 1 Cor. 6: 19.

It would appear from the warning and instruction given in God's Word, and in view of the promises, contained in the Gospel, that professing Christians would be excited and animated to follow more after holiness. In this matter of defiling the temple of God, "let no man deceive himself,"—so says the Inspired Record. It does not appear from the Scriptures, quoted on this subject, that there is any necessity of confining the interpretation thereof to any *one kind* of defilement, but it is made general, hence becomes more and more important.

But while it is true that the apostle has here, as in other parts of Scripture, expressed a *general truth*, in making the application we must avoid leaving it in its generalized form. If Christians are not to defile the temple of God, the minister, in order to free himself, is bound to make specifications,—just such as the times need.

In view of the above Scripture, I here present a very plain question: Had our Savior encountered, while here, those who take his name upon their lips, defiled with beer and tobacco, and whose breath and person is contaminated by its foul odor, forcing all about them to inhale its poison, would he, I say, have denounced it as earthly and sensual?

Some say their tobacco and pipe are much company to them. In all kindness and sincerity I would say, "Keep good company or none." You can not handle lumps of black, smutty coal, without soiling your hands, neither can you allow evil habits and practices to be a part of your life, without disfiguring your soul.

I have heard an old rule that applies most forcibly: "Keep the life pure by association with purity and goodness." "The wisdom that is from above is first pure." Jas. 3: 17. Those who gladly and thankfully receive it, put forth every effort, and use every means to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

WILL IT PAY?

BY ALLEN A. OBERLIN.

"But godliness is profitable unto all things."—1 Tim. 4: 8.

As a rule, when men meet in a business transaction, propositions are made. The immediate and invariable reply is, "Will it pay?" This is right. Life is too short to engage in enterprises that are not a source of profit. Paul's language is reliable. He asserts that godliness is profitable. Our earliest training at school is, to define words. What *is* godliness? It is to be godlike. Since there is no iota of God which is *not* good, we must be like him. Then it is not merely *doing* good, but also *being* good. While the sinner at some time during his life, may have done a good act, or acts, yet he is not Godlike. No doubt, when the question is asked, "Will it pay," we all agree that it should pay, but just how much, and when, are questions on which we might disagree.

Paul, the great teacher, insures a profit to all who are brought under the influence of godliness, —either directly or indirectly.

1. In its general application, all men are profited thereby. Just to the extent that the salvation of sinners is neglected and the religion of Christ is discarded, to that extent law is weakened, or reduced in power, and private, as well as public, property is endangered. Godliness, then, gives protection to both life and property.

2. In its individual application, the moral standard of a community is elevated. The business man finds employees suit him best if they are godly, because he knows they drop every dollar into the drawer. The ungodly may be supposed to be honest, but he gives no assurance of the fact.

The parent should be Godlike; it makes him a fitting example for his children. It makes him a good neighbor, a good citizen. All these benefits are attainable in this present life. It also brings to us, in the future life, a rich reward, that which endureth forever. "But," says one, "how do we know there is a future life?" Axioms are self-evident truths, consequently we know it by intuition. This fact comes to every one that there is a future life, and to disprove it, we must prove there is not a future life,—just as Newton, and all our mathematicians combined, could not *prove* that the shortest distance between New York and Philadelphia is really the shortest, without comparing it with longer distances. We infer from this that no proof is needed in this case.

Glen Carbon, Ill.

A FEW THOUGHTS.

BY FLORIDA J. ETTER GREEN.

Oh how it makes my heart ache when I see how the church is changed! How it seeks after the giddy world and all of its frivolous fashions! Years ago we would see the churchhouse crowded, almost ready to overflow. We would know our brethren and sisters wherever we met them, [illegible] some are growing! They stay away from the sanctuary until they lose all taste for the Word of God. In this the elders fail to do their duty. They should visit the lukewarm members and find out their reasons for staying away, and try to get them to come. We are showing a poor light to the world by staying away. We cannot expect them to attend, if we do not. We are too unconcerned as to our spiritual welfare, and we cannot expect the church to prosper, as long as we remain so.

We should not only attend meetings but we should be careful, at all times, to remember we are passing away. Every day brings us nearer to the judgment, and we will have to give an account of ourselves sooner or later. We may deceive others, but God we cannot deceive. We may pray until we die, but if we do not try to live right, all will be in vain. Oh how awful for us to make a profession and then not to carry it out! God knows the heart. Every vain and idle thought and every word we say is known to him. The tongue can do much evil; let us be careful to heed God's blest commands, — not only the church ordinances, but all things! It takes heart religion to carry us safe through this world.

If we have enemies we should pray for them,—not return evil for evil, but evil for good. Let them see by your good works that you are on the side of Christ and not the world.

WHY SERVE GOD?

BY A. HUTCHISON.

We will let the apostle answer. He says, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." Rom. 14: 7, 8.

This ought to be fully satisfactory to every one, for we are fully assured that the words of Jesus are strictly true when he says, "For without me ye can do nothing." John 15: 5.

How freely would we all be saved if we could only do so by worshiping self, or have our own way in which to worship God! It seems very hard for our selfish nature to think and feel as Jesus did, when he said, "Not my will but thy will be done." We seem very willing for the Father's will to be done in others, but when it comes to laying down our will, and taking up the Father's instead, we want our own way.

WHERE ARE THEY?

(Concluded from first page.)

Hence the great importance of training the children in the way they should go.

Germany Valley is a fertile and lovely spot. Her broad acres continue to yield her full crops of wheat, corn and hay. But these are not the things that perpetuate and enlarge the borders of Zion. And as we look over the past, we are made to fear that some of the fathers were more concerned in perpetuating the broad acres as an inheritance for their children than they were in preserving their children for the church. And in their over-anxious desire to preserve the farms, the greater purpose was defeated, and farms, children and all were lost to the church. After all, there is nothing so much the truth as the truth itself. "First seek the kingdom," is the foundation stone upon which the church is built. Seek everything else first and there will not be much church found afterwards. If our people labor [illegible] tions first, they are not likely to get or find the kingdom afterwards. And if they do, a great loss has been sustained. If the children do not see in the lives of the parents that the religion of Christ is the best thing in the world, they will look for this best thing in something else, and will find it just where the parents seem to show it to be. And because some of these children have sought and found something else in preference to the kingdom of God, as a result they never have neither the kingdom nor the fields belonging to the old home farms, and the goodly land has fallen into hands that "knew not Joseph."

Another thing we have noticed on the part of some of the children nurtured in Brethren homes. They maintain a warm feeling for the church, their sympathies are there, but they remain outside. They marry, establish homes, raise children, and these children grow up to be young men and women while their parents remain away from the church. As a result, many of them either wander away or follow in the footsteps of the fathers. After their lives become set and fixed the parents unite with the church. But they do it at a stage in life when their influence over their children for good is largely lost. These, and many other causes we might name, are the things that change the religion of our communities and empty our churches. It is not because the fathers and mothers are sleeping in the cemetery next by the church that the congregation is lost, but because their children have failed in *first seeking* the kingdom of heaven. The longer we live, the more we are impressed with the importance of bringing up our children in the nurture of the Lord.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—2 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

THE INDIA MISSION.

BY JOHN CALVIN BRIGHT.

Go forth, thou man of God, to India,
Where millions worship gods of human make,
And other millions, the False Prophet's way.
Go to thy sphere of work, and with thee take
Thy noble mate, and those who will forsake
Their homes, their friends, their all, in Jesus' name
To preach the truth, that it may them awake,
That through its power divine, its heavenly aim,
They may be freed from sin and everlasting shame.

Go with our Father's blessings, and his care,
Go with our blessed Savior's gentleness,
And may the Holy Spirit's gifts, so rare,
Endue thee for thy work, thy labors bless.
And may attendant angels thee caress
By ministering well to all thy need.
And may the churches, too, with zeal express
Their interest, by wishing thee God-speed,
And praying oft to him who will their prayers heed.

But, churches of America, will prayer,
Will prayer prepare him for the work, alone?
O will we not, with cheerfulness, all share
A humble part, and give the Lord his own!
O give, to raise the lost up to his throne!
For giving will enrich, and make us free;
For God will bless the seed as it is sown,
O churches of America! will we
Embrace this God-presented opportunity?

[illegible] shining children, teachers, parents all!
O give according to the Golden Rule!
O give to save from sin's deceptive thrall!
For in the heathen land, the great, the small,
Know not the story of our Jesus' love,
Know naught but sin's deception and its gall.
O aid them, that they may their sins remove,
And sing the songs of Jesus' love, here and above!

New Lebanon, Ohio.

CHIPS FROM THE WORKHOUSE.

BY DANIEL VANIMAN.

THESE "Chips" say, Try holding the Annual Meeting just once in a permanent, suitable building, in a large city,—

1. Because the trouble and expense of putting up and tearing down temporary buildings would thus be avoided.

2. Because a permanent building would be more comfortable and healthful in cool, wet weather.

3. Because coming over many roads would be more convenient and avoid crowding.

4. Because in a wet time street cars and solid streets are preferable to mud in and around tents.

5. Because those attending the meeting would find boarding and lodging where most suitable, without preventing so many brethren and sisters from enjoying the meeting because of much serving.

6. Because, when the meeting is over, there is nothing to tear down and sell at a sacrifice as has been customary.

7. Because the city people will in this way learn more of us and we more of the city people, to the mutual benefit of all.

It may also be a matter of interest to many to learn that the same expert hotel manager, who gave the Brethren at Ottawa, Kans., five hundred dollars cash for the privilege of furnishing the boarding at 25 cents per meal and did it so well, now offers one thousand dollars for one more privilege of the same kind, and would esteem it the event of his life to get it.

McPherson, Kans.

TEMPERANCE.

BY CRISS S. HOFF.

Temperance is the moderate use of a thing useful and the abstinence from a thing hurtful.

There is more than one way of being intemperate. It is not always the man that never indulges in the use of ardent spirits that is the temperate man, but it is the man that is temperate in *all* his habits. A man may never have tasted a drop of alcohol, and yet be a very intemperate man. He may chew tobacco, swear, or even be intemperate in his dress or talk. Paul, in one of his letters to the Corinthians, said, "Every man that striveth for the mastery, is temperate in all things,"—as much as to say that every man that striveth for the mastery, must be temperate in all things. You may ask, "What is this mastery?" My answer would be, "The highest rank of society, both in this world and in the world to come."

Looking around us, how few are temperate in all things, especially in dress and conversation! Every person tries to dress finer than his neighbor; and some even go so far as to point the finger of scorn at their fellow creatures who cannot dress up with the latest styles. I believe that if some of our young ladies knew where the majority of those styles started, they would not be so eager to "keep up with the times" as they are. We, as professors of Christianity, should guard our tongues a little more, as well as other things, so that the worldly man cannot say, "See those hypocrites abuse the whiskey drinker, while they themselves are guilty of habits [illegible] drinking whiskey." Let us be, as Paul said, "lovers of hospitality, lovers of good men, sober, just and temperate.

Taking intemperance in the sense it is generally used, it is undoubtedly the worst plague that has ever visited this beautiful land of ours. It claims twice, yea thrice as many victims each year as yellow fever or the cholera in the same length of time, and yet there are but few people who seem to be thoroughly awake to the situation into which this country is drifting.

Go with me to New Albany, Ind., in which there are seventy-six saloons, nineteen of which claim a trade of over eleven hundred men every hour and one-half. This is an average of nearly forty men to every saloon per hour, and 90 per cent of this number are young men.

In Cincinnati, Ohio, a single saloon deals death and destruction to two hundred and fifty men per hour,—two hundred and thirty-six of whom are young men.

You may think it strange that so many of our drunkards are young men, but when you come to consider that the average duration of life after commencing the use of alcoholic drinks is only about sixteen years, you will see that drunkards do not live to a very great age. That is not all; just look at the influence it is having on the young and rising generations. Good authorities have shown that over thirty thousand children go in and out of the saloons of Chicago, daily. In New York there are one million five hundred thousand persons, young and old, under the influence of the saloon. No wonder the saloonkeeper can have laws to suit himself, with all that number of persons working for him.

It has been estimated that the nation lost nearly one million lives in the last war. That is considered a great loss, and the people have set apart a day to decorate the graves of the old soldiers, thus showing a nation's respect for them.

On the other hand, there are more than that number going to destruction every year, from the use of ardent spirits, and but very few seem to pay any attention to them. They leap over their dead bodies, as it were, perhaps make some mention of their down-fall, but are too busy with their own good fortune to ever speak a word of warning to those behind, but go stumbling along, not realizing that the next one might come closer home.

It is shocking to think how debased society is getting when, out of seven million young men in the United States, only two million ever enter a place of worship. Now these other five million must have some place to spend their time; if not at church, it is some place else. What is more tempting to a young man, than to see, just across the street, a room all lighted up, and with a gay crowd inside! Nine boys out of every ten would go right in there, and after there once, their course is marked. That is the way the majority of our boys get taken in.

Did you ever think what an enormous sum of money is being paid out for the demands of the appetite? At least one-seventh of the entire wages earned, or, in other words, about $1,500,000,000 is paid annually for drink and tobacco, while religious purposes and public education receive only about $140,000,000 annually,—not quite one-tenth of that spent for those dreadful poisons. Which is the most desirable? The one leads to a more elevated and noble life in this world and in the world to come; the other leads to a degrading and miserable life in this world, and everlasting death and destruction in the world to come.

"Tell me I hate the bowl?
Hate is too feeble a word!
I loathe! abhor! my very soul
With strong disgust is stirred
Whenever I hear, or read, or tell,
Of this dark beverage of hell."

PRAYER.

MANY people who usually care nothing for religion have been glad to find comfort and encouragement in prayer. How much more comforting to those who have never lost their faith in God!

"The darkest hour of Turkish missions," says Dr. Pierson, "was reached in 1851, when a late Sultan issued a decree that all missionaries were to leave the land, and missions were to close. Dr. H., one of the American missionaries, who tried in vain to get the decree revoked, called on Dr. B., and told him the sad news. But the doctor, calmly rocking himself in his chair, remarked, 'The Sultan of the universe can reverse it,' and down they went before God. All night they prayed. The next morning the Sultan died. His successor never mentioned the decree, and the missionaries are still carrying on their work."

FROM THE FIELD

"Go, work in my vineyard."

My Trip to Chicago.

I LEFT Naperville at 8 A. M. and arrived in Chicago at 9 A. M. As the street car track was blockaded by a broken wagon, I walked to the church. In going there I lost my way; so I enquired the way of many that I met, but no one knew any place where the Brethren lived. Then I enquired for the Dunkard church. A man pointed across the street and said, "That is the church you are looking for." I have my doubts whether that man ever goes to church at all, for it was not the Dunkard church at all. But I went that way, hoping to find our church.

Just then I saw a street car coming that way; it stopped opposite the church where I was stand-

ing. I saw a sister get off on the opposite side and go in another direction. I followed her and told her I was lost; but she seemed to be afraid of me until I told her my name and where I was from. It was sister Baker.

So, dear brethren and sisters, you can plainly see the beauty of being in the order at all times. I perhaps would have had to miss the meeting if it had not been for the plain bonnet the sister wore. Let us never be ashamed of our plain attire, whether at home or abroad.

I met with the Brethren at Sunday school. It was a pleasure to see so many little children under the care of sister Boone. They appear to mind her so well. They gave good attention while we tried to talk a little to them.

After dinner Bro. Emmert and I drove out to see some of the brethren that live far from the church. They are poor and can't get to meeting. We were glad to meet with them. We encouraged them to faithfulness and told them not to neglect their duty. We returned through the park. Many thoughts passed through our mind when we saw the people wholly given to idolatry. They worship the creature more than the Creator. Many hundreds were in the park, enjoying themselves to the full, thinking very little of the future. HARVEY M. BARKDOLL.

Notes of Travel.

MAY 12 I left Abbottstown for a visit to York and Lancaster Counties, to attend the feast at Loganville, seven miles from Little York. Here I met a large assembly of members and others. Bro. Samuel Utz, of New Market, Md., and I did most of the English preaching. Bro. P. Brown, of Conawago, did the larger part of the German preaching. Altogether we had an enjoyable meeting. The old, or double, mode of feet-washing is practiced here as well as in nearly all the churches of that section.

On Sunday afternoon we returned to York and in the evening preached at that place. Quite a number of brethren reside in the city, and have services regularly.

On Monday we started for Elizabethtown, Lancaster County. The Chicques congregation is the home of Bro. S. R. Zug, who has the care of the church. On Tuesday, at 11 A. M., we met a large congregation at the Green Tree house. In this church there are about five hundred members, largely of German descent, yet nearly all understand the English. Here we observed a beautiful oneness in outward appearance. The population of that section is largely composed of Mennonites, Amish, River Brethren and our people.

Next day, at noon, I started for Mountville by rail. Brethren Utz and Light went across the country, to be on time for the morning meeting. I did not reach the place until three P. M. The evening being somewhat damp, there was only attendance enough to fill the large house. Excellent order and attention were given. On the way out I met a number of sisters going to the meeting from Lancaster City, on the electric railroad.

Next day, at one P. M., with others, I was taken two miles across the country, to the railroad, for Derry, via Lebanon, to reach the Spring Creek congregation. Here Bro. Utz left in the evening to fill an appointment at Lancaster.

At Spring Creek I found a large house and congregation awaiting our arrival. Bro. Longanecker has charge of this church. All the congregations in that section have mainly German preaching, but Bro. Utz and myself being strangers, we were urged to do most of the preaching. Bro. Etter gave us some assistance, but mainly in the German. The ministerial force was not large, owing to the various feasts in close proximity to one another.

I left the Spring Creek congregation next day at 10 A. M., after giving a short talk in the morning on "Bible Lands," before the regular hour of services. I reached Lancaster in time for the Friday evening appointment in the city. I found the house of Bro. Imler, the resident minister, at 419 North Queen street. It is three years since I last visited the city, and quite a change has taken place. The old house has been exchanged for one better suited to the wants of the Brethren. The members in the city have been organized into a separate congregation, and are now cared for by Bro. Imler, while Bro. Zug has general charge of the church. A material increase has been made in number, and the members, so far as we could see and learn, are zealous. Bro. Imler and his excellent wife have the cause much at heart. A talk on Bible Lands having been requested on Friday and Saturday evenings, we complied to the best of our ability. On Sunday morning we preached and in the afternoon had a children's meeting. Bro. Zug having arrived by noon, he and I endeavored to instruct the children for an hour. After examination services in the audience room, we retired to the lower floor, where the tables were prepared and the other services were held. The evening being very wet, the attendance was not so large, but about eighty members communed. A few members came in from the country. Thus passed one of the most pleasant, quiet and apparently sacred meetings we ever enjoyed.

During these visits wife remained with her daughters, not having fully recovered from the injury of her broken arm in Florida. Her health is now improving. J. C. LAHMAN.

Abbottstown, Pa., May 22.

To the Brethren and Sisters in Sweden.

MAY the grace of God be with you! By permission of God I had the pleasure of attending our Annual Meeting, which was largely attended by our Brotherhood in America. The important work was carried through carefully. My heart was full of joy when I saw how the dear old brethren stood up for their church, holding forth the living Word of God.

Do you realize what this church of Christ has done for you and me? Do you realize their sacrifice, their prayer and their love towards you? If you do, praise God for his love in Christ and continue faithful, is my prayer. God grant that this important work may not be in vain among you! I hope that you will trust in God and go forth willingly, spreading the Gospel of Christ. The field is now open. "Whatsoever your hand findeth to do, do it while there is an opportunity. Do not be discouraged! Christ is with you." John 14: 1-4; 15: 18-20 At last he will gather us home where no sorrows nor tribulations can enter. Do not forget to pray for us all! I wish you much success in your work, and may God be glorified through his children! C. ANDERSON.

Baltimore, Md., June 5

What My Eyes Have Seen, and What My Ears Have Heard

DURING the spring I spent several weeks at Mt. Morris, Ill., and I must say it surpasses all towns of its size for moral and religious influences that I have had the pleasure of visiting, in many years. The spirit of enterprise is very commendable, both in religion and morals. We were much pleased to find all the people so busy during working hours. There was no time for idle conversation. We found them at work in their gardens, at their trades and in their shops. Many buildings are undergoing repairs, and others are being erected, thus adding much to the appearance of the town. In addition to this, there is the very best of religious and moral influences. The managers of the MESSENGER office, as well as the school, seem to be very busy, going and coming with work in hand for the various departments. As for the school here, it is certainly doing a noble work. The faculty and students all seem so much engaged in their line of work that we could hardly get a chat with any one. One thing I wish to notice, the Bible and its contents are one of the leading studies. God bless that noble work! One can daily see teachers and students passing from one department to the other with books and Bibles in hand, ready for work.

Brethren and friends, you that have children to send from home to school, here is a safe place for them. Without doubt the very best care and attention is paid to them, for their moral and religious training. Church privileges are of the best for old and young. ISAAC BARTO.

May 24.

Washington Mission School.

THE following is the report of "Gospel Mission School," of Washington, D. C., for quarter ending May 6, 1894:

Total receipts, $17.83. Expenditures: Indebtedness from last quarter, 96 cents; clothing, shoes, etc., $8.64; hall rent, $5 00; books, etc., 53 cents; error in last report, $1 00; total, $16.13.

Full personal report of receipts given in *The Brethren's Missionary Visitor.* W. M. LYON.

315 Ninth St., S. E.

Report of Money Received.

WE, the members of the Eden Valley church, Stafford Co., Kans., do hereby acknowledge the receipt of the following donations for our church house: W. W. Barnhart, $5.00; Lower Stillwater church, Ohio, $12.50; Anthony Barnhart, $2 00; Wm. Mumma, 50 cents. It was thankfully received.

By order of the church.

C. B. GOODYEAR, Clerk.

May 21.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

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☞Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill., ... June 26, 1894.

TWO were baptized at Silver Creek in this congregation last Sunday.

THE Full Report is now all in type and will soon be printed and ready for mailing.

SEVEN recently united with the church at Manvel, Tex. At present the membership of that church is nearly one hundred.

BRO. D. M. MILLER returned to his mission work in Wisconsin last Monday, June 18, expecting to be from home some weeks.

THE feast at Sterling last Saturday evening is said by those present, to have been well attended. There was not room at the tables for all of the communicants.

BRO. W. B. SELL has arranged to hold a series of meetings in the Fredonia church, Kans., commencing Oct. 6. At Neosho he will begin a meeting Oct. 18.

WE are beginning to lay plans for the Brethren's Almanac for 1895, and are ready to receive matter for its pages. Those engaged in preparing articles for its columns will please let us hear from them.

THE drouth that has been prevailing in nearly all parts of the north, was happily brought to an end last week by an abundance of rain that seems to have fallen in most of the States. At this time the weather is pleasant and the crops are in a good growing condition. We look forward to a year of plenty.

THE spirit pervading the Annual Meeting this year, was the best we ever saw. With such weather as we had one would naturally look for a good deal of complaining, but such was not the case. Those in attendance made the best of the situation and entered into the spirit and work of the Meeting with a zeal that was truly commendable. Not one unkind word, to our knowledge, was uttered during the entire Conference, and we believe all present returned to their homes well pleased with the work of the Meeting.

BRO. L. H. EBY, of Summerfield, Kans., has just returned from Manvel, Tex., where he purchased some land. In a card he says, he wonders why poor people, in search of homes, do not go South, where land is abundant and no one is starving or likely to starve.

WE are in receipt of a communication from Bro. John Forney, Abilene, Kans., stating that not less than seven Annual Meetings have been held in Somerset County, Pennsylvania, and three of them were held in Meyersdale. Probably no other County in the United States has been favored with so many of our Annual Conferences. We shall publish Bro. Forney's letter soon.

THE struggling little church at Denver, Colorado is sending out a small circular, by authority of the Denver Mission Board, requesting each member to dispense with some luxury for a time, so as to save twenty-five cents, or more, and send the amount to assist in erecting a much-needed house of worship in that growing city. Our people spend enough in one week for unnecessary things to build half a dozen churches.

GOOD people will applaud the decision of Postmaster General Bissell that saloonkeepers are not fit persons to be postmasters. Mr. Bissell says that he does not decide thus from a temperance or a moral standpoint but from a purely business standpoint. He thinks a saloonkeeper is, by his very occupation, unfitted for the business of postmaster. Saloonkeepers are barred from the better fraternities, from all important private services, and now from one section of the civil service; but they may comfort themselves that the aldermen's chairs in every city are yawning for them.

BRO. W. B. STOVER has written, for the little folks, a small little book, entitled, "Charlie Newcomer." In our busy life we seldom take the time to read books intended for children, but when we got started on this one we could not stop till we had read every line in it. It is a true story. It will do your children good to read it, and there are very few parents who will not read it if they get a chance. Price, 25 cents. It may be ordered from this office. It is just the thing for a Sunday school teacher to lend to her pupils, one after the other, to read.

THE long summer days are now here. People are working hard during the week and some of them will seem tired and stupid on Sunday. They will be in no condition to listen to long, tedious sermons and lifeless music. Let the ministers preach short, interesting sermons during these months, and see to it that the hymns sung are familiar and inspiring. These are periods when special efforts must be made to feed the people such spiritual food as will stimulate them and move them to action, and this is one of the times. Short, interesting sermons and inspiring songs will bring the people out in the warmest of weather.

WE seldom decline church news, but we are just in receipt of a piece of news from Virginia that must go into the waste basket. It is dimly written with a lead-pencil on a postal card and the words and lines are crowded so close together as to render it very difficult to read, let alone correcting and placing it in type. There is enough of matter on the card to fill a large sheet of paper. We frequently get cards of this nature. We suggest that, when cards are employed, the writer use good, black ink, and do not crowd the words and lines. Leave room for marking the corrections that must be made before the matter goes into the hands of the printer.

THIS is the season of the year when people scrimp and save to get money enough to take the whole family to the circus, and then complain of the times being so hard that they cannot get money enough to pay their debts.

SPEAKING of Bro. Teeter's Commentary, David H. Oliver, one of our agents, says, "I have received the second volume of the Commentary, and am well pleased with it. It is the most perfect one I have ever seen, and should be in the house of every member. All the brethren and sisters who have seen the work are well pleased with it, but money being scarce many cannot send for it just now, but I will send you an order soon. Having the second volume the people can now see just what they are getting."

BRO. GALEN B. ROYER, Secretary of the General Missionary and Tract Committee, has fitted up an excellent office just across the street from the MESSENGER office. Here may be found thousands of tracts and pamphlets published by the authority of the committee. Orders are coming in for them constantly, and they are being sent to all parts of the United States. Orders for over one thousand tracts and pamphlets were filled last Monday. Some of these tracts should be kept in every congregation in the Brotherhood. Let some one in each church send to the Secretary for list and prices of the tracts. Those who do preaching at isolated points should always have on hand plenty of tracts, and make a free use of them. There is power in a well-written tract.

THERE can be no question concerning the validity of trine immersion. That is one of the settled questions. It was settled years ago, and remains settled in the minds of all Christendom. The controversy is concerning single immersion. Its validity has been questioned from the day it was invented until the present time, and will continue for the years yet to come. It was discarded in early times by all the denominations of any note, and some of them still refuse to endorse it. The Roman Catholic Church was the first body of influence to encourage it, and from them, and through their influence mainly, it has found its way to modern churches. But from the beginning of Christianity it was not so, for in the early centuries trine immersion was the only mode known in any part of the Christian world.

IT is strange what some people see, or seem to see, or rather try to make others see. We attended the late Annual Meeting, saw and heard as much as most of those present and we thought it was a good meeting. Our people were kindly treated, well fed, and as well cared for as could have been expected under the circumstances. The spirit of the meeting was excellent and the zeal manifested very commendable, and yet we have read a report of the meeting showing, or trying to make it appear, that the meeting was a failure in nearly all these particulars: that it was not well attended and full of dissatisfaction. Some people have a way of trying to lift themselves up by pulling others down, but as a rule they never get up. They use the large end of the telescope to view the defects and the small end to look at the good or commendable. Such writers are unreliable on any question where facts are of value. Looking at our late Annual Meeting from all reasonable standpoints, we unhesitatingly pronounce it a success. The weather was very much against us, but that was the Lord's business and not ours. Very few religious bodies could have kept up the interest manifested at this Conference, through the most severe weather ever seen at an Annual Meeting. Our people made a success of the meeting, and are to be commended for it.

A SPECIAL District Meeting is to be held in the Pleasant Hill church, Macoupin Co., Ill., Aug. 2. All the churches in Southern Illinois are requested to send delegates. The object of the meeting is to appoint a Locating Committee for the purpose of selecting a suitable place for the Annual Meeting, and attend to other business pertaining to the meeting.

WE are in receipt of a communication from Bro. B. B. Whitmer, giving a rather gloomy outlook for the future in the West. The communication will be found in this issue. We will not attempt to solve the problem for those who must suffer unless aided in some way. We leave that for wiser heads. But we do wonder why some of those seeking homes where land is cheap, do not go South where fuel is inexhaustible and people seldom suffer for the want of food. There is unoccupied land enough in Kentucky, Arkansas, and a few other States to supply millions of people with homes. We do not mean to say aught against the West. The obstacles will be overcome in course of time, but it is evident that those who have already located there, must yet endure a great deal of suffering before that time comes. But who can help solve the problem for those who are in the far West and need help? As for those who have not already gone west, let them spy out the land in the South. A Caleb and Joshua may be necessary, for there are giants in that land.

WHEN we see how some of our sisters are deforming the bonnet business in order to get their head dress to look as much like the world as possible, we are led to wonder, what is going to be done next? It does seem to us that there ought to be a stop to this somewhere. We admire dress reform that is neat, healthful, comfortable and becoming, people professing godliness, but the habit of trying to model the Christian garb after the demands of Madam Fashion, displays a want of good taste as well as loyalty to Christian principles. Those who profess to be Christians ought to act like Christians and labor to do that which will commend them to pious, thinking people. The writer of this paragraph is by no means noted for his strenuousness on the dress questions, but he does protest against this thing of men and women professing godliness, bringing our long-honored form of dress into bad repute, by changing it just enough to appear ridiculous in the sight of the world and offensive to pious people. We do admire taste and fitness, but we like to see them indicate whether they are of the church or of the world.

AT this time there is prevailing in parts of China a disease similar to what is known as the Black Death. It proves fatal in most instances, and does its work in a comparatively short time. It is thought to rise from the ground, as the small animals are the first to be affected by it. They seem to be completely overcome by the flood of poison. Man being taller than the animals is the last to suffer. Its approach may often be foretold by the actions of rats, chickens, etc. In man its approach is indicated by the eruption of one or more minute red pustules, generally in the armpits, but occasionally in other glandular regions. If several pustules appear, the case is not considered so hopeless as when they are few. The sufferer is seized with extreme weakness, followed in a few hours by agonizing aches in every part of the body, delirium shortly ensues, and in nine cases out of ten the result is fatal. It often happens that the patient, to all appearances, recovers and leaves his bed, but in such cases the termination is always a collapse and death. In many places the dead are left unburied, being laid out in the sun to decay, and thus poison the air.

AT this time when the country is more or less disturbed by strikes and armed forces, Christians should make a special study of the golden rule,—do unto others as you would they should do unto you—that they may be able to give expression to sound doctrine that cannot be gainsaid. Lawlessness on one hand and oppression on the other, call for the exercise of rare wisdom upon the part of rulers, whose duty it is to enforce the law and protect property, lives and rights. If Christians, in their intercourse with their fellow-men, will throw their moral influence on the side of right and justice, they may be the means of bringing about the peace that should exist among the people. While Christians are to take no part in enforcing the law against the lawless, their moral influence should have its full force on the side of law and peace. To do this, we need to exercise both wisdom and intelligence.

THE Southern Baptists recently held their convention in Dallas, Texas. Many very important matters were discussed, but perhaps the most important acted upon was that pertaining to associations among the young people. At this convention the matter was more fully discussed than ever before, one entire afternoon being devoted to its consideration. While many shades of opinion were apparent, the convention cordially approved of societies among the young people, only insisting that they shall be under the control of local churches, and do their benevolent work through the regular church channels. The course approved is an excellent one, and is to be commended. The church of Christ should have no independent organizations, working independently of the church and her councils. We are keeping our Sunday schools, prayer meetings and other means of instruction and edification under the control of the church. And if the young people meet for worship or good works, it should be done by the consent and under the direction of the church. Let us stand united in all of our undertakings.

AT the late Annual Meeting there was one thing very much against the Committee of Arrangements, to say nothing of the weather, which, of course, could not be helped. We refer to a dozen or more eating stands erected on all the streets leading from the Meeting grounds. These and the numerous temporary boarding houses were the means of inducing hundreds to take their meals elsewhere than at the places prepared and controlled by the Committee of Arrangements. To the credit of the Committee be it said that the meals were good, well-prepared, and well-served. The waiters were polite and accommodating, and so far as we could observe, due regard was had for the sacred character of the Lord's Day. We were pleased with the general appearance of things, inside of the Annual Meeting enclosure, on Sunday. But the open restaurants and stands outside, and on the streets, were no credit to the citizens of Meyersdale. Over these our Brethren had no control, and we learn that the better class of people in the city, as well as others who attended the Conference, greatly regretted this mark of disrespect for the Lord's Day. We also regretted to see some of our members patronizing these places on Sunday, kept open in violation of the laws of the State. Our people should not only be law abiding, but they should refuse to patronize anything conducted in open violation of the law.

THE LITTLE ONES.

SOME parents, as well as others, often expect too much of the children when they become members of the church. We should not measure their spiritual capacities by our own any more than we should measure their strength by our strength. It required years of experience and discipline in the church to acquire the abilities that we now possess, and we ought not to insist upon children increasing in the spiritual growth any faster than ourselves.

Children are the lambs of the flock. During the last few years, hundreds of them have united with the church. This they have done in full faith and childish simplicity. Their little hearts are tender, and being in every way pliable, they are capable of development. But the parents, and others with whom they mingle, must assist in this development. In fact this is a special duty upon the part of the parents. The children must be trained for the Lord, for they are his.

But while they are children we must expect them to act like children. We cannot insist upon their putting away childish ways until they become men and women. Only they must, however, be taught to abstain from all evil, and do that only which will be for their spiritual, mental and physical good. When Paul was a child, he acted and thought as a child, and did not put away his childish ways and things till he became a man. It will be just as natural for the little sister to think of her dolls and other playthings after baptism as before. After becoming a member of the church the boy will still love his ball, his dog and his fishing-rod. Nature made the children to play as well as it made the lambs to frisk and enjoy their innocent sport on the sunny hillside. Good-hearted shepherds will watch their lambs play by the hour, and become deeply interested in their lamb-like enjoyment, knowing that the playful lambs make the best of sheep. But they guard them with great care that they form no bad habits or stray not off into dangerous paths. The Great Shepherd of our souls doubtless enjoys the innocent plays of the children, who have openly confessed his name and promised to spend their lives in his flock here below. Were he to appear in their midst, they would quickly throw aside their dolls and listen with intense interest to the short and simple words flowing from the Master's lips. And ere he had finished the last of his marvelous stories, some of the more innocent ones might be asleep in his arms.

We must take these babes in Christ and develop them for usefulness. When they become men and women, they will put away childish things. We must remember that they are children, and adapt our expectations, requirements, instructions and parts of the services to their comprehension and wants. There must be more simplicity about our preaching, for the lambs stand in need of food as well as the older sheep. Some of our songs and hymns must be such as children can take part in and understand. Let much be done for the edification of the young as well as the old.

But great care must be taken not to lead these tender ones into sin. We will therefore need to guard our conversation, our dealings and our general deportment with greater precaution. We will also have to bring more love and forbearance into our church councils, for it will never do to expose these tender lambs to the bad influence of harsh words or uncharitable deportment. In fact, the care of the Master's lambs should improve the condition of the members all along the Christian line.

J. H. M.

A NEW BUILDING AT MT. SINAI.

MONTHS ago we published, in these columns, an account of the finding of valuable manuscripts in the cloister of St. Catharine on Mt. Sinai. Recently, in the London *Times*, Mrs. Agnes S. Lewis, one of the sisters who made the important find of the Syriac Gospel in the library at that place, gives a detailed account of the deplorable condition in which that famous collection of manuscripts is found, and appeals to all the friends of Biblical learning and literature for financial aid in erecting a building where these treasures, consisting of many Greek, Syriac, Arabic and Iberian manuscripts, can be safely stored away. About fifteen or twenty thousand dollars would suffice for this purpose. The cloister of St. Catharine itself is too poor to undertake the erection of such a library building; but the authorities have promised that if it is built by friends from abroad, everything will be done to facilitate the use of this rich storehouse by scholars from all lands. At present the room of the Abbe is the only place where visiting scholars can work, and into this room scarcely a ray of sunlight can fall. The monks lack all facilities and room properly to take care of their manuscripts. The most valuable of these are preserved in wooden chests. If at the hand of the Gardhausen Catalogue of the Greek Manuscripts in the cloisters the student asks to see one or the other of these, the monks do their best to find it, but, says Mrs. Lewis, this is like hunting a needle in a haystack. The discovery of the Apology of Aristides in this cloister in 1889, and of the Syriac Gospel codex in 1892 is proof enough of the great value of the documents not yet examined. Among these are also some valuable Arabic codices of the New Testament. Recently an English scholar prepared a catalogue of all the Semitic manuscripts, with the exception of a few Hebrew, in the cloister. It is claimed that when this catalogue is published, specialists will be astonished at the rich contents of this library, especially in the line of Christian apocalyptic literature.

It was among the old documents in this library that Tischendorf, in 1859, discovered his priceless manuscript of the New Testament, the most valuable copy of the New Testament known to modern schools. It is judged to have been written between A. D. 300 and A. D. 400, and contains all we now have in the New Testament. Scholars are looking to this library for other discoveries. In fact, we are becoming most thoroughly interested in the hundreds of valuable discoveries now being made in all parts of the Bible lands.

THE NEW STORY.

THE following query and answer we clip from the *Christian Herald*. It will doubtless prove interesting to most of our readers, as it relates to a subject that is agitated in some localities:

Is it certainly known, or only surmised that "an ancient manuscript has been found in a monastery of Thibet," representing Christ as having been taught by Brahmins, Buddhists, etc.? A theosophist who has been disseminating his false doctrines through this locality, has made that assertion one of his strong points, with the view of attracting professing Christians to his pernicious theories. He has misled the young, who were trained in the Christian faith, to the sorrow of parents.

The statement of the finding of such a manuscript still lacks verification. Even if found, it may prove unauthentic. The story is to the effect that the document was discovered in a Thibetan monastery by a Russian traveler named Nicholas Notovich. It is a "Life of Jesus Christ," known and honored among the Buddhists of that country under the name of Issa. The story is said to be written in the Pali language. According to the alleged translation Issa was born in the land of Israel. At the age of thirteen he fled from his father's house and went with merchants to Sindh. He learned to read and understand the Vedas. Then the priests threatened his life and he fled to another place. He went westward, preaching against idols, in Persia opposed the religion of Zoroaster, and returned to Judea at the age of twenty-nine. He at once began to preach there, was arrested, tried and found innocent, but was imprisoned, tortured and crucified in company with two thieves. The best Oriental scholars in Europe are thus far united in discrediting it, and believe the whole story about the origin and finding of the manuscript to be a fabrication. When stories of this kind are started it will pay to wait till all the facts are collected. It is not the first report of this nature, circulated for the purpose of discrediting the Christian religion.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Rock Run, Ind.—Our love-feast passed off very pleasantly, with a full house. About 270 members communed. A great many could not find place at the tables. Bro. Davis Younce officiated. Brethren D. Shively, Wm. Buzzard, H. Forney, H. Roose, and —— Hess were present with us. Considering the number of persons away from the table, we had good order. Our Sunday school is progressing.—*R. W. Davenport.*

Salem Church, Oregon.—June 2 we held our quarterly council at which the annual church visit was reported. Our membership is about 74, but is much scattered. Love and union seem to prevail. Our elder, with brethren Barklow and Bonewitz, of Coos County, Ore., and Elder John Early, from Iowa, were present and gave us much good counsel and advice, which, if heeded, will work much good. Our love-feast will be held June 29, five miles east of Salem. A special invitation is given to ministers.—*J. B. Lehman, Salem, Ore., June 4.*

St Joseph, Mo.—I commenced meetings in this city June 3 and continued up to the present with rather small congregations yet a very good interest. One young man wished to unite with us but his mother objected, they being of a different faith. I still hope that the mother will change her mind and come too. I will close to-night and go out about twelve miles to Fasett, to commence some meetings there, while Bro. S. M. Mohler, of Middle Missouri will take up the work here on Saturday, June 16 and continue for some time. We hope his labors will be crowned with success. There are some near the kingdom.—*Wm. C. Hipes, June 13.*

Lewistown, Pa.—Our Communion meeting, held June 4 and 5, in the Dry Valley church, proved to be a very enjoyable feast. Bro. Enoch Eby was the only strange minister with us, and he preached in his usual earnestness and simplicity. We all had our spiritual strength renewed, and we trust we may ever press onward in the good work of the Lord. Three precious souls came out on the Lord's side and were baptized. Bro. Jacob Reichard was forwarded to the second degree of the ministry. We held an election for a minister. The lot fell on our youngest son, Harry. May our united prayers ascend to heaven in his behalf, that he may prove faithful!—*Sarah Spanogle, June 6.*

Round Mountain, Ark.—June 1 Bro. Watts (one of our deacons) and I went to Madison County, where we held four meetings on Sunday and preached the funeral of sister Bertha Shower to a very large crowd of people in a grove, and also baptized one. Prospects for further work are good.—*Samuel Weimer.*

Somerset, Pa.—Bro. D. H. Walker commenced a series of meetings at Fairview, in the Middle Creek congregation May 12, and continued one week. As a result four young persons joined the church by baptism. The Word was preached with power and to the point. Bro. Walker pointed out the way of salvation according to Bible specifications.—*Isaiah C. Johnson, June 11.*

Maple Top, Ohio.—Bro. Jacob Hiestand, of Hoaglin, Van Wert County, Ohio, came to us June 2, and gave us three soul-stirring sermons on Saturday evening, Sunday morning and evening. The effect of these sermons will be long remembered. Bro. Jacob is one who did not shun to declare the truth of the Bible. On Sunday morning we organized our Sunday school. We expect to use the Testament and the *Young Disciple* together with some other helps.—*Richard Jones, Patterson, Ohio, June 6.*

Woodland, Ill.—Our quarterly council occurred June 6. A large number of brethren and sisters were present, and everything passed off pleasantly. Elder Conrad Fitz conducted the meeting. It was his first time in council-meeting since he was chosen as elder. Bro. John McClure, our former Sunday school Superintendent having moved away, the church appointed another in his place for the coming quarter. Bro. Charles Walter, the writer's husband was chosen. Bro. Henry Dubes is still our assistant. May the Lord help us in the good work! We decided to hold a love-feast Oct. 12 and 13 and will send standing announcement later.—*Lydia Walter.*

Hickory Grove, Mich.—In company with my three children we started early this morning for our Sunday school, a distance of nine miles. The morning was delightful and the ride pleasant. When we arrived at the Hickory Grove meeting-house, we found quite a number who had gathered to study the Word of God. After Sunday school we listened attentively to a sermon by Eld. Sholty and Bro. E. M. Rittenhouse. After services, Bro. Gutshall called for the elders, according to James 5, and was anointed. His days on earth seem near their end. He was glad to have the privilege of complying with the words of James.—*Noah Long, Frontier, Mich., June 3.*

La Porte, Ind.—Our Communion occurred June 9 and was richly enjoyed by all present. Eighty-eight members surrounded the Table of the Lord, including those from abroad. Among the other good things was the return of two (husband and wife), to again enjoy the feast of love, fellowship and communion with the people of God, from which they had carelessly deprived themselves. At the table were also to be seen a number of our mute brethren and sisters, with some of their children, and their old father and mother, all enjoying their first experience at the Lord's table. Judging from the expressions of pleasure on their faces, I would say those "silent talkers" were the happiest of any present. Bro. D. P. Miller, of the St. Joseph Valley church officiated, and also preached to us next day an able discourse, taking for his topic, "God's Love for Man." Thus closed a season of enjoyment that, perhaps, will never be forgotten by those in attendance. May the blessings of the eternal Father attend the influence of the meetings for good, that He may be glorified and we continually benefited.—*Thurston Miller, June 12.*

Middle Creek, Iowa.—Our love-feast was a pleasant one. Brethren from abroad were Eld. Samuel Flory, Eld. John Follis and Isaac Barnhizer. They broke the Bread of Life, we think, to the satisfaction of all. We hope the good seed sown will in the near future spring up and bring fruit to the honor and glory of God.—*John Gable, New Sharon, Iowa, June 12.*

Campville, Fla.—Our dear brother, Eld. E. J. Neher, gave us a very interesting discourse to-day, at the Orange Lane schoolhouse, from the all-important words of 1 Pet. 4: 18, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" We have our new meetinghouse up and enclosed, and had it not been that our master carpenter,—Bro. A. Yoder,—fell and fractured his ankle bone, one week ago, the work would be far in advance of what it is.—*D. E. Bowman, June 3.*

Bement, Ill. — In a back number of the MESSENGER, I said, after speaking of the good meetings which Bro. Geo. S. Cripe held for us, "We hope we can in the near future organize a church here." It seems that some of the brethren did not like that. I meant no harm. I was only thinking how much more good an organized church might do. Our progress seems slow and we get discouraged sometimes, but feel like pressing on in the good work. Bro. Hites preached a very good sermon for us to-day and made us feel like renewing our efforts. We still hope to see the German Baptist Brethren establish an organized church in Bement.—*Lizzie Traxler, May 20.*

Eglon, W. Va.—June 2 was our council. We had a very pleasant meeting. There was not much business before the church. We decided to hold our love-feast Sept. 15 and 16. A week's meetings will be held before the feast, beginning on the 7th. On the evening of the day of council, Eld. T. B. Digman preached for us from the words, "Be ye followers of God as dear children." In the morning we met at 9 A. M., for Sunday school. At 10: 30 Bro. Digman preached for us again and in the afternoon Bro. Digman preached at the Accident schoolhouse. We were glad to welcome him in our midst. He gave us much good instruction while with us.—*Rachel Weimer.*

Roann, Ind.—Our quarterly council was held on Saturday, June 2. The business before the meeting was disposed of in a spirit of Christian love. To-day, June 9, the members of the Roann church met again in a church capacity, for the purpose of electing one brother to the ministry and two brethren to the deacon's office. Eld. Joseph Brower, from Denver, Ind., and Eld. Isaac Miller, from North Manchester, Ind., rendered very acceptable assistance in this sacred work, resulting in the choice of Bro. Jesse Peters to the ministry, and brethren George Deardorf and John Neff to the deacon's office. The installation of those brethren was performed amid much solemnity.—*Joseph John, June 9.*

Oakland, Ohio.—Our love-feast was held June 9. It was the largest assembly that ever communed at this place. Bro. John W. Metzger, of California, officiated. A strong ministerial force being present, the Word was proclaimed with no uncertain sound. Next morning we had the children's meeting, conducted by brethren Isaac Frantz and Joseph Longanecker. It was a grand success and we trust much good may result therefrom. Bro. Metzger preached several sermons while with us. His plain manner of preaching was highly appreciated. May God's blessing rest upon our dear brethren who so earnestly labored in presenting the Truth as it is in Christ. Two have recently united with the church at this place.—*John H. Christian, Bradford, Ohio, June 12.*

Juniata, Nebr.—Saturday evening, June 2, as Eld. G. W. Stambaugh was going west to preach for a while, he stopped with us over Sunday and preached two sermons which were very much appreciated. While here he baptized two,—a Baptist minister and wife, who had made application in March, but, on account of the sister's health, baptism was deferred for awhile. One was also received by letter. May they all prove faithful in the vineyard of the Lord!—*Sarah B. Lemon.*

Eagle, Nebr.—The Weeping Water church met in Council June 2. All business passed off very pleasantly. One letter of membership was granted. We decided to have a series of meetings this fall. Preparations were made for our love feast, which occurred June 9. We had a very enjoyable feast. Quite a number of brethren and sisters were present from adjoining churches. Brethren Hope, Peters, Smith and Couser were the ministers from a distance. Bro. Hope officiated. Bro. Jesse Heckler was ordained to the eldership. We had a children's meeting on Sunday, which was well attended. We have an interesting Sunday school. Bro. Moses Keefer is our Superintendent.—*Minnie Horsh, June 10.*

Bridgewater, Va.—At the opening of the past school year a Sunday school was organized to meet in the college chapel each Sunday at 3 P. M. Bro. J. W. Wayland, Jun, was elected Superintendent, and assisted by a full corps of teachers. Through the untiring zeal and energy of our Superintendent and teachers, we think our Sunday school was a success. As vacation dawns, oh, how sadly we shall miss the Sunday school and prayer meeting! Though the number that assembled with us every Sunday morning, in the capacity of prayer meeting, was not usually large, yet we feel that the spirit of God was with us, and we are sure that those who participated with us from time to time, as they return to their homes in their respective States, feel stronger and better equipped for life's battles.—*P. Broxton Fitzwater, June 7.*

Gilman, Ind.—The Killbuck church Communion occurred June 8, and proved to be one of the most interesting meetings we ever held. The ministerial help was abundant. Our house of worship was too small to furnish table room for all the members present. One feature of this meeting we think is commendable. The sisters were all comfortably seated around the tables first; then the brethren from other points. Whatever room remained, our home brethren occupied, and yet there were several who could not be seated. A committee had been sent by District Meeting to deliberate with this church regarding the ordination of Bro. J. R. Wellington to the full ministry. This they found to be favorable and Brother Wellington was ordained on the morning of the 9th. May the Lord help him to make full proof of the ministry!—*Henry E. Millspaugh, June 9.*

Maxwell, Iowa.—We have just closed our council, preparatory to our Communion. One more was restored to fellowship. All business passed off pleasantly. The church decided to dispense with the "Gospel Hymns," and use the Hymnal exclusively for church services. As the Hymnal, cloth bound, may now be purchased by churches for $5 per dozen, we raised a sufficient amount to purchase twenty-eight copies, for which I enclose draft.—*S. B. Miller.* [Such preference for our own publications is to be commended. As a people we ought to sing the same songs and this we cannot do without using the same books. Our Hymnal will answer an excellent purpose in Sunday schools. Our schools will also find the Brethren's Sunday School Song Book well adapted to all or any of our song services.—ED.]

Bear Creek, Ill.—We met in quarterly council on Saturday, June 9. About the usual number of members were present. All business passed off pleasantly. The writer was selected to represent the said church at the Special District Meeting of Southern Illinois, to be held Aug. 2, at 8: 30 A. M, at the Pleasant Hill church, near Virden and Girard. We also appointed a Communion for Sept. 7, at 4 P. M. This small body of members expressed a willingness to unite with Northern Illinois in the Old People's and Orphans' Home.—*Michael Flory, Girard Ill, June 11.*

Dubois, Nebr.—May 24 wife and self left home for a visit to our son, John Berkeybile, and others, at McPherson College. We enjoyed the hospitality of Prof. Muir and we also visited the members on College Hill,—Prof. Sharp, Eld. Vaniman, H. Brubaker, Flickinger and others, whose love and kindness will ever be remembered by us. From what we saw and heard, we are happy to say that the brethren in charge of the College, should have the co-operation of all, for this school, as well as all our other schools, presided over by faithful workers, may be of great value to the Brotherhood and the cause of Christ. We were much pleased with the manner in which the faculty conducts the school, and feel that our children are not alone developed mentally, but are brought under the influence of a well-directed channel of thought, which will be of great value to them in future life. This we say from what we saw and heard during our short stay.—*Aaron Berkeybile.*

Coon River, Iowa.—A week ago, at West Milton, one of the border appointments of the Coon River church in Iowa, there were two received by baptism. At our love feast, yesterday, two more made the good confession. Oh what rejoicing! Our feast was one long to be remembered. Refreshing showers settled the flying dust, cooled the hot air and caused the very verdure beneath our feet to smile. Joy seemed to beam from every countenance. Our attendance was very full and the best of order prevailed throughout. Bro. Jeremiah Gump, of Indiana, officiated, assisted by ministers from neighboring congregations. Such meetings seem to give us little foretastes of the bliss of the blessed in heaven. Sometimes we are asked: "Shall we know each other there?" Bro. Gump came to us a stranger, having met but few of us before: now all of us know him. We are told "we shall know even as we are known." (See 1 Cor. 13: 12.) Yes, beloved, the holy ties formed on earth will be perfected in that eternity of bliss.—*J. D. Haughtelin, Panora, Iowa, June 10.*

Ramona, Kans.—Our love-feast which was held on the evening of the 9th was a feast to the soul. A good rain having fallen to break the drought, we felt doubly blessed, as the brethren and sisters, about seventy-five in number, were seated around the Lord's Table. The election for a minister resulted in the choice of Bro. Ellis Strickler. He was duly installed on Sunday morning. Sister Helen Meyers, wife of the writer, was also installed at the same time, she not having been a member at the time we were called to the ministry. One dear soul forsook sin and was baptized into Christ. We now have about thirty-five members,—three ministers and three deacons. Bro. S. Z. Sharp officiated at our feast and also preached an excellent sermon for us on Sunday morning, on "Christian Discipline or Training." The other ministers who labored with us were brethren Smith, Forrer and Brough. Our Sunday school is under the efficient management of Bro. O. O. Button, who is doing much good for the cause. May the blessing of our Heavenly Father rest and abide upon the Israel of God everywhere, is our prayer.—*J. D. Meyers, June 11.*

Burlington, W. Va.—Yesterday three more were received into the church by baptism. Two of them are widows and one has been a member of another church. We give God the glory.—*Geo. S. Arnold, June 9.*

Wooster Church, Ohio.—Our love-feast was well attended. Twelve ministering Brethren from adjoining churches were present. June 10 one dear brother was received into fellowship by baptism.—*D. M. Brubaker, Weilersville, Ohio.*

Cerro Gordo, Ill.—I have thoroughly examined the new Song Book and have learned quite a number of songs. I find it well adapted to fill the place designed. Quite a number are masterpieces. It should be in all the Brethren's Sunday schools in the Brotherhood.—*D. B. Gibson.*

Woolwine, Va.—June 3 two were baptized in the Smith River congregation, Patrick County, making three accessions to the church as a result of the Moomaw and Dove series of meetings, held with us during May. Others, we think, will come soon. A Sunday school was organized with the writer as Superintendent. We hope it may prove a blessing. Elders C. D. Hylton and Harvey Weddle were with us June 2, at a council, which passed off pleasantly. Bro. Hylton preached a soul-stirring sermon on Sunday to a large crowd.—*J. A. Hooker, June 7.*

Hadley Creek, Ill.—Hadley Creek church met in council June 11. Eld. G. W. Cripe, of Cerro Gordo, Ill., presided. We, the members of the Hadley Creek church, and the people of the neighborhood, appreciate what the Missionary Board has done for us in sending Bro. Cripe to preach for us. Not one has united with the church but a number of persons have quit card-playing and now attend Sunday school. It does not seem like the same place. We hope Bro. Cripe will continue to preach for us and we will, by the help of God, try to live as near right as we can. The good work has begun and, we hope, will continue!—*Eliza Mickey.*

Ottawa, Kans.—May 26 our quarterly council was held in the churchhouse, Corner of Ninth and Oak St., Ottawa. Nearly all members were present. Peace and harmony prevailed and we can truly say we had an excellent meeting. At the close we resorted to the beautiful Marais de Cygne River where two young men received the ordinance of baptism, their wives being members. Since our last report three have joined us by letter and two by baptism. While we rejoice in these tokens of good, we are still hoping and praying that some devoted minister, who is able to delineate the true principles of the Gospel, and who can spend his time in missionary work in the City of Ottawa, may be moved by the power of the Holy Ghost to come and labor for Christ in our midst. —*Fanny Morrow.*

Waterford, Ind.—Some time ago I desired to be informed if any of the Brethren could preach in the sign language. I desire to inform the Brethren that we have a brother and sister residing here who came to the church recently, and who can interpret as fast as a man can preach. This has been a great help to us. Fourteen mutes have united with the church in this place, besides some elsewhere. Bro. John Colines will go away any time he is called for, if at liberty, stipulating only that his expenses be paid. I think the Brethren ought to look after those poor, unfortunate ones. They need the Bread of Life as well as those who can hear. If the Brethren could have been at our Communion last Saturday, and seen how those unfortunate ones enjoyed their first Communion, I think we would all feel like lending a helping hand.—*R. J. Shreve, June 14.*

Delta, Ohio.—The members of the Swan Creek congregation met in regular quarterly council, with Eld. Graybill as Moderator and Eld. David Berkeybile as Writing Clerk. Some important business came before the meeting and there was considerable talking done, but all passed off with the best of Christian spirits manifested among our brethren and sisters. We also had the happy privilege of reclaiming one dear brother that had wandered away.—*P. A. Arnold, June 2.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

Love-Feasts.

Oct. 11, at the Howard church, Howard Co., Ind.

Oct. 27, at 3 P. M., Big Creek church, Richland Co., Ill.

Sept. 21, at 4 P. M., Pipe Creek church, Miami Co., Ind.

October 13 and 14, at 10 A. M., Sabetha church, Nemaha Co., Kans.

Sept. 7, at 4 P. M., Bear Creek church, Christian Co., Ill., at Palmer.

Oct. 5, at 4 P. M., Stony Creek church, four miles east of Noblesville, Hamilton Co., Ind.

August 9, at 10 A. M., North Manchester church, two miles west of North Manchester, Ind.

Sept. 15, Grenola congregation, Elk Co., Kans. We expect to commence a protracted meeting on the night of Sept. 6, to continue over the 16th.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Sunday School Supplies Donated.

THE following is a report of funds received to date for Sunday school supplies for Western sufferers in the District of Nebraska: W. I. T. Hoover, Greencastle, Ind., $1.00; A. H. Castle, $1.00; Weeping Water church, Nebr., $6.90; Bethel Sunday school, Nebr., $1.21; total received, $10.11.

M. L. SPIRE.

Holmesville, Nebr., May 31.

Notice of Special District Meeting.

THE churches of Southern Illinois are hereby notified that a special meeting has been called to meet Aug. 2, 1894, in the Pleasant Hill church, Macoupin County, Ill., at 8: 30 A. M., to appoint a committee on location of Annual Meeting for 1895, and any other business pertaining to same, etc. Churches are requested to represent by delegates as at other District Meetings. Notice of railroad arrangements will be made later on.

By order of Moderator of last District Meeting and other elders and officials of Southern Illinois.

MICHAEL FLORY.

From Kingman, Kans.

AT our quarterly council, held Saturday, June 9, we decided to hold our fall love-feast Oct. 13 and 14, near Cleveland, beginning at 1 o'clock P. M., Oct. 13. We hope our brethren and sisters, living near by, will avoid having several feasts on or near the same date. We hope they will kindly remember to attend our meeting, as they have in the past.

As we have no meetinghouse, we have to provide some other place for our feast. As soon as a place is decided upon, we will send a notice to the MESSENGER.

The writer also wishes to say that he and his family have decided to change location this coming fall, hoping to better ourselves financially (as we are in limited circumstances, and think this is not the best place for us). We would not feel justified to go to a place where we would be less needed than here (in spiritual matters).

We now wish to say that churches needing ministerial help are invited to address me personally as, in that way, I will be enabled to give an account of our circumstances, needs and wishes, without taking up valuable space in the MESSENGER.

Our church is in peace and union, and in good working order as far as we are able to see.

SAMUEL BOWSER.

Kingman, Kans., June 12.

Brethren's Sunday School Song Book.

THROUGH somebody's courtesy (presumably a friend's) I received a copy of "The Brethren's Sunday School Song Book," and now take this method of thanking the donor for the valuable compliment.

I have had the *Song Book* now for several weeks, have examined it quite thoroughly, and am well pleased with it. There is but one fault that I can find,—the small collection of songs and hymns. But that fault is well balanced by this advantage,—there is no rubbish.

The compilers have remembered that the modern, musical ear, is inclined to chorus singing. But whilst they have aimed to accommodate the taste in that direction, they seem to have studied carefully to avoid what might be regarded as "vain repetitions," in chorus or refrain. Much of the popular chorus singing is such a reckless repetition of the divine names, and sacred attributes of God, that the spirit of reverence is lost. The new Song Book is free from this objection, and comes to us with a collection of Hymns and Spiritual Songs so happily arranged as to make melody unto the Lord in the heart.

I notice in this relation, that the adaptation of music to the words has been carefully studied, and a beautiful harmony is preserved throughout.

In short, it is a high-grade work. Every piece, without an exception, moves the heart to piety and spiritual devotion, yet cheerful and inspiring. And now, since the question of a suitable song book is settled by this publication, I trust the brethren and sisters will take hold of it and supply themselves at once with this excellent collection. There is one class of people however, that will not like this book,—the class that do not like worship. Those who prefer mere rhymes and ditties, set to meter, should not get this book, for it does not contain any such.

THURSTON MILLER.

LaPorte, Ind.

From Cando, N. Dak.

IN company with Bro. Eversole we found our way to our late Annual Meeting, where we received much encouragement from God's children in the good work that is pressing upon us in our new field of labor.

On leaving Meyersdale with many brethren and sisters, we made our way westward to Walkerton, Ind., where we stopped a short time. On Sunday we met with a large attendance at the Center

church,—those with whom we have associated for a number of years. Monday morning, June 4, we left the old homestead, looking forward to our new homes in the far west. Our safe return prompts us to praise God for his goodness. To-day we met with many of the members and friends of our colony and with a number of the citizens of Cando in the Congregational church, where we listened to a sermon by Bro. Eversole. The seed sown seemed to fall into good ground, where, we hope, it will grow and bring forth much fruit. Calls from other places are coming in for meetings, which, we hope, will result in much good, and be the means of churches growing up in North Dakota, and many souls being saved.

The enemy is doing his work here, but the same God that worked with our fathers, works with his children here.

In order that we may work in harmony with our beloved Brotherhood, and under her protection, we will, by the help of God, have elders come to us August 1, to assist in the organizing of our church, so that we may be more fully prepared for the great work before us.

We see more and more the need of mission work in those isolated fields, where the true Gospel is not known. The GOSPEL MESSENGER is a welcome visitor in our homes, and is a great reminder of our duties. Keeping us acquainted with the workings of the general Brotherhood, we may all be of one mind and one judgment, and speak the same things. God is blessing us with a prospect of temporal things, and also with many spiritual blessings.

AMOS B. PETERS.

June 11.

From Gardner, Kans.

JUNE 2 the Olathe church enjoyed another Communion meeting. The attendance was large and a strong ministerial force was present. Bro. C. M. Yearout officiated. In the afternoon a choice was held for a deacon, the lot falling on Bro. Abraham Gump. We feel that brother and sister Gump will do a good work in their calling. On Sunday we had worship and breakfast, and afterwards the installation of those chosen to office. This was followed with a baptismal service, Sunday school at 10 o'clock, preaching at 11, dinner at the church, a song service afterwards, preaching at 3 P. M., and again at 8 P. M. This, we think, was making good use of the day. June 7 the church was called together in special council, at which the writer's brother—who had, for a number of years been identified with, and preached for, the Old Order Brethren,—was again, together with his wife, received into fellowship. This brought joy to them and the church.

Recently I met with the Ottawa church in their quarterly council. All business was disposed of in love. After the meeting we went to the river in the city, where two (husbands of sisters) were baptized, giving joy to all.

For the want of a place in which to hold meetings, the work in Kansas City has been dormant for some time, but we think there is an opening now. I came to meet with them in worship June 10, and will try to establish regular meetings again.

In our part of Kansas we are having the driest season, so far, we have had since we are in the State, yet wheat is a fair crop and corn is yet doing well, but grass and oats are very light. By these partial failures we are reminded of our dependence upon God. I. H. CRIST.

Gardner, Kans.

P. S.—(Later.) We have had heavy rains.

STILL LATER.—The Kansas City mission,—I am glad to say,—now has a very suitable place for meeting, located two blocks west and two north from the terminus of the extended Metropolitan Street Railway, or Electric Line, in Argentine, Kans. The meeting will be on the second Sunday of each month, at 11 A. M. We desire that the members, living in any part of Kansas City, attend as much as they can. Any one having friends living in the city, interested in the church, will please notify them of time and place.

I. H. C.

Death of Sister Alloretta Nihart Hillery.

SISTER Hillery, late wife of Eld. Lemuel Hillery, died May 24, 1894, after a protracted illness of many weeks with that dread disease, consumption, aged thirty-one years, eight months and three days. The subject of this sketch deserves more than a passing notice, because of her devotion to the cause she so much loved. She united with the church of the Brethren (German Baptist) near Middlebury, Elkhart Co., Ind., when she was fifteen years old, and lived a devoted and consecrated life until the Lord called her home.

In April, 1890, she was united in marriage to Eld. Lemuel Hillery, of Reno County, Kansas. This union was blessed with one daughter—Edith. The cause of her Master lay close to her heart, and no sacrifice was too great for her to make for the advancement of his holy religion. She had convictions and lived them. Her place at the regular meetings and Sabbath school was filled, if it was possible for her to get there. While there, she endeavored to do her duty.

When her husband was called to go to labor for the Master, she would encourage him. Even when she was sick, she urged him to attend the regular meetings, saying, "Others can care for me." She was anointed with oil sometime before her death. Notwithstanding her long sickness, she never murmured, but said she was weary and desired to go to rest. Her only regret was that she had to leave her afflicted husband and his children.

Sometime prior to her death, she made full arrangements for her funeral. As twenty-seven years of her life were spent near Middlebury, and the last few years she lived near New Paris, some twenty miles distant, she desired a funeral at each place,—the services at the latter place to be conducted by Eld. W. R. Deeter and at the former place by Eld. J. H. Miller. The text chosen by her was Rev. 21: 7. She also selected hymns 661, 650, 668 and 626 to be sung at the funeral and cemetery. It was also her desire that the usual feasting and much cooking should be dispensed with, but that a common, substantial meal be prepared for those who came from some distance, and that no general invitation be given for feasting. She wanted no flowers placed upon the casket or thrown into the grave, and no eulogies at the funeral, but desired that sinners be warned to flee the wrath to come, and seek the Lord while he may yet be found. Her remains were interred in the Brethren's cemetery, near Middlebury, Ind.

She left a husband, daughter, a step-son and daughter, a father, brothers, sisters, and many friends; but we believe their loss is her eternal gain. Thus passed away a faithful sister, a loving wife, and a devoted mother.

Bro. Hillery and his family have the sympathies of the entire community in this time of their affliction.

W. R. DEETER.
J. H. MILLER.

The Outlook in the West

To those who made inquiry at our late Annual Meeting as to the crop prospects in the far West we will say, that on our return we found that two weeks more of the already protracted drouth have left their additional marks of devastation and ruin to the growing crops. There now remains only one solitary hope and that is, later rains to raise feed. Wheat, rye and barley are in about the same condition as in 1893. Only those who have windmills are raising garden vegetables; others cannot. This makes it sad indeed.

Just what course to pursue does not seem clear to the minds of those who are subject to its perplexing and harrassing influence. To "pull out" is simply to sacrifice all one has. To get money for the outfit necessary to conduct the affairs of a farm and house, is simply out of the question, and to leave it here and go farther East to stay, simply means to lose the very thing you will be compelled to have when you get East. This sacrifice of means would keep a family for a few years, by practicing economy.

The question, then, resolves itself into an absolute necessity,—to stay here and battle against all "drawbacks," trusting that a better time is awaiting this part of God's moral heritage and that this country,—now apparently a desert,—may yet be made to "blossom as the rose."

Moreover,—what can we do to better our present condition? Moving back east will only be a stimulus to those who have lands to let on shares, to raise on their already exorbitant demands, imposed upon the renter, and it will likewise be an impetus to the renter to outbid his fellow-renter. Thus will be brought about a double disadvantage to crush down the "renter" and still further enrich the owners.

Furthermore, to return east would require aid after getting there, in most of the cases, and we believe that if the aid that would be needed by those returning could be proffered or sent to the most destitute here, it would be a saving all around in the end.

When we take into consideration the thousands of poor families now in the East, and the crowded condition existing in and around the large cities, it would seem that the preponderance of weight would be in favor of staying here, and getting what help is absolutely necessary to assist the most destitute.

Now, this may ring in the ears of some like begging, but it is not so intended. I aim to give only the plain, unvarnished facts in the case, as so many at Annual Meeting were desirous of knowing. If any one, East or West, can solve this problem to a better advantage,—something that will suggest the shortest and quickest way out of this dilemma,—we should like him to give his plan. Many families during the last year, relied largely on the cow and the hen to furnish the commodities necessary for the table, and I dare say, to my own knowledge, that in most cases they succeeded admirably well. In some cases a good deal more was thus secured than was needed to supply that necessity, but since the mining interests in the Western mountains have died out, on account of the critical financial condition of our country, the demands for farm produce is not as good as it once was.

In conclusion I will say that emigrant wagons are passing through our town by the dozen every day, returning to, they know not where, and very few are in circumstances to better their condition. Let them go where they will, they will be compelled to share the charities of those with whom their lot may be cast.

With these facts before us, the problem resolves itself to this,—either aid them here with what they have, or aid them on their return, with nothing left. Which course will be the best one to pursue? B. B. WHITMER.

Quinter, Kans., June 14.

A Visit to the Southern and Eastern Districts of Pennsylvania.

BOARDING the cars we went *via* Gettysburg and across the South Mountain to attend District Meeting of Southern Pennsylvania, held in Falling Springs congregation, Hade house, four miles from Waynesborough. Passing Pen Mar we had one of the finest views of the Cumberland Valley. In this valley live many of our Brethren, and they certainly ought to be content and happy with their earthly homes.

We arrived at the place of meeting and found a large number of Brethren. In the evening the love feast was held. Many could not be accommodated at the tables. Next morning, at 8 A. M., District Meeting convened. All the churches were represented. No queries save one on District Mission work. After some discussion on division of territory from Middle District and other minor business, the question as to an old folks' home, held over from last year, was discussed and a committee was appointed to obtain more information on the practical working and care of a home, and also to confer with Middle Pennsylvania as well as Eastern Maryland in regard to uniting the interest. After this an election was held for delegates on Standing Committee. The lot fell on Eld. C. S. Pfoutz. The meeting adjourned at 1 P. M, with best of feeling and harmony throughout. J. C. LAHMAN.

Abbottstown, Pa, May 25.

"The Man you Baptized is Dead."

"THE man you baptized is *dead*," was the remark my little daughter made to me last Sabbath evening as I returned home. On Monday, May 21, the writer, in company with brethren Isaac Ball, C. G. Nicola, ministers, and others, visited the home of Bro. Santford Haddix, in response to a call from him, to attend to the ordinance of baptism. As Bro. Haddix had been sick since in December, 1893, and realized that he could not recover, he was not willing to pass away until he was baptized. After the brethren had questioned him and found him strong in the Bible faith, all preparations being made, he was carried by strong arms in a rocking chair to a pool, which had been prepared by kind friends near the house.

He sat in his chair to see his old mother baptized first. While Bro. Nicola baptized her, it was affecting to see the smiles that lit up his countenance, when his dear old mother came from the watery grave with praises to her God.

Now the critical moment had come, when one so feeble must be baptized. It was touching to see one so afflicted and weak go down into the cold, watery grave; but to the astonishment of all we never saw any one, sick or well, that stood it better than he did. He came from the water praising God, and it was a happy meeting when he greeted his dear old mother at the water's edge. Bro. Haddix said he then felt satisfied and was ready to go. On Sunday following, he went to his long home. His greatest regret was to leave his little children. Being poor in this world's goods, he knew how to pity his tender offspring.

We have seen many who have died, and he was among those who could talk of his death as only going on a journey. He was laid away on Monday, May 28, in Moriah's Chapel cemetery, to rest from his labors until Gabriel's trump shall sound. May God bless his wife and children and his dear old mother! May she be faithful until death!

S. M. ANNON.

Nicklow, W. Va.

Mission Work

AT the District Meeting of the Middle District of Indiana, held at North Manchester, a request was made to have a report of the missionary work published in the MESSENGER. We therefore submit the following: About Jan. 1, 1893, Bro. Aaron Swihart, of Northern Indiana, preached the first Brethren's discourse, at Kuiman, Jasper County, Ind. Some time after that, the Mission Board of the Middle District of Indiana began work there, and arranged to hold monthly meetings. The attention was good; and the interest seemed to be gradually increasing. At a meeting held there by the writer in April last, the members requested an organization. Therefore, in counsel with them and Bro. Swihart, we appointed May 12 to perfect said organization. Brethren Aaron Swihart, D. P. Shively; John Snowberger, E M. Grossnickle, Gorman B. Heeter and the writer met with them and effected the organization with twenty-four members and two applicants for baptism.

Bro. Joshua Mow was chosen Clerk; Bro. Henry Fisher, Treasurer; brethren John Beechler and Joshua Mow were elected deacons. The name chosen for the organization was Kuiman. After the close of the organization, a few of us repaired to Wolf Creek "where prayer was wont to be made" and two dear souls were buried with Christ in baptism.

In the evening we met in a hay barn in the town of Kuiman for Communion services. The barn was probably one-third full of baled hay, which was so arranged as to gradually raise the seats as they receded from the tables. The congregation was large; and the attention and order were indeed very good. About thirty members surrounded the Lord's Table,—some of them for the first time. Services were held in the barn on Sunday morning following the Communion; also in the afternoon, with good attention and interest. Kuiman is situated near the Northern boundary of the Middle District of Indiana, and as there are some members living in the Southern part of the Northern District, we arranged to hold two meetings in Northern Indiana and two at Kuiman each trip, and Northern Indiana to do likewise. By this arrangement meetings will be held twice a month at each place. We believe much good can be accomplished at those places in the near future.

But our joy was turned to sorrow as we neared home and learned that a dear son was very ill with lung fever. He only lived two days after our return. This makes our once happy home very sad and lonely, but may we ever put our trust in him that doeth all things well.

W. S. TONY.

Walton, Ind.

From Nocona, Texas.

I LEFT home May 19, to attend the Annual Conference at Meyersdale, Pa. It being a long and tedious journey, I was anxious to meet with some of the Brethren. At St. Louis I had the pleasure of meeting with our dear brother, J. R Gish and his estimable wife. I enjoyed their company. They being faithful workers on the frontier, one becomes interested in their company.

We arrived at the place of meeting on Wednesday night. The Committee on Arrangements endeavored to make all feel at home.

As the "Report" will give the proceedings of the meeting, we will only say that it was a meeting of great interest to the general Brotherhood. Improvement could be made in one thing,—and that is, fewer committees appointed to visit churches. If the rules of the church were observed, there would be very few committees granted by the Annual Conference. We learn many things as we pass along through this world, and the Annual Conference is a great teacher.

The brief farewell address by our aged and venerable elder, John Metzger, will long be remembered by the Standing Committee. No doubt one universal, silent prayer went up to God, that he might have grace and strength for his declining days.

June 1 the meeting had closed, and the thousands of brethren and sisters were soon on their way home,—thinking of what they saw and heard during the pleasant association together. June 4 we were at the place we call home,—nearly one thousand seven hundred miles from the place where a few days ago the voices of thousands were heard in praising God.

We can hardly realize the great changes from the place of Annual Meeting to ours. There the corn was small and some was being planted, while here it is being laid by, and tasseling and silking out in the field. Wheat is ripe and some already harvested. We have new potatoes, beans, cucumbers, beets, etc, from the garden, and ripe peaches from the orchard. Five years ago, when we came here there was no orchard for fruit, no garden for vegetables, but the planting and sowing have been blessed wonderfully by our Father in heaven. We now think of the great planting and sowing that has been done at Meyersdale, and when we all get "to our Father's home in heaven," we can then realize 1 Cor. 2: 9.

ABRAHAM MOLSBEE.

June 4.

THERE is not a thought, word or deed that men have ever been conscious of or done in all their lives but God can bring all to remembrance, though all had been forgotten by the actors.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

FOUTS—ULREY.—In Decatur, Ill., May 17, 1894, Mr. David D. Fouts, of Salem, Ill, and sister Emma Ulrey, of LaPlace, Ill. SUSAN CRAM.

HUNT—CLARK.—At the residence of the bride's parents, near Sheridan, Mo, May 15, 1894, by the undersigned, Bro. Wm. A. Hunt and sister Minnie Clark. JESSE SHAMBERGER.

FEARER—RINGER.—At the residence of the officiating minister, Jasper Barnthouse, at Ashes Glade, Md., May 20, 1894, Mr. Frank Fearer and Miss Ella Ringer. M. J. WELLER.

LEIDIGH—RODGERS.—At the residence of the bride's parents, near Central City, Iowa, June 6, 1894, Mr. John Leidigh and sister Lizzie M. Rodgers. M. M. SHERRICK.

NEHER—FLORY.—At Lordsburg, Cal., May 27, 1894, Bro. William H. Neher and sister Lottie E. Flory, all of Lordsburg. The bride is the youngest child of Bro. J. S. and sister E. Flory.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

HARRIS.—In the Burk's Fork church, Floyd Co., Va., sister Charlotte Harris, aged 93 years. She had been a consistent member of the church for many years. Funeral by the Brethren. C. D. HYLTON.

GISH.—At the depot at Moorland, Kans., as he was returning to his home, a short distance from town, May 16, 1894, Bro. C. C. Gish, aged about 66 years. He felt quite ill on the way, and stopped at the depot to rest, and rapidly grew worse, and expired in fifteen or twenty minutes. Bro. Gish was a widower for more than thirty years. He was a member of the Brethren church from his youth. He left two married daughters, living at Virgil City, Mo. H. C. HEISEL.

ROESCH.—May 23, 1894, G. Barbara Roesch, aged 63 years and 28 days. Her maiden name was Stalder. She was born in Germany, April 25, 1851. She came to America in 1853 and settled in Indiana. She was married to Jacob Roesch the same year. Eight children were born to them, six of whom survive her. She was left a widow Jan. 12, 1866, and remained so until her death, which occurred while watering a horse. Just how the accident happened is not certain, as she was not able to tell the particulars. She was a member of the Brethren church thirty-five years. The text used on the funeral occasion was Matt. 24: 42.

JAMES WIRT.

DORNS.—In the Coals Creek church, Fulton Co, Ill., June 7, 1894, Bro. John Dorns, who was far advanced in years. Bro. John had gone four miles northwest of Fairview, to visit his stepson. While there he went into the potato patch to hoe. A short time afterward, he was found dead. Funeral improved by Mr. Smith, of the M. E. church, Canton, Ill, assisted by the writer. Text, Acts 20 : 24, first clause.

SAMUEL TENNIS.

PRICE.—In the Pine Creek congregation, Ogle Co, Ill, June 7, 1894, Bro. J. W. Price, aged 70 years, 3 months and 28 days. Funeral services by the brethren. Text, 2 Cor. 5: 1.

BARNETT.—In Bijou Hills, S. Dak., June 1, 1894, Delbert Barnett, aged about 26 years. Deceased accidentally shot himself while on the Reservation across the Missouri River. His death followed five hours afterwards. Funeral by the writer from Job 17: 11.

WM. G. COOK.

BUCK.—At her home near Franklin Grove, Ill, June 4, 1894, of Bright's disease of the kidneys, sister Magdalena, wife of Bro. Jacob F. Buck, and daughter of Bro. Jacob Sollenberger, of Naperville, Ill., aged 32 years, 2 months and 18 days. Not only a large number of relatives, but the entire church at this place mourn the untimely departure of our dear sister. She was known as a faithful and consecrated Christian worker. She wielded an influence which made the world better, and her exemplary life was an honor to the church. The prayer meeting has lost a devoted worker and the Sunday school a faithful teacher whose sweet voice, often heard through all the rest, has sung on earth its last song; whose lips have offered their last prayer. In her departure the friends have lost a beloved and excellent companion; the husband a devoted wife; her little son a loving mother; and the church a worthy sister. Among her last words were these: "Prepare to meet me in heaven."

NORRIS.—At the home of her son-in-law, F. H. Slater, in Franklin Grove, Ill., June 3, 1894, sister Mary Ann Norris, aged 58 years, 1 month and 2 days. Sister Norris was a consistent member of the church for thirty-six years For a number of years she was a helpless invalid from the effects of a paralytic stroke. She longed for the messenger of death, so that she might be relieved of her sufferings. Her remains were taken to the West Branch church for interment. Bro. Daniel Dierdorff conducted the services.

D. B. SENGER.

SERVIS.—In the Amwell congregation at Sergeantsville, N. J., June 3, 1894, sister Mary Servis, aged about 43 years. Seldom do we ever witness stronger evidence of confidence in an acceptance with God, than was shown by her as she stepped into the chilly waters of death. The text, her own selection, was Psa. 23: 4. Funeral services by the writer, assisted by D. D. Eaton, of the Methodist church.

F. F. HOLSOPPLE.

DRURY.—In the Root River church, Minn, June 8, 1894, little Walter, only child of Mr. and Mrs. Norman Drury, aged 1 year, and 5 months. Little Walter died in convulsions. Funeral sermon by Bro. John and J. W. Sadler, from the words, "Suffer little children to come unto me."

ELLA M. OGG.

CASSEL.—At Pittsburgh, Ohio, June 2, 1894, of kidney trouble Emma Cassel, aged 30 years and 19 days. Emma was an invalid for many years She was a member of the Old Order Brethren, and a daughter of Eld. Wm. Cassel. Services by Wm. Buckalew and their home ministry.

LUCINDA STAUFFER.

SHOWER.—In Wyman, Ark, May 11, 1894, Bertha Shower, aged 17 years and 11 months. She united with the church March 1, 1890 and was an orderly member.

SAMUEL WEIMER.

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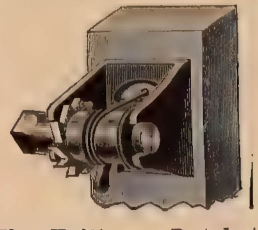

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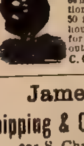

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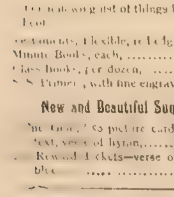

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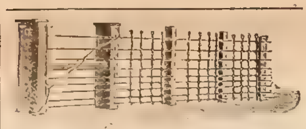

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 58,
Huntingdon, Pa.

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BY means of the telephone, one speaking in Chicago may now be distinctly heard in New York. Even the peculiarities of the natural voice may be plainly recognized at that great distance. Recently an address was delivered in St. Joseph, Mo., that was distinctly heard in Topeka, Atchison, Lawrence and Kansas City. Man, by his ingenuity, is thus virtually annihilating space. Great continents may soon be in speaking distance of each other, as cities now already are. But it is more enjoyable to be in speaking distance of God. It is important to be able to recognize the voice of God in the Bible, as well as in nature.

A WEEK'S REVIEW.

LAST week, in company with elders Wm. Howe and James R. Lane, we made a pleasant visit to the members of the Snake Spring church. This church is under the care of Eld. Jacob Koontz, and is geographically divided into two parts, about one-half of the membership being in the Morrison's Cove and the other in Woodcock Valley. Our visit was to the Valley side, where there seems to be a good field for church work, if rightly husbanded.

What all of our churches need most is a good, active ministry and a devoted and consistent membership. A mere form, without the spiritual life within, is worse than deadness. It is not only a negative power for evil, but it thus becomes distinctively aggressive against the good and the right. Here we had evidenced to us what a great thing may come out of the kindling of a small fire. The tongue truly is an unruly member, and if not held in check, will do a great deal of harm. This church is made up of many good and devoted members. All that is necessary is for them to learn to know each other better and then exercise that charity which thinketh no evil. We returned home on Saturday noon.

On Sunday morning we had a good, practical sermon in the Normal Chapel by Eld. Archy Van-Dyke, of Sabetha, Kans. It was his farewell talk and he gave some good advice, which will make us better if we give heed to it. Sermonizing don't amount to much unless it reaches the heart and governs the lives of those who hear. There seems to be too much hearing in comparison to the doing. Preaching and hearing is the sum and substance of much of the religion of the day, and the charge may well be made against us, "Ye say and hear, but do not." By this we do not mean that we should have less preaching, but we need more doing.

In the evening the class sermon was preached to a full house by Bro. M. G. Brumbaugh. The leading thoughts were "feet" and "wings," and the lesson enforced was that we do too much walking and not enough soaring upward; or, in plainer words, we too much mind the things below, and not enough the things above. The sermon was suggestive, practical and, we hope, will have good results.

These baccalaureate sermons may seem somewhat formal, yet we are persuaded that they are seasonable and make lasting impressions not only on the class but largely on all who may be present. They are remembered because they are special in character and outside of the ordinary channel of the regular preaching services. And this, at times, seems necessary to arrest attention and open our ears and hearts to the reception of the truth as we need it in our lives.

On Monday afternoon we, in company with others of the "Rock View Home," left for Shirleysburg, where the Home is located, to see how the work is progressing and attend to some business. On our arrival we found a number of brethren and sisters there busy at work laying carpet, putting up beds, etc. And we are glad to state that the Home is now ready for occupants, and one is already there. He seems contented and happy, and indeed we do not see why all should not be so when they get there, as the Home will be well furnished and the surroundings are all that could be desired.

Our steward, Bro. W. S. Long, has been busy in the lot and surroundings, so that we had new potatoes, peas and onions, with good prospects for other vegetables and fruit in abundance, in their season. Around the House there are large trees and a beautiful lawn, so that everything seems inviting and we congratulate ourselves in giving to our aged and infirm brethren and sisters a home that will be a home indeed.

We remained over night there, thus giving ourselves ample opportunity of testing both the cooking and the sleeping. And our verdict is that both are fully up to the standard. On account of the pleasantness of the place and the people who are there, our meetings have been a pleasure rather than a duty. And then, when we consider the object of the meetings, we feel that in addition to the enjoyments thus afforded in being thrown together, we also have the divine blessing. If, by thus laboring together, we can give the cup of cold water and make others happy, we shall be satisfied. Among the helpers there none are more noticeable than Bro. Lane and his good wife, Aunt Katie.

On Thursday afternoon we came home and had the pleasure of attending the "Class Prayer Meeting," which is growing to be one of the important events of the college closing exercises. The meeting was wholly in charge of the graduating class and was led by sister M. Effie Coppock, who read the Epistle of Jude, and prayer by Bro. J. M. Miller. After the meeting was thus opened, each member of the class read a text of Scripture and followed with some very practical, impressive and suitable remarks. The speaking was interspersed with appropriate singing and closed in the usual way. The meeting was largely attended, and impressions were made that will long be remembered.

To-day, Wednesday, is Alumni day, and from east and west, north and south representative of classes since 1879 are coming in and the reunion seems to be that of a long-separated family returning to the old homestead. As we see them coming, meeting and greeting each other, we are made to think: If such be the meeting of friends separated here, what will it be when we meet on the other shore, when it will not be only for a few days but forever?

The day is now past, the sun, in a clear sky, has sunk behind the mountain top. All are here, the greetings are over, and once more the chapel is crowded to enjoy the Alumni exercises and a feast it is—literary, moral and religious,—such as cannot help but be elevating, edifying and profitable to all. As we go back in this work to its inception in the mind, and then to its materializing in the small beginning, and then look at it as it now is, we are made to exclaim: "See what God hath wrought!" For truly he did it and not we. May we all feel this, and all our future work be as directed by his guiding hand. We would be pleased to report to the close of the Commencement exercises, but as our copy must now go to the printer we close.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

MY MOTHER.

[Selected by Maggie Myers.]

Who fed me from her gentle breast,
And hushed me in her arms to rest,
And on my cheek sweet kisses pressed?
My mother.

When sleep forsook my open eye,
Who was it sang sweet hushaby,
And rocked me that I should not cry?
My mother.

Who sat and watched my infant head,
When sleeping on my cradle bed,
And tears of sweet affection shed?
My mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye,
And wept for fear that I should die?
My mother.

Who dressed my doll in clothes so gay,
And taught me pretty how to play,
And minded all I'd got to say?
My mother.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My mother.

Who taught my infant lips to pray,
And love God's holy Book and day,
And walk in wisdom's pleasant way?
My mother.

And can I ever cease to be,
Affectionate and kind to thee,
Who wast so very kind to me?
My mother.

Ah! no, the thought I cannot bear,
And if God please my life to spare,
I hope I shall reward thy care,
My mother.

When thou art feeble, old and gray,
My healthy arm shall be thy stay,
And I will soothe thy pains away,
My mother.

And when I see thee hang thy head,
'Twill be my turn to watch thy bed,
And tears of sweet affection shed,
My mother.

For God who lives above the skies,
Would look with vengeance in his eyes,
If I should ever dare despise,
My mother.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

THE HEAVENLY HOME.

BY JAMES M. NEFF.

In Four Parts.—Part Two.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." —John 14: 2.

One great danger that we all suffer is that of not constantly keeping our hearts wide open to the truth that "this world is not our home." We are so liable to become accustomed to the inconveniences of this earthly life and to shut our eyes to the sins of this world; to settle ourselves down into a stagnant, indifferent contentment and to feel satisfied with ourselves and our surroundings —in short to feel *at home* in this sinful world.

Human nature to-day is much as it has always been, and there are many people now whose conduct reminds us of the exiled Jews in Babylon. When king Cyrus issued the proclamation that all the Jews in his dominions might "go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem," there were many with buoyant spirits and glad hearts made quick haste to get them up and return to the land of their nativity and their Father's house. But there were many others who had dwelt so long in Babylon, had become so accustomed to the idolatrous wickedness of the people that they had lost their religion and their patriotism. They had settled themselves comfortably and gathered about them property, and they had finally come to feel at home in Babylon. O, it is the curse of thousands of men and women today that they have lived in sin so long that they have become blind to their dangers, they have become satisfied with themselves and their surroundings,—they feel *at home in Babylon.* And there are thousands of professing Christians whose minds and hearts are so taken up with the things of this world, they are so setting their affections upon their earthly homes and their earthly possessions that those windows of the soul which look toward heaven are becoming darkened, they are relapsing into a stagnant lassitude which they mistake for contentment, and they are forgetting that in this world they are but strangers and pilgrims.

"This earthly life has been fitly characterized as a pilgrimage through a vale of tears. In the language of poetry, man himself has been called a pendulum betwixt a smile and a tear. Everything in this world is characterized by imperfection. The best people have many faults. The clearest mind only sees through a glass darkly. The purest heart is not without spot. All the intercourse of society, all the transactions of business, all our estimates of human conduct and motives must be based upon the sad assumption that we cannot wholly trust either ourselves or our fellow-men. Every heart has its grief, every house has its skeleton, every character is marred with weakness and imperfection. And all these aimless conflicts of our minds and unanswered longings of our hearts should lead us to rejoice the more in the divine assurance that a time is coming when night shall melt into noon, and the mystery shall be clothed with glory."

O, may the voice of God so shout in our hearts, and the light of heaven so shine into our minds and the music of the angels and the song of salvation so fill our souls that we cannot but stop and look and listen and long for our Father's house and become truly awakened to the fact that heaven is the only true home of the soul! And O, may our consciences be so quickened and our eyes so opened to our situation that we may behold the slime and filth that is fastening itself upon us, that we may feel uneasy in this sinful world and make speedy preparations for a journey to that city that hath foundations, whose builder and maker is God!

Heaven will be home to us because of its *associations.* Pleasant associations go far toward making up our happiness here, or unpleasant associations toward marring it. We take up our daily papers in this glorious nineteenth century, and in this great land of Christian liberty, and we find column after column and page after page filled with accounts of theft, trickery, fraud, oppression of the poor, divorce suits, rape, incest, prostitution, robbery, drunkenness, imprisonments, executions, murders and suicides. We throw down our paper with a shudder as the thought overwhelms us, What a wicked, wicked world is this! Or we travel from city to city, and as we visit the great centers of population, we may pass down one avenue after another and we see building after building given up to illegitimate uses and millions and millions of dollars invested in the cursed traffic of rum which visits nothing but desolation and ruin to the homes of the nation. Disorder and discontent run rampant and the almshouses and prisons are filled to overflowing. As we behold all this we say with a shudder, What a wicked, wicked, wicked world is this!

But in all this reading and travel we may have been looking for the darker side of human life. Let us go again and get into the homes of the people. Hamlet after hamlet and city after city we visit, and we associate so intimately with the people, that we learn to sympathize with them. Perchance we are overtaken by misfortune, and thus have an opportunity of learning whether or not there are yet many good Samaritans. And all over the world we find multitudes of people with great, loving, generous, benevolent hearts. One city or country is overtaken by calamity, pestilence or famine, and millions of kindred human hearts bleed in sympathy and as many generous hands are extended to relieve the suffering. And as we observe all this, we cannot but feel that there is yet much that is grand and beautiful and God-like in human nature.

These are the mingled associations of earth; but what of the associations of heaven? You may have seen much of the magnanimity and greatheartedness of human nature in this world; but no matter how much you have seen, it will all be in heaven. The range of your acquaintance has been wide, has it? You have seen much good in this world, have you? All that good will be in heaven. You have many, many warm, wholesouled, true-hearted personal friends, who you think would not forsake you even in the darkest hour. O, how you value those friendships! And don't you know that all that true friendship with strength unweakened and purity unsullied will be in heaven? O, what a heaven it will be to associate with all the greatness and beauty of character we have ever known and enjoy unbroken all the pure friendships we had ever formed!

But, brethren, this is not the half of heaven. How little, how very little have we known and seen in this world! Not only will all the good we have seen and known in this world be in heaven, but more, more, infinitely more! Not only shall we meet there the good and great who lived in our own generation, but those of *every* generation. O, what an unspeakably grand and glorious reunion when we shall sit down to meat with Abraham and Isaac and Jacob and Joseph and Moses and Joshua and Caleb and Enoch and Noah and Elijah and David and Daniel and James and Peter and John and Paul; and all the patriarchs and all the prophets and all the saints of all the ages of all the world! O, heavenly and glorious association! Together as one common family shall we abide in our Father's house.

But brethren, this is not yet the half of heaven. Will it be a pleasure to meet our friends in heaven? Will it be a great joy to grasp the hand of those who have been eminent in God's service, and about whom we have read and heard so much? If so, how much greater pleasure will it be to look into the face, to be welcomed by the smile, to fall into the embrace of our own blessed Christ? O, we cannot conceive of the unspeakable bliss and satisfaction that will fill our souls as we enter heaven, our hearts big with gratitude for the salvation then consummated in us, and are permitted to look into the face of our own dear Jesus and receive a welcome from Him through whom all our undeserved blessings have come.

Covington, Ohio.

HOW IT IS DONE.

BY L. OSBORN.

ON page 98 of GOSPEL MESSENGER, Feb. 13, a writer uses the following words: "God can dispossess Satan of man's heart, if man but wills to do this; there must be a turning of the thoughts from Satan to God. Thoughts form character while outward actions form reputation."

The writer seems to be stating man's part in regeneration, "he must will to dispossess Satan; must turn his thoughts from Satan to God." "Thoughts form character," etc.

It is a subject which has long received the closest attention of students, but the real philosophy, the *ratio a's* of conversion, is a story which can never be told from a human standpoint. Innumerable attempts have been made, but the secret workings of that mysterious power which speaks life, and energizes the frame of him who has been "dead in trespasses and sins," has not been uncovered. Christ compared its manifestations to those of the wind which "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit."

As in his day, so is it now. Men hear the truth and pass on and out, some careless, some forgetful, some interested, curiosity excited; but it ends with the remark, "We will hear thee again of this matter." Others are convinced, troubled, convicted, stifle their feelings, while business and pleasures soon absorb their attention. A few believing, trembling, and trusting, rejoice in a newfound joy, "Old things have passed away." Listening, a voice directed them to the heavenly Siloam, and they washed in its healing waters and their eyes were opened. The world asks, How was it done?—friends question, but the reply will even be like that of old, "I washed and do see."

While it cannot be said that the change came without thought, it is useless to affirm that thought alone was capable of producing such revolutions in character and life. The wisest and most gifted men of this and other ages have dissected and analyzed conversion; watched and questioned converted men; enlisted every power of the intellect in their research, only to be baffled and beaten, their most intimate and persistent acquaintance with the subject failing to discover to them the secret source of divine life manifest in the new birth. Although their researches compel a recognition of some power in the Gospel, they yet deem it inadequate to produce such results as are frequently seen, yet, notwithstanding the contact of these wise men with the Spirit's work, their hearts are not warned by it, nor their affections changed; they are still "blinded by the god of this world," still of that number "who mind earthly things."

If, then, the closest thought, most intense application to this problem, fails to affect the moral nature, it is plain that something more than attention, more than study, more than familiarity, more than thought can give, is required to bring a soul from "darkness to light." Christ said, "The kingdom of God cometh not with observation." "Behold, the Kingdom of God is within you." He never required an insight into spiritual mysteries as a condition preceding conversion. Faith in him cured the sin-smitten soul. A divine alchemy transformed that faith into a living principle, and the happy recipient became "an heir of God and a joint heir with Christ," to a heavenly inheritance.

The same power which "spake and it was done, which commanded and it stood fast," has spoken peace to a troubled soul, has adopted it into the family of heaven; "old things have passed away."

The cleansed leper is the type of a multitude of conversions. Leprosy, the dreadful, the incurable, the loathsome, which brought instant and perpetual banishment from mankind, hopeless wanderings, almost beyond the thoughts or sympathies of the human race; such was it to be a leper. "Full of leprosy," says the record; no doubt almost despairing, he "fell on his face and besought him, saying, "Lord, if thou wilt thou canst make me clean." "And Jesus put forth his hand and touched him saying, I will: be thou clean." "And immediately his leprosy was cleansed."

The sinner is leprous. Sin burns and gnaws. His days are pain, his nights are anguish. He believes a plunge in the waters of Abana or Pharphar will cure. Where they flow through the country of self-righteous morality, he enters them. No cure is effected. Life wanes; hope is dying. Listen! he hears a proclamation, "Whosoever believeth on me, though he were dead, yet shall he live." He heard it often before but disregarded it. In the extremity of his anguish he now cries out, "Lord, if thou wilt, thou canst make me clean. It is a last resort, a final effort and he finds it to be the healing waters of Jordan to his perishing soul. He is washed, cleansed, purified, saved. Such is redemption. No laborious thought, no subtle analysis, but sin-sick, nigh to death, bereft of all hope, save in the mercy and the atoning blood of Jesus Christ.

THE FIRST COVENANT, OR THE OLD COVENANT.

BY S. N. M'CANN.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary."—Heb. 9: 1.

THE first covenant, having served its day, is here spoken of as a thing of the past. Being faulty, it is superseded by a second covenant, one without fault. "For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7–13.

The promises were made to Abraham and to his seed, and the new covenant was confirmed before of God in Christ; but because of transgressions the law was added until the seed should come to whom the promises were made. Gal. 3: 16–19.

This law could not give *righteousness*, could not give *holiness*, could not give *perfection*, else it would *abide even until* the *end* of time. It being added only because of transgression, served its time and passed away.

The worldly sanctuary of the first covenant was presided over by men ordained to the priesthood, who of necessity were compelled to offer sacrifices and burnt offerings, not only for the sins of the people, but also for their own sins. "For the law maketh men high priests which have infirmity;" Heb. 7: 28; "but Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us, and for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9: 11–15.

The first testament was dedicated by blood for Moses when he had spoken every precept, took the blood of calves and of goats and sprinkled the book, the people, the tabernacle, and all the vessels of the ministry. In this new covenant, Christ is our high-priest and our sin offering and the first covenant has passed away to every one that bows to Jesus. "Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10: 9, 10. He taketh away the first covenant with its worldly sanctuary, its ordinances, "the tables of the covenant." "*The ordinances of divine service.*" The rites and ceremonies of the law are legion; they include the meat offerings, the peace offerings, the sin offerings, the trespass offerings, with the law pertaining to each of these. The various washings also fall under this classification. Here we might include the law of the Nazarite, the privilege of divorce, the washing of cups and platters, and the law of feasts, holy days, and all of the commandments of the priests. Since these are all to pass away, we turn to the new covenant for direction, for ordinances, for rites and for ceremonies. and discard whatever it discards, reject whatever it rejects and retain only that which it directs us to retain.

"THE TABLES OF THE COVENANT." These are also called the tables of the testimony. "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32: 15, 16. "Two tables of testimony, tables of stone, written with the finger of God." Ex. 31: 18. The tables of the covenant were the two stones upon which God wrote, with his own fingers, the covenant, the ten commandments. These two stones were put into the ark of the covenant with the golden pot that had manna, and with Aaron's rod that budded, and then the ark with its contents was placed in the holy of holies, or within the second vail, in the tabernacle. This tabernacle and the ark and its contents were but figures of the "more perfect tabernacle," and as types they consummated their work when Christ, "the mediator of the New Testament," died to fill up, or bridge over, the imperfections of "the first testament." Heb. 9: 15. Now we go not to the two tables of stone, not to the "first testament" for our covenant, but to the "new covenant," the Testament of our Lord and Savior.

The First Covenant had ordinances. The language of Paul here clearly implies that the first covenant had passed away. By the first covenant we understand the Ten Commandments, the matter contained on the two tables of stone. "And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4: 13. "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights . . . . and . . . the Lord gave me the two tables of stone, even the tables of the covenant." Deut. 9: 9–11.

We notice here that the covenant is comprehended in the ten commandments, and that God, in giving the written tables, only brings the visible testimony of what he had already commanded. The Lord made the covenant before he gave the tables of stone, and the tables of stone are but the testimony of the covenant, Ex. 34: 29, that God had already made with Israel: "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee, and with Israel. . . . And he wrote upon the tables the words of the covenant, the ten commandments." Ex. 34: 27, 28, also Ex. 16: 1, 23–28. The ten commandments

constitute the first covenant and must of necessity give place to the "*new covenant*" This *first covenant*, with all of its ordinances of divine service, its worldly sanctuary, its priests and all, must give place to the *new covenant*. Not one of the Ten Commandments, Ex. 20: 3-17, comes to us with the binding force of the first covenant; not one of them is binding upon us, because they are written with the finger of God upon the tables of stone.

The first covenant, even every command of it, passes away, not one single command remains intact; the old covenant with all of its rites and ceremonies, ends in Christ, for "Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4 "The ministration of death, written and engraven in stones was glorious," but this ministration is done away; "for if that which was done away was glorious, much more that which remaineth is glorious." 2 Cor. 3: 7-11.

Since the ten commandments, as such, are superseded by the new covenant, we should not go to the tables of testimony for instruction, but to the new covenant, the Testament of our Savior. Here we find every principle and every precept necessary for our guidance in the path of holiness, righteousness, sanctification and life. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5: 4

NOTES AND JOTTINGS.

BY I. J. ROSENBERGER.

—I AM in receipt of letters from a number of our brethren on our frontier mission: Texas, Oklahoma, Indian Territory and Idaho. They all relate their needs of more help in the ministry in very pitiful terms. If each State District could send one brother for two or three months into those new fields, what a harvest might be gathered, and the weak churches placed in better working order! It has been a mystery to me why there are so many standing volunteers for the foreign fields and such a sparing few for the needy frontier? Who will volunteer? Who? Who? Who?

—"IS THE WORLD GROWING BETTER?"—discussed by Bro. H. C. Early in GOSPEL MESSENGER No. 22, is worth a second reading, for the information he gives on that current question of the day.

—Charles Haddon Spurgeon, in one of the last efforts of his life put himself on record on this question about thus: "In point of charity, benevolence and civilization the world is advancing, —growing better; but in point of consecration and pure heart religion the world is growing worse and worse." I fear that our own fraternity is inhaling much of this poisonous malaria. Would it not be well to pause and inquire, "When the Son of man cometh shall he find faith on the earth?"

—On our return from Meyersdale we visited our friends in the Loudonville church, Eastern Ohio. It is here we lived when called to the ministry twenty-five years ago. It was pleasant to renew our associations in the old sanctuary. We also visited our brother-in-law, I. N. Workman, and found him in rather feeble health. Ten years ago he was thrown from a horse, which produced an injury of the brain that has followed him in a measure ever since. His principal trouble at present is paralysis. Brother I. N. has been a man of more than ordinary mental vigor and much of his work was followed with marked success. The church has much work for him yet to do if the Lord sees proper to let him remain to do it. He was anxious to hear the details of the meeting at Meyersdale. Surely, "we spend our years as a tale that is told."

DEVIL-TRAPS.

BY C. H BALSBAUGH.

SIN-BLINDED eyes, a sin-loving heart, hands and feet ready to execute the suggestions of evil, and the world overspread with countless snares by the arch-fiend, to allure and fetter young and old, —is it a wonder millions go to destruction, body and soul? Verily, "iniquity abounds," and Satan sways his infernal scepter from orient to occident from pole to pole. The forms of evil are legion. They are even found as appendages to religion. The devil sits in the pulpit and controls choir and pew. Form is idolized and Christ ignored. "The whole world lieth in wickedness." 1 John 5: 19.

Sin may have tiny, subtle, commonplace beginnings, but it grows, darkens, demoralizes, damns! A glass of home-made wine or beer; liquor-poisoned mince pie; an ostensibly religious romance; a game of quoits, or billiards, or base ball, or croquet, chess or cards,—any of these may be the beginning of a career that ends in the alms-house, penitentiary, gallows, hell.

God's ideal of human life is so shockingly repudiated in general, and so scantily admitted even by the church, that a character as spotted as a leopard may pass not only as a respectable member of society, but hold a high position in the church.

If we would know what God incarnate means, there would be neither pipe nor quid nor cigar in all Israel. Our home-made wines would be discarded as near kin to the beverage of hell. Fiction would be banished from our homes as the white lies of Beelzebub, the sugar-tongued falsifiers of the truth as it is in Jesus. A constantly-consulted Bible, a pure literature, homes radiated by the sunshine of heaven, reflected from the faces and words and demeanor of parents, religion translated into the love that is wise and patient to win holiness, O, what might be done to demolish the snares of the enemy of souls! Verily, we are complacently drifting with the world, and allowing the devil large inroads into the family and church, and yet all the while thinking we are "earnestly contending for the faith which was once delivered unto the saints."

It will require mighty effort, and mighty prayer, and mighty Bible mastering to change the mighty current that is sweeping our church and state in the direction of peril and wreck. We have forgotten that God in Christ, the model man, is the only standard for the individual, the home, the church, the nation, the world. His *character*, the *essential quality of his being* "all the fullness of God," lived out in all the minutiæ of the commonest daily life—this is the grand fact we are to contemplate and realize. Nothing less than this will meet the divine purpose in the creation of man, the incarnation of Emmanuel and the establishment of the church.

We are altogether lacking in our homes in making life in all its duties a complete circle of influence that manifestly and persuasively attests the presence of Jesus. Many so-called Christian families are well nigh Christless. The love of God and the hope of eternal life is not the pivot on which turn all the activities of life. Money is not sought as the gift of God, to be disbursed for God. The secular paper, the shallow, flippant story, worldly-gossiping company, and the gains and fluctuations of the market—these make the Bible stale and holiness secondary. How can Christ gain expression through such an opaque medium? Oh, for the living sacrifice of Rom. 12: 1 and 1 Pet. 2: 5, 9.

One Paul, with his thorn in the flesh, will do more to win souls to Christ than ten thousand foolish Galatians who are ticklers for the form of godliness, while they deny the power thereof. We *cannot* serve God and mammon. To love life is inevitably and fatally to lose it.

The murderers of Danville, Ill.,—Harvey Pate and Frank Stires—lately executed, furnish pathetic evidence of the dangerous tendency of luxuries with which many of our young people tamper. From their prison cell and the gallows comes the solemn voice of warning against corrupting literature and intoxicating beverages. Hear their words: "We want to make another appeal to all boys and young people to beware of half dime novels, for by reading such we were started on the path of sin and crime. *Why* can't this be stopped? Beware also of the saloon with all its damning influences, for only evil flows from them. *Why* are they permitted in a Christian country? Think of us and our fate, and and leave these terrible places alone. We ask a sorrowful widow and an outraged public to forgive us our crime, and we also ask God to forgive us."

Thousands of boys, young men and women, are playing with the very serpent whose fascination lured these criminals to their bitter fate. What awful infatuation! History and hell lifting up millions of voices to warn the heedless from the doom of mental and sensual dissipation, and yet the broad road to destruction is crowded with the mad votaries of sinful pleasure.

Beware, young men, and young women no less, and let not heaven and earth and hell utter their appeals and imprecations in vain. Jesus alone can satisfy the hunger of your soul forever.

Union Deposit, Pa

MISQUOTATIONS.

BY NOAH LONGANECKER.

ONE of the ancients said, "The Bible is the history of God," but through a misquotation how ridiculous the history! Here is one: "There is no God." Psalms 14: 1. "But," says the critic, "The Bible says so in just so many words." Verily so. But it says more. Here it is: "The fool hath said in his heart, There is no God,"—a world-wide difference is there not? "But," says the professor, "none but a skeptic would make such a misquotation." But here is a misquotation that not a few professors have made: "Except a man be born of the spirit, he cannot enter into the kingdom of God." John 3: 5 "But," says the professor, "The Bible does say so." Verily so. But, as in the former quotation, it says more. Here it is in full: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here is another: "He that believeth not shall be damned" Mark 16: 16. Not till we desire all the word of God and nothing but the word of God, can we see the necessity of quoting this passage in full. Here it is in full: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

It is sometimes said, "Men are not as much prone to vanity as the women." They *are* in their way. When I was a boy, men and boys combed their hair from all sides of the head up and twisted it in a round top on top of the head. This was called "*top knot*." A —— minister disapproved of the custom, and reproved his brethren. All they would say was, "If you prove from the Bible that it is wrong, we will comb down our top knots." To this he agreed. The coming Lord's Day he took his text from Matt. 24: 17. Here it is: "Top not come down." It

says so in just so many words; but to have the *true* sense we must have its connection. Here it is: "Let him which is on the house-top not come down to take anything out of his house."

This illustration may be considered by some foolish, but it applies to the point for which it is intended. Here is another misquotation just as erroneous: "A new commandment I give unto you, That ye love one another." John 13:34 If not the nine-tenth, at least the one-half of the ministry quote this text as here quoted. Thus quoted, we make Christ say that this is the first time God's people were commanded to love one another. The careful Bible student knows better. How then is Christ's commandment *new?* Read what follows and you have Christ's answer: "As I have loved you, that ye also love one another." "*As I have loved you.*" If we know the true sense of these words we at once see why Christ said, "A new commandment I give unto you."

Here is another misquotation that comes just as short of the Spirit's design as the former: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2: 9. All ministers that stop here with the quotation, bring no glad tidings. Why not give the quotation in full? "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." While it was wrong for Eve to add the words, "Neither shall ye touch it," it is no less wrong for us to omit "the love" in the following: "The love of money is the root of all evil." See Gen. 2: 17; 3: 3; 1 Tim. 6: 10

It is just as dangerous to "add unto" as to "take away." So says the Bible. How often do ministers weaken the following passage by adding the word "more!" "Go thy way, for this time; when I have a convenient season, I will call for thee." Acts 24: 25. One of the unfortunate mistakes of Felix' life was that he thought that the then present season was not a convenient one. Thousands make the same mistake. But we did not intend to give a homily on any text. While the following refers to *place*, it is more often misquoted so as to indicate *state* or *condition*: "In the place where the tree falleth, there it shall be." Eccl. 11: 3

We generally have our opinions about things, and then quote scripture to suit our opinions. I used to believe that Simon Magus had never repented of his wicked deeds before he was baptized, and of course I added the word "yet" to the following of Acts 8: 23, "For I perceive that thou art (yet) in the gall of bitterness, and in the bond of iniquity." It is hard for those who believe that we will be saved by "faith only," to quote the Bible in any other sense. A large majority believe and stoutly declare that Paul never had been married, and when they are asked for proof they at once refer to 1 Cor. 7: 7, 8, etc. I used to be of that large majority, but somehow I got that opinion from the teaching of man, and not of God's Word. I used to teach that faith and hope would end, but charity never, hence charity was the greatest. But this view I only got from early teaching, and not from God's Word. "Receiving the end of your faith, even the salvation of your souls," used to be my pet text to prove my views to be true.

The practice of omitting those parts of the texts which are not to our purpose, and quoting only those parts which are to our advantage, is from the devil. After Christ had defeated him in his first temptation by quoting what was written, he, in presenting his second temptation, pretends to quote what was written in Psa. 91: 11, 12; but no doubt purposely omitted the words, "To keep thee in all thy ways." They were not to his purpose. Misquotations are false doctrines. We may obtain mercy if we misquote through ignorance; but certainly a misquotation will mislead, whether made through ignorance, or through evil design to mislead.

OUR VICTORY.

BY S. J. BOWMAN.

THOSE who have verged into the responsibilities of life realize that life is an unabating conflict. Many are swallowed up in life's raging billows, and are hurried down the stream of time, without God and without hope being written upon every surge and wave. Great is the conflict of life; but as time speeds us on our way, do we stop to consider the true nature of our conflict?

Many who grow weary and faint in the battle should only understand the true nature of the foe. Others who boast of victory have failed to gain the true victory. We meet those in life who have sought happiness in gaining wealth, yet whose circumstances tend to adversity. Many who seek for political honors fail; in fact, there are those whose life seems to be made up of failures, and they go to the grave disappointed, and the world calls them unfortunate. Others have labored to gain prosperity and have gained the mastery, yet they realize that they have not gained the victory over sorrow, disappointment and death.

Those who serve mammon and trust in uncertain riches will die as much disappointed as the rich man, Luke 12: 20, 21. When he had gained the victory to which his carnal desires aspired, and he was just ready to take his ease, the summons came and he was made poor and hopeless—the victory gone. "Is not life more than meat and the body more than raiment?" Matt. 6: 25. He who has a right conception of life bends his thoughts and energies to a higher plane of victory than the world can give. The elements of the world cannot fill to the satisfying of the thirsty soul. Nothing can satisfy the spiritual man save the incarnate Son of God who said, John 7: 37, "If any man thirst, let him come unto me and drink."

"He can speak peace to the troubled soul." John 14: 27. "Peace I leave with you; my peace I give unto you. Not as the world giveth, give I unto you." The world cannot give peace to the soul. The world becomes instrumental, in the hands of the devil, in doing many things detrimental to our spiritual prosperity. We should learn how to gain the victory from our Leader and Commander, when the devil took him up into an exceeding high mountain and showed him all the kingdoms of this world, and the glory of them, and said unto him, "All these things will I give thee if thou wilt fall down and worship me." Matt. 4: 8, 9 The success the devil gained was, "Get thee behind me, Satan." Could we, like, Jesus, say, "Get thee behind me, Satan," we would not so often lose our victory. It would have been finite desire to have accepted the glory of the world. It is human to live after the lusts of the flesh, the lust of the eye and the pride of life. Through these mediums the adversary works to destroy the soul. These become our personal enemies, and there are none so difficult to conquer.

Our true enemy is neither obscurity nor poverty, but is that evil nature within us. The man who enlists in the Christian warfare must wage war against self. He must overcome the world that is in his heart. The weapon that gains the victory is our faith. 1 John 5: 4, "This is the victory that overcometh the world, even our faith." Faith makes us lively stones in the building of God, and gives us spiritual strength to overcome sin. Christ said, John 15: 5, "Without me ye can do nothing." Paul, in Phil. 4: 13, says, "I can do all things through Jesus Christ" and when he had gained the victory over the law of sin and death, it was through "the law of the spirit of life in Christ Jesus," Rom. 8: 2 When we gain our victory over sin it will be through the same medium by which Paul was victorious. Faith secures for us the divine agencies, links us to Jesus and his power to save from sin. Faith has not lost its power, but we have lost faith.

When Peter was walking on the water, and he began to go down, faith did not lose its efficiency, but Peter lost faith in fear. Unbelief has not lost its power to become our rival, and bring us into captivity. The same cause that became a barrier to Israel's march into the promised land, will no less prevent spiritual Israel from entering the heavenly Canaan.

Unbelief is our universal, besetting sin. It disables us to work spiritually for ourselves and those around us. The apostles could not cast out an evil spirit at one time on account of unbelief. When the palsied man was presented to Christ through the roof, that was a demonstration of faith that gained the desired blessing. Nothing but faith could have prompted Moses to count the reproaches of true faith greater riches than the treasures of Egypt. Daniel's unwavering faith brought to him divine aid. It closed the lion's mouth. By faith the three had for a companion the Son of God, when the violence of fire was quenched.

Have we faith? Let us show it by our good works. A true aim is to become rich in good works. The man who labors for worldly riches, neglecting his Christian duties for self-interest, will fail to secure the victory, and is conforming to the world. Faith overcomes many obstacles. It preaches the Gospel; it erects churches; it gives to the hungry the Bread of Life. He who closes his heart and purse-strings against the sick and dying, how dwelleth the love of God in his heart?

All have trials and tribulations to gain the mastery over self. There must be striving and watching for spiritual growth, devotion, consecration and longings. The victory will be ours when we reach the "land of unclouded sky," the home where there are no tears.

Flourville, Tenn.

INFANT BAPTISM.

HAVE the advocates of infant baptism ever considered what would be the result should the practice become universal? Let us see:

1. It would set aside believer's baptism. There would be, in that case, no believers to baptize

2. It would make void the great commandment, "He that believeth and is baptized shall be saved."

3. There would be no need of preaching the Gospel, as all would be in the church before they could accept the Gospel.

4. All would be in the church without faith.

5. There would not, there could not, be a converted person in the church. All would be in the church before they could be converted.

6. If we were baptized in infancy, everybody would be in the church, hence the church would contain all the wicked people in the world.

7. It would blot out the line between the church and the world. In truth there would be no world, —all would be church members.

8 There being no regenerated persons in the church, there could not be any Christians in such a church. Hence such a practice would wipe out the church of Christ *entirely.* — *Christian Advocate.*

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

BUILDING.

BY SADIE BRALLIER NOFSINGER.

I SAT and watched a builder test his skill
In ponderous timber, jagged, hard and stern;
And mused me much what the result should be
Of that unpolished mass of shapeless, rough
Material. Day after day, mutely
I watched him ply his cunning implements,
And could but note that in his plan he toiled,
And swaggered not. Now deep within the wood
His chisel probed; and now his sharp-edged plane
Smoothed down the ragged surface and revealed
A beauty which was hidden and unguessed.
Sometimes there was a space of plank unsound,
Which must be severed; now a lesser flaw
Which might be covered, and again a knot
Which could be polished and thus beautified.
Thus, day by day was sound of chisel, plane
And hammer heard; the while I watched from that
Unshaped mass, a structure tall and firm,
With spacious walls and vast apartments rise.

I watched a soul. Disease had ravaged it,—
That deadly ailment which destroys the peace
And glory of the pure,—a soul whose every
Lineament the calloused honor of
Sin's impress bore. I saw it welter in
The blood, wrought by its self-destructive plan,
Still plunging downward to its awful doom
With but one purpose,—that of viciousness.
A builder undertook this human waste
To rear it in a structure grand and high.
Piece after piece he polished the unshapen
Mass of rough material, while men stood
By and marvelled. Piece after piece the broken
Parts were joined and welded by that skillful hand,
And still the workman toiled, nor spared he still
The probing of the chisel, knife and plane
Till every flaw was covered over. When lo!
A soul loomed great and high, like a fair temple,
'Neath the implements divine.

Johnstown, Pa.

"CAST THE NET ON THE RIGHT SIDE OF THE SHIP."

BY N. D. UNDERHILL.

JESUS called his disciples from among the humble classes and not despising their humble occupation, ennobled it by saying, "I will make you fishers of men." However, when the Lord had been crucified and they were left apparently alone on the earth, they concluded to return to their former occupation. So Peter said, "I go a fishing," and the others that were present said, "We also go with thee." So they went and fished all night but caught nothing. In the morning they beheld a man standing on the shore. When they answered his inquiry as to their success, he said, "Cast the net on the right side of the ship, and ye shall find." They took this good advice and were not able to draw the net for the multitude of fishes caught. So they knew that the wise teacher whose advice meant success, was the Lord.

How often have we wished, when we saw benighted fishers of men toiling wearily and unsuccessfully away in the dark, that they would look up and behold the Blessed Son of God standing on the shore. Heeding his good advice they would "cast the net on the RIGHT side of the ship," that they might catch a multitude of precious souls. Some seem to have chosen the night of error, the darkness of sin, as their fish-bait. *Look up!* LOOK TO JESUS! BEHOLD the LIGHT OF LIFE and LOVE! *Don't look back and down into the abyss of sin, and misery, and error and woe!* You can't catch souls that way. You may imagine that the benign light of your countenance will win them, but you are mistaken.

Our countenances can only reflect the light when we have them turned toward the Son. If you do not believe this take a new tin plate or a mirror or reflector of any kind and hold it with its *back toward the light*, its face toward some dark corner: Does it light up that corner? Now turn its *face toward the light* and see how much better things look before it. Looking into the darkness of despair never brightens or warms up a single countenance, but on the contrary. Even so a little sweet milk will never make a pan of sour milk sweet; but the sour milk will soon sour the sweet and all will be sour alike.

So, don't try to look at men's faults; don't keep thinking of other people's sins; don't pry into your neighbor's erroneous habits. It might have a tendency to make you a little like your faulty neighbors. At least, they can never be gained by constantly talking about their evil ways. To add fuel to fire seldom extinguishes, but rather increases the conflagration. We do not mean to say that sin should not be reproved and preached against. This can be done best and most successfully by attacking it on the right side, *i. e.*, the side of light and love.

"God is love." God is light. Let the sun shine into a dark, unhealthy cellar or hole. It will cause the germs of disease,—the filth or mould,—to diminish, while the tender, sickly plants therein will grow stronger, healthier and prettier, till they grow into great, perfect plants or trees. So, if we keep our faces ever turned toward the light, our souls filled with the warm sunshine of his divine love, our countenances will beam with a warm glow of righteousness, will reprove and kill the little tendencies to sin, strengthen and encourage the desire to live and do right, till the vices will die, and the virtues grow and increase into a great healthy plant fit for the Lord's garden of flowers. If we always cast the net on the right side, we will then catch more fishes than we can draw,—more than our net will hold, and we will have to get some of our neighbors and brethren to help land them on the safe shore. Oh, "the harvest is truly great!"

There is an abundance of fishes waiting to be caught, a multitude of souls waiting to be saved. "Cast the net on the right side of the ship!" You can't drive them. You must *draw* them. Jesus never tried to drive any soul into heaven; but he said, "I will draw all men unto me." John 12: 32 We can't scare men away from hell either. It is useless to tell people that they are going to that place. It is repulsive to them; therefore they try to get away from such teachers. Don't turn a repulsive countenance or picture on any one, unless you want to drive them away from you, and remember, men can't be driven up hill. They will be sure to hasten down hill to destruction, unless you stretch forth a hand of love, to help them climb up the steep ascent. If a person is discouraged, and going down hill, encourage and help him to climb up. Lend a hand! Speak a cheering word! *Don't* point to his faults, mistakes and sins, but point to the Perfect Pattern! Point to Jesus! Point to heaven! Point to the beautiful, the lovely, the good, the perfect! Get his face turned toward Jesus, the light of love. This will warm and draw his soul toward that light.

Jesus did not say to the adulteress: "Look at your awful sins; behold your evil ways; you're going straight to destruction." Ah, no! He said in his tender compassion and mercy: "Neither do I condemn thee; go, and sin no more." John 8: 11. Although it is true that no drunkard, or liar, or fornicator, can enter the kingdom of heaven, it is also true that they cannot be caught, won, or saved by continually holding up their faults before them. "The banner of Christ is love." Cant. 2: 4. It is the motto, the ensign, that we must hold up before the eyes of the perishing. It is the flag that will cheer and encourage their poor souls,—the standard that will draw their hungry hearts to Jesus.

"Cast the net on the right side." Ah, dear ones, how much prudence and good judgment is necessary to catch a human soul! If we should throw out a hook into the stream,—naked, or baited with a stone,—we could hardly hope to catch a fish. It is true that stones do exist, but they are not fit for fish bait. Even so it is true that faults do exist, but they do not make winning bait to catch or win souls to Christ. Error does exist, but it is not a fit ensign for the Christian to hold up before a perishing world. It is not expedient to pounce upon a Catholic with the faults of his church or priesthood. It is likely to drive him away from us. Neither is it expedient to try to convince a congregation of Pedobaptists, the first thing, with a sermon against their method of baptism.

It is better to show them the love of Christ *first*, and then, while holding up the Perfect Pattern to their view, teach them how blessed it is to obey his commandments, and when they are won to love him they will be willing to keep his commandments. First attract or draw their attention by some beautiful picture or illustration of his goodness,—his love toward us. Then impress upon their attentive minds the blessedness of obedience to him. Then they will be ready to hear your doctrinal sermons. It is not a good plan to set forth the doctrine of "feet-washing" the first time we ever address a hungry, untaught, mixed assembly of Methodists, Presbyterians, Catholics and infidels. It is likely to be repulsive to them. It is far better to educate them up to the standard of obedience first. Jesus did not present that ordinance to his disciples the first day they were with him. No; he waited three years, and it was among the last ordinances that he presented to them.

We had better not try to get ahead of Jesus, by thrusting our peculiar doctrine at a soul before the right time. There is a time for all things, and the time for "feet-washing" is after conversion. They should have the other ordinances presented first. It is useless to preach it to a congregation that has not the first principles of righteousness. It is far better to begin at the beginning. A child usually has to learn the alphabet before it can study astronomy or geology to profit. So, in preaching to the heathen,—we must *first* tell them that there is a God, and then tell them *what* God is, before we can expect them to obey his Word. In going to destitute fields where there has never been any preaching of any kind, it is not advisable to harp on the theory that Judas was a devil from the beginning, or that he was a backslider. It is better to give their hungry souls a little nourishing food at first. Then they will be more ready to listen. If they are untaught babes it would be better to administer a little milk before beginning on the strong meat of the Gospel.

It is well to study one's audience and preach accordingly. It does not edify a perishing, ignorant soul who longs to know what to do to be saved, to hear a harangue on the "Mistakes of Romanism," or the faults of wealthy churches. A poor, humble country congregation, who does not hear the Gospel once in ten years, is not edified by hearing of the pride and worldliness of the popular city churches. Oh, Brethren, *preach*

Christ, and him crucified! Preach Jesus! Preach the Word! Remember that the Word is God, and God is love.

It is not edifying to keep harping on one thing day after day, and year after year. It grows tiresome, especially if it is something that does not concern the hearer in the least. It is best not to speak often of one's private affairs, nor to use one's own name, or the pronoun "I," especially in the pulpit. We must keep self buried,—hidden in Christ. Forgetting self we should behold only Jesus, that we may faithfully represent him to a needy, perishing world.

In so doing, sin will be condemned and righteousness recommended to the hearts of hearers, and Jesus will be honored. We must be "wise as serpents and harmless as doves." It is not wise to make personal applications in public assemblages. If, in sermon or speech, sin is to be condemned, preach against the *sin*, not against the church or denomination which allows it. The Holy Spirit will make the proper application. It is the duty of Christ's witnesses to win souls to him, by showing them the true way. The Holy Spirit will apply the Truth to their hearts, if presented in the right way. We cannot win people from other denominations by ridiculing or openly condemning the church to which they belong. The Golden Rule is applicable in churches and in public as well as in private life. We should treat others with the same consideration that we would desire for ourselves. In localities where we are not known—among other denominations and worldly classes, the Gospel can best be presented by sermons in the following order: "Love," "Peace," "Unity," "Faith," "Repentance," "Obedience," "Baptism," "Lord's Supper and Communion," "Feet-washing," "The Holy Kiss," "Purity," "The Commission."

These suggestions are offered in love, not as a much-needed rule of perfection, for we suppose that very few of our dear ministering brethren need such instruction, but in the hope that some who long to work for Jesus, either in the pulpit or outside, may consider the importance of presenting God to the world as a loving Father, and Christ as a merciful Savior.

A SURE CURE FOR HARD TIMES.

BY LANDON WEST.

I AM no politician, nor am I a physician, but I feel that I can aid in the cure of our national affliction, "HARD TIMES," and I submit the following:

While our physicians are all pressed in their labor for the afflicted, and our statesmen find it difficult to meet the issues of the day, I will address the people who claim to have faith in God, who profess to love and follow the lowly Nazarene, for I feel that they are the people who have the light, and they are the ones who are told to let their light shine. Matt 5: 14, 16. Now is the time when the light should be shown, and seen by all men.

Let all the professed Christians of our land read the New Testament carefully and see what it requires of all believers to lay aside in the form of jewelry, now in their possession, all of which is condemned by the Word of Life. See 1 Tim. 2: 9; 1 Pet. 3: 3, 5. If all the rings, chains, breastpins, bracelets, lockets, etc., were laid aside, and turned over into the hands of those who coin money, it would give millions of dollars to the nation, and with loss to no one but to Satan.

There will be no pollutions of this kind seen on the bodies of Christians when our Lord shall reign on the earth, and hence all should cast them away now, and be ready for his coming, for we know not what a day may bring forth.

Let the fine coffins, fine funeral dinners and displays that are now made over the dead, be dispensed with. These things are more for the living than the dead, and more for the flesh than the spirit. Let all these be abandoned and millions of money will be saved, to be used for the feeding and clothing of widows and orphans, now left in want to mourn for the departed. All will be edified, and the dead will be loved and remembered more than we now see it.

There will be no funerals in heaven, and my understanding of the prophets is, that there will be none among Christians here on earth, when our Savior shall come, Isa. 65: 19, 20, and to abandon these vanities now is to save both time and money, and also to prepare for his coming, and the rising of the saints.

Let the large, fine and costly monuments and tombstones that now crowd our cemeteries, not for the dead, but for the living, and which show forth more vanity for the living than for the dead, let *these* be done away and millions more of money, besides labor, time and space will be saved. This, if given for the poor, in providing churchhouses, mission work and schools, will give living marks and monuments, not in silent graveyards, but in homes, halls, groves and churches of the earth, and for both time and eternity. Now, it is all wasted, as upon an idol's altar, or a heathen's pyramid, to be torn to pieces in the reign of Christ on earth,—a time and condition for which we all pray, when we say: "Thy kingdom come." This is the greatest petition we can offer. No other one is made as often as this one, and yet none of us are ready for it, were it to come now, for our time and attention are so completely taken up with the things of this world, that little preparation or outlook is made for the world and life to come. Let all be ready, by the casting aside of marks and monuments of this world, and try to live so that our monuments will be made to stand forever. When God's will is done on earth as in heaven, all the marks, relics and monuments for the dead will be abolished, and all will be life then, and graveyards and cemeteries, with their vast display of marble and granite work, will be done away, and shall be forgotten. Isa. 65: 17.

There are no tombs in heaven, and why do we build them here, and then ask our Lord to give us heaven on the earth, where not one of us is ready for it. It is foolishness and works of darkness, and all will be destroyed.

Then let us turn our money and time and labor into another channel, and do good to the living,—to all men,—and thus save the vast amount of money spent for nothing. In that way we may aid the coming of Christ's kingdom

Let the organs, pianos and choirs, that are now used to praise God as by machinery and without the spirit, be abolished, and time, space and money will all be saved, and God's name can then be glorified on earth by tongues that feel what they sing far more and better than is now seen.

There are no organs, pianos and such like in heaven, and there will be none on earth when Jesus reigns, hence, to abolish these things now, and then let all sing with the spirit and understanding, is to aid the introduction of our Savior's reign upon the earth.

Those massive towers and steeples, now seen on so many churchhouses, all pointing toward heaven, but guarded with lightning-rods for safety, let these towers and steeples all be taken down, and the material used for real benefit. Let the buildings for the worship of God be erected with such a degree of meekness and modesty that God's name will be glorified, and the name of Jesus be honored. Many thousands of dollars will thus be saved, while labor and danger will be avoided.

Let the half-filled pews in many city churches, now sold to the highest bidder, be made free and opened to all who will come in and occupy them, and souls will be gained and saved, churches will be filled, God's name will be glorified, and all will be made happy.

There are no towers or pews in heaven, and such pollutions will not mark the houses for worship during the millennial reign. To abolish these vanities now, is to cleanse our temples and altars before our Lord will come with his scourge to clear out all things that do not meet his approval here below. To conform to the Word of his grace, is to prepare for his reign on the earth. This we all pray for, so let all of us show that our lives and conduct are living lessons of the faith we profess, and that we can be "known and read of all men." 2 Cor. 3: 2.

Let all the followers of Jesus lay aside the use of tobacco in all its forms, and all will be cleansed and bettered in appearance, in health, both of mind, soul, and body, and millions more of money will be saved, heathenism will receive a death blow in our homes, our halls, and our churches. Our sitting-rooms will be clean, and slavery's chain will be broken.

There is no tobacco chewing and puffing in heaven, nor will it be allowed in the reign of Jesus on the earth, for nothing that defileth is to be seen among the people of God, or enter into the city. Rev. 21: 27. All are to be without spot or wrinkle. See Eph. 5: 27. This cannot be while thousands of our race are polluted by this practice of tobacco using.

Why need we talk of elevating the heathen, when China does not possess a more heathenish practice than the tobacco habit of the United States?

Let all who claim to love Jesus, lay aside forever the reading of fiction, and read the Word of Truth and Life, and thousands of people will be made happy, the number of suicides and cases of insanity will be lessened, millions of dollars will be saved and not a soul injured.

Let the millions of money now spent yearly for fashion, and for the god of this world be given to the poor and for the glory of God's name, the kingdom yet to come, and happiness, love, peace and plenty will soon be found in all the earth. "HARD TIMES" will soon be a song of the past, and be forgotten.

Now, dear reader, the remedy is at hand. Let each one of the twenty millions of Christians in the United States take his share of it and apply it, and soon will we hear the cry in all the churches: "Peace on earth and good times among men." May God hasten the day of their coming!

MANY a popular proverb is true in one sense, and false in another sense, and it is more likely to be understood generally in its false sense than in its true. "All's well that ends well" is one of these proverbs. It depends on what you mean by the "end," whether this proverb is true or false. What is looked at as the end of a transaction is in many a case very far from the end. The story is told of a farmer who took delight in Sabbath-breaking, and wanted to show its expediency. He came to a clergyman one autumn, and said: "Last spring I plowed a field on Sunday; then I planted on Sunday; and I did my best work, hoeing and tending, on Sundays all through the season. I reaped on Sunday. And now, as a matter of fact, I have had a better crop from that field than usual. If God doesn't prosper Sunday work, how do you explain that thing, parson?" "Well, it looks," said the minister, "as though God did not settle all his accounts the first of October."

The Gospel Messenger,

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Mount Morris, Ill, . . . July 3, 1894

BRO. T. T. MYERS writes that three recently united with the church at Philadelphia, by confession and baptism.

BRO. D. E. BRUBAKER started West last week, expecting to be absent two months or more, visiting parts of Colorado and California. He thinks of locating in some part of the West where his labors in the ministry will be needed.

WE expect to have the Full Report ready for mailing by the time this issue reaches our readers. We think it will be found both interesting and instructive. We have taken special pains to put it out in good shape. Those who have not yet ordered it will please do so at once. Price, 25 cents, or $2.50 per dozen.

WE most assuredly appreciate the following from one of our leading elders: "I cannot see how you can sail as clear of barriers, through a whole year, as you do,—thousands of readers to please, and yet so few of them to complain. I often hear the GOSPEL MESSENGER spoken of as being the 'best religious paper known.' This is not an insignificant commendation."

IT is a common thing to hear Christians, in their prayers, telling the Lord just how sinful they are, and how they often neglect their duty. But just let one accuse them of being sinners and neglecting their duty! They will not endure it for one minute. They will rise in holy indignation and denounce the accuser as a slanderer. It makes all the difference in the world whether one tells a thing, or whether some one tells it for him.

SATURDAY afternoon, June 23, a very destructive hail-storm passed two miles west of Mt Morris, doing great damage to growing crops. In places the crops were almost completely destroyed. The quantity of hail that fell was so great that small piles of it could be seen in the fence corners twenty-four hours after the storm. Many of the hail-stones measured six inches in circumference, and some must have been larger, as one was found fully that large the next evening after it fell.

BRO. FRANKLIN MYERS, of Mt. Carroll, Ill., recently conducted a series of meetings in the Winona church, Minn., where ten were received by confession and baptism. He reports an excellent spirit during the meetings.

BRO. J. G. ROYER, who has just returned from Grundy Center, Iowa, reports that he held a very enjoyable series of meetings with the Brethren there, and during the time five were added to the church by confession and baptism. The church is in a good working condition and the members feel much encouraged.

ALL orders for the Minutes of the Annual Meeting have now been filled. The Districts that have not yet sent in their orders will please do so at once. Price, five cents per copy, or two cents each when ordered in quantities. The Minutes are put up in good shape, neatly printed, and contain information that should be in the hands of all our members. Elders should make an effort to get a copy into each family where there are members.

IT is astonishing how poor most people represent themselves when the assessor comes around! But just let a purchaser appear and their property will advance fifty per cent in two minutes. The Lord sees these things and will some day aid the guilty ones in seeing just how inconsistent they appear. It is well to bear in mind that the Lord is always present and knows just what we are doing. Keeping this thought constantly in mind will prompt us to be the more careful respecting our dealings.

BY means of circulars, efforts are being made to induce people of the East and North to settle in Cedar County, Mo. The Office Editor of this paper will always feel deeply interested in the progress of that County. It was here that he spent many of his boyhood days, and it was here that he lived when he was born into the church, thirty-five years ago. He hopes to some day visit the scenes of his early life and once more stand on the bank of the pool, by nature formed, where he was buried with Christ in Christian baptism.

BRO. D. M. MILLER, of Milledgeville, Ill., was present in the Salisbury church, Pa., when the Committee of Western Pennsylvania met with the members at that place. He writes us that he is greatly pleased with the wise course pursued by the committee, and he feels that the result of such a course will terminate in good. Bro. S. N. McCann followed with a week's meetings that warmed up the people and gave them sound doctrine to think about. There is nothing like following up committee work with a well-conducted series of meetings.

IT is hardly possible for us to realize the intense suffering connected with such distress as is being experienced in Canton, China. As mentioned last week, the black death has made its appearance there, and is carrying off the people by the thousands. Whole cities are being almost depopulated by it. The following incident, quoted from a letter, may give some idea of the situation:

"There seems to be a perfect reign of terror in the South, and if the plague is not soon stayed, Canton bids fair to be almost depopulated. Whole families have been swept away, and about the first of May it was estimated that there had been 60,000 deaths in that city alone. A thief broke into a house and found six of the seven inmates lying dead. The only survivor, a young girl, begged him to go out and purchase coffins for her dead, promising for a reward for his service that he might help himself to anything the house contained. She gave him money to buy the coffins, and when he returned the young girl was also dead. He then began to help himself to the valuables the house contained, but before he finished he too expired."

WE are now prepared to furnish Sunday schools with one of the best maps of Palestine that we have yet seen. It is well finished, mounted on rollers and ready to hang up, size 36 by 72 inches. This map has been prepared for the use of Sunday schools and Bible classes, and is also admirably adapted for use in the family. It is a large and correct map of Palestine at the time of Christ; showing in colors the Territorial Divisions according to the most recent explorations and surveys. It also shows the different journeys made by Jesus, and also shows the location of the different places mentioned in the New Testament in a way that renders the map both beautiful and instructive. Price, at the office, $5 00. It will be sent by express, prepaid, for $5 25. It is too large to be sent by mail.

WE always desire to speak and write kindly concerning the ministers of other denominations, but now and then we must take the liberty of suggesting to our members how to meet the advances of some of these ministers. To a certain family (and there may be a score of others who can profit by the suggestion) we have this to say: The next time that M E preacher calls at your house, and tells you that trine immersion is not supported by good evidence, show him the following, which we quote from "Moore's Life of John Wesley," Vol. 1, page 425:

"When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion, if the person would submit to it, judging this to have been the apostolic method of baptizing."

When a man like Mr. Wesley judged trine immersion to have been the apostolic method, it behooves his brethren of far less information not to speak so lightly of it. Well-read men do not speak lightly of this method of baptizing, and not a few of them have given some very strong testimony in its favor.

IT is one thing to regard the Bible as our only rule of faith and practice, but quite another to be continually setting up our own individual opinion about the Word as that rule. The man who regards the Word as his only rule, and then conducts himself discreetly, is to be commended, but he who does about as he pleases, regardless of the conscience of his brethren, claiming the right to interpret the Scriptures to suit his own convenience, may possess independence enough to stand at the head of an empire, but has not judgment sufficient to govern his own will in its relation to others. The moment we become members of the church we assume a different relation towards both God and the members of the church. It then becomes the duty of each member to accept the Scriptures as his only rule of faith and practice, and in interpreting the Word, or in carrying out its instructions, due regard must be had for the convictions of each other, otherwise there cannot be that harmony that should exist in a religious body. The man who sets up his individual interpretation of the Scriptures, regardless of the consciences of his brethren, and proposes to carry out these convictions without respect to the feelings of other members, equally interested, ought not to be a member of the church. If he proposes to do just as he pleases, let him place himself where he can do that without constantly wounding the feelings of others. How can two walk together except they be agreed? How can members live together in peace except *they* be agreed? Then let them come together in their councils, and reach that agreement that will enable them to carry out the demands of the Scriptures harmoniously, and then let each member duly respect this agreement.

BRETHREN James M. Neff and Wm. Boggs, of Covington, Ohio, spent several days with us last week. Last Sunday they filled the morning and evening appointments in the Chapel, much to the edification of the congregation.

IN a private letter to this office, Bro. D. M. Miller, who spends much of his time in evangelistic work, where he must be constantly contending with opposition, says: "I am well pleased with Bro. L. W. Teeter's Commentary. It has the Gospel ring with no sectarian spirit in it." This seems to be the verdict of those who have given the work a careful examination. If our people knew the real value of this Commentary, we would receive orders for a thousand copies during the next ten days. It is not exhaustive, but it is sound and helpful. Send for a copy at once.

ACROSS the wires that unite the two continents, comes the sad intelligence that Sadi Carnot, the President of France, was assassinated in the City of Lyons, at 9 o'clock Sunday night. While riding past an immense throng of people, who lined and even obstructed the way to do him honor, a stranger, with an immense rose in his hand, forced his way to the carriage, with the intention, as the people thought, of laying the tribute at the ruler's feet, but instead of presenting the rose, the stranger drew a concealed knife and plunged it to the hilt into the body of the President. The assassin was an anarchist, Italian by birth, and had done much to disseminate the poisonous anarchistic doctrine in different parts of Europe. It is to be lamented that the lives of public men are constantly in danger on account of a few lawless people, who have no regard whatever for law, private rights or justice. As we look upon these occurrences we are made to seriously realize the importance of greater efforts to teach and inculcate the peace principles of Christianity.

THE NEW TESTAMENT DAY OF WORSHIP.

Where do we in the Bible find an account of Sunday as a day of worship? We have a class of people here who claim that Saturday is the seventh day, and say that if we can prove that Sunday is right they will unite with us. On what day of the week should the count commence?

E. A. KARCH.

THE count should, and always has commenced on Sunday. This is the first day of the week. Under the Mosaic dispensation the seventh day, which is Saturday, was the Sabbath, or day of rest or worship. This was incorporated in the Ten Commandments, given to Moses on the tables of stone at Mt. Sinai. It reads, "Remember the Sabbath day to keep it holy." This law was based upon two fundamental facts.

1. God resting on the seventh day when he finished the work of creation.

2. The deliverance of the children of Israel from the land of bondage. This law remained in force until it was nailed to the cross in the crucifixion. When the vail of the temple was rent from bottom to top the law of Moses was disannulled. Jesus became the priest of a new and better covenant. There being a change of the priesthood, a change in the law also became a necessity. Heb. 7: 12; Gal. 3: 24, 25. Jesus was crucified on Friday, rested in the grave all day Saturday, that being the Jewish Sabbath, and arose on Sunday morning, the first day of the week. From that time to this, the first day of the week, or Sunday, has been the day of Christian worship. It is kept in commemoration of the resurrection of Christ from the dead. The apostles held their first meeting on the evening that Jesus arose from the dead (John 22: 19), and Jesus was with them. Their second meeting was held the next Sunday evening (John 22: 26). Pentecost that year fell on Sunday, and thus we have a great meeting on that day with the power of God manifested. Acts 2: 1-41. Several years after this we have the disciples at Troas assembling on the first day of the week to break bread (Acts 20: 7), though the breaking of the bread did not take place till Monday morning (verse 11), yet we have them assembled, showing that the first day of the week continued as a day of worship among them In 1 Cor. 16: 2 Paul says to the saints at Corinth, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." This shows a continued use of the first day of the week for a special purpose We might refer to history showing that the Christian church has kept the first day of the week as a day of worship, from the first century to the present, but we deem it hardly necessary at this time. Suffice it, then, to further say, that during the time of the apostles much preaching was done on the Jewish Sabbath, this being the day of rest in most localities where the Jews lived. At some points Paul preached every Sabbath, not that he meant to revive that part of an abrogated law, but for the purpose of accommodating himself to the custom of the Jews, so he could have the privilege of preaching to them.

J. H. M.

HANDBOOK ON BAPTISM.

THE *Gospel Advocate* Publishing Co, Nashville, Tenn., has laid on our desk a copy of "Handbook on Baptism," by J. W. Shepherd. It is a neatly-printed and well-bound volume of nearly 500 pages, price $1 50. The work is made up of systematically-arranged quotations on the mode, design, and subject of baptism from over 400 authors and scholars, both ancient and modern. Mr. Shepherd spent five years collecting and arranging these quotations, and while doing so had access to some of the best libraries on both continents, as well as some libraries in Australia. He gives the quotations without note or comment, and has so arranged them that they may be easily found in connection with the subject and Scripture to which they apply. The book probably contains more information on the subject than any one volume in the English language. In this respect it is a work of great value, and ought to be in the hands of hundreds of our ministers who desire to know the verdict of the learned world concerning the mode, design and subject of Christian baptism. The author is to be commended for his skill in preparing the work. But while it abounds in valuable quotations from the best writers and thinkers of Christendom, yet those quotations that are in favor of trine immersion seem to have been studiously omitted. Still we could not expect the author to collect and publish matter against his own practice (he being a minister of the Disciple church), and yet many very important quotations have been omitted seemingly on this account. The book, however, is valuable, and is well worth all it costs to any one interested in this subject. The work also contains a short biographical sketch of each writer quoted. This is a valuable feature of the publication. The book may be ordered from this office. J. H. M.

DR. PAGIN AGAIN.

The first quarrel that arose in the human family was on the subject of religion, and the last one will be on the same subject. All good men have been controversialists, and I always feel a pleasure in being permitted, in the good providence of God, to contend for that faith that was once delivered to the saints, in opposition to the doctrines and teachings of uninspired men,—who have corrupted the Christian religion in theory and practice. In all my opposition to such, and in all my defense of the truth of Christianity, I have not in *one instance* ever sought to prove any doctrine of Christianity, or establish one church ordinance by the opinions of uninspired men,—not one. If the Bible and its inspired authors cannot be adduced in proof of a doctrine, then that doctrine should be no article of faith

In reply to yours of the 8th, I would say you are welcome to all your witnesses, and all they have written, and whatever Mosheim, Neander Clement, Justin Martyr, Dionysius, Tertullian, and, I will add, Dr. Wall, Robinson, McKnight, Doddridge, Stewart, and all others whom you can produce, one and all may claim, they have not and did not prove trine immersion true. All they have written on trine immersion is only their opinions, and when you, or any church, appeals to the opinions of men who lived after the apostles were all dead, to establish any ordinance of Christianity, you, at that very moment, confess, that your doctrine is not in the Testament If it is, why abandon the Bible, and go to tradition and the testimony of men, who never saw an apostle? You, Mr. Moore, are most inconsistent, and do not believe but a small part of the testimony of your witnesses. It is a law of evidence, that if we take the testimony of a witness we are compelled to take all he says. As trine immersion seems to rely more on Tertullian than any other historian, we will now place him on the stand and take his testimony.

1 Mr. Tertullian, please to state when you lived? *Answer.*—I lived in the third century, was born in 163. Was trine immersion practised at that time? It was; men were baptized three times. State how they were dressed when they went in the water? They were not dressed at all, they were as naked as the day they were born. Were infants baptized also? No, infants were not baptized, they were sprinkled. Did infants take the Eucharist? They did. Was infant sprinkling believed to be of Divine authority? No, it was an invention,—men invented it to keep infants out of hell. What reason can you give for trine immersion, seeing that there is no command in the Bible to baptize three times? One reason is, there are three persons in the Godhead, and we believe there should be an immersion for each person. Was there any attention paid to the cross? There was; all Christians signed themselves with the sign of the cross How often did you take the sacrament? We took it every day, and we believed it wrong to take it from a man who had been married twice. We offer oblations for the martyrs, and have many customs that were not taken from the Bible. They come from tradition, and faith has made them to be observed, and custom has authorized them; so speaks Tertullian.

Now when Tertullian states a fact, I believe him, and if trine immersion is an apostolic mode of baptism, as you say Tertullian believed and taught, you are compelled to take all his testimony, in all the other innovations, that had crept into the church of the third century, but this no trine immersionist will do. You cut off nine-tenths of his testimony, and say only one-tenth is true. Well, you will allow me to cut off the other tenth and in doing so, we have made an end of Tertullian as a witness for trine immersion. He proves too much,—more than you can receive. Were there ever greater aberrations from propriety and consistency? Can it be possible that your cause demands such latitudinarianism to sustain it?

Baptism is an institution ordained by Christ, and if his apostles baptized every disciple three times, then to the New Testament we must go for a precept for trine immersion. But who ever saw one there? I do affirm that it must be proven by Apostolic testimony only. We have no right to claim any more, and cannot accept of any less. Is it not ill grace, then, for you to fly away to Africa, Rome and Egypt, to find evidence to prove what your creed says is an institution of the New Testament? To the law and testimony, then, we will go to prove trine immersion a human invention, and, while I do affirm that one immersion, and only one, in water, in the name of Jesus Christ, is the only baptism ever taught by the Christian Lawgiver, or ever practiced by his apostles,—this being proven, trine immersion falls to the ground.

Like Paul, I go out and proclaim to Jew and Gentile that Christ died for sin, was buried and rose again. A man comes forward and asks what he must do. I answer, Confess the name of Christ and be baptized in his name for the remission of sins, and you will be saved. I take the man, and we walk down into the water, to a proper depth. I lay my left hand on his breast and say, "Sir, do you believe that Jesus Christ is the Son of God?" He says, "I believe that Christ is the Son of God." He is now passive in my hands,—

is a dead man,—we bury only dead men, not the living. I lay the dead man gently down on his back till the wave covers over him. Then I raise the dead man from his watery grave,—his state and relations to God and man have been changed as soon as he comes out of the water,—he is pardoned, justified, sanctified and saved,—has passed out of Adam the first, into Adam the second,—is a Son of God and in God the Father, in Christ, and in the Holy Spirit. His confession and baptism took him into the awful name of the whole Divinity. He has died,—he has been buried and raised with Christ. To have baptized him in any other name, and buried him with any other person, would have been most supremely preposterous and without any reason for so doing. God never would have asked any man to be baptized in water, if he had not baptized his Son in the grave. In executing the commission I have done it to the letter and spirit. No man can show I have not done the work as the apostles did. I am, then, supremely orthodox and no man can find fault.

Mr. Moore, the question we are debating is one of authority. Had it been understood by the Germans and pedobaptists, trine immersion and infant sprinkling would never have been known. This I will now prove.

You proclaim the Gospel to Jew and Gentile,—you tell them Christ died, was buried and was raised from the dead. A man comes forward and asks what he must do to be saved? You say, Be baptized in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit,—three immersions,—when you cannot produce one word of authority for two of them. All authority in heaven and earth being given to Christ,—the apostles never baptized in any name but the name of Christ. God the Father is not on the throne in heaven,—he has placed his Son there,—and since Jesus of Nazareth was crowned in heaven and made the judge of angels and men,—nothing has been done in the name of the Father and Holy Spirit. You take the man down into the water and ask him to kneel. Here is another error. No man was ever immersed kneeling by an apostle. This is purely a human custom. You then make void the apostolic custom and do not ask the man to confess that Jesus is the Son of God, when the apostles never baptized one man before he made the good confession, but you ask him many questions about matters he knows nothing about. This you got from Tertullian. Why not ask the question Philip asked the eunuch? You then dip the man forward, to bury him with Christ, who was buried on his back, and by so doing you send the man backward into the house of God.

Mr. Moore, I will risk the whole controversy on one single fact. Disprove this fact and I will become an advocate of trine immersion. We now come to close quarters. The fact is this,—which I again state,—all baptisms should be done in the name of Christ *only*. This I will now prove. Philip went down to Samaria and the people were baptized, both men and women, and when the church in Jerusalem heard that Samaria had received the word, they sent Peter and John, who went down and prayed that they might receive the Holy Ghost, for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. This all historians place at about seven years after Christ, and up to this date no man had been baptized in the name of the Father and the Holy Spirit, and trine immersion had not been heard of. "Be baptized, every one of you in the name of Jesus Christ," said Peter in Jerusalem. In the house of Cornelius and in all the nine cases of conversion, recorded in the Acts, there was not even a hint that baptism was ever performed in the name of any person but Jesus Christ. I say again, They had no authority to do anything in any other name. So I have now driven the nail through and clinched it. Better give up the controversy, Bro. Moore, and return to the ancient order of things.

My statement that makes the founder of the German Baptist church go to history to find a mode of immersion, will be found in the history of that church, as given in James Quinter's *Gospel Visitor*. I wrote from memory, having lost the work.

DR. LEWIS PAGIN.

THE above was received a few minutes before we left the office for the Annual Meeting. Since our return the editorial pages of the MESSENGER have been so crowded that we could find no room for Mr. Pagin's letter and our reply till the present issue. Our only object in replying to communications of this kind is to show what methods people will resort to in order to defend a doctrine that is simply human. We may also suggest a few points that will be helpful to our readers in their efforts at meeting the objections which others urge against trine immersion.

Mr. Pagin says that he has not, in one instance, ever sought to prove any doctrine of Christianity, or to establish one church ordinance by the opinions of uninspired men. The only opinion he presents in defense of his backward single immersion is his own, and we are certain that that is uninspired. It is remarkable how men will attempt to weaken the testimony of competent witnesses, on the ground that the witnesses are uninspired, and then in the very face of this, ask us to accept their opinions, conclusions, or interpretations of Scripture, as though they possessed superior claims to reliability.

In a former communication we were asked for proof that Mosheim, Neander and other historians wrote in support of trine immersion. We gave the proof. We were then told that Tertullian was the first historian to mention trine immersion. In our reply we showed that the threefold immersion was mentioned beyond the time of Tertullian. Now we are told that we are welcome to all of these historians; that what they have written is only their opinions. Men will treat no other subject in history with such indifference. When these men, some of whom lived in the first, second and third century, speak of trine immersion being practiced in their day, it is not their "opinions," but facts in history that they are relating. Now the doctor would like us to ignore the statements of all these historians, and then accept his opinions on this subject, as though his opinions were more to be depended upon than historians of world-renowned reputation. It is strange how men will in this way assume ridiculous positions. They want it distinctly understood that they will accept no testimony that is not inspired, and yet want us to accept their opinions. The thing is ridiculous to any one who will think along this line for a moment.

The statements that the doctor puts into the mouth of Tertullian, concerning the things practiced in his day, are doing the historian injustice. He does not give Tertullian's language, but puts things in a shape that fails to bring out the real teachings of the man. Tertullian plainly tells us, as shown in our former article, that trine immersion is taught in the commission, and this is proof that he so believed and practiced, and also proves that the form of immersion was in use in that age of the church, which is a good deal more than can be said of single immersion. We are not trying to prove that people were not nude during baptism; that they did not cross themselves, etc. All historians know that there are some facts in these statements, for which the church at that time claimed no divine authority. But we do aim to show the existence of the threefold immersion at that early period, for which divine authority was claimed. There is no necessity of talking about throwing out this, that, or the other part of Tertullian's testimony. That has no bearing on the question.

After trying to dispose of all human witnesses, Mr. Pagin appeals to the Gospel, and this is right, and then refers to what Paul says of "one baptism" (Eph. 4: 5), affirming that this means single immersion, and that therefore trine falls to the ground. What proof has he that the expression, "one baptism," refers to single immersion? Nothing, absolutely nothing but his own human opinion, and this he wants us to accept in all good faith. We have heretofore shown that the best Greek scholars of early centuries, who have written on this subject, affirm that Paul's "one baptism" refers to trine immersion. Now the doctor wants us to discard the testimony of these accomplished scholars, who understood the Greek as their own mother tongue, and accept his opinion of the text instead. Does not this appear ridiculous in the eyes of thinking people? But that is just where these men, who reject all testimony, must finally land. They do not want us to accept the opinions of others, but we must accept their opinions. To our mind, the opinion of a modern writer on this subject may not be of much weight, but when it comes to the testimony of ripe scholars, who lived in the early centuries, their evidence is not to be set aside by mere assertions of men who value their own opinions above the records of world-renowned historians.

We pause here to remark, that the real reason history is discarded by backward single immersionists is, because they have a purely human practice, that not one of them can prove to be yet 400 years old, and only by getting history out of the way, they can assert that their mode is taught in the New Testament. This *asserting* is what they call proving a thing. If history were on their side of the question they would quote every line in support of their doctrine they could find. But because it is against them they want us to discredit it. When they defend immersion against sprinkling, they quote history in great abundance, but when it comes to the question of trine immersion, they are very anxious to get rid of it.

What Mr. Pagin says of taking the man into the water, and how he would baptize him, etc, is simply his opinion derived from modern practice. He knows there is no Scripture in support of it, not even his own practice, as we shall show at the end of these remarks.

Mr. Pagin shows the weakness of his cause, by asserting that baptism should be performed into the name of the Lord Jesus only, and not into the name of the Father, and of the Son, and of the Holy Ghost. This is the way Eunomius did when he invented single immersion in the fourth century. He knew too much about language to assert that the formula taught single immersion, so he laid that aside and baptized in the name of the Lord Jesus only. This, of itself, is very strong presumptive proof that single immersionists themselves, in their own hearts, have a feeling that the commission fits trine immersion better than it does single immersion, otherwise they would not be concerned about getting rid of it. We shall not take up space discussing this phase of the subject. No writer, who has any regard for his reputation as a scholar, or a historian, teaches that baptism was performed in the name of the Lord Jesus only during the first centuries of the Christian era. We know of no man of standing holding the view the doctor sets forth in this respect, and the claims in its defense are so weak, and have so little influence on the minds of reading and thinking people, that it is not worth while to spend time and space refuting it. It is only now and then that a man takes that position, and he does it to get away from the force of the commission,—Matt. 28: 19. We might notice a few minor points suggested by the reading of the doctor's article, but in the light of the fact, to be stated in the following paragraph, it will be seen that it is not necessary to do so, nor does it appear consistent for Mr. Pagin to stand in defense of single immersion until his practice and teaching harmonize.

We are credibly informed that Mr. Pagin was baptized by trine immersion, and holds his membership in a church where that mode is received

along with other modes. So his own practice refutes his own testimony with more force than anything that could come from our pen. In fact, the whole Christian world, with very little exception, regards trine immersion as valid, and as long as this condition of affairs remains, there is little use in discussing the question. Really, the validity of trine immersion is not a debatable question. It is a settled question. The only open question is whether single immersion is valid. We say not. The practice of a large per cent of Christendom says not. It is doubtful ground, and we cannot accept it, and, we presume the doctor himself will not risk it. He would sooner stand by his present trine immersion. He is not willing to risk single immersion in the judgment. His practice completely refutes his theory. J. H. M.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Lower Miami Church, Ohio.—Our quarterly council was held June 7. Some business of only minor importance was transacted. The writer was appointed correspondent and solicitor for the GOSPEL MESSENGER. Our Sunday school is now in full operation. More than one hundred were in attendance last Lord's Day.—*J. O. Garst, Whitfield, Ohio, June 15.*

Pipe Creek Church, Ind.—The brethren and sisters of this congregation met in regular quarterly council June 14. Considerable business came before the meeting, but all was disposed of in a quiet and Christian manner. The date of our Communion has been changed from Sept. 19 to Sept. 23, commencing at 4 P. M.—*W. B. Dailey, Peru, Ind., June 15.*

Markleysburg, Pa.—This church convened in council on Saturday morning June 9, and disposed of a large amount of business in a pleasant and agreeable manner. In a few days we expect to meet once more for love-feast exercises. We look forward with the hope of a joyful and happy meeting. May it be food to the soul! We have no life without it.—*M. J. Weller, June 11.*

Independence, Kans.—We have been silent for some time, but have not been idle. We re-organized our Sunday school at the beginning of the second quarter. We also have church services every Sunday instead of every two weeks. There has been a Bible class organized lately to meet every Sunday at 3:30 P. M. So you see we are trying to work and plant the seed, and trust the Lord for results.—*David Betts.*

Purchase Line, Pa.—The members of the Manor congregation met in council June 9. Everything passed off in usual order. Our love-feast, June 15, was well attended. We were thankful for Bro. Abraham Fyock's assistance in the ministration of the Word, as he was the only visiting minister present. We decided to hold our fall love-feast Oct. 12, in connection with a series of meetings at the Manor churchhouse.—*Lizzie Fyock.*

Canton, Ohio.—On the evening of June 16 the brethren and sisters of this congregation met at the Center meetinghouse to celebrate the sufferings and death of our Lord Jesus Christ. One was baptized at this meeting. The next day, June 17, we had a children's meeting, for the benefit of the Sunday school and church. A number of the ministerial brethren from abroad were here and gave us wholesome instructions.—*Geo. S. Grim, Louisville, Ohio.*

Rush Valley, Nebr.—Bro. Jesse Heckler was among us and preached about a week. Two were added to the church by baptism. We will have our love-feast July 12, six miles northwest of Rushville. Brethren who are traveling west on the F. E. & M. V. R. R., will please stop off and be with us on that occasion.—*A. M. Musselman.*

Beaver Dam, Ind.—The Beaver Dam church met in quarterly council on Saturday, June 9. Considerable business was transacted in a Christian spirit, and with the best of feeling. Our elder, Bro. Samuel Leckrone, was with us and gave us some good counsel. We appointed our Communion for Oct. 11, the meeting to commence at 10 A. M.—*D. E. Crips, Akron, Ind., June 13.*

Chippewa Creek, Mich.—The love-feast of this church will long be remembered by those who participated in the exercises of the house of God. We did not have the series of meetings which we so much desired, yet we were made to rejoice to see one dear soul return to the Father's house. Ministers present at our feast were elders D. Chambers, George E. Stone, S. M. Smith and H. W. Kreighbaum.—*W. F. Jehnzen, June 19.*

Bourbon, Ind.—On the evening of June 15 the members of the Yellow River congregation met at their churchhouse, and after baptismal services, partook of a very enjoyable love-feast. Several members from other congregations enjoyed the feast with us. Nearly two hundred members communed. Next morning one of our young ministers,—Bro. John E. Joseph,—was advanced to the second degree. May the Lord bless him that he may do much good in the Master's vineyard!—*Milo F. Hale, June 19.*

Monroe, Iowa.—We met in church council June 5. All business passed off harmoniously. Two that had left us asked to be received back. Their request was granted. We decided to hold a Communion Oct. 5, commencing at three o'clock. Yesterday, June 18, we were called, with Eld. Hiram Berkman, to the bedside of a sick neighbor, who had once been a member. She desired to be re-instated and also anointed. She was received and anointed, and at about four o'clock in the evening she quietly passed away.—*J. M. Follis.*

Linganore, Md.—Our Communion meeting at Pleasant Hill (Monrovia) was largely attended and the best of order prevailed. We had a full corps of ministers with us. Those from abroad were brethren Solomon Stoner, Eli Yourtee, Wilbur Stover, Joseph Long and many from adjoining congregations. The brethren gave us good counsel, which was highly appreciated. Bro. Yourtee officiated. We have a very interesting Sunday school at Locust Grove, which is well attended and increasing in number. It is superintended by Bro. W. L. Miller.—*M. E. Ecker, June 14.*

Monocacy Church, Md.—Our love-feast at Rocky Ridge was held May 19 and 20. On account of the heavy rain we had a small meeting, though very interesting and enjoyable. Bro. E. W. Stoner officiated. Bro. Wilbur Stover and our adjoining brethren did the preaching. June 10 was our regular meeting day at Rocky Ridge. After meeting we retired to the water-side, where a large multitude had gathered. Six applicants were baptized. Among the number were a husband, wife and daughter, a young maiden and two tender lambs,—brother and sister. Some efforts had been made to have those people believe that any kind of baptism will do, but they could not be persuaded to receive the administration from those whose faith taught them that any way would do. So they did as the Bereans,—they searched the Word.—*Samuel Weybright, Double Pipe Creek, Md., June 16.*

Arcadia, Nebr.—The members of the Muddy Valley church enjoyed a pleasant love-feast June 9,—at Bro. J. B. Mowery's barn. There were many present for the first time, who were much interested. On Sunday our elder preached a good sermon on baptism. Two precious souls were led to accept Jesus and were buried in baptism. For two long years the GOSPEL MESSENGER was our missionary. Then Bro. J. J. Hoover was sent to us. Next came Bro. C. Hope, and finally Bro. Stambaugh came to us with the Living Word. May there be other ministers who will do what the Savior said, "If thou lovest me, feed my sheep."—*D. M. Ross, June 13.*

Manvel, Tex.—Our series of meetings and love-feast passed off pleasantly. As an immediate result seven more precious souls were added to the fold by baptism. Five were baptized on the morning of the feast, which was held May 19, and two more on May 27. All are young folks. We now have fifteen members under sixteen years of age. The Manvel church was organized March 19, 1892, with fifteen members. At present writing we number ninety-six. Thus, we think, the work in the Lord's vineyard is progressing fairly well in the Gulf Coast country. Brethren Eby and Studebaker, from Northeastern Kansas, left for their home this morning. They preached for us Sunday morning and evening and Monday evening. They gave us some very good sermons.—*S. Correll, June 14.*

Flourville, Tenn.—I visited the Choto church, Knox Co., Tenn., May 26, and remained until the 30th. The little band of members there was encouraged by the addition of a young sister to the fold. Others seemed to be near the kingdom. From here I was conveyed to the Oakland church, Blount Co., Tenn., where Bro. S. Z. Sharp once resided and labored in the erection of the church, and calling out a people for the Lord. Bro. D. Klepper is the elder at this place, but unable to do any church work. The membership here is greatly scattered, and they do not enjoy the peace and prosperity as formerly. They were greatly encouraged, however, by the addition of eight by baptism and two others who were persuaded to give up the world for Christ, and will be baptized in the near future. May the Lord graciously bless those who have entered into covenant with him that they may lead others to the cleansing fountain!—*S. J. Bowman.*

Pleasant Valley, Tex.—As was previously announced, our love-feast was appointed for June 9. Our preparatory council was held in the forenoon of the day of our feast, in order to have our elder present. As our elder, A. Molsbee, could not come, by his special request Eld. A. W. Austin was here and presided over the meeting. We met at 4:30 P. M. for examination services. After these services, the supper was prepared. About twenty communicants surrounded the Table of the Lord. Bro. Austin officiated. The house was crowded, and for many this was the first meeting of the kind they ever attended. We distributed some of the Brethren's tracts after the 4:30 P. M. services. Some were anxiously inquiring, which kept the visiting brethren busy answering questions during the intermission. Six brethren were with us from the Nocona and William's Creek churches. We were impressed with the thought of being more faithful, by seeing our aged brother, Philip Eby, come the long and tedious journey, to enjoy a refreshing season from the presence of the Lord. The old brother feels that this may be his last visit to the church at Pleasant Valley, but we trust it is not. All seemed to enjoy the meeting. Our Sunday school seems to be growing in interest.—*Jas. A. Stouder, Post Oak, Tex., June 13.*

Information Wanted.—Information is wanted of the whereabouts of Michael Freed, if living. If not, some one of his family will please address the writer.—*B. W. DeWitt, Ankneytown, Knox Co., Ohio.*

Tippecanoe, Ind.—Since my last report one was received back into the church who had wandered away. June 3 four were baptized,—among them the writer's youngest daughter. May all prove faithful! June 13 was our love-feast. It was an enjoyable occasion, long to be remembered by the many communicants that partook of the feast. The ministerial help was ample. Bro. Wm. Neff officiated.—*Daniel Rothenberger, North Webster, Ind., June 16.*

Robins, Iowa.—Last evening closed another most refreshing season from the presence of the Lord. On Saturday afternoon a dear child from Cedar Rapids entered into God's family by baptism into his church. In the evening we assembled to participate in the ordinances of the Lord's house. The marked solemnity and quietness, if possible, made the services more impressive, and we truly felt it was good for the soul to be there. Brethren D. E. Brubaker, M. M. Sherrick and A. M. Stouffer rendered valued service.—*Anna F. Bosserman, June 18.*

Jonathan Creek, Ohio.—Our love-feast was held June 17 with favorable weather. We had a large attendance. One hundred members communed. Eld. John Metzger, of California, stopped with us on his way home from Annual Meeting; also Eld. Samuel Leckrone, Emmanuel Leckrone, and Eld. I. D. Parker. Their labors were highly appreciated. At this meeting we forwarded Bro. Quincy Leckrone to the second degree of the ministry. Two sisters were lately restored, which caused rejoicing among the members.—*Jacob Leckrone.*

Martinsburg, W. Va.—The Berkeley church (of Berkeley county, W. Va.) held a very enjoyable love-feast June 9 and 10. Ministers present from other churches were brethren David Long, John Otto and Joseph Neibert. Bro. Long officiated. Four dear souls were baptized on the day of the feast and after the close of the meeting one more was received. The church held an election for two deacons. The lot fell on brethren George Byers and Wesley Turner. Our prayer meetings are held every Thursday evening and are well attended.—*John Brindle, Martinsburg, W. Va., June 20.*

Eel River, Ind.—The love-feast of the Eel River church, Ind., was a pleasant one. The ministerial force was ample. Elders present were D. Neff, D. S. Caylor, S. S. Ulery, Isaac Miller and D. Hodgden. Bro. D. Neff officiated. About three hundred members were at the table. Fully fifty members were not permitted to gain admittance. At the morning service all the ministers present, including the home ministers, were invited to speak, which was done to the satisfaction of all. Bro. George Mishler, though somewhat afflicted with his broken limb, was among the speakers.—*C. C. Arnold, June 21.*

Longmont, Colo.—The brethren in Denver were again made to rejoice as two more were baptized into Christ on Sunday, June 17. One was a young man, born and raised in the city, who had been without knowledge of the Brethren until very recently. He had made application for baptism June 3, but as the floods had washed away all bridges between Longmont and Denver, I could not get there and he had to wait until my next appointment, June 17. By that time another had decided to go with him. This makes ten baptized and seven reclaimed since the mission started.—*D. H. Weaver, June 20.*

Springfield, Mo. — Last January we organized a Sunday school. Having no convenient place to hold it, the writer opened his house, where we convened until the third Sunday of May. We then leased a hall for six months. Our elder, Geo. Barnhart, promised us preaching the first Sunday of each month. The largest number at Sunday school was forty. Our Bible meeting will occur every Thursday evening. Since the church has been organized here three have been baptized and one of our number has died. Two have moved away. We feel confident that others would come in, had we a permanent preacher here. We hope some brethren will come in and give us some meetings. Should any pass through here, they are invited to stop, if it is but one or two nights. We ask an interest in the prayers of the Brotherhood.—*Martin Buterbaugh, June 18.*

Wichita, Kans.—Our love-feast was held June 9. In the evening we had one of the heaviest rains of the past year. On this account many had to remain over night at the church, and we were amply prepared for the occasion. Forty-five members communed. Bro. Jacob Witmore, of McPherson, Kans., officiated in a very able manner, and also did some good talking. Bro. George Strickler, of Peabody, gave us some good object lessons. Bro. A. Snowberger, of Newton, gave us some good illustrations concerning unceasing prayer. Our home ministers also assisted in expounding the Truth. The next day we had preaching at 10:30 and dinner at 12:30. At 6 P. M., our elder, in company with a few others, assembled in the home of brother and sister Lostens, in our city, for the purpose of holding a feast with them. They are old and helpless and could not attend the feast at the church.—*David H. Miller, 1000 North Lawrence St.*

Elkhart, Ind.—On our return trip from Annual Meeting, in company with elders John Metzger, of California, and Samuel Leckrone, of Indiana, we attended a very enjoyable love-feast in the Jonathan's Creek church, Perry Co., Ohio. Bro. Quincy Leckrone was advanced to the second degree of the ministry by the unanimous voice of all members present. Sister Parker and I also stopped a few days at our former home in Ashland, Ohio. While it was pleasant to visit the old home, yet the many changes that have taken place within the last year forced impressions of sadness upon us. Since our return here two have been baptized and two removed by death. The church held a very quiet and pleasant love-feast at the Brick church, four miles from the city, June 13, and expects to have one in the city churchhouse in the fall. Ministers and members, passing through the city, will be welcomed in our homes and church services.—*I. D. Parker.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

Love-Feasts.

Aug. 4, at the Mulberry Grove church, Ill.

Aug. 17, at the Franklin church, Decatur Co., Iowa.

Sept. 14, at 10:30 A. M., in the Four Mile congregation, Union Co., Ind.

Oct. 13 and 14, at 1 P. M., in the Arnold's Grove church, Carroll Co., Ill.

Oct. 12, at 3 P. M., Union church, five miles west of Plymouth, Marshall Co., Ind.

Oct. 13, at 10 A. M., at the Fredonia church, Kans. Ministerial Meeting October 12, at 9 A. M.

Sept. 7, at 5 P. M., at the Wenger churchhouse near South Bend, Ind.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notice of District Meeting of Texas, Oklahoma, and Indian Territory.

THE District Meeting of Texas, Oklahoma and Indian Territory will be held in the Mount Hope church, Logan Co., Oklahoma Territory, on Friday before the second Sunday of August (Aug. 10, 1894). A ministerial meeting will be held the day previous, Aug. 9. Churches will please notice Query No. 7, in Minutes of District Meeting of 1893, in selecting delegates to represent them, to preserve the unity of our beloved Brotherhood.

For arrangements address G. W. Landis, Crescent City, Okla. W. H. LEAMAN, Clerk.

A Debate.

THERE will be a debate held in the bounds of the Mulberry Grove church, Bond Co., Ill., Aug. 7, between the Brethren and the Campbellites (or Disciples). The doctrine of the Brethren is to be defended by I. M. Gibson, of Cerro Gordo, Ill., and Campbellism by W. T. Gordon, of Effingham, Ill. The propositions to be discussed are as follows:

1. "Feetwashing is a Church Ordinance and as such should be Observed by the Church." Brethren affirm; Disciples deny.

2. "The Cup and Loaf are the Lord's Supper and as such should be taken (or observed) on the First Day of every Week." Disciples affirm; Brethren deny.

3. "Trine Immersion by the forward Action is the Baptism taught in the New Testament." Brethren affirm; Disciples deny.

4. "Single Immersion by the Backward Action is the Baptism taught in the New Testament." Disciples affirm; Brethren deny.

The above are the propositions as agreed upon, while there may yet be others, such as "The Salutation" and "Secrecy," if there will be time to do so. This discussion is looked forward to with much anxiety by the people in this community. We also expect to hold a love-feast Aug. 4. Any of the brethren and sisters who attend the debate and would like to be with us at our love-feast, are heartily invited. Those coming by rail will stop off at Mulberry Grove or Smithborough. Notify the writer at which place we shall meet you and what day, as our love-feast is on Saturday and the Debate will begin on Tuesday morning after feast. For further information address Henry Lilligh, Woburn, Ill., or J. P. Lilligh, Mulberry Grove, Ill. HENRY LILLIGH.

June 19.

At Work for the Master.

MARCH 28, with our family, we started from Manvel, Tex., to Emporia, Kans. We left the dear brethren and sisters of the Manvel church with much reluctance, circumstances being such as to bid us go. God bless that church for trying to live out the "Christ life" in their profession! We reached Madison, Kans., the bounds of the Verdigris church, March 30. We left this place, our former home, three years and four months ago. We found many dear brethren and sisters and kind friends to welcome us home. It is the home of our father and our only

brother, which gave us double pleasure to meet once more. This church we found a little despondent, but we all have some disappointments in this life. Perfect confidence in God and our Savior will bring us out victorious.

We next visited the Paint Creek church, at the time of District Meeting of South-eastern Kansas. Here we had the pleasure of meeting many with whom we had associated. The Paint Creek and Fort Scott churches have no resident ministers. In our second visit to this place, some weeks later, we found them much interested in the Master's work, and making an effort to secure a minister. They are likely to succeed in the present proposition, for God always helps those who are willing to work in the right direction. These two churches each have a good Sunday school, composed mainly of young people, and manned by good workers.

We next visited the Cottonwood church. Here we only stayed one week. Although it was a very busy time for farmers, we had a full house of very attentive listeners. Here they have ministers and deacons, and are in a healthy working condition which is proved by their coming out so promptly at 8 o'clock each evening. Besides those who were baptized there are others who are almost ready to come into the church. Their Sunday school will surely help to crown their efforts. They use the Brethren's new Song Book. We hope to be permitted to go back again. We next expect to go to Oklahoma Territory as was announced some time since in the GOSPEL MESSENGER, to do mission work for the Texas Mission Board. W. H. LEAMAN.

Madison, Kans., June 18.

Seven Annual Meetings in one County.

IN No. 23 of GOSPEL MESSENGER, June 12, it is stated that this was the fourth Annual Meeting in Somerset County, Pa, and that three meetings were held at Meyersdale. Seven Annual Meetings were held in Somerset County, of which I will give you the places and also the dates, except of the first two, of which I cannot give the date. The church at that time gave us no record as we have now.

The first Annual Meeting in Somerset County, Pa, was held in an upper room where I often was to meeting in my young days, at my uncle's, Abram Bueghly's, not one mile from where the Annual Meeting was held this year.

The second was held in my uncle John Bueghly's barn,—not over four miles from Meyersdale.

The third was held in 1841 in Wm. Miller's barn, perhaps four or five miles from Meyersdale.

The fourth was held eight miles north of the place of this year's Annual Meeting, in the Grove meetinghouse near Berlin, in 1849.

The fifth was held at Meyersdale in 1859.

The sixth was held in the same place in 1873.

The seventh was held in the same place in 1894.

This gives seven Annual Meetings for Somerset County in place of four, in the course of seventy or seventy-five years.

You may draw the contrast between the first I named, which was held in an upper room of a brother's house that afforded ample room, and the Annual Meeting of this year within one mile of the first named.

I send these corrections not for criticism, but that these early Annual Meetings should not be lost sight of.

I am now in my eightieth year and do not enjoy writing as I once did. I am just recovering from a paralytic stroke which had partly deprived me of my speech, but I thank the Lord for the many good things he gave me to enjoy, both soul and body. JOHN FORNEY.

Abilene, Kans

Curiosity.

CURIOSITY is a very strong characteristic of most human beings, and, like nearly every other faculty of the human mind, may be used for good or evil. It was, to some extent, this that caused Eve to partake of the forbidden fruit.

It was through curiosity that the Queen of Sheba came to the court of Solomon and went away, wondering at what she had seen. Persons often went to hear Jesus through curiosity and went away much impressed with his teachings and the power he displayed. No doubt many persons listened to the apostles on the day of Pentecost through curiosity, and when they heard all, were ready to accept the Gospel.

Many persons come to our love-feast occasions through this motive and are impressed with the fact that our practice is in accordance with the Bible, and are thereby led to obey the Truth more fully. On the other hand we may, through curiosity, do something that is wrong. The young man is curious to know the ways of sin and is thereby gradually led on the downward road. He is curious to know what can be seen in the dens of vice in a great city, and goes away with a picture of debauchery, which he can never erase from his mind.

It is partly through curiosity that our Annual Meetings are as large as they are. Many are curious to see the country where the Meeting is held, or the country through which they necessarily pass, to go to the Meeting.

Curiosity carries with it a desire to learn. He who has none of it to satisfy will not be likely to improve very rapidly in his knowledge.

It was partly through curiosity and partly for other reasons that wife and I visited the cities of Philadelphia and Washington, subsequent to Annual Meeting. Leaving Meyersdale on Thursday night after the Meeting closed, we arrived in Philadelphia the following day. We attended a meeting in the Brethren church that evening, where we met a large number of the young people of the church. I was much impressed with the fact that so many of the young members of our church are gravitating to the cities, and unless they find a church home there, the danger is great that many will be lost to our church.

Bro. T. T. Myers has been laboring for the church there for the past three years and through his efforts the membership has much increased in numbers. We were informed that the present membership is about one hundred and seventy. They also have a large and flourishing Sunday school with an attendance of nearly five hundred, we were informed. In the infant class, when we were present, there were over one hundred. One means they have of securing such a large attendance is to make occasionally a house-to-house canvass, to ascertain whether the children attend any Sunday school and especially invite all who do not attend some other to come to theirs. This canvass comprises a rather extensive territory, a certain distance in every direction from the church. This means some work, but no good enterprise can succeed without work.

We attended church services on Sunday morning and found a good-sized congregation of members and friends. We were much impressed with the general good feeling and sociability displayed among the members toward each other and strangers. In so many churches in the cities and even in some of our own country churches there is a lack of sociability and especially in the proper reception of strangers. One very important factor in successful church work, especially in the cities, is making strangers feel at home.

A. W. VANIMAN.

Topeka, Kans.

From the Goshen Church, Ind.

WE held our love-feast June 14 with a large attendance. The weather was extremely warm. Many of the members suffered in consequence of the heat. Our ministerial force was good. Bro. Lemuel Hillery led the meeting. Our members had the privilege of communing with four mute members. They seemed to enjoy the exercises. Two interpreters were present from La Porte, Ind., which was a great advantage to our mute members. The next day we baptized one man, a mute.

One lady, a mute, was present who was favorably impressed with the meeting. The mute people of Northern Indiana are waking up all along the line. One of the interpreters, after the feast, was called into La Grange County, to interpret for another mute who was ready to receive Christian baptism. The most of those mutes can read. By giving them tracts they will receive the proper instruction.

Bro. H. Forney is holding tabernacle services in North Goshen. The meetings are well attended, and we do hope much good may be done in the name of Christ. At this writing I am in the Waterloo church, Iowa, working for the Master. A drouth of six weeks was broken by gentle showers since I am here. J. H. MILLER.

Waterloo, Iowa, June 17

From Maple Grove Church, Wis

WIFE and I, with our youngest daughter, left home May 31, for a visit in Clark County, Wis., and to preach the Gospel where best we could. June 3 we had meeting in the schoolhouse near brother and sister Bullards'. We found the people hungry for the Bread of Eternal Life. It was unanimously decided that Bro. D. M Miller be invited to preach for them We had meeting again on Tuesday evening with a full house and good order. Wednesday evening we had meetings at the Brown schoolhouse with a full house. Here again it was decided to have Bro. Miller preach for them I think I never saw these people as ready and willing to hear as now. When will all these calls be filled?

What we want in this part of Wisconsin is to secure some one to give all his time to preaching. Then, with the right man in the right place, I believe good strong churches can be built up here in Wisconsin. But what can we expect with preaching once in three years? Most of these people I have known from childhood, excepting a few years during which we lived in Nebraska. Some of them are old school-mates. Here we met a man and his wife from Fond Du Lac County, Wis., whom I had not seen for over thirty years. They strongly requested me to visit them and see once more the scenes of by-gone days.

Thus God is opening up the way for the Gospel here in Wisconsin. Will we go up and take the land, or shall we not? When will the church arise in her strength and send her ministers into all the world to preach the Gospel to every creature?

We arrived home June 9 and found all well. We feel very thankful to our Heavenly Father for his care over us. We have Sunday school and prayer meeting regularly. We hold our meetings in our church, which is not finished, but we can use it in warm weather. We believe we are gaining strength in the Lord here now.

T. D. VANBUREN.

Edson, Wis.

To the Local Churches of the Northwestern District of Ohio.

This is to notify you that two of the committee appointed by last District Meeting to attend the District Meeting of Southern Ohio, to confer with them in reference to uniting with them in building an Old Folks' Home, have done so, and this will inform you that they have concluded it would not be best to unite with the other Districts in building the Home. The meeting was conducted in an orderly manner by our highly esteemed brother, Henry Frantz, and a good, Christian spirit prevailed throughout, which is an honor to our holy Christianity. J. R. Spacht.

June 14.

From the Kansas Home.

A few months ago a good sister came to visit the Home and noticed we were in need of dishes. She went to work to supply the want. To our surprise she came in a few days later with a buggy load of dishes for the Home. I need not say that every one was glad, and appreciated her Christian love toward us. Only a few weeks after another good sister brought two settees for the porch and a lounge for the sitting room.

Yesterday a good brother came with his carriage and took the Brethren out for a pleasure ride that was very much appreciated by them and us. Jesus said, "Whensoever ye will ye may do them good."

We have mentioned before the many bundles of nice bedclothes made and sent by generous hands, and I wish to say if any others wish to help in a similar way, we still need some carpets for sitting-rooms, bed-rooms, and also hall carpets of some kind. People generally want to give that which is most needed. For that reason I mention carpets. Mary V. Harshbarger.

Booth, Kans, June 17.

From Cerro Gordo, Ill

I have just returned home from a siege of over four weeks' labor at Loraine, Barry and Liberty, this State, and for the encouragement of the Brethren I will say that, since we are on this mission, we have organized Sunday schools at each place, which all seem to be doing good. We have elected solicitors at these points, and the work is much revived. We are still sowing seed as the good Lord gives ability, and are hopefully looking forward to the reaping time, which we feel is not far in the future. At Barry they have made wonderful advancement. Their Sunday school averages about seventy pupils, though there had been no preaching or Sunday school for a long time. The Lord bless all the lawful means put forth for the advancement of the Redeemer's kingdom.

Here we find some quite old members, whom old Bro. Wolf baptized years ago. As we go from place to place, and hear these aged veterans talk of other days, when they had faithful ministers living and laboring right among them, and now see them so greatly neglected, it makes one feel like doing more and working harder. The Lord bless the work! Pray for Zion!

Geo. W. Cripe.

June 13.

A Heavenly Scene.

Sunday, June 10, was a lovely day. The air was balmy, the sky clear, the earth dressed in her robe of verdant green, the fields variegated with their crimson and golden-hued flowers, and the birds were warbling their sweet accents. Melodious sounds were wafted on the breeze from the Rocky Ridge church, Frederick Co., Md., where services were held with a good attendance. After meeting we proceeded to the banks of the Monocacy River with six loved ones who had applied for admittance into the kingdom of heaven. When we arrived at the water, a crowd of anxious persons had gathered already, and by the time we were ready to baptize, there was a large throng of people, estimated to be above five hundred. It was the first time that many of them saw any one baptized by immersion, and large as the crowd was, it was quiet. Not a word was heard. All looked on in profound interest. Some of the applicants were young, but by their Christian-like demeanor made our hearts to rejoice greatly. We knew there was joy in heaven among the angels. I noticed that tears were on the faces of many spectators. Others are counting the cost, and we hope that the good work will go on till there is an ingathering of precious souls into the kingdom of our blessed Lord and Master. F. C. Renner.

New Midway, Md, June 12.

An Old-Fashioned Love Feast.

Tuesday, June 5, about three hundred persons attended the love-feast at the home of sister Rachel G. Fox, of the Maiden Creek church, six miles from this city. Eld. Christ. Bucher is our bishop and Henry Kline and J. G. Reber are our ministers. They were assisted by brethren Jacob H. Longanecker, Henry A. Price, John Hertzler, Isaac Wenger and Jacob Niesley. The three former of these ministers are also elders and all are from Lebanon, Dauphin, Lancaster and Montgomery Counties. Their presence and warnings were such that they ought not to be forgotten.

Sister Rachel's house and barn are on the left side of the Reading public road, and the Schuylkill River is on the right side. Two precious souls were immersed in that stream the day of the feast. We have no meetinghouse large enough nor suitable for a feast, but we praise God that some of our brethren and sisters have been favored with room enough and are willing to give house and barn, wagon-shed and land to be consecrated to the services of God. The barn is 90 by 30 feet in size, and was built over a century ago. It has two nice threshing-floors, and altogether the accommodations were better than we expected they could be. We were reminded of the old reliable motto: "Where there's a will, there's always a way."

In each threshing-floor were shelves for the bonnets and hats. The middle shelf was resting on a log chain at each end. The first day's dinner and supper (not Lord's Supper) were served in the wagon-shed, two sides of which were corn cribs. Two long tables were formed of boards resting on barrels and benches on either side. The large house was fitted up with good bedding, so that about one hundred persons could be accommodated with lodging. The near neighbors (no members) did not forget to fulfill Heb. 13: 2.

A dear brother and wife were elected to the deacon's office. Though they are rather old, yet we trust the Lord will not withhold from them the bodily strength they need, as well as the soul strength. Our prayer should be that they may not only know their work, but do it. Blessings do not come from merely knowing, but from doing. From now on we will have preaching in this city every Sunday, instead of every three weeks as before, and we trust that the future will tell that it was good to make the change.

By request of the Missionary and Tract Committee, I have come back to Reading again, and will stay till September, the Lord willing. What I find to be much needed in city work, is reliable "props" (stand-bys). Were it not for the middle prop (Jesus) to rely on, when the heavy weights fell us almost to the ground, where would city missions be to-day? We would fail if Jesus were not our refuge in the time of storm.

We would be much pleased to have dear brethren and sisters attend our meetings and Sunday school, and especially ministering brethren.

We ask an interest in the prayers of all who believe that Jesus is a prayer-hearing and a prayer-answering God. Ella Raffensperger.

Reading, Pa.

Literary and Miscellaneous.

"Isabella of Castile." By Major-General O. O. Howard. Illustrated with photogravures, and text illustrations by F. A. Carter. 12mo, cloth; illuminated cover; 340 pp, $1.50. New York, London and Toronto: Funk & Wagnalls Company.

General Howard is not unknown in the literary world. His new book, "Isabella of Castile," should bring him fame. Isabella, it should be remembered, disposed of her jewels that Columbus might sail in search of the unknown world. The author took a brief leave of absence and personally visited Spain, making calls at Isabella's place of birth, baptism, childhood, education, betrothal, marriage, and burial, and at other points of interest, preparatory to the issue of his work. He narrates her life history with a feeling pen, and many a pathetic episode attending her family life excites the sympathy and increases the interest of his readers. He has put into attractive, biographic form his military researches, and the study of the period involved is full of instructive lessons. Admitting her faults, the author accords his heroine a high niche in the gallery of honor, for her virtues and achievements, and for the generous and fearless support she gave to Columbus in the hour of his greatest need. The volume is elegantly bound. The photogravures are beautifully executed in tints. Among them are: Isabella Offering Her Jewels to Columbus—after the painting by Degrain; The Cathedral at Toledo; Court of the Lions, at Granada; Tombs of Ferdinand and Isabella, also Peter the Cruel and Wife, in Cathedral at Granada, etc. The many text illustrations and appropriate specimens of the engraver's art, and the map of Spain tracing the queen's court travels, adds to the historical value of the book, a copy of which should find place in all public and private libraries, and in every American home.

"Talks about, I, The Soil" (141 pp.). "II, The Weather" (136 pp.). "III, Our Useful Plants" (149 pp.) Three books by Charles Barnard. 12mo, cloth; per vol. 75 cents, or the set of three, in a box, $2 25. Funk & Wagnalls Company: New York, London and Toronto.

These books are of great interest. The fact that they are written in good style renders them especially valuable. The "Talks About the Soil" are in its relation to plants and business. The "Talks About the Weather" are with relation to plants and animals. The "Talks About our Useful Plants" are just what all who are interested in the culture of plants, for pleasure or profit, will be glad to hear. Each of the volumes is a book of observations and experiments for practical use of students, schools, farmers, gardeners, and others. The contents of the volumes are called "Chautauqua Talks," the author having originally prepared them for the use of the students of the Chautauqua Town and County Club, at Houghton Farm, Mountainville, New York, at one time the headquarters of the school. The books are printed in large, clear type, and bound in a pretty blue cloth.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

FIKE—GNAGEY.—At the residence of the bride's parents, June 3, 1894, by Eld. Jeremiah Beeghly, Bro. John H. Fike, of Milledgeville, Ill., and sister Clara V. Gnagey, of Accident, Md.

LUTZ—HEIM.—At the residence of the bride's parents, in St. Joseph, Mo., June 10, 1894, by the undersigned, Bro. G. H. Lutz, of Columbia, Tenn., and sister Flora Heim.

Wm. C. Hipes.

SPRINGER—SWOPE.—June 12, at the residence of my uncle, J. M. Stover, at Edgemont, Md., Bro. Wm. H. Springer, Jr., and Miss Martha E. Swope. W. B. Stover.

HOLLY—McGOWEN.—At the residence of the bride's parents, June 3, 1894, Mr. Millington A. Holly and Miss Eliza F. McGowen, both of Clay County, Tex.

Jas. A. Stouder.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

LONG.—In Gypsum, Kans., June 11, 1894, David Wilson Long, aged 39 years, 2 months and 9 days. Deceased leaves a wife and four children. Funeral in the M. E. church, by Bro. Geo. Manon, from John 11:25.

JOHN I. MANON.

NOBLE.—In Maywood, Nebr., Feb. 15, 1894, sister Hannah Belle (*nee* Earnest) Noble. She had been ill about one year, caused by pleurisy, which resulted in lung fever and heart failure. Sister Noble was born in Bedford County, Pa., Aug. 19, 1861, and joined the Brethren church in Huntingdon, Pa, nine years ago. She was married to G. E. Noble, June 23, 1887. A sorrowing husband and two little girls are left. Funeral services by the M. E. minister. The body was laid away in the Maywood cemetery.

JENNIE PHILLIPS.

JOHNSON.—At Timberville, Va, June 8, 1894, Sallie Johnson, aged 22 years, 9 months and 17 days. Services by the writer, in the Flat Rock church, Va. A. H. MYERS.

ULLERY.—In the City of Elkhart, Ind, June 11, 1894, sister Mary Jane Ullery, wife of Bro. Levi Ullery, aged 61 years and 17 days. The deceased lived a consistent member of the church for 36 years, and will be greatly missed by all who knew her. An aged mother, husband and five children mourn her departure. Funeral services by the writer, assisted by Eld. Neff, of Goshen. Text, Num. 23: 10. I. D. PARKER.

KINDY.—In Elkhart, Ind., May 11, 1894, Mary Kindy, little daughter of brother S. C. and sister Elizabeth Kindy, aged nearly 4 years. At the funeral our large churchhouse was filled with sympathizing friends.

I. D. PARKER.

TIPTON.—In Lanark, Ill, June 9, 1894, Bro. David Tipton, aged 67 years. Bro. David was kicked by a horse June 7, and lived only two days after. The remains were taken to his home in Mt. Carroll, June 10, and next day he was laid to rest in the cemetery at that place. JOSEPH STITZEL.

YODER.—In the Egan church, Riverside Co., Cal., May 15, 1894, Maudie, infant daughter of brother S. E. and sister Mary Yoder, aged 2 months and 10 days. Funeral services conducted by Bro. Jonathan Brubaker and Eld. J. M. Gibbel, from Luke 18: 15

J. W. PRISER.

HAUGER.—In the Middle Creek church, Pa, June 13, 1894, Daniel Hauger, aged 70 years, 8 months and 6 days. Bro. Hauger was a consistent member of the church for a number of years. We visited him frequently during his illness, and he manifested a full resignation to the will of the Lord. He leaves a wife and a large connection of friends. Funeral services were held in the German Reformed church in Somerset, by Eld. D. H. Walker and the writer, from John 11: 25. SILAS HOOVER.

SHAFFER.—In the Poudre Valley church, Colo., June 9, 1894, Bro. Adam Shaffer, aged about 72 years. He was a very consistent member of the Brethren church, and firm in the faith unto the end. He was the father of eight children, six of whom preceded him to the spirit world. He leaves an aged companion and two daughters. Funeral services by the writer from Amos 4: 12.

D. M. CLICK.

KARCH.—In the Pleasant Valley church, Ind., June 5, 1893, sister Anna Maria Karch, aged 79 years, 3 months and 21 days. She was born in Germany, Feb. 15, 1815. She emigrated to New York in 1853, and was united in marriage to Bro. John Jacob Karch, in 1854. They then moved near Middlebury, where they made their future home. They united with the Brethren church in 1886, and proved faithful until death. Funeral by Christ. Schrock, from 2 Tim. 6: 7, 8.

LEVI E. WEAVER.

BOYER.—In the Berkeley church, Martinsburg, W. Va., June 15, 1894, sister Susan Boyer, relict of the late Bro. Solomon Boyer, aged nearly 78 years She was a faithful member of the Brethren church over fifty years. Funeral services by Eld David Long. She was anointed a few days before she died.

JOHN BRINDLE.

YODER.—In the Quemahoning church, May 22, 1894, sister Annie, wife of friend Mahlon Yoder, aged 22 years, 9 months and 14 days. Funeral services by Eld. E. J. Blough and the writer.

S. P. ZIMMERMAN.

SHOWALTER.—At the residence of her son-in-law, Bro. C. H. Early, in the bounds of the Mill Creek congregation, May 1, 1894, sister Elizabeth Showalter, aged 80 years, 11 months and 14 days. A short time before her death she was anointed and passed away in the triumphs of a living faith. Her remains were taken to the Middle River church for interment. S. A. SANGER.

STROCK.—In the Back Creek church, Franklin Co, Pa., June 16, 1894, at her home in Cashtown, sister Catharine Strock, aged 64 years, 1 month and 18 days. She was sick but two weeks. During that time she called to be anointed. She could not walk from the time she was seven years old, but attended church on every opportunity. Services by the home ministers. JOHN LEHNER.

ADVERTISEMENTS.

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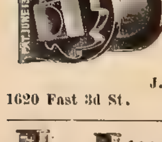

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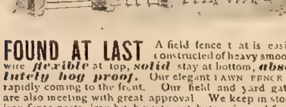

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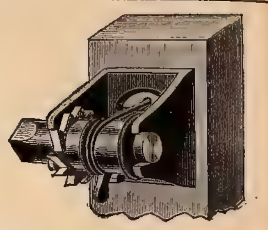

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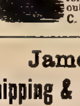

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
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ONE of our readers, residing in the western part of Kansas, thinks the Lord is teaching the would-be rain-makers a lesson by withholding the early and latter rains in the face of their persistent efforts to bring down the gentle showers by means of explosives. He adds, "When the people raised good crops they prospered and forgot God," and now they trust the Rain-making Company for rain instead of the Lord, and as a result the people have neither bread nor rain.

TOAD RELIGION.

THE other evening, in the twilight hour, we were sitting on the veranda, trying to enjoy the fresh, cool air that generally follows the afternoon showers. In the east were gathering banks of clouds, while behind them played the zigzag lightnings, making beautiful, in the brilliant flashes, the heavens all around. In the intervals, the fire-bugs, as they winged themselves to and fro, flashed out their little stars, as if bent on aiding the hour to be lovely and entertaining, which it truly was, as there seemed to be a halo of peace prevailing everywhere that invited musing of the soul, looking upward to the great Author of all. And when we say this, we mean much, because he has filled the world with objects that should lead to his praise.

But as we were thus enjoying and meditating on the wonderful things that seemed to be looming up before us, we noticed on a brick path in front of us, two toads hopping towards each other. As we looked at them, the first thought that came to us was, What will they do when they meet? Will they recognize each other, and what will they say,—in toad language, of course,—and do? But they met and passed each other without so much as making the usual, friendly bow. We suppose each one had his business to attend to, and was so absorbed in it, that, like many men who are supposed to be more civil than toads, they had not the time nor disposition to be friends to anybody else. And then the thought came to us, Are toads of any service to the world? And as we mused over toad life, we could not remember of them ever doing anything directly good. Though they hop around in our yards and gardens we do not see that they add anything to the growth of our shrubs or trees. And in our gardens they do not make our beans, peas, cabbage and potatoes grow. But while this is so, we must not forget that they have a reputation as scavengers. And, after all, it seems to be their [illegible] business to guard and protect our flowers and fruits by destroying the hundreds of pests that are ever ready to devour the things that grow for our living. Indeed it is said that the toads and birds are the best friends that we have, and that without them we could have neither flowers nor vegetables.

After thinking over the untold good the toad is, in destroying the enemies to vegetable life, and in this way adding so much to human happiness, we were made to wonder whether we have any human toads, whose calling it is to guard and protect the Lord's planting in the spiritual kingdom. Are there those who are not themselves the plants of the Lord's vineyard, and yet play the toad life in destroying the enemies that are so many and ever so ready to destroy the life of those who have been planted into the kingdom? We plant our trees in our orchards that they may grow and bear fruit, but we have learned that there are enemies that militate against the growth of the trees, as well as against the development and maturing of the fruit. So it is in the kingdom of Christ. We are planted, then, to grow and bring forth fruit. But to our growth and fruiting there are enemies, and they may be such as we can neither avoid nor destroy ourselves. Now the question is, Has the Lord provided toads for the succor of his spiritual plants, as he has for the vegetable? What think ye? And if he has, how should we treat them? Not like some people, in their ignorance and blindness treat the toads and birds that the Lord has graciously given for our good.

My brother, have you ever done any thinking along this line? Are there any forces at work, outside of our church, that are doing as much for our growth and protection as the toads are doing for the vegetable world? Did you ever think what the Brethren church would be to-day had it not been helped and protected by outside forces? Why is it that we are citizens of these United States, and are allowed to worship God as he has revealed his will to us? What was it that gave us our pleasant homes, our churches and schools? By what power has the world been opened to the preaching of the Gospel and a hundred and one other things that have come to us? Did you ever stop to ask, From whence come all these things? Have there not been human toads hopping around destroying the enemies of those who have been planted into the Lord's vineyard? Every power in the world to-day that, in any way works towards the crushing of evil and further promotion of the good, is a part of toad religion and is an important factor in making it possible for men and women to grow in the religion of Christ and bear the fruits of righteousness. The moral reformer, the temperance worker, and the peace advocate and all forces in the world, fighting for the suppression of the enemies of the church, do, in this way, guard and protect those [illegible] of God's own planting.

If this is so, and it evidently is, what should be the attitude of the church towards such forces? Shall she rise in rebellion against the goose that lays the golden egg? The Gospel of work is the Gospel of Christ. Therefore every force in the world that is fighting against wrong is a minister of God, laboring for the suppression of evil and the promotion of good.

All things work together for good to those who love the Lord, can be true to only those who are willing to throw themselves open to the forces that God has arranged, through which the good is to come. The Lord's ways are not our ways, neither do we understand the agencies that he has at work in the world to bring about his purposes, and for the good of his children.

Some have, what seems to be an accepted idea, on the part of many, that every force or agency outside of the realms of the church is necessarily evil and of the devil. This is not at all the case, as some of these agencies may be useful to the church as the toad is to our gardens and fields. In that which directly belongs to us, as the church, we should be aggressive. That which works against the best interests of the kingdom of Christ we should fight. But towards that which indirectly protects, guards and opens the way, we should at least be passive. Otherwise we may be found fighting against God. That which the Lord has given us to do, let us do with all our might. But as to that which he is doing outside of us and yet for us, we should say, "Hands off."

That there is a religion at work in the world, outside of the church, must be evident to every careful religious thinker. The term religion, as

(Concluded on page 421.)

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While on his dying bed,
To those he oft had fed
With true and living bread.
Who, to his couch drew nigh
With weeping heart and eye,
Be faithful to the end,
Our union soon will blend
Beyond the starry sky
Where none will say, Good-bye.

Good-bye, the loving wife,
So true in all her life,
To husband gently said,
While on her dying bed.
From you awhile I'll part
We still are one in heart.
My spirit soon will soar
To some far distant shore
To dwell forevermore.
With millions gone before.
Where softly shines the light
That knows no clouds, nor night,
In one unfading stream
Though ages roll between.
Soon thou wilt follow me
Together there we'll be
With loved ones dwell on high
And never say, Good-bye.

[illegible]

Ask your hardware dealer for it, or write for catalogue and prices to the

Good-bye, [illegible]
We've walked together here
For, lo, these many years,
And oft each other cheered
Through many a stormy day
When clouds hung o'er the way.
But now my work is done
Beneath the radiant sun
And we must part, below,
To better worlds to go.
And hope that soon you'll come
And dwell with me at home
In Father's house on high,
No more to say, Good-bye.

Good-bye, the children say,
Just starting on the way
O'er land and sea to roam
From father, mother, home.
Good-bye, my children dear,
The parents say in tears,
Be true where'er you go
In all your life below,
And if we meet no more
On life's uncertain shore
In that fair land on high
We'll never say, Good-bye.

Morrill, Kans.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

THE HEAVENLY HOME.

BY JAMES M. NEFF.

In Four Parts.—Part Three.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—John 14: 2.

"It will not be the pearly gates, nor the jasper walls; or the streets paved with transparent gold that will make it heaven to us. These would not satisfy us. If these were all, we would not want to stay there forever. I heard of a child whose mother was very sick, and while she lay very low, one of the neighbors took the child away to stay with her until the mother should be well again. But instead of getting better the mother died, and they thought they would not take the child home until the funeral was all over, and would never tell her about her mother being dead. So a while afterward, they brought the little girl home. First she went into the sitting room to find her mother; then she went into the parlor to find her mother there; and she went from one end of the house to the other, and could not find her. At last she said, 'Where is my mamma?' And when they told her her mamma was gone, the little thing wanted to go back to the neighbor's house again. Home had lost its attraction to her since her mother was not there any longer. No, it will not be the jasper walls and the pearly gates that will make heaven attractive. It is our being with God. We shall be in the presence of the Redeemer; we shall be forever with the Lord."

O, what a song of salvation will we sing when out "of all nations, and kindreds, and people, and tongues," with robes washed and made white in the blood of the Lamb and with palms of victory in our hands, we shall be gathered about his throne! Then, as the chief angel stands and beckons to the heavenly multitude and as David strikes his harp, there shall burst forth and rise and swell that triumphant song of salvation to the Lamb till all heaven shall be filled with the melody. O, to be with Christ will be the unspeakable joy of the redeemed!

Many mansions. "In my Father's house," says Christ, "are many mansions." What are the "many mansions" of the Father's house? Are they literal apartments of literal palaces? I suppose [illegible] is a [illegible] built with hands, nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rush no tides of business, nor nodding hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sins or sorrows, without births or burials, without marriages or mournings; a city which glories in having Jesus for its king, angels for its guard, saints for citizens; whose walls are salvation, and whose gates are praise."

There is doubtless a glory of significance in the words, "many mansions," that we shall not fully understand until we shall see him as he is; but of so much of their significance as we may understand, let us here speak.

There is in the words the suggestion that heaven is a roomy, spacious place, a condition in which joys are unrestrained and privileges unlimited. No one who gets to heaven will suffer for want of accommodations; there are many mansions, there is room for all. John saw in heaven twelve thousand saints that had been redeemed from each of the twelve tribes of Israel, and *besides* these "a great multitude *which no man could number*," redeemed out of all nations; and Christ teaches us that after all these bidden ones are in, "*yet there is room.*"

Too many of us who profess Christ live as if we thought there would be little or no room in heaven for any but ourselves; as if we had little or no interest in the salvation of others. O, may we remember that Jesus has prepared a heaven big enough for everything but sin and everybody but sinners. If he could not rest satisfied till he had given himself to prepare a heaven, how dare we rest satisfied till we have given ourselves to fill it?

Then the "many mansions" indicate *variety* of condition and enjoyment. Aside from our propensities to evil, there is great variety in human nature in this world, and we shall continue to be human beings in the world to come. Peopled with inhabitants gathered from all the nations of earth, heaven will possess attractions and means of enjoyment for all. Every human desire, taste and propensity not evil will be satisfied in heaven.

Then there will be differences in condition there, growing out of degrees of reward, which are to be in proportion to the good works, while in this world, of those who shall be saved. Those who have attained to the highest spiritual development and the deepest knowledge of God and the most exalted ideas of this greatness and goodness in this world shall enjoy places of eminence there. In heaven every man shall be rewarded according to his works. (Rev. 22: 12.) Paul says, "One star differeth from another star in glory. So also is the resurrection of the dead." (1 Cor. 15: 41, 42.) The servant who with his one pound gains ten shall be rewarded with authority over ten cities. He who with an equal pound only gains five pounds shall be over five cities. (Luke 19: 17, 18.) These differences of nature and of reward will make many differences in condition, answering to the "many mansions."

Covington, Ohio.

JUSTIFICATION BY FAITH.

BY D. E. PRICE.

In Four Parts.—Part One.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5: 1.

Though the subject of *faith* is very prominently taught by all professors of the Christian religion, and is universally held as one of the fundamental principles of the doctrine of Christ, yet we believe it is a subject that is very imperfectly understood [illegible] comprehended by the majority [illegible] those who profess the Christian [illegible]ne, and we have come to the conclusion that the reason why it is so little understood, is because of the present method or system of education. We have reached an age of reason. People reason from cause to effect, and from effect back to cause, and any effect that they cannot give a cause for, they are not willing to believe. We believe that principle is true in nature and may no doubt be in the divine arrangement of our redemption from sin, but while we find many effects in nature, which are undoubtedly produced by some mysterious cause, which the human intellect cannot comprehend; will we deny the fact because we cannot comprehend the cause? There are many things in nature that our most accomplished scientists have never yet been able to account for, or comprehend. Therefore, if we have so many things in nature around us that we cannot account for, or demonstrate; how can we expect to account for heavenly things? Or, as the Savior says to Nicodemus, John 3: 12, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

It does not require faith to accept a fact or principle that we can reason out by a mathematical or scientific demonstration, but when God declares a fact or principle in nature, or in divine revelation, and we accept it (though we cannot comprehend it) because God has declared it, that is what we understand to be a Gospel definition of faith.

Modern scientists have undertaken to set aside the Mosaic account of the creation, because of its unreasonableness, and to establish Charles Darwin's theory of evolution which they claim is more in harmony with reason. We do not believe that the Bible and true science conflict, for they are both from God, but there is a science "falsely so called," and we firmly believe that the theory,

advocated by Charles Darwin and all his followers is of that stamp.

The Darwinian theory teaches that the whole animal creation, and even man, the highest order of God's creation, were evolved by fortuitous variations and natural selection from the very lowest order of the animal creation to their present state. And not only so, "but goes back to heathen Greece and to heathen Greece in its very childhood and crudeness and ignorance, and brings up the theory of the heathen philosopher Democritus, who maintained that the world and all things therein were the results of a fortuitous concourse of atoms. In nothing save the name, does the theory of Darwin essentially differ from the theory of Democritus, the absurdities of which have been exposed a thousand times, and in a thousand different ways Democritus exalted *fortuitous atoms. Darwin verifies minute variations.* Who has the preeminence? The present is often pronounced an era of progress, but in the matter before us, it would seem, of progress backward." ("Present Conflict of Science with Religion," page 164.)

Charles Darwin reasons very nicely, but admits the agency of a supernatual power in originating life in the beginning, though on a very small scale. If it devolved upon God to create life in the beginning, which Darwin admits, he could just as easily create man in his present state as to bring him up from the most insignificant animals, and finally reach man through the monkey tribe.

Again, they tell us that the vegetable, as well as the animal, kingdom is continued by the natural law of reproduction. That is, the seed produces the plant, and the plant produces the seed, but they cannot tell which was first, the seed or the plant: again being compelled to admit that there is a *great supernatural power* behind it all, which is the Creator, God. Hence we conclude that we would better act Gothe account of the creation, as given by *divine revelation* in Genesis, though we cannot comprehend all of its depths, than the theories of modern scientists which are still more incomprehensible.

We need not wonder that worldly men do not believe the Truth as revealed in the Word of God, when we see so many professed followers of Christ who do not believe all it reveals and teaches. How many professed Christians to-day deny the divinity of Christ? If we ask them why, they answer, "Because it is so mysterious we cannot comprehend it." We once had a conversation with an individual,—and a professed Christian too,—who said, he believed that Jesus Christ was more than an ordinary man: but he was only a man. We referred him to the Scripture where it is shown that he was brought into the world without the agency of man, but was "conceived by the Holy Ghost." His reply was, "I cannot understand it, and therefore I will not believe it."

The apostle Paul says in 1 Tim. 3: 16, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Paul admits it to be a mystery and all the controversy we may have on the subject will not remove the mystery, and though we cannot comprehend or demonstrate it; we must accept it by faith because God, who cannot lie, has declared it.

Modern scientists also deny the resurrection of the dead from the same standpoint. They claim that it is impossible, after our bodies are decomposed, and have passed into other vegetable and animal substance, to gather it up again, and hence they do not believe it. If they believe that God, in the beginning, made man out of the dust of the earth, it would not be so hard for them to believe that he could again gather up his substance from the earth when it pleases him. The apostles of Christ were in the same dilemma. When he told them that "he would be delivered into the hands of sinners, and be crucified, and on the third day he would rise again," they could not comprehend it, and hence when the word was brought to them that Jesus had risen from the dead, they did not believe until they had an ocular demonstration of the fact, and Thomas, when it was told him, said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." John 20: 25–29.

That blessing reaches all those who, though now they cannot see him as Thomas did, yet believe that he "*died* for our sins, and *rose* again from the dead for our justification and redemption."

Though Jesus said to Thomas, "Thou hast seen and believed," yet it hardly appears to be a matter of faith, because he had a demonstration of the fact right in his presence; for the same Jesus whom he, no doubt, saw extended upon the cross, between heaven and earth,—with the nails driven through his hands and feet, his side pierced by a spear,—the One who bowed his head and died, and whose dead body was taken from the cross and laid in the tomb,—was now standing before him in full vigor of life. Thomas may well be held as a representative of the unbelieving Jews, who, according to prophecy, will not believe in him until they see him coming in the clouds of heaven, and look upon him whom they have pierced.

We fear many will not believe until they see the Son of Man coming in the clouds of heaven, taking vengeance on them who know not God, and obey not the Gospel of the Lord Jesus Christ, and who shall call upon the rocks and mountains to fall on them, and hide them from the face of him who sitteth upon the throne, and from the wrath of the lamb.

Mount Morris, Ill.

THE MINISTRATION OF DEATH, WRITTEN AND ENGRAVEN ON STONES (2 COR. 3: 7) IS DONE AWAY.

BY S. N. M'CANN.

We have nothing written and engraven on stones from God except the TEN COMMANDMENTS. These are the very essence of the old law, the backbone of it, the very bone and sinew of the law. These constitute the covenant and they carry with them many ordinances of divine service.

These are done away, not part of them but the whole covenant, the whole ministration. The ten commandments were added to the divine plan because of transgressions, and their ministration was but a ministration of death. Paul says, "The commandment which was ordained to life, I found to be unto death." Rom. 7: 10. It was unto death because of weakness and sin in human nature, "The law was holy and the commandment holy and just and good," but no man was able to live up to it to the letter until Jesus came and fulfilled it to the jot and tittle. Matt. 5: 17. He not only fulfilled it in type and shadow but he lived it to the letter, thus establishing his divine right to give a new and perfect law. "For Christ is the end of the law for righteousness to every one that believeth."

The righteousness of the first covenant is the righteousness of obedience, but because of man's imperfection sin-offerings and trespass-offerings had to be made from time to time. The righteousness of the new covenant is the righteousness which is of faith and obedience. It follows as a result of our righteousness and not, as under the law, in order to righteousness. Obedience is the outgrowth of the new-born relationship, born into God's family, an heir of heaven, sanctified, holy, perfect, righteous, as God himself. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Titus 3: 5; Heb. 2: 11 and 12: 14; Eph. 2: 8–10. Ye are God's workmanship "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Standing *justified by faith*, it is Christ's obedience that keeps us holy, that keeps us righteous, that keeps us sanctified, and not our own imperfect obedience as under the first covenant. Rom. 5: 1, 19. "What then? shall we sin because we are not under the law, but under grace? Thank God, we are out from under the law, the ministration of death, written on tables of stone, where we must bear our sins of weakness as well as our sins of ignorance. Bless his name that we are under the new covenant, the covenant of grace where our sins of weakness and of ignorance are not imputed but Jesus bears them and we remain holy, perfect, righteous, sanctified; his own blood brought redemption to mankind.

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master." Here is another strong declaration that we cannot fully understand until we sorely try the old schoolmaster by seeking to reach holiness by our own obedience, by endeavoring to reach perfection by our own works, by trying to live a completely righteous life, by earnestly longing for sanctification.

If we realize that there can be no heaven without complete holiness, perfection, righteousness and sanctification, and then try our old schoolmaster, the law, to bring us to this state, we will be made to realize the force of being out from under the law.

"Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath days: which are a shadow of things to come: but the body is of Christ." Col. 2: 14, 17.

Christ here blots "out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to the cross."

Here the Sabbath day is named as one of the shadows and is blotted out with the rest of the first covenant. It seems that the apostle here foresaw that man, in his ignorance, would cling to the old law, and especially to the Sabbath Day, hence he singles it out and calls it but a shadow. "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3: 28.

"For Moses of old time hath in every city them that preach him, being read . . . every sabbath day." Acts 15: 21. The apostles often took advantage of the assembled Jews and preached upon the sabbath day, but by so doing they did not incorporate it into the new covenant. Let us be found in Christ, not having our own righteous-

ness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Philpp. 3: 9. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

Whenever a man puts himself under any part of the law he becomes debtor to the whole law, he is under the curse and if he seeks justification by the deeds of the law, he virtually says that Christ died in vain. Gal. 2: 21, and 3: 10, 11.

From the above references it must be evident that the Christian is out from under the law, out from under the first covenant, out from under the ministration of death written on the tables of stone.

We look to the new covenant for precept, for command, for ceremony, for ordinance, for our rule of life, and we obey not in order to perfection but because we are perfect; not in order to holiness but because we are holy; not that we may be sanctified but because we are sanctified, and being thus related to God, we do not fear him but, on the contrary, we love him and obey him with all our souls, with all our minds, and with all our strength, thus daily growing into his divine likeness in character and works, as well as in state of being and relationship.

Those who profess to keep the sabbath in point of time, sadly fail in the manner of its observance. If time is anything, then this matter cannot be thrown lightly aside, but why bring up this or any other part of the law, when we are not under the law? Christ has given us that perfect law of life and liberty which sets us free, and we are thus free indeed. May we realize our freedom, and trust our blessed Lord!

DOETH, DOING AND DO.

BY J. F. BRITTON.

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."—1 John 2: 17.

THE Scriptures abound with credentials that the salvation of every intelligent person is embodied in the doing of the "will" of God. This fact was made vivid in the life and teaching of him who "spake as never man spake." Although that great member of the Sanhedrin confessed that Jesus was "a teacher come from God," yet he never preached nor taught the people the doctrine of "I believe," and "I think."

That is corroding the vital principles of the Gospel. "Doeth," "doing" and "do," are the great synonymous truths incorporated in the system of grace. This exposition is vindicated by him, who said, "I came down from heaven, not to do mine own will, but the will of him that sent me." "My doctrine is not mine, but his that sent me." "I speak that which I have seen with my Father." "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. . . . Even as the Father said unto me, so I speak." John 6: 38; 7: 16; 8: 38; 12: 49, 50.

Hence the ennobling principles of fidelity and strict adherence to the commandments of God were taught in precept and example by him, who said, "I am the way, the truth and the life." John 14: 6. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. 7: 21. The question arises here, Why will not every one that saith, "Lord, Lord," enter into the kingdom of heaven? Listen while the great Teacher explains this momentous question: "This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me, teaching for doctrines the commandments of men." Matt. 15: 8, 9. A stupendous delusion, indeed, for one to suppose that he could worship God acceptably, while his heart is far from him, and while he is indulging his depraved nature in all the lusts and vain things of this sinful and adulterous generation. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2: 16, 17.

The phrase "doeth" implies a loving, practical unison with God. "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." Eph. 6: 6, 7. Consequently "doing" is one of the fundamental principles upon which is hinged the eternal felicity and abiding in the home of the redeemed.

Speaking relative to this subject, Jesus says, "And he that sent me is with me: The Father hath not left me alone; for I do always those things that please him." John 8: 29. Therefore "do" is another indispensable factor in securing the illuminating, purifying and blissful presence of both the Father and the Son. Thus "doeth," "doing," and "do" are ornaments of every true Christian. These ornaments characterize them as living epistles, "known and read of all men." Hence the King of Glory will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34. So they will enter into that blessed beatitude of their Father's eternal glory, there to abide in the association of Jesus and those [illegible] which "came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7: 14.

The great desire of the writer's soul is, that every one, reading this article, may be inspired by the Holy Ghost to "lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." James 1: 21. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

"Once again the Gospel message
From the Savior you have heard;
Will you heed the invitation?
Will you turn and seek the Lord?"

Bristoe Station, Va.

IN THE NAME OF JESUS.

BY A. I. MOW.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."—Col. 3: 17.

IT was the constant effort of the apostles to correct the people's misconception. The question of the chief captain, "Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?" is an expression of the people's apprehension of the apostle's purpose and work. They labored diligently to "make straight the way of the Lord;" to persuade men that "this is the Lord's doing, and it is marvellous in our eyes." Again and again do they remind the people that Jesus is the great masterbuilder and that they are only laborers together.

Paul, to make it appear definitely that he was not persuading men for his own cause, said, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name." Peter says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

It is for this reason that Peter said to the man born lame, "In the name of Jesus Christ of Nazareth rise up and walk; and Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her." Never must men think that this is the apostle's own work, authority, or power.

This was a great grievance to the priests and their kindred, and they asked the apostles, "By what power, or by what name, have ye done this?" "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

Being threatened and commanded not to speak at all, nor teach in the name of Jesus, they preferred to "hearken unto God, for they could not but speak the things which they have seen and heard." In their consecration to him they said, "And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done through the name of thy holy child Jesus."

At Samaria Philip "preached Christ unto them." "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women."

Paul told Agrippa, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." He did this by attacking the work of Jesus as a whole. "And when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus."

"The name of Jesus" is the term applied to all his will, his words, his way. It is opposed to man's partnership. It is to the honor and glory of God.

"Be baptized in the name of Jesus Christ," and not in the name of Peter, or any other administrator. This is the commandment and work of Jesus. We apostles only officiate in the administration because he said to us, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." To baptize into his name we baptize in the way he said we should.

If Peter meant that "Be baptized in the name of Jesus Christ" should be the administrator's ceremony, then he issued a formula independent of the emphatic command of Jesus. This gives rise to a serious conflict. In such a case whom would the zealous Christian readily obey? I think we all feel that he would obey God rather than man. But we do not believe that Peter meant to change the directions Jesus gave us for baptizing. For just the moment he would say a thing different from that which Jesus has said, he would be acting on his own authority, and, consequently, in his own name.

Thus, if Jesus had said, "Immerse them into the name of the Father," and I would say to the applicant, "I immerse you into the name of Jesus," I would not have immersed him in the name of Jesus at all, but in my own name, because I take authority into my own hands and follow my own notion. But to baptize him in the name of Jesus, I must say to the applicant, "I immerse you into the name of the Father." Thus I obey his command.

In the matter of baptism, like in every other of the apostles' operations when they said, "In the name of Jesus Christ," they called into recognition his power and command. So when they baptized *in* the name of Jesus Christ they baptized "*into* the name of the Father, and of the Son, and of the Holy Ghost."

The discernment of the relations expressed by *in* and *into* has a weighty bearing in this interpretation. In the service of Jesus, we, like the "Men that have hazarded their lives for the name of our Lord Jesus Christ," must radically stand for the explicit Word of his grace.

ARE WE THE CHILDREN OF GOD?

BY A HUTCHISON.

How shall we know whether we are, or not? Paul says, "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. This seems to be clear and easy. But how are we to know *the* Spirit from any other spirit? The following is a good test: "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14. But still there is a place for some uncertainty to creep in, because one, who is good authority, says, "Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4: 1.

This would indicate that there are spirits which are not of God, and the apostle plainly tells us, in the verse last cited, that "many false prophets are gone out into the world." He says, "Try the spirits." Here we are met with the question, "How can we try the spirits?" The only way that I know, is to try them by law. The only law by which we can try a spirit, is the law of the Spirit. Paul says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 2 Jesus gives us something on this line. He says, "The words that I speak unto you, they are spirit, and they are life." John 6: 63.

God proposes to test his people, and it is right that he should try our spirits and prove our fidelity to his Word, and he also proposes to give a reward to the faithful,—an heirship. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12. He also gives a very strong caution in the following words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21.

We should not be satisfied with anything short of an unmistakable evidence of our true relation to God, and the only evidence that can be safely depended upon, is the Word of the Lord. We may depend upon our conscience, but conscience is very elastic, being a creature of education, and as our training has been, so will our conscience be. John 16: 2 gives us a sample. It says, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." Now if the conscience is safe in one instance, why not in another? The Word of the Lord is the only safe rule by which to train the conscience. And if the conscience is developed in keeping with the Word of the Lord, then there will be harmony between the spirit of that person and the Spirit of the Lord. And hereby we may know whether we are children of God, or not, for his Word is life, truth and spirit. The apostle says, "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." 1 John 2: 5.

But we are called upon to answer a question like the following, May we not safely trust to our hearts in this matter? I, however, greatly prefer letting those who are better posted than I, answer this question. The prophet gives us a very clear pointer on this line, thus, "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17: 9. The wise man says, "He that trusteth in his own heart is a fool." Prov. 28: 26 We are the children of God by purchase. The apostle says, "Ye are not your own, for ye are bought with a price." 1 Cor. 6: 19, 20

Being bought by the sacrifice of Christ for us, we become his, so far as removing the sin of Adam which was laid to us, was concerned. But that will not cancel our personal sins. That this very desirable condition of things may obtain in us, we will have to be adopted into the family of God, and then we are the children of God in the saving sense. We are saved from our own sins. Then, having been saved from our past sins, we are now in the family of God and therefore are the children of God.

Now we are ready to prove our loyalty to God by our fidelity to his Word, and Jesus gives us a helper right here. "Ye are my friends, if ye do whatsoever I command you." John 15: 14. Now we will notice the fact that the terms "friends, children, and disciples," are applied to the followers of Jesus. Then, if we expect to be truthfully called the children of God, we must do what he bids us, and thereby show that we have the spirit of Christ. Apart from this, all our pretensions will have no bearing upon the case. The apostle says "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9. We may all be the children of God, if we will accept his conditions of adoption, and endeavor to be loyal.

GOSPEL SUFFICIENCY.

BY M. M. ESHELMAN.

Is the gospel of Jesus, the Christ, sufficient in saving man eternally? It is if God is adequate or equal to the task, and who will question God's power?

Will the Gospel, carefully, earnestly, honestly studied, bring a man to Christ? Bringing him to Christ, obeyed from the heart, will it put him *into* Christ,—relate him to Christ? Putting him *into* Christ, diligently followed, woven into his being, will it *keep* him in Christ? Keeping in Christ unto the end of his earthly pilgrimage, will he most assuredly be addressed by the King: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34. There *can* be but yes to all these questions.

Given to a man who never read it, never before saw it, and requested to read it prayerfully, would he pass into condemnation if he believed all the Gospel as he learned it, obeyed, out of a pure heart, all its commandments, and enjoyed all promises for time and hoped for all that relate to his future? If he were to reject all human opinions, as to what the Gospel on any given subject means, refuse all human substitutes for the truth, set aside all prejudices, scorn all additions, all subtractions, knowing nothing but "Jesus and him crucified," how would he stand with God and his Son our Savior? Would they reject him as an unprofitable servant?

Let us start again. If the Gospel were given a man, and while he was studiously searching the living oracles, he would occasionally reject an item, as being, in his opinion, unessential to the formation of his character; when he had gone through the Book, what would be his practice? How would he stand with God and his Christ? Would he be a sheep of God's pasture, an obedient child, a lively stone, a soldier of the cross, a fellow-citizen of the household of faith, a branch of the living vine?

Once more. Supposing, in his search for the truth of Jesus, on account of his early training, his prejudices lead him to *add* some items to his religious observance, of which items Jesus Christ said nothing concerning salvation, can it be truthfully said that he accepts the Gospel as being all-sufficient for his present and eternal welfare? Is the Savior his altar? If he may add one item and go uncondemned on the part of God, why may not another add *more* items and also be approved? Either the Gospel is all-sufficient and no man has received divine authority to add thereto or to take therefrom, or else it is weak in any part where any man *thinks* it is weak and may be mended, improved and adapted to the peculiarity of the selfish soul. "Every word of God is pure." Prov. 30: 5. "The law of the Lord is perfect." Ps. 19: 7. This settles the whole matter.

North Cucamonga, Cal.

TOAD RELIGION.

(Concluded from first page.)

we here use it, means doing good, and has reference to such forces as have been moulding sentiment, circumstances and conditions favorable to the church and its perpetuity. Let us, for a moment, look around us and see what things have been accomplished outside of our own instrumentality that have been powers for good to the church. Wars, to an encouraging degree, have ceased. Slavery has been abolished. Intemperance is being held in check and the ports of the world have been opened to the preaching of the Gospel, and many other things that might be named. All these things are working for the good of the church. And yet, how much had we to do in bringing these things about?

That these things are not of the devil we must all see, as he is on the other side of all these questions. Therefore, if the church has not been the force in these things, and the devil has not been it, we must conclude that they have been forces from God, accomplished through human agencies for the protection of his people and the furtherance of his cause in the world.

This is what we have called toad religion, because, as the toad destroys the enemies to vegetable life and in this way insures the possibilities for growth and maturity, so the Lord, through his outside forces, destroys the powers of the enemies to the church, and in this way makes it possible to live, grow, and do the work that is given us to do.

The lesson that came to us, and that we want to have come to you, is, that we recognize these forces as being of the Lord, and that we treat them as the intelligent gardener treats the toads that hop around over his gardens, yards and walks. They are God's ministers and our friends. Stay the out-stretched arm,—the threatening foot! Let them go on their mission in peace, and the blessing in the Lord's own way will follow.

Missionary and Tract Work Department.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability.*" "Every one *as God hath prospered him.*" "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

JACOB'S DREAM.

He slept beneath the desert skies,
His pillow was the desert stone,
Yet heavenly visions blessed his eyes,
And cheered his spirit sad and lone.
He saw the stair of light let down,
Whose shining steps the angels trod,
And called the desert where it shone
The gate of heaven,—the house of God.

Thy sleepless eye, O God, still keeps
Its watch o'er every cov'nant heir;
And angels down that ladder's steps
From thee to me a blessing bear.
Through Christ to thee ascends my prayer,
Through Christ on me is grace bestowed;
Each place becomes, when Christ is there,
The gate of heaven,—the house of God.

In dungeons dark, in dwellings mean,
Where suffering saints have bent the knee,
That mystic ladder has been seen,
And angels come with gifts from thee.
This night may I the vision see,
My spirit climb that radiant road;
This night my quiet chamber be
The gate of heaven,—the house of God.

—*Selected.*

WHY IS IT?

BY J. S. FLORY.

Why is it that people of seemingly good intelligence will go back to the old dispensation to find out religious rules of life,—even formulate a code of regulations for religious service in accord with the law and prophets, regardless of the fact we are now living under the Gospel dispensation with a "perfect law of liberty" to govern us in all matters of a religious life. In the days of the apostles it was the one thing that was of a perplexing and disturbing nature. Converts to the Gospel covenant of grace were continually turning back to the old Jewish law and ceremonies. It took a great amount of reasoning on the part of the apostles to convince the new converts, especially those of the Jews, that "we are no longer under the law," but under "grace,"—that the "Law and the prophets were until John; since that time the kingdom of God is preached."

At that time and with those people living so near the time of the change to a new order of worship, there was some reason or excuse for them going back to the old, but at the present time it does seem strange and inexplicable that there are those who teach justification by the law, or at least teach that it is necessary to observe the commandments given by Moses on Mount Sinai, simply because God gave them to Moses.

Now it is a fact, proven by abundance of Scripture, that under the Gospel dispensation no one is in any way bound to observe one jot or tittle of the Mosaic law, moral or ceremonial, simply because it was given to Moses by the Lord. If, in any way, we are bound to observe a code of morals or religious rites, similar to those of the law or prophets, it is because we have them afresh from God through Christ, and only such as have the sanction and seal of Christ are we under obligations to observe.

The Mosaic law was faulty, the Gospel law is perfect. To whom shall we take heed,—Moses or Christ? Certainly to Christ, for Moses himself said we should hear him (Christ) in all things. Christ being the greater and the perfect man, with a perfect law, why should any one want to weave into their faith old cloth,—old customs or practices,—things fulfilled by Christ, nailed to the cross and no longer in force?

A judge that would administer a decision on the grounds of a certain edict that was engrafted into the territorial law, but not sanctioned by the State Constitution, would be impeached at once. In like manner impeachment is due every minister or other person that would bind on the consciences of the people the keeping of a day according to the old law, or any other matter of observance, not sanctioned by the Gospel. It looks rather inconsistent, even, to back up a decision or advice by referring to the Old Testament when we claim the Gospel is our only rule of religious life. Why go to the old law to prove the necessity of giving, when the new is far more imperative in reference to that duty? There is no wisdom in going to the Old Testament to get license to use musical instruments, go to war or practice polygamy and many other things that were sanctioned, or at least tolerated under the old law. As a last resort, it is common for human nature to seek justification under the law, when it can not be found in the new economy of justice and equity.

The Old Testament is worthy of study, and we should regard it as a schoolmaster to induct us into the mysteries of the new, now revealed to us through the manifold wisdom of God in Christ Jesus, but as to our duty to God now, and the faith that saves, and the means of acceptable service, the Gospel, and the Gospel alone, is the will of God concerning us, and the only constitution of government that we are under, while [illegible] to abide in the association of [illegible] subjection to the Great King and Potentate, Jesus Christ our Lord.

May wisdom dictate that we be more consistent in our preaching, writing and living, so that we emphasize the fact that the Gospel *is* the power of God unto salvation to them that believe and obey it.

Lordsburg, Cal.

AMONG THE INDIANS.

Bro. A. W. Austin, of Rosston, Tex., thinks a good work might be done among some of the Indian tribes, if the proper efforts were made. He sends us the graduating essay read by Martha Napawat, an Indian girl, who recently graduated at the Carlisle Indian School, Carlisle, Pa. Below we print the essay. It will be read with interest, and, we trust, with profit:

"*Put Yourself in my Place.*"

You, the children of the great and mighty race, the most enlightened of God's people, living in the midst of all the splendor and refinement of civilization, put yourself in my place. Providence has blessed you abundantly, has given you education, knowledge, power, and all that could be desired to make you a prosperous nation.

Surrounded by such circumstances as these, is it any wonder that you are so great? Would not my people have been equally as great had they the same opportunities and advantages that you have enjoyed for so many centuries?

Some people have claimed that the Indians were your inferiors intellectually, but how could that be possible? Were we not created all alike, —all descendants from the same Adam? Many claim that it is only circumstances that make the difference. We have the same intellects, same abilities as you, and if cultivated can do just as much.

Since you are so far advanced, is it not, then, your duty to lend a helping hand to my poor people, living in a mean, degraded place, a Reservation which is a home for all evils and vices, where drunkenness, gambling and diseases are reducing them in great numbers?

You, the people of the East, cannot realize what the temptations and hardships of a Reservation are. Only those who have experienced them can tell. The student, who has spent a few years among the whites, finds that it is very difficult to withstand all the temptations and bad influences of the Reservation. If, however, he be so fortunate as to possess a strong will to stand for the right in whatever he does, he can in some measure overcome them, but otherwise he falls.

Carlisle graduates are always urged when returning home to bring their people out of barbarism. They are watched by people who are not in favor of Indian education, who are so ready to tell the Government what mistakes it has made in wasting money on such worthless beings as we! They are ever ready to sneer and jeer at our slightest failures and mistakes, pointing their fingers at us, saying, "Look at that Carlisle graduate! See what good use he is making of his education! Is that what Carlisle teaches her pupils to do? They might as well educate an animal as to try to educate the Indians." Such are the remarks made by the people who are ignorant of the struggles we have to endure.

You cannot expect all the graduates to become something great. There are always some black sheep in a family, it is said, and Carlisle is not an exception. Take, for an example, the graduates of the colleges and universities of this country, do they all become famous, or accomplish great and wonderful things? No! Many have failed. How, then, if they who have a better education [illegible] fail, can you expect [illegible] who has had a mere cupful of all the oceans of learning which your people possess?

Among the Indians as well as among all other uncivilized people, boys are thought superior and are considered as princes, and generally do what they like, while the girls are sometimes treated like slaves. For that reason I think the boys have a better chance in freeing themselves from the old ways. They are not so much under the parents' control, and are therefore more independent.

Some parents, especially among the uncivilized tribes, when hearing that their daughter is coming home, hasten to get her Indian clothes and moccasins ready, and a bed is made in the tepee for her. They then think of her future, whom they would like her to marry. They search among the young men whose fathers are the owners of a great many ponies and other property which the Indians consider of great value. When at last they have found a man whom they think is suitable for her, they would make the necessary arrangements without the poor girl's knowledge, feeling sure, however, that she would not disobey them.

When a girl arrives, her parents are very kind and attentive, very careful not to reveal their plans to her until she should get accustomed to her home. The girl, ignorant of the fact that she was soon to be forced back to her old ways, tries to carry out the plan of civilizing her people. She finds that it is not an easy thing, for the parents being determined to bring her down again, will not listen to anything she says. They tell her that since she is out of school she must put away her English clothes and stop trying to act like a white lady. If she refuses they will tell her that since she is given in marriage to a man who is uncivilized, she must do as he does. Such is the fate of many poor girls ruled by par-

ents who care only for their own happiness. The Indians love their old ways too well, and will not listen to what we try to teach them; persuading them to adopt the ways of civilization is all in vain.

I have heard them say that "the Great Spirit made and placed us in this world just as we are. He has taught us how we should dress, and also the use of the bow and arrow which should be our weapon in war and hunting. We were created as we are now and such we will remain." When we attempt the teaching of the true God, they will say "The white man's God is not the Indian's God. Every nation has its own gods, and it is wrong and dangerous to turn against them." My people are still in darkness. Christianity has not shed its fullest light upon them. They have had a few missionaries. Two were of my tribe, but both died after having done what they could. The white missionaries did good work, but have either left or died. Two lady missionaries are there now who are doing a great service, but what are two or four among so many? They are like two candle flames placed in a dark room, which throw light out as far as possible, but cannot reach the corners. A great many of the Indians have no knowledge of the true God. They are still in their ignorance and superstitions. Like all other heathen people, they have a great many gods that consist of one Great Spirit and minor spirits. They even regard some of their own people as gods, and worship them as such. My father who was the Chief of a great dance, called "Medicine" or "Buffalo Dance," was considered very holy. My people are sadly in need of missionaries. Would not the United States be doing a great service to God in sending more missionaries to the Indians instead of sending so many to China, Africa, and other coun- [illegible] tries? Is not [illegible] mission Work more important? I believe my people would receive them more cordially than did the Chinese who threatened to kill all of them should they venture too far into their country. It is all very well trying to civilize the Indian, but give him the highest education, which is Christianity; for is not his soul more precious to God than his body? If that is the case, will you send more missionaries to them?

The Reservations, as I said, are full of vices and corruption. They have some white people in them, who, instead of trying to help the poor creatures, are constantly doing their best to keep them down. Is it, then, any wonder that their progress is so slow?

You would not expect a horse to go flying up the hill when at the same time you were pulling him back. In just such a way the Indians are treated. If they would but send more good people to our Reservations, how much greater our progress would be! Send people who would be ready to help and encourage us in our efforts to do right, and over hard places willingly assist us, sympathizing with us and correcting our mistakes!

Truly speaking, the condition of the Reservation at the present time is what an Indian agent said, more like the infernal regions than anything else. You can imagine to what kind of a place I may soon go.

You regard the failures of the Carlisle students as a disgrace to our people and this school; but you must bear in mind that all the great people of the world were men of experience. They had their struggles with fate in the hard battle-fields of life.

Disraeli, the Jew, failed in his first attempt to speak in the English Parliament, was hissed and ridiculed; but he told them that they would live to see the day when he should deliver a speech which they would be glad and proud to hear, and so he did. He afterwards became famous and occupied a prominent place as the Prime Minister of England.

Edison, "the wizard," as he is called, gained fame for himself by capturing and harnessing the wildest force of nature,—electricity,—to be under the control of mankind. He alone can tell of the many failures and discouragements he experienced.

Moses, whom God appointed as the leader of his chosen people, had also the bitter experience in trying to lead a demoralized people to the knowledge of the true God. Even though God was by his side, he often became exceedingly discouraged by the obstinacy of these people. They were so debased and corrupted by the bad influence of the Egyptians that it was very difficult for them to leave their old ways. They used to worship idols at every opportunity.

Moses was often in the state of utter despair and would have given up had not God's promise repeatedly rung in his ears: "Be strong and of good courage. I will be with thee. I will not leave thee nor forsake thee."

These words are for me also, as well as for Moses and his people. Think of all the temptations and influence of my people I have to face! This is the Commencement of a hard life for me. Alone, in the midst of wickedness, I have to struggle. Will you, then, blame me if I fail?

NEXT DOOR NEIGHBOR TO A CIRCUS.

THE editor of the *Mountain Evangelist*, Grayson, Ky., is a Disciple minister, but not one of the fast kind. In his little monthly he sometimes does some plain writing. F[illegible] is one of his late editorials. A few of our people may profit by reading it:

John Robinson's circus has come and gone. The mammoth tent and side-wings rose and disappeared as if by magic. This editor has the only residence on College Addition, and the ponderous tent not only skirted his fence but stakes and stay ropes were in his yard. The circus was my neighbor from Sunday morning till Monday afternoon,—longer than it ordinarily favors a man. Many of the canvas men seemed disappointed because Grayson is a Prohibition town. Having just finished a well Saturday night, I put a rope and bucket in it and invited them all to take a drink. They made a big drain on it for both men and horses but did not exhaust the supply.

Having cows and pigs and over a hundred chicks, many of them frying-size and no secure place, I was somewhat fearful that I would be chickenless when the circus departed. This circus does its own cooking and feeding of men and animals. But from the men who wielded the sledge and drove the stakes, up to the treasurer and manager, marked courtesy and cleverness obtained. I saw but one man drunk and he was not a circus man. One of the managers gave me the keys to the circus and insisted that I go in and see the Queen of Sheba part. But I did not. When but a boy in my teens, I "joined the church" as the phrase goes. Somehow I could not reconcile myself to the idea that a circus was a proper place for a Christian to attend. I gave the show-men my views in a plain, polite way,—even had a talk with the clown. His argument was that people will have amusements. The first circus that came around after I became a member of the church, tried my resolution almost to breaking it. My pulse was bounding with a desire to go. Older church members were going and taking their families. I had no fear of censure or discipline by the church. I got nearer and nearer to the grounds, could hear the music, the roars of laughter at witticisms of the clown and the crack of the ring-master's whip. My desire was up to fever heat. I got on the grounds, a friend who had tickets caught me by the arm and pulled me, and he didn't have to pull hard, — near the entrance. At once I summoned my resolution, broke abruptly away, saying to myself, "You had better go home and get under the bed or you will lose your self-respect." I struck a bee-line for home and stayed there. The next circus was not so difficult to resist and now, with one at my door and one as free from objections as it is possible for a circus to be, I had not the least desire to respond to the superior inducements offered.

There is a lesson in this that the most careless reader can profit by if he will. This is a poor County and times are hard, yet the town was thronged with people and the canvas so crowded that they had to borrow fence rails to make seats for part of the audience. Multiplied thousands of dollars were taken out of the County. While a few were benefited financially, the masses are left with empty pockets. Not only the show and side-shows, but "skin games" aided in draining. When will men learn that they have but a ghost of a chance playing against such games as were adjuncts to this show,—to all shows, perhaps?

That circus life is elevating and ennobling, no one will claim. That its effect on a community is for good in any moral sense, will not be affirmed by the most ardent circus-going man or woman. Now, why not make a resolve to quit, profit by the experience of the writer in his efforts to break the habit, so your conscience will be lighter and your purse heavier? There is no harm in *not* going to circuses.

"PREACHING is one factor in Christian service, [illegible] "And [illegible] that believed came, and confessed [illegible] to the [illegible] but it is *only one*. There must be a hearer as well as a preacher; and even though a preacher preaches and a hearer hears, there may still be no practical result from the preaching and the hearing. Unless he who hears is aroused to action, and acts, the preacher's work in his behalf is in vain. A preacher from the pulpit does not have the opportunity to test his work, as a teacher in a class does have. And herein is a teacher's advantage over a preacher. A teacher's test of efficiency is not in what he says to his pupils, but rather in what his pupils say or do in consequence of the teacher's words or actions."

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and so universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be in its library safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cent per package; 40 cents per hundred.

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BRO. D. DILLING writes that two recently united with the church at Monticello, Ind.

BRO. JACOB MITCHEL reports one lately received by baptism into the Sa[illegible] church, [illegible]

BRO. SILAS HOOVER has just closed a very successful meeting at Garrett, Pa. Fifteen were added to the church; twelve by baptism and three reclaimed.

ALL orders for the Full Report of the Annual Meeting have now been filled, and we feel assured that our patrons will find the publication both interesting and instructive. This year we took more than ordinary pains with the work, believing the Brethren would appreciate our efforts. The Report contains 136 pages. The type is clear and the printing good. Price, 25 cents per copy, or $2.50 per dozen. Those who have not yet ordered a copy will please do so at an early date.

THE Methodist Episcopal church, North and South, has declared for the eternal divorcement of the church and the saloon. The Southern church, at its recent General Conference, refused, by a vote of 47 to 104, to characterize the signing of an application for a liquor license as a simple "indiscretion," but declared it an immoral act. It also made as pointed a declaration against the leasing of property for saloon purposes and likewise denounced the practice of acting as bondsmen for liquor dealers. The declaration of the M. E. church, North, pronounces the licensing of liquor-sellers "vicious in principle and powerless as a remedy;" and adds that "no man engaged in the manufacture and sale of alcoholic beverages ought to receive the commercial patronage of Christian people," nor their suffrages. Better late than never. But at this late date, the steps taken by these two leading bodies is by no means abreast of the stand taken by the Brethren years ago. We commend them, however, for denouncing the liquor traffic, and placing themselves on record as they have.

WE hope those who have future Annual Meetings to look after will see to it that the ground is not literally strewed with secular papers and all kinds of circulars. Everything on and around the Annual Meeting grounds should be kept in harmony with the character of the meeting.

BRO. J. H. MILLER, of Goshen, Ind., was with us over the Fourth, being detained here, on his return from Waterloo, on account of the strike. He held a two weeks' meeting with the South Waterloo church, and closed with twenty-three additions by confession and baptism, and two reclaimed. He is greatly pleased with his visit to Iowa, and now feels fully convinced that during the summer months is an excellent time to conduct a series of meetings.

ON these pages will be found one of Bro. Miller's letters, headed, "The Seven Churches of Asia." We have several of these letters, and they are now being published by special request, and will undoubtedly prove exceedingly interesting reading. Bro. Miller is writing his book on "The Seven Churches of Asia," for the Missionary and Tract Committee, and these letters are selected from that work. Our readers will want to read these letters, and then procure a copy of the book as soon as it comes from the press.

IT is probably not necessary for us to say much concerning the great strike that is just now paralyzing the business of the country and jeopardizing the peace of many localities. Our readers are aware of the sad state of affairs, which, to say the least, is somewhat alarming. Not only has the freight business been entirely stopped on some of the roads, but traveling is rendered un[illegible] are greatly retarded [illegible] Still, we have great confidence in the country and believe that in a short time matters will properly adjust themselves and things be restored to their normal condition.

WE rejoiced last winter and spring when hundreds of people confessed Christ and became members of the church. But we are now led to ask, What of the harvest? Are these members being properly nourished and otherwise cared for? Are they receiving from the church the attention they stand so much in need of? Are ministers, in their sermons, feeding the lambs as well as the sheep? These are important questions, and deserve more than a passing notice. It is one thing to get members into the church, but quite another to properly train and develop them. In far too many instances they are left to get along in the spiritual life as best they can, with little or no assistance or encouragement from those who are older and of more experience in the Christian life. We need workers in the church who can keep these converts from going astray. We need members who can counsel with them, kindly admonish and encourage them, and then set for them a good example. Those, from the elder down, who can and will engage in this line of work, are in great demand in every locality. Then we need sermons preached for the special benefit of those young in the faith, who need the sincere milk of the Word. Sermons ought to be adapted to their wants and capabilities, being made up of matter interesting, instructive and encouraging. We must do something for these young converts, and keep on doing it. There is food in the Scriptures for the young as well as the old, and it becomes the duty of the minister to bring it forth and serve it for the lambs of the flock, as well as all others. There is probably a requirement along this line that is not receiving the attention the Master intended it should.

IT is sad enough when men, in the performance of duty, meet with accidents and lose their lives, but it is much sadder, when, in pursuit of unlawful pleasure, they are overtaken and sent into eternity with scarcely a moment's warning. Recently fifty men went out from New York City on a trip, with a saloon on board, for the purpose of self-gratification. In a squall the vessel capsized and nearly forty persons soon found a watery grave. Thus they lost their lives while in the pursuit of pleasure, and many leave behind dependent families. Had these men spent the day in the line of duty their homes would to-day be full of joy instead of houses of mourning. It is gratifying to know that disasters are less apt to overtake people while engaged in duty than when in pursuit of mere pleasure.

ON another page of this issue Bro. C. D. Hylton tells us of a church, among the Disciples in Virginia, that has determined to re-establish the practice of feet-washing. That is according to the Book. We suggest that our Brethren distribute a few hundred tracts in that section of the country. Whenever the people become aroused on any religious question it will be found wise to distribute among them plenty of good tracts. A tract goes into a family to stay, and it will talk every day in the week with nobody to talk back. It will talk to any member in the family, and often go from house to house, telling the same story at each place. The more people talk about it the more talking it will do. Nothing can intimidate it. It can talk to the most learned preacher that comes around, and never takes anything back. We again say, Use plenty of tracts. Preachers should carry tracts with them to their isolated appointments, and give them to the people to read. The tracts thus distributed will do their talking while the preacher is away. Send to Galen B. Royer, this place, for price list of tracts. He has in keeping thousands upon thousands of tracts that ought to be out doing good. They are cheap. Every church and every preacher ought to send for some and use them.

WHAT must be thought of the man who complains because his large, delicious apples are covered with a skin not fit to eat, and contain inside a core that cannot be digested? Then again, what must be thought of the one who renders his life, as well as the life of others, miserable because he is all the while complaining about the shells on his chestnuts, the seeds in his grapes, the rind on his oranges, the husk on his corn, or the chaff about his wheat? Possibly he is no worse than the person who goes through this world seeing only the faults and defects of others. He complains because of the thorns, but never tries to enjoy the roses. He renders his life unhappy on account of the cold, dreary winter, not thinking of his pleasant home, delicious food, and other blessings more than he can number. He fills his mind with gloomy thoughts, and becomes unhappy because a few people are not doing their duty. It would be far more profitable to think of the good others are doing, and the happy hours we spend with congenial spirits. Why not select the good and beautiful and enjoy that? What were roses made for but to be enjoyed? Why are we blessed with comfortable homes, substantial food, delightful days, beautiful summer months, good neighbors and congenial Christian associates if they are not to be enjoyed? No wonder life is miserable to some people! They make it that way. Bring to your hearts, as well as to your homes, only the good, the pure, and that which encourages, as well as inspires, and you can have a heaven on earth, and make others feel, while in your presence, that they are in heavenly places.

THE love-feast near Rushville, Nebr., will be held July 14, instead of the 12th, as published last week.

THE SEVEN CHURCHES OF ASIA.

Part One.—The Church at Ephesus.

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience; and for my name's sake hast laboured, and hast not fainted. Nevertheless I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and I will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." —Rev. 2:1-7.

OUTSIDE of Palestine, there is no place in the "Lands of the Bible" so interesting to the Bible student as the ruins of the ancient City of Ephesus. Here the apostles concentrated much of their labor, and here they met with fierce opposition. Paul, Timothy, Apollos, and the beloved disciple John, all labored in word and doctrine at Ephesus. In 1884, when we visited Asia Minor, we spent a day among the ruins of Ephesus, and now we go out again on the Smyrna and Aidin railway, a distance of forty-eight miles, to the village and railway station of *Ayasoulouk*, distant two miles from the ruins of Ephesus.

Leaving Smyrna we pass almost around the hill on which the Acropolis stands, and, following the winding [illegible] into a broad valley, bounded on either side by mountains, the highest of which is Mount Olympus. The valley is about six miles wide, and perhaps twenty-five long. We pass innumerable orchards of figs and fields of grapes, from which come the celebrated Smyrna raisins and figs. The grapes are pruned so that no trellis or stake is needed, and they bear abundant crops of fruit. All over the valleys and far up the hillsides, the almond trees are in full bloom, adding color and beauty to the scene. The almond tree in bloom looks much like the peach tree, being about the same in size, and the bright pink blossom resembling that of the peach very much.

Here and there over the valley, in the abundant pastures, large flocks of sheep are grazing, the shepherds watching and caring for them. Their wool is long, white and clean, and they present a striking contrast to the dirty, black-looking sheep of our western prairies at home.

The railroad passes for some distance along the old caravan route to Sardis, and to-day, as in ancient times, caravans of camels are to be seen with their Arab attendants, steadily and solemnly moving along, bearing the commerce of the inland towns to and from Smyrna. The camel of Asia Minor differs but little from those of Egypt and Syria. He is, wherever you see him, the same ungainly, awkward, ugly-looking animal, bearing his burden it is true, but bearing it with grunts and growls that show that he is entering a protest against the entire business; and yet with all his ugliness, a caravan of a hundred camels, following each other single file, led and driven by Arabs dressed in oriental costumes, presents a scene that is sure to leave a deep impression on the mind of the traveler.

The journey has lost nothing of its interest, because it has been repeated, and is still full of strange, new sights. While we write we have reached the little Turkish village of Ayasoulouk. The train pulled up to the station, and stepping out of the cars upon the ground, for the depot is without platform, we were at once surrounded by a noisy crowd of Turks who were anxious to serve us as guides and carriers. We selected a sturdy-looking fellow who was the owner of a horse, and bargained with him to carry our photographic outfit for the day. Before our day's work was ended, we found that both Turk and horse were exceedingly slow, and we spent some hours in vexatious delay, waiting for these to reach the appointed places. Finally all our arrangements were completed and we set out to revisit the ancient ruins of Ephesus.

HISTORY OF EPHESUS

Ephesus was one among the oldest cities of the world. It was situated on the hills of Coressus and Prion, which rose out of a rich and fertile plain near the mouth of the river Cayster. The great temple of Artemis or Diana, which made the place famous, was located on the plain nearly a mile distant from the walls of the city. The history of the city dates far back into the dim and shadowy ages of tradition, with the story that the mythical Amazons first founded the city and were the first priestesses of the Asiatic goddess Artemas, the Diana of the Greeks. Eleven hundred years before the birth of Christ, Androclus, the son of Codrus, King of Athens, landed at Ephesus and conquered the ancient city, and made of it and the surrounding country a Greek province. From this apparent date the history [illegible] of Ephesus as a city of the Greeks. Thus it will be seen that Ephesus was already an old city when the apostles first preached the Gospel of Jesus of Nazareth in its streets.

The city was the scene of constant conflicts between Greeks and Asiatics for many centuries. It was probably during a period of peace about the year 562 B. C., that the building of the first temple of Diana was begun according to plans drawn by the architect Chersiphron When completed, the temple was magnificent and at once became famous. It was rebuilt three times, and in the year 356, on the same night on which Alexander the Great was born, it was set on fire by a man named Herostratus, who confessed his crime and said he set fire to the temple that his name might become famous.

The Ephesians set about rebuilding the temple at once, and their zeal and self-sacrifice were worthy of a better cause. The ladies of the city sold their jewelry, and neighboring cities sent in their contributions, many of the massive columns being the gift of kings. Alexander the Great, after his victories, offered to pay the entire cost of rebuilding the temple, provided his name might be inscribed as dedicator on the pediment, but his offer was refused. The temple was rapidly completed and was considered in after-times the most perfect model of Ionic architecture in existence.* Owing to its great size, its elaborate detail in finish and workmanship, its fine marble columns and splendid decorations, and the wealth of riches of the material used in its construction, it was given a place among the seven wonders of the world.

* "Encyclopedia Britannica," Ephesus, page 466.

The origin of the goddess Diana is given by the town clerk of Ephesus when he quieted the uproar, occasioned by Demetrius and his fellow-craftsmen, "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter."* The Ephesians, by tradition, held that the goddess had been sent down from Jupiter, and that the image which was set up in the temple had been miraculously given to the city by the same god. The supposed birth-place of the goddess Diana was in the Ephesian territory, and is described by Strabo as a thick wood, through which run the river Cenchrius, near to which there was a mountain called Solmissus. The wood, the river, and the mountain were most probably in the immediate vicinity of the site which was afterwards selected as the site of the temple. Thus it will be seen that the ancient Ephesians believed that the image of their goddess fell down to them from Jupiter, and that the temple stood upon the ground where the goddess was born †

From the death of Alexander the Great, until the advent of Paul in Ephesus, the city increased in wealth and in devotion to the service of Diana. The people became noted for their great wealth, for their effeminate manner of life, for their luxury and sensuality, and for their devotion to sorcery and witchcraft. The people were so much given to these superstitions that many books covering these supposed arts were written. The result of Paul's two years' preaching at Ephesus is wonderfully suggestive and shows the powerful effect his words had upon the people. "And many that believed came, and confessed [illegible] to the Ephesians and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed." ‡

What a bonfire there must have been on the streets of Ephesus! The angels of heaven must have rejoiced over such confession and such fruits of repentance. Evidently conversion at that time meant turning to the Lord with full purpose of heart and a determination to leave the things of this world behind. If such a turning to the Lord were to take place in the towns and cities of our own land, how the "yellow-covered" trashy novels, the vile story papers, the impure, hurtful books would pile up in our streets until the price would be a thousand times fifty thousand pieces of silver; and what a famous fire there would be, and how the religious atmosphere could be purified, and how the Word of God would grow and prevail! Would to God the people in all Christian lands would follow the noble example of the Ephesians §

After the conquest of Ephesus by the Romans, it was given to Attalus, King of Pergamos, who, in an attempt to improve the harbor at the mouth of the river, ruined it forever. Thinking that the shallowness of the harbor was due to the width of its mouth, he built a wall across the latter, and as a result the water dammed up, and deposited such quantities of sand and mud, that the harbor became, in course of time, a great marshy plain.

D. L. M.

* Acts 19: 35.
† "Wood's Ancient Ephesus," page 13.
‡ Acts 19: 18-20.
§ "Land of Sacred Story," page 409.

QUERISTS' DEPARTMENT.

Ought members, guilty of fornication, be retained in the church upon confession and asking the church's pardon, or should they be expelled. L. O. TRUTH.

THE usage of the church, so far as we know, has been to expel those guilty of this crime. They can afterwards regain their membership by making proper acknowledgments and asking pardon. In a few instances we have known persons to be thus reinstated the same day they were expelled. Our people cannot be too careful about discouraging this sin. There is need of careful teaching along this line. No church can afford to deal with the crime lightly, or relax in the least, the most searching discipline.

Is a brother allowed to hold the office of registrar? If not, please give the reasons. N. N. GARST.

The one rule concerning the holding of office is this: No brother should hold an office requiring him to violate his Gospel non-resistant principles, or non-swearing principles. With this one simple rule any brother can determine what office he may accept. It will, however, be found at least safe to shun these positions. Most brethren when they accept these public positions lose their hold on the church and her simplicity. We have no way of knowing what is required of a registrar in Pennsylvania.

Is it wrong for members to engage in playing croquet? If the Annual Meeting has made a decision on the subject, please state it, and oblige one who wants to do what is right. J. P. STUTSHIN.

The Annual Meeting has admonished against the playing of games that may seem evil in their tendency. Croquet is included in the games admonished against. (See "Revised Minutes," last part, page 67, Art. 10.) The Chri[illegible] who [illegible] stains from this and other games will certainly not do wrong. Safety is on that side of the question.

Please explain 1 Cor. 13: 11, 12, where Paul says, "When I was a child, I spake as a child," etc. When he became a man he put away childish things. In verse 12 it says, "For now we see through a glass darkly." Has this reference to this life, or that beyond the tomb? E. L. LAHMESTER.

Concerning these verses we quote the following from Teeter's Commentary: "*When I was a child, . . . when I became a man.* Paul now illustrates how partial knowledge is superseded by a perfect knowledge in the case of the Christian. As a child's knowledge is superseded by the knowledge of his manhood, so are the Christian's highest earthly attainments excelled by the perfect knowledge and state in heaven. *Put away childish things, viz.*, the speaking, understanding and thinking or reasoning of a child. 12. *For now,*—in this present world,—*we see through a glass darkly*, or, "we see in a mirror darkly" (R. V.), or Greek, as by an enigma or riddle; a darkly-spoken sentence. From all this the apparent sense is that with all the revelation that we have, with our limited powers to reason, we can at best know only a part. *Then face to face, i. e.*, in the heavenly state we will not be required to learn from secondary sources, as from ministers of God and angels and revelations, but we will know directly from God, having been brought face to face with him." It is in this life that we see as in a mirror darkly, but in the life beyond the tomb we shall be brought face to face with the facts, and then our knowledge will be perfect.

Is it right for a blind brother to give Scriptural lectures against infidelity and unbelief, not being a minister, though talented? WILLIAM E. HILTABIDEL.

One does not need to be elected to the ministry in order to deliver lectures on any proper line of thought. He does it on his own responsibility, the same as if he were writing or teaching. But since lecturing greatly resembles preaching, we would suggest that those who deliver lectures first obtain the consent of the church in which they hold their membership. The tendency of such a course would be to check those brethren who are inclined to be too forward, and encourage those who need and deserve it.

Does the church regard, or call, the laying on of hands at baptism, confirmation? D. B. S.

When the penitent believer is baptized, his sins are pardoned, and he becomes a member of the church. By the laying on of hands he is fully confirmed as a member. That is, his membership is established, fixed, and made a certainty. In the laying on of hands the newly-baptized believer is fully set apart as a child of God. It is a sacred thing to be thus confirmed and set apart for the service of God. The new-born saint having been thus confirmed, passes under the influence of the Spirit, which fills his heart, and becomes his Guide and Comforter through life.

I do not understand 1 Tim. 5: 24. It reads thus: "Some men's sins are open beforehand, going before to judgment; and some men they follow after." Will you please explain? E. BUCHER.

In verse 22 Paul has instructed Timothy to lay hands suddenly on no man, and now in this verse he states that some men's sins are known so their fitness for the eldership may be determined. But in other men their sins are kept secret, but will be known by and by, and for that reason he was not to make haste in ordaining men to the eldership In another sense our sins, [illegible] our evil work, may follow after us even when we are dead. The sins of Thomas Paine are still following him.

Was it Joseph's brethren that sold him to the Midianites, or did the Midianites lift him out of the pit and sell him to the Ishmaelites? Gen. 37: 26–28. A. S. COOL.

Joseph was lifted up from the pit by his brethren, and by them sold to the Ishmaelites for twenty pieces of silver. He thus became the property of the Midianite merchantmen, and was by them sold to Potiphar in Egypt. See verse 36.

In Matthew 8: 11, 12 we read, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

1. When will they come, and where will they sit down?
2. What is the difference in these two kingdoms?
3. When shall they be cast out? GEO E. WEAVER.

1. Reference is here made to the kingdom in the future state. So the sitting down is to take place in the kingdom of heaven, when the righteous are to be admitted into the presence and society of the honored patriarchs.

2. By the term kingdom in verse 12 is meant the Jews, or natural descendants of Abraham. In verse 11 kingdom refers to the heavenly state.

3. The casting out commenced when the Jews rejected Jesus, the promised Messiah. The history of that unfortunate people, for the last 1,800 years, has been a fulfillment of this declaration.

In No. 21 you speak of the different races of men. If climate, habits, food and other circumstances had something to do with the color, did it have anything to do with the features, and especially of the negro? E. S. WOLFE.

We think it did. Ages upon ages, under peculiar circumstances may accomplish much. Even the negro, when educated for a few generations, improves in appearance, but in color he changes not. We must also look for the hand of God in the making and coloring of the races. In these things he works with nature, for he is the author of nature.

What was the forbidden fruit referred to in Genesis? C. S. WOLFE.

We do not know, and have no way of finding out.

Was it before, or after Christ's resurrection, that the vail of the temple was rent in twain, and the earth did quake, and the rocks were rent, and the graves were opened and the saints arose? What became of those saints after they appeared unto many in the holy city? Matt. 27: 51–53. J. C. W.

The vail of the temple was rent at the time of Christ's death, at which time the earth did quake, etc. While commentators are not agreed as to the time when the saints arose, it is clear that they did not come from their graves until after the resurrection of Christ. They were probably Christians who had died a natural death, and well-known to many of the disciples in Jerusalem, and now came from their graves and appeared to many, thus demonstrating that there is in the resurrection of Christ a power that will also reach his followers, who remain faithful until death. What became of these resurrected saints is unknown to us. They probably returned to their former state, and will so remain until the final and general resurrection when the righteous will rise to die no more.

In Matt. 16: 18, 19 we read of the keys of the kingdom being given to Peter. Was Peter given more power than the other apostles? Does the Pope of Rome stand in Peter's stead in authority? J. C. W.

Keys denote authority. To Peter was given [illegible] authority to annou[illegible] men [illegible] in of the dispensation of the Holy Spirit on the Day of Pentecost. At the house of Cornelius he declared the kingdom open to the Gentiles. When this was done his special authority ended, and he then had no more authority than the other apostles. Neither does the Pope nor any one else stand in Peter's stead in authority. The twelve apostles had no successors in office. They were special legates for a special purpose, and their office died with them. Among them no one had the pre-eminence, especially not Peter, for he seems to have merely made the first speech at the council at Jerusalem (Acts 15: 7), while the leading and closing speech was made by James, who is presumed to have presided over the Conference. Paul at one time felt that the care of all the churches was upon him, and in none of his epistles does he intimate that he was under the authority of a Pope. The Popeship at Rome is a usurpation of authority for which there is neither precept or example in the Scriptures. J. H. M.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Decatur, Nebr.—The Golden Spring church has had a short but interesting series of meetings. Brethren G. W. Stambaugh and Wm. Meck were with us, preaching five sermons. Bro. Meck spoke in the German language. As a result of our meetings, two precious souls were brought to Christ by baptism, and there are two more applicants. We are made to believe that the Spirit of the Lord has been in our efforts, not only in procuring additions, but in building up the church generally. We expect our elder again, Aug. 24, the Lord willing.—*J. C. Himler, June 22.*

Cottonwood, Kans.—The Cottonwood church met in quarterly council on Saturday, June 16, with Bro. G. W. Weddle as chairman. The small amount of business that came before the meeting was disposed of satisfactorily to all. We decided to hold our love-feast Oct. 13 and 14, if the Lord will. We also decided to hold religious services July 4.—*Hiram R. Clark, Dunlap, Kans., June 18.*

Rogue River, Ore.—The members of this church were much built up in their spiritual life by a visit from brethren S. S. Barklow and John Bonewits, of Coos County, Oregon. They came to us May 18, and remained until May 28. While with us we had a council-meeting and love-feast, and also a series of meetings. One dear brother was restored to fellowship. We trust their visit has been the means of much good for the cause of the kingdom of God.—*D. M. Brower.*

Dallas Center, Iowa.—Our feast, June 13 and 14, passed off pleasantly and we trust, profitably. Bro. Gump, from Indiana, was with us; also ministers from four adjoining churches. At our last regular meeting, previous to the feast, a young sister was baptized who had been hindered for over three years from uniting with the church by those who should have led the way. How great the responsibility! We expect Bro. H. R. Taylor to be with us over July 4th.—*Geo. B. Royer, June 17.*

Kearney, Md.—On Saturday, June 16, we met with the Brethren in council at Pine Grove, Md. There was not much business before the meeting, and all passed off harmoniously. We appointed our love-feast for Sept. 29 and 30. A series of meetings is to be held the week previous. Preaching on Saturday night after the council by the writer and T. B. Digman. On Sunday we had the pleasure of hearing a very interesting discourse by Wm. T. Sines, from Matt. 27: 22.—*I. O. Thompson, June 20.*

Pine Creek, Ill.—June 21 we met in quarterly council. Our elder, Edmund Forney, could not be present on account of sickness. We are glad, however, to note that he is able to be up again. Considerable business came before the meeting. We decided to hold a series of meetings at the Pine Creek churchhouse; also in Polo, this fall or winter. We also decided to use the Brethren's Sunday School Song Book in our Sunday school. Our love-feast was appointed for Oct. 11 and 12.—*C. C. Price, June 22.*

Kaskaskia, Ill.—The ark of the Lord is moving along as usual. May 27 two young sisters were baptized that had made application some time ago. June 10 we held a meeting on the bank of the Kaskaskia River and baptized a brother and sister into Christ. More have promised to come soon. We are sorry to say that our co-laborer, Bro. Allen Taylor, has much bodily affliction this spring, and we miss him much. Our young ministers are coming to the front of the battle.—*Granville Nevinger, Beecher City, Ill.*

Upper Sandusky, Ohio.—Our love-feast was held June 16. The house was not crowded with outsiders, as it has been on former occasions. A goodly number of members of the home church were in attendance, and the surrounding churches remembered us by their presence. The committee for the Bible term of the Northwestern District of Ohio also met here. Ministers present were brethren David Lytle, S. A. Walker and S. M. Loose. The latter officiated. At our council, June 7, two were received by letter. We have a flourishing Sunday school, although there is another school within a quarter of a mile. We use the *Brethren's Quarterly* and the *Young Disciple.*—*Alverly Buxton, June 21.*

Preaching Wanted.—Mrs. J. Rice, of Glenwood, Mills Co., Iowa, requests that if any of the brethren pass through that place they will please stop and hold a few meetings. She heard one of our brethren preach last spring, when on a visit to Ohio, and is desirous to hear more.—*Jonas Horning, Johnsville, Ohio.*

Markleysburg, Pa.—Our love-feast was held June 16, commencing at 4 P. M. We had one of the pleasantest meetings that has ever been held at this place, there being a large number present from surrounding congregations We feel very much encouraged now, as our church seems to be in a very prosperous condition.—*M. J. Weller.*

Beech Grove, Ind.—We met in special council May 15. Considerable business came before the church, but all passed off pleasantly. We are glad to know that so long as God's children keep the spirit of the Gospel in view, the Lord is with us and if the Lord is for us, who can be against us? Eld. Isaac N. Branson, of the Killbuck church, presided, and admonished us to hold out faithful.—*Luther Bedel, Ingalls, Ind., May 18.*

Maxwell, Iowa.—Another very pleasant Communion season has been enjoyed by the Indian Creek church and many others who were with us. While the ministerial force was ample, we were disappointed by not seeing others who were expected, especially our elder, S. M. Goughnour, who was taken sick very suddenly the night before the meeting. He is a faithful soldier, and always at his post when able. A good supply of "Hymnals" arrived in time for use in the meetings. We rejoice because another dear soul has been received by baptism.—*G. W. Gibson, June 21.*

Garden Grove, Iowa—The members of the Franklin church, Decatur Co, Iowa, met in regular church council June 16 Among other business [illegible] we decided to hold a love-feast Aug. 17, meeting to begin the evening before, and continue over Sunday. We also decided to continue our Sunday school during the next quarter, with the same officers as for the present quarter. Our average attendance has been about twenty-five scholars and three teachers. Number of verses committed to memory and recited by twenty-one different persons of the school, during this quarter, was 1,279.—*Jemima Kob, June 18.*

Bango, Ind.—This church was again made to rejoice when four were made willing to forsake sin and unite with the people of God. Our council, June 7, proved a pleasant one. Much interest and zeal was manifested by our brethren and sisters in contributing the sum of $30 to pay the expenses of our Communion. Our feast was one of the most pleasant meetings yet held at this place. Ministers present were I. D. Parker, D. Riggle, H. W. Kreighbaum, D. Wysong, D. Miller, J. R. Miller, J. Nusbaum, H. and E. Roose, and others. Bro. I. D. Parker officiated in his plain and simple way.—*H. M. Schwalm, Mishawaka, Ind, June 21.*

Union Church, Ind.—We met in quarterly council June 9. The business that came before us was adjusted in a Christian-like manner, making the meeting a pleasant one. We appointed our love-feast for Oct. 12, to begin at 3 o'clock, so as to give sufficient time for examination service, which we think to be very important. We earnestly entreat the dear brethren and sisters to be present with us on that occasion, as we feel that we need their help. We also made arrangements for a harvest meeting to be held Aug. 11, beginning at 10 A. M. The meeting will last all day and be continued over Sunday, when we expect to have children's meeting. — *Laura Appleman, Plymouth, Ind., June 22.*

Washington Creek, Kans.—Our quarterly council occurred June 9. All business that came before the meeting was disposed of in a satisfactory manner. We decided to hold our fall love-feast Oct. 27, at 2 P. M. We also decided to commence a series of meetings Oct 20. Bro. C. C. Root has promised to be with us and conduct the meetings. —*I. L Hoover, Alfred, Kans.*

Walnut Valley, Kans.—We met in regular quarterly council June 16. All business before the meeting was disposed of in a Christian spirit. The church is in peace and union and still trying to push the work forward. We decided to hold a Communion meeting Sept 15, commencing at two o'clock P. M. Also a series of meetings about that time, or as soon after as arrangements can be made.—*S. P. Weaver.*

Dayton, Ohio.—The church at this place held quite an enjoyable love-feast, beginning at five o'clock P. M. It was the first love-feast yet held in our new house. About one hundred members communed. Our elder, Bro. Jesse Stutsman, officiated. The house was crowded, but the attention was very good. Bro. I. Bennett Trout preached for us one week, beginning June 10 and closing the 17th. The weather was very warm. *Belle Stauffer, June 21.*

Pioneer, Ohio.—I left home June 8 and met with the members of the Bryan church at their love-feast next day, which was my first time to meet with them. We had an enjoyable feast. On the afternoon of the 10th I was conveyed by the brethren about fourteen miles north to the Hickory Grove church, where I commenced a series of meetings the same evening. A Communion was held on the evening of the 16th. The meetings closed last night with good interest. As an immediate result, three precious souls came out on the Lord's side and were received into the church [illegible] to the Pleasant [illegible] by baptism. From here I [illegible] Dale church, Adams Co, Ind., to commence a series of meetings to-night.—*Daniel Snell, Sidney, Ind, June 18.*

Bear Creek, Ohio.—Our love-feast was held June 16, commencing at 4 P. M. We had the largest number of communicants we have ever had. About three hundred members surrounded the Lord's table. It was necessary to use the basement to accommodate some of the attendants. Bro. David Filbrum, of Brant, Miami Co., Ohio, led the meeting, assisted by B. F. Honeyman, and other ministers from the surrounding churches, including Bro. Blessing, from Huntington, Ind. The order by the outside people was good. On Sunday morning the house was filled to its utmost seating capacity. After breakfast the brethren gave us a farewell address. The meeting was a feast of love,—one that will be remembered for some time.—*Levi A. Harris, Liberty, Ohio.*

Pine Grove, Pa.—Our love-feast was held June 14 and 15 at the home of Bro. John Halderman. We were much pleased to see so many brethren and sisters from other districts with us, as we have only sixty-six members here at this place. The ministerial help was abundant and they richly fed us from the Divine Word. To my great regret I could not stay to enjoy all the services, as mother was sick and very weak at the time. She was anointed in the afternoon by brethren H. E. Light and John Hertzler. For the last few weeks her only desire was to live till the love-feast, so that she could commune once more. This desire was granted, and I am glad to say that she is much better now. Bro. S. R. Zug officiated at the feast. On Friday a brother was anointed by brethren John Hertzler and J. H. Longanecker. Our meetings closed last evening. —*Sallie A. Halderman, June 18.*

Muddy Valley Church, Nebr.—Bro. Stambaugh came to us June 1 and held a few meetings. It being a rather busy time only a few attended, but the meetings were reviving to our souls.—*Eliza Beal, Ansley, Nebr., June 22.*

Sterling, Ill.—We were made to rejoice to-day to receive into church fellowship by baptism an old brother who has passed his four score years. How consoling it is to know that God does not forsake the aged but that even they may be brought to a knowledge of the Truth.—*P. R. Kellner, June 25.*

Huntingdon, Ind.—On last Monday one more dear soul at the County Infirmary was added to the kingdom. The old brother has outlived his allotted time, but did not feel he was ready to die. He is very low with heart trouble, and feels that his life is drawing to a close. One more also desired to be reinstated.—*D. H. Snowberger.*

Pilot Knob, Ark.—This church met in quarterly council June 16. The business before the council passed off pleasantly. It was decided to hold our love-feast Oct. 13. Bro. M. V. Price was chosen to represent our little band at District Meeting.—*Samuel P. Anderson, Hill Top, Boone Co., Ark., June 25.*

Bethel Church, Mo.—June 16 we met in regular quarterly council. With Bro. Brown as our Moderator, everything passed off pleasantly. Two letters were received and one was given, and we have one applicant for baptism. Thus the good work goes on. We have made arrangements for a series of meetings the coming fall.—*F. Hilderbrand, Mound City, Mo., June 17.*

Pleasant Dale, Ind.—I commenced meetings here on Monday evening, June 18 and closed last night with a full house and good interest. I preached in all eight sermons. Though it was a busy time, yet the [illegible] The good [illegible] who [illegible] members seemed [illegible] not do wrong to be encouraged to go on in the good work. One young sister was made willing to come out of the ranks of sin and to be buried with Christ in baptism.—*Daniel Snell, Sydney, Ind., June 25.*

Upper Dublin, Pa.—Our love-feast was held on the evening of June 9. The attendance of members was above the usual number for the past few years. Bro. B. F. Kittinger was assisted by Eld. H. E. Light, of Mountville, Pa., and Bro. T. T. Meyers, of Philadelphia. The meeting was a very pleasant one, and I hope all who were present were encouraged to go forward in the upbuilding of the church and the cause of the Master.—*J. Howard Ellis.*

Sterling, Ill.—Our love-feast, June 16 and 17, was an occasion of much comfort. We had a very large attendance, so that we could not accommodate all the members at the table. We had plenty of ministerial help. On Sunday we had Sunday school and preaching in the forenoon and children's meeting and preaching in the afternoon and evening. Our children's meeting proved exceedingly interesting and profitable.—*P. R. Kellner, June 21.*

Silver Creek, Ohio.—June 2 the members here met in quarterly council to work for the Master. The report of the annual visit was given. Everything passed off in love and union. We commenced a little series of meetings on the evening of the 10th, which closed the evening of the 17th. Our Communion took place June 16. The members were well represented. It was a love-feast in deed and in truth. Bro. Daniel Snell, of Indiana, officiated. He also conducted the protracted meeting. He is an able defender of the Truth. Three precious souls came out on the Lord's side and were baptized.—*A. A. Throne, Pioneer, Ohio.*

Shannon, Ill.—The Shannon church assembled in council this afternoon and after about two hours' labor in the Lord's vineyard and the cause of our Master, we again went to our respective employments, feeling the time was profitably spent. We expect to hold a meeting July 4, and thereby to honor the Day of Independence. In the fall we want to hold a series of meetings prior to our love-feast, which will be Oct. 11 and 12. May the Lord add to our band such as shall be saved, thereby increasing the borders of Zion!—*D. Rowland, June 28.*

Quinter, Kans.—Since my last on crop prospects, we had some rains and one especially heavy, which did much to revive and refresh parched vegetation, so that what was not too far gone has made wonderful progress towards full development and it appears now, from present prospects, that some small pieces of wheat, rye and barley will be harvested. The outlook for potatoes is fair and some garden vegetables promise a good yield. In all this we see the goodness of our Heavenly Father in yet sending the latter rains to gladden the hearts of his ungrateful creation. "O, praise ye the Lord; for he is good and his mercy endureth forever!"—*B. B. Whitmer, June 27.*

Camp Creek, Ind.—Bro. Levi Stoneburner, of Warsaw, Ind., came to us June 16 and preached five good sermons. One was buried with Christ by baptism, and one reclaimed. We trust they may live a life devoted to the cause of our Heavenly Master! On the evening of June 20 our Communion meeting was held. Quite a number of ministering brethren from the adjoining churches attended our meeting. Bro. Murray, of Nappanee, Ind., officiated. A large number of members surrounded the Lord's Tables. A large number of friends could not gain admittance. Next morning the brethren gave us some [illegible] their evil work may follow [illegible] some excellent farewell sermons.—*Ellen Ruff, Etna Green, Ind., June 21.*

Anderson, Ind.—The congregation at this place is under the care of the Lower Fall Creek church, with brethren Fesler and Holder as elders. Our membership numbers forty-three at present. Our place of meeting is No. 298 South Main Street, which we have rented; but we are now making arrangements to build a new churchhouse. Two suitable building lots have been purchased for a location. The following brethren constitute the building committee: John L. Childs, Wm. Simon, Fred Fesler, John Keller and J. S. Alldredge. We have regular meetings on the second and fourth Sundays of each month with occasional meetings between times. Our Sunday school is well attended, with Bro. S. A. Emswiler as Superintendent.—*J. S. Alldredge.*

Timberville, Va.—The regular quarterly council of the Linville Creek Brethren was held in the Linville Creek church, June 7. Business had so accumulated that the day was far spent when the council was dismissed, and some important business was deferred. With but slight exceptions all matter considered was disposed of with the warmest of brotherly feelings. One dear sister who had been disowned, was gladly restored to fellowship. On the evening of the 9th we enjoyed our first love-feast in the new church at Fairview. Bro. J. D. Trostle, of Kansas, was with us and gave much good counsel to the edification of all. Though his locks are quite hoary, he shuns not to proclaim the Word with much power and enthusiasm. He preached at Linville Creek on Sunday evening, from which place he went to Green Mountain. Altogether these meetings were a feast of good things to the soul. May they strengthen us many days hence!—*D. W. Crist, June 14.*

Middle District, Ohio.—Our love-feast occurred June 14, at 2 o'clock P. M. A large assembly met for worship who were well entertained from the Word of God. In the evening our Communion took place. There was the best of order in the house during services. We are glad that our members took such an active part in helping to carry on the good work. May the Lord reward them for the zeal they have for the Master's cause! Our Sunday school is moving along nicely, with a fair attendance. Bro. Abraham Zigler is our Superintendent.—*D. P. Sollenberger, June 17.*

Wade Branch, Kans.—Our quarterly council was held May 11. Everything passed off pleasantly. We decided to hold our love-feast Oct. 19, commencing at 4 P. M. We expect to have a children's meeting the second Sunday in July. Eld. John Sherfey will be with us. Three were baptized yesterday,—all young in years. We understand several members from Western Nebraska expect to move into this church this fall. We hope they will come, for we have considerable opposition here. Eld. C. M. Yearout will conduct a series of meetings here this fall, probably in October.—*A. M. Sharp, June 25.*

New Philadelphia, Ohio.—Our Communion meeting, held June 23 at the Mt. Zion church, proved to be a very enjoyable feast. Forty-five members surrounded the Table of the Lord, including those from abroad. The only visiting ministers were brethren Eli Strout and Aaron Shively. Bro. Shively officiated. We met Sunday morning and had several short talks on Sunday school work from brethren present. Sister Utsy gave us a short but touching address, after which Bro. Strout preached a good sermon from Gen. 32: 26, to an attentive congregation. We had a grand feast. One was baptized since my last report, so [illegible] the good work is going on.—*F. Whitehair.*

Anderson, Ind.—With all of the disappointments and discouragements in life, yet we feel to say that we have been encouraged in our spiritual life, as the brethren and sisters of that city, with the aid and liberal assistance of the surrounding churches have taken steps to build a churchhouse in the city. We believe this is a right step in the right direction. The membership numbers about thirty-five in the city. We invite the Brotherhood to come among us and especially our ministering brethren. Let us not have so many Jonahs but let them go as the Lord has commanded, and preach his Gospel to every creature. Mark 16: 15–16.—*S. A. Emsweiler, June 25.*

Winona Church, Minn.—On Saturday evening, June 2, a series of meetings was commenced here. The brethren and friends seemed glad to meet us again. We were with them six years ago. Bro. J. H. Wirt, by request, took charge of the song service. He invited the young people forward and asked them to help in singing. They responded by taking an active part. June 9 ten were baptized, all above eighteen years of age. Four brothers in the flesh and two of their wives were among the number. It was truly a season of rejoicing. On the same evening the love-feast was held, the writer being the only minister present outside of the home ministers. The meetings were closed on the following Sunday evening. I reluctantly gave my consent to leave this place and hold two meetings in Minnesota City, which, I think, was a mistake. Thus closed one of the most enjoyable meetings of my life. Although the brethren are much isolated here, yet there are faithful ones who are living out the principles of the church. May God bless the church at Winona, that her light may shine and she may be instrumental in doing much good for the Lord.—*Franklin Myers, Mt. Carroll, Ill., June 21.*

Books Written by Brethren.—On page 341 of GOSPEL MESSENGER Eld. I. J. Rosenberger has an article on "The Brethren as Authors," in which he does not mention the following: Eld. Jacob Stoll, who lived in the latter part of the eighteenth century and beginning of the nineteenth, who was one signing the Minutes at Annual Meeting of 1785, May 15, held at Big Conawago, Pa., published a small volume of 190 pages, called, "*Geistliches Gewürz Gärtlein*" in 1806, printed by John Bauman, at Ephrata, Pa. This book is in the German language, with quotations from the Bible, practical explanations, and an appendix of "spiritual hymns and songs," etc. Eld. Peter Nead also published a work of merit, called, "Primitive Christianity," or a "Vindication of the Word of God," containing 219 pages, in 1834. "Nead's Theology" was his second work, and "Wisdom and Power of God" his third work.—*Jacob Mishler, Mogadore, Ohio.*

Jonesboro, Tenn.—I notice in GOSPEL MESSENGER that our delegate to Annual Meeting, Eld. Henry Sheets, was not present at the Conference, as he was disappointed in getting the money to bear his expenses. I received a card from Bro. Sheets May 1. I took the card to Eld. C. H. Diehl, who said that he would write to Bro. Sheets to meet him somewhere in Virginia, and that he would have the money ready for him. So I just paid the money over to Bro. Diehl for Bro. Sheets. I am very sorry that Bro. Sheets was disappointed, for I thought he was the right brother to send. I have not yet seen Bro. Diehl since the Meeting. —*Peter Miller, District Treasurer, June 27.* [With this explanation we presume the matter may now rest. Of course it is to be regretted that Bro. Sheets did not reach the Meeting, as his services on the Standing Committee would have been appreciated. Besides it is well to have every State District represented at our An-

[illegible]

Pocahontas County, Iowa.—By request I visited the little band of isolated members near Laurens, in the northwest part of Pocahontas County, Iowa, June 16. I found the people here spiritually hungry, as Bro. Butterbaugh (their minister) has been on a visit to Illinois since last November. This little band has had a full share of trouble in the past, but the threatening clouds seem to be dispersing and the future more promising. Here is a good opening both temporally and spiritually for an *energetic* minister, as they have a fine country with good openings for success and usefulness. Bro. Butterbaugh's failing health prevents his being as helpful to the church there as he could otherwise be. Any inquiry directed to Bro. Simon Arnold, or Percy Sutter, Laurens, Iowa, will be promptly answered. From here I go to Indiana, Warren Co., to preach a funeral and hold a few meetings. At that point the Brethren are but little known, though many inquiries indicate a desire to learn. May God help us to assist in enlarging the borders of Zion!—*J. D. Haughelin, Panora, Iowa, June 22.*

Burlington, W. Va.—Friday evening, May 11, I held services at the Alleghany church, in Grant County. On Saturday I attended a pleasant council. I preached again at night. On Sunday I preached sister Catharine Cosner's funeral. A young lady was baptized on Saturday. Sunday evening I began a series of meetings at Greenland, in the Luney's Creek congregation, which I continued till Friday. One was baptized and others seemed to be near the kingdom. I preached Saturday evening and Sunday at the Luney's Creek church. On Sunday we had a missionary service. Bro. D. B. Arnold and I held a week's meetings, beginning June 10, in the Bean Settlement congregation, Hardy County, closing with a love-feast. This congregation consists of about seventy members, yet they have no minister. It is about thirty miles from here, but our brethren preach for them every month. The meetings were interesting, and while there were no additions, several seemed to be near the church, and, no doubt, would have made the good choice had the meetings been continued. June 17 three more were received by baptism here in the Beaver Run congregation. Last Sunday one of our Sunday schools held a children's meeting. —*George S. Arnold, June 25.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

Love-Feasts.

Oct. 11 and 12, at 2 P. M., Shannon church, Shannon, Ill.

Oct. 19, at 4 P. M., Walnut church, Marshall Co., Ind.

Sept. 15, at 2 P. M., Sangerville, Va.

Oct. 6, at 10 A. M., at the Lower Fall Creek church, five miles south of Anderson, Ind.

Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind.

July 14, Rushville, Nebr.

Oct. 6, Beaver Creek, Ind.

Sept. 7, at 5 P. M., St. Joseph church, Ind., at the Wenger meetinghouse in South Bend, Ind.

Sept. 15, Osage church, Kans., three and one-half miles northwest of Monmouth, commencing at 2 P. M.

Oct. 6, at 2 P. M., in the Saline Valley church, at Bro. D. W. Stoner's, one-half mile north of Vesper, Lincoln Co., Kans., on the Saline, Lincoln and Colby Branch of the U. P. R R. Any person coming by rail will be met at depot by notifying Bro. D. W. Stoner, of Vesper, Lincoln Co., Kans.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Death of Eld. G. W. Fesler.

I HAVE received nearly fifty letters concerning the sickness and death of my dear husband, Eld. G. W. Fesler. Thinking I could reach my correspondents best by this means I will give a brief sketch through the MESSENGER.

My husband took sick near the first of April but recovered so as to be able to attend the District Meeting which was held April 12 and 13. He became ill again May 4. His sufferings were beyond expression, but he bore them all with Christian fortitude. While by his bed, I could often hear him praying that he might be more consecrated to the Lord. He desired to be anointed, as his faith was strong in that particular duty and privilege. Bro. Holsinger, of Belleville, Kans., was called to anoint him, and was assisted by Bro. Weaver.

The evening of his death he asked to be alone with his little family. Oh, the loving and devoted words he gave us never shall be forgotten! The children knelt by his bed; he laid his hands on their heads and said, "Oh, this dear little family of five!" He prayed it might be so in heaven. We felt we could not give him up, but he said, "I would love to stay with you a while yet, if it be God's will, but we must be submissive to the Lord's call." After his talk with us, and resting a little, he was anointed. He then fell into a sleep from which he never awoke. Bro. Holsinger said, "Isn't this a pleasant sight! He looks as though he had met the angels with a smile." He closed his own eyes, we trust to open them in the bright beyond.

Oh, my husband, how I loved thee,
None but God will ever know.
Thus to pass my life without thee,
Fills my heart with grief and woe.

I feel at times as though this world had turned to darkness, but when I think of the bright home beyond these painful partings it clears the mists away. I wish to extend my heart-felt thanks to the dear brethren and sisters for their kind words of sympathy in my sad bereavement.

MRS. R A. FESLER.

Longmont, Colo.

The Children.

NOT in a long time did I find an editorial in the MESSENGER that so thrilled me as the one in No. 25, entitled, "The Little Ones." There is nothing in the whole range of domestic and ecclesiastic obligations that needs to be so thoroughly sifted and enforced as Christian child education. The awful solemnity of originating, developing, nurturing human life wholly in God and for God, is a Gospel in the very heart of the Gospel, of which parents in general know very little, nor care to know. The Divine idea of life is to start with the Divine sanction, and unfold under the Divine impulse. Then it will be as rare to admit into church-fellowship children *over* fifteen as it is now to admit *under* ten. "Bring up the children," not *into but in the* nurture and admonition of the Lord." Such children are as capable for church fellowship at ten as at three times ten. Old enough to sin, but not old enough to repent and follow righteousness! This is the general impression. Unreasonable and unscriptural. After they are in, let them be treated according to the counsel of your editorial.

This leads me to say a few words in behalf of Bro. W. B. Stover's little book, "Charlie Newcomer." This little treasure should be in every family in the Brotherhood. It teaches God's own Gospel in relation to the religious susceptibilities of children. What a stinging rebuke to those parents who have no family worship! I know many children among the Brethren, from seven to twelve years of age who have long been pleading for acknowledgment of their capacity to become Christians. Only a few days ago I saw a mother bewailing with overwhelming agony her protest of her son's baptism at the age of twelve. At twenty-five, in a moment, a rock-blast cut up all possibility of redeeming the past. He sleeps within sight of the window where I am writing. Humanity belongs to God from its very inception through all its stages of its endless evolution, and we are far from appreciating the Divine claims on parentage and the nurture of childhood in the element of Christianity. Let every family study Bro. Stover's booklet and own the sacredness of generation and the naturalness of the Divine presence in child-life. C. H. BALSBAUGH.

[The little book referred to may be ordered from this office. Price, 25 cents. It should be in every family where there are children. Let every Sunday school teacher of children send for a copy and lend it to her pupils until it goes the rounds of the class, and all have read it.—ED.]

From Woodberry, Baltimore City, Md.

On Sunday, June 17, our elder, E. W. Stoner, preached for us in the morning. The attendance was unusually large. After services Bro. S. O. Larkins and wife, formerly of Virginia, were received by letter. Bro. Larkins is a minister in the first degree, and we hope that the Lord may guide and bless him in his work as a divine teacher. We trust their association and labors with us will enlarge the borders of Zion. We have two ministers in this city now,—Bro. J. A. Smith, who is in the second degree, and Bro. Larkins.

Our "Young People's Meeting" is apparently in a thriving condition. To some it may be interesting to know how we conduct the meeting, hence I will briefly describe it.

We elect a young brother every three months to act as president of the meeting. It is his duty to appoint a leader for each Sunday evening, to have general care of the meeting and select subjects if necessary. A subject is announced one week ahead, giving all time to study it. Usually a different one leads each night. The meeting is opened with song, prayer, reading of Scripture, and comment by the leader, after which all, including sisters, are privileged to read and talk on the subject for five minutes. The meeting is continued for one hour, and convenes previous to preaching services each Sunday evening.

J. S. Geiser.

Our Eastern Trip.

After attending church and Sunday school services in the Brethren church, Philadelphia, as stated in our previous letter, we went on Sunday evening to Germantown, and met with the members and friends in the old stone church, known as the first churchhouse built by our Brethren in America. It is one hundred and twenty-four years old. Here brethren Mack, Keyser, Fox, and others of our fathers, stood behind the sacred desk and preached the Gospel, and now the gravestones mark their resting places in the cemetery adjoining. Inexpressible feelings came over me when I stood up to preach at the same spot where so many of our old standard bearers have stood. It seemed to me it must be a feeling somewhat akin to that which our brethren felt when standing where Christ or Paul labored. This feeling of reverence for our fathers, when not carried too far is a proper one. In thinking of them and their labors and sacrifices we forget their failings and are urged on to greater exertions and piety by their successes

We were much gratified to learn that there is a permanent fund, the income of which is used to keep the cemetery in order. This will always keep that sacred enclosure in good condition. It was very gratifying to us to see it so nicely kept.

We spent the night with brother and sister Falkenstein, who live in the church yard enclosure, in a house that is nearly one hundred and forty years old. Bro. Falkenstein labors for the Germantown church and holds regular services every Sunday, including Sunday school. Bro. Falkenstein entertained us very pleasantly with historical sketches concerning persons and places connected with the church there. This information he has gleaned here and there from old members and old settlers who are not members. I think it highly important that he write much that he has thus learned, so that it may be preserved for the future. In a small upper room brother and sister Falkenstein showed us the plain, unpainted stand table behind which Alexander Mack, and many others of our old brethren, stood. Here are also two large coffee boilers holding about five gallons each, in which the coffee was and is still made, for love-feast occasions. Here also are a large number of China cups or mugs in which the coffee was served, each cup holding about one and one-third pints. I was, at this point, much impressed with the fact that it is so easy for us to become so set in a certain way of doing things that we are likely to think nothing else would be right, or according to the order of the church. Here and at many other places in the East the Lord's Supper consists of coffee, butter, bread, cold meat, etc., but no soup, while at many places in the West it consists of meat, beef-soup, bread, water, etc. I have often seen members hurt because their congregation wanted something a little different from what they had always been used to. It is very desirable and important that the members of each congregation be united in their ideas of carrying on church work, and it would be easier for all to unite on a satisfactory basis, if each one would remember that his way may not be the only right way, and that some other way may even be better than his own. Our Annual Conference is a mighty power in keeping our great Brotherhood in unity, but being scattered from the Atlantic to the Pacific and even across the ocean, with surroundings so different it is too much to expect absolute uniformity in all these expediencies, though we should keep that end in view, and at the same time have charity for one another.

A. W. Vaniman.

Topeka, Kans.

Virginia Mission Notes.

I have just returned from a two weeks' mission in Amherst County. The members and places for preaching are scattered over much territory, from five to twelve miles apart. I had from one to three meetings at eight different points. One brother was restored to fellowship. Four persons united in matrimony and no conversions, signifies that more thought is given to the present life than to the life to come.

A sister who, not many years ago, first learned of the Brethren, tells me that she well remembers the time when, about forty years ago, the Methodist sisters wore plain apparel, similar to our sisters, including the prayer-covering.

A certain minister preaching at a point, where we held a ten-days' meeting a year ago, indirectly referred to us by saying that we were too hard on our members, too hard on other Christian people, too hard on the sinner and too hard on the devil. As we led several of his former members into the baptismal stream, we infer that these remarks were meant for retaliation.

Upon one hand there is much prejudice against us as a people, and our faith and practice. Upon the other hand there is a demand for primitive Christianity, so these circumstances give us much work under disadvantages. The field requires constant work. One old brother passed over the Jordan of death since we were there before. We believe it almost impossible to fully sympathize with isolated members and work without a practical knowledge of the circumstances.

S. W. Garber.

Fishersville, Va, June 18.

From the Monticello Church, Ind.

We held our spring Communion services at our meeting-house in Burnettsville, June 3. Services commenced at 6 o'clock P. M., and continued without any intermission until through, as we had all things ready and on the table before services commenced. The attendance was very large. Many who came to see had to return home again on account of being unable to get into the house.

This was the first meeting of this kind held at this place. The church is now holding her spring Communion services at one of her different preaching places each year, so as to give the people in those neighborhoods an opportunity to see our practice by example, which we feel helps to enlighten them upon doctrinal subjects better than by merely preaching upon those subjects. At these meetings we only aim to have the home members attend, so as to give more room for spectators to see.

Our fall Communion we hold at our Pike Creek house, which is centrally located, where members in general are invited to attend. Bro. J. G. Royer was with us over Sunday, and preached several instructive sermons before the Communion services. He also officiated. The work was performed in good order and from the close attention of the people we believe good impressions were made.

Our aged brother, Samuel Murray, and wife, were with us. It helps to strengthen us when we meet these old veterans of the cross and see their Christian zeal for the cause. As a church we are still moving along pleasantly in the Master's cause and work. May God's blessings rest upon the good cause and in all departments of her work!

J. A. Weaver.

June 20.

Field Notes.

Eld. J. H. Slusher and I met with the members at Mt. Nebo, Carroll Co., Va, June 16. This is a newly-organized congregation, having Bro. T. M. Smith for their only minister. Eld. H. P. Hylton, of Hylton, Va, had the oversight of them, but on account of age and declining health, he sent in his resignation by us. Eld. J. H. Slusher was then selected as their pastor. Bro. Slusher is also aged and feeble, but was willing to accept the position, and we hope the Lord will enable him to feed the flock many years yet.

The doctrine of feet-washing had been assailed by some of the ministers of the Campbellites in this section, and, to use their own language, they had "put it down." By request we preached on the subject to an attentive congregation on Saturday. On Sunday we attended a funeral at 11 A. M., and by special request of a number of the Campbellites, we consented, after a thirty-five minutes' intermission, to preach on the same subject at their church. A majority of their members here are determined to re-establish the practice in their church, or go where they can have the liberty to worship God according to his Word. Some of their ministers are having a lively time in trying to evade God's Word, while others are willing to obey it.

C. D. Hylton.

Hylton, Va., June 20.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

SOURS—BEAHM.—In Lowry, Va., March 21, 1894, by H. A. Beahm, Mr. Noah Sours and sister Bettie Beahm.

COFFMAN—CALDWELL.—In Daleville, Va., May 9, 1894, Bro. Jas. Coffman and Miss Laura Caldwell.

IKENBERRY—BUCHER.—In Daleville, Va., June 20, 1894, Bro. L. D. Ikenberry, of Virginia, and sister Lizzie Bucher, of Pennsylvania. I. N. H. Beahm.

RUSSEL—BRUMBAUGH.—At Woodbury, Pa., Jan. 11, 1894, at the residence of John A. Replogle, by the undersigned, Mr. Franklin Russel to Amanda Brumbaugh, both of Blair County, Pa. John B. Replogle.

JOHNSON—SWEITZER.—At the residence of the bride's mother, Mt. Carroll, Ill., May 31, 1894, Bro. Harvey Johnson and sister Delilah Sweitzer. Franklin Myers.

RASCHER—BRUMBAUGH.—In Woodbury, Pa., June 10, 1894, by the undersigned, at the residence of Samuel Rhodes, Harry Rascher to Jane Brumbaugh, both of Blair County, Pa. John B. Replogle.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

ARNOLD.—In the Garrison church Benton Co., Iowa, June 14, 1894, Bro. Samuel Arnold aged 78 years, 5 months and 14 days. Deceased was born Dec. 31, 1815. At the age of twenty-four years he moved to Muskingum County, Ohio, where he was married to Sarah Wymer March 31, 1845, at the age of twenty-eight years. In 1876 he removed to Benton County, Iowa, where he resided until his death. He was the father of seven children,—three sons and four daughters, all of whom preceded him to the spirit world, except two sons and one daughter. He was living with his daughter Sarah. He expired while at the supper table seemingly without pain. Funeral services by the writer from Eccl. 12: 7, assisted by W. H. Long.

STEPHEN JOHNSON.

SMITH.—In the Salimonie church, Ind., June 18, 1894, Lydia Ann Smith, daughter of Bro. E. D. and Lavina Smith, aged 22 years, 10 months and 7 days. She united with the Brethren church in May, 1887. She lived a consistent, faithful Christian life until death. Funeral services conducted by Eld. Noah Fisher from Rev. 14: 12, 13

D. H. SNOWBERGER.

SHAMBERGER.—In the Codorus congregation, York County, Pa, June 13, 1894, Eld. Jacob Shamberger, aged 75 years, 2 months and 3 days. Funeral services by Bro. Samuel Lehman, of Illinois, and the writer. Bro. Shamberger died in the hospital at Baltimore, Md., after an operation had been performed in the removing of a stone in the bladder. This was the second operation performed in the disease.

JACOB ALDINGER.

BREHM.—In the Woodland congregation, Fulton Co., Ill., June 5, 1894, of dropsy and heart disease, Bro. John Brehm, aged 32 years, 4 months and 2 days. He united [illegible] with some years ago and has [illegible] with the church [illegible] lived a faithful Christian life. He leaves a father, mother and several sisters and brothers.

KELLER.—In the same congregation, June 18, 1894, of consumption, sister Hannah Keller, aged 32 years, 1 month and 21 days. She leaves a husband and four children. Funeral conducted by brethren Cyrus Bucher and John Baker.

LYDIA WALTER.

BEAR.—Near Nokesville, Prince William Co., Va., June 10, 1894, Mr. Benj. Edwin S. Bear, aged 51 years, 7 months and 7 days. The deceased was found by the road-side,—dead, with his neck broken and several bruises on his head and face. It is supposed that he fell from the cart in which he was riding. Eld. J. S. Holsinger preached a very appropriate sermon from the words, "Set thine house in order for thou shalt die and not live." Mr. Stoever, of the U. B. church, assisted in the services.

ANDREW CHAMBERS.

SPOHN.—In Warren Co., Iowa, April 4, 1894, Margaret Spohn, aged 79 years, 5 months and 3 days. Margaret (Hupp) Spohn was born in Greene County, Pa, Aug. 14, 1814. She was married to Jacob J. Spohn in 1834. Both had united with the Brethren church before their marriage and continued faithful to the end. To them fourteen children were born, of whom three died in infancy. In 1848 they moved to Ohio and in the fall of 1855 to Iowa. In 1865 she, in company with her husband and younger children, moved to Missouri. Here she was in 1870, left a widow with five children to care for. In 1872 she moved back to Warren County, Iowa, where she remained until death claimed her. Sister Spohn's last illness lasted about a month, the immediate cause of her death being heart failure. Her funeral was preached by the writer June 24, 1894. Funeral text, Mark 14: 8, "She hath done what she could."

J. D. HAUGHTELIN.

BRODBECK.—In the Codorus congregation, York City, Pa, sister Eliza J, wife of Bro. Alexander M. Brodbeck, aged 41 years, 2 months and 5 days. Services by Bro. Jos. A. Long from Amos 4: 12, latter part of verse.

JACOB ALDINGER.

SIPLE.—Near Fort Seybert, Pendleton Co, W. Va., June 3, 1894, sister Catharine Siple, aged 80 years and 28 days. She was one of the three surviving members of the George Hammer family and had been a devoted and faithful member of the church for a number of years. Funeral at the house of her son in-law, Mr. M Bodkin.

NELSON.—At Brandywine, W. Va, March 25, 1894, Bro. Samuel P. Nelson, aged 47 years and 9 months. Funeral services June 3, 1894, to a large and attentive congregation.

J. M. KAGEY.

BAUGHMAN.—In the Little Traverse church, at Eastport, Antrim Co., Mich., June 13, 1894, Mary A. Baughman (*nee* McDanel) aged 46 years, 2 months and 4 days. Funeral preached by the writer from 1 Cor. 15: 12.

ISAAC HUFFORD.

STONE.—In the Ashland church, Ashland, Ohio, June 14, 1894 sister Fanny Stone, aged 72 years, 11 months and 13 days. The deceased was born in Lancaster County, Pa, and was a consistent member of the church for over thirty-six years. Funeral services from Job 5: 26.

T. S. MOHERMAN.

SMELTZER.—In the Stony Creek church, Hamilton Co, Ind., June 18, 1894, sister Phebe, wife of Bro. Daniel Smeltzer and daughter, and only child of Eld. John and sister Mattie Caylor, aged 42 years, 7 months and 12 days. Her ailments were of three years' duration but she was confined to her bed only about six weeks. She united with the church of the Brethren when about seventeen years of age and was baptized in Stony Creek Sept. 11. March 14, 1872, she was united in marriage with Daniel Smeltzer. This union was blessed by four children,—two sons and two daughters, all of whom survive the mother. On Sunday morning, May 13, [illegible] for the welfare of the church and she called for the elders of the church and was anointed. She had an unblemished reputation. When nearing the shores of the river, she was ready and willing to go. Calling her family around her bed-side, she spoke to the children, giving them such advice as only a mother can give. Thus a faithful mother in Israel has gone to her long home. Funeral services couducted by Bro. L. T. Holsinger assisted by Bro. J. S. McCarty from Luke 23: 28.

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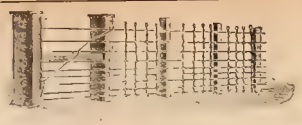

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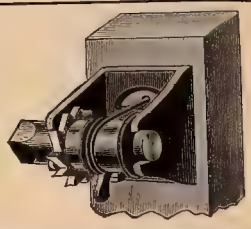

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 56, Huntingdon, Pa.

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UNDER THE ASPEN TREE.

BOOKS are the thoughts of men and women, as expressed through the nib of the pen. All people have minds and have thoughts, but all these thoughts do not reach the ears, eyes and hearts of men, because they are not expressed. And yet, much of the unexpressed is as hidden gold, and the world would be much the better had we more of it seen and heard. On the other hand, much of that which has been expressed is loss and dross, and of it could be truthfully said: "It would have been better had it never been born."

These were some of our thoughts as we were enjoying the shade of a large aspen tree, watching the shaking of the leaves as the evening wind played among its wide-spread branches. It always has been a choice pastime of ours to look at the effect of the wind as it swings and bends the branches of the trees. As we enjoyed it this evening, we were reminded of the conversation between the Master and Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. How can these things be?"

Yes, truly, it is a momentous question—has always been, and always will be. How these things came about, is a very interesting thing for careful thinking.

Some five years ago we were called to attend the funeral of a father of whom we knew nothing, and at a place where we never before had been.

We took charge of the services of the day, and did the best we could under the circumstances. We made a very limited acquaintance with the family and then returned home to forget both the circumstance and the family connected with it. Some nine months ago, the daughter came here to attend school, and afterward became a member of the church, and then, for a short time, a member of our own household. Through the friendship thus made, and the new and close relationship thus formed, we are now here again. Though under circumstances very different, we have had the whole matter brought to us again, and as we now sit on the veranda of this pleasant country home in the quiet of the evening hour, looking at the rustling of the aspen leaves and the bending [illegible] the wind, we are made to repeat aloud: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth."

And then, after some reflection, "So is every one that is born of the Spirit." Then the thought came to us, Why are we here? And is there any relation between the circumstance first named and the present? There may not be, and yet we are inclined to believe there is. Though the providences of God are past finding out, and the wind bloweth where it listeth, yet in most of these things human agency is employed to bring about the necessary circumstances.

As we have been sitting here musing and watching the receding shadows, the two circumstances seemed to close in together. The one, the soft whisperings of the hour of death,—the crape on the door, the soft, hushed step as it moves in and out of the chamber of the dead,—the other, the new life, as born of God, a peace that falls as a divine benediction wherever it touches. The one, oh, how sad—the other, oh, how sweet!

Though death is an unwelcome messenger, and brings sadness to loving hearts, yet, if it is the passport into the eternal city, to the home that knows no partings, and where the weary are forever at rest, should we not lovingly kiss the rod, and rejoice in the sweet fruit it gives in preparing others, not so much for death, as for the entering through the gates into the city?

And as we again looked up, the sun had lowered in the west, while a large bank of clouds, just above the mountain top, in crimson and gold, reflected the lingering rays as a final farewell to the closing day, reminding us that another day had passed away. . . . The wind is blowing softly. All over the large and wide-spread aspen thousands of leaves are quivering, quivering less,—less,—and there is a calm. Hush, my soul, God is speaking. The voice is, Continue to cast thy seed upon the waters—sow by all waters and ye shall reap. The Heavenly Father gives the seed and breaks up the fallow ground. Our calling is to sow that we may reap. If some should fall by the wayside, on stony places or among the thorns, cease not the sowing. The garner of seed is full and free, and every field is to have the seed sown into it. If there be no reaping,—no harvest,—let the blame rest with the field. Whosoever *will* let him have it. But if he will not have it, let him be empty, hunger and die.

Some men will not have life because they seem to prefer death. Is it not sad that the gift of eternal life will not be accepted at the offering? And yet, sad as it is, there are those who deliberately choose death, while salvation stands at the door asking to be accepted. The wind bloweth where it listeth, *we* hear the sound thereof. We see its force as it touches the world around us, [illegible] know of its presence possible the fait min- [illegible] now, we cannot see. [illegible] we know of its presence because we feel it in our lives. Yes, dear reader, the Spirit does come, and it comes to you.

As you labor in the field, as you gather in the golden sheaves, or as you enjoy the twilight breeze, before retiring to your rest, a still, small voice comes to you in the whisperings of love after peace,—it is the call of the Spirit that you may give your heart to the Lord, anchor your hope upon the solid rock, and lean your weary head on the bosom of your Redeemer. Will you heed the sweet and loving call and thus make Christ your sure refuge and your everlasting joy and peace? Such is the wish and will of your God, when he formed you and gave you life that you might love him and enjoy him forever.

These are some of the thoughts as they come to us while enjoying the evening shade of the aspen at the home of the friends whom we learned to know and love. And if in them may be found a seed for you, dear reader, may the fertilizing power of divine grace quicken and energize it into a power of God unto peace and salvation. H. B. B.

THE STRIKE.

TO-DAY, and during the weeks that are past, this has been the great and all-absorbing question. The papers are full of it, and it is the leading topic for the street corner newsmonger. The right and wrong of it is being debated by all classes of people, from the gray-haired sage down to the novice, who knows all about it, and would gladly give to the distracted world the great "cure-all" if they would only hear and do as he says. That the issue between labor and capital is a grave question, is a truth evident to all, but how to handle it has puzzled the wisest of heads. We

(Concluded on page 437.)

138 Cumb St

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

FORGIVENESS.

[*Selected by Emma L. Bouser.*]

CHRISTIAN, are you wronged by malice,
Envy, scorn, or bitter hate?
Does your sun of hope seem darkened,
Does the day grow cold and late?
Has earth-love forever vanished,
Can it be no true friend lives,
Yet, ere death makes all men brothers,
O, forgive as Christ forgives!

In the days of old our Savior
On the cross with nail-pierced feet,
Mocked and crucified. His pardon
Gave to all in accents sweet.
He who came to heal our heartaches
And the worst of sinners save,
Surely knows what wrongs we suffer,
Then forgive as he forgives.

Though the bitter words come, bringing
Grief and pain like poisoned dart,
Let no dark and angry hatred
Find a home within your heart;
Give your aid to those who wrong you,
For above, one true Friend lives,
Know your Savior sees and blesses,
O, forgive as he forgave!

Campville, Fla.

PRIMITIVE CHRISTIANITY AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

THE HEAVENLY HOME.

J. STAUFFER, ...or catalogue
1620 East 3d St. ... Dayton, Ohio.

In Four Parts—Part Four.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." —John 14: 2.

AND, indeed, what a monotonous place would heaven be if we should have our personal identity destroyed and be made exactly alike, and be put into the same mansion, having the same voices, features, knowledge and skill, and should forever have to stand with one assembly in one place and shout but one song! No, no; this is not heaven. It is a crippling of our faith, an injury to ourselves, and an injustice to God for us to deny the existence of any good thing, any legitimate means of enjoyment in heaven. How dare we say of any good thing: It is not there? They are *all* there of which we can conceive, and ten thousand times ten thousand more. We can not measure them, we cannot number them, we cannot conceive them. There is variety there. There are *many* mansions in my Father's house. There are patriarchs and prophets, and white-robed saints, and angels of different ranks, and streets and walls, and gates and mansions, and rivers and trees, and fruits and flowers, and meetings and songs and shoutings, and everything that is pure and holy, joyous and glorious!

"If it were not so I would have told you." By this our Lord means that it would have been harder for his disciples, and would be harder for us, to believe that there was no heaven than to believe that there was one. If Christ had not intended to prepare a place for future happiness for his people, a direct statement to that effect in the early part of his public ministry would have been more necessary than was a statement from him that he *did* intend to prepare such a place. His incarnation and his whole life were a perpetual declaration that next to his heart was the highest and greatest good of his people. Does any one doubt to-day the existence of a heaven? Let him look at the life and sacrifice of Jesus Christ. Would he begin a work involving such a complete denial and crucifixion of self without finishing it? We need not collate proofs of the existence of heaven from the statements of sacred writers, nor even from the words of Christ himself; his life and works have proved it to a certainty that faith will never question. Look back till you see Bethlehem, Gethsemane, Calvary and Olivet, and then look forward and heaven is in view.

For you. "I go to prepare a place *for you.*" Christ addressed his disciples that stood with him; but through them whom besides? Christ prepared the place for those who would prepare themselves for the place. Heaven is for all men, —but upon conditions. Heaven is for the poor in spirit, those who are willing to suffer persecution for his sake, those who have fed the hungry, entertained the stranger, clothed the naked, visited the sick, those who "suffer with him," those "who are kept by the power of God through faith," those who, having come out of great tribulation, have washed their robes and made them white in the blood of the Lamb," those who, having known God's commandments, have kept them.

But there are those who shall not enter. Not every one that saith, Lord, Lord, shall enter. Those who have neglected or refused to feed the hungry, clothe the naked and visit the sick, those who have rejected Christ, fornicators, idolators, adulterers, effeminate, abusers of themselves with mankind, thieves, the covetous, drunkards, revilers, extortioners, those who are guilty of witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, revelings, envy- [illegible] believing and liars, and those that do not his commandments, shall not inherit the kingdom of God.

How can we live a life of unmixed selfishness in this world, and then look for a home in heaven? The folly of such hope "is illustrated by a story that Dr. Arnot used to tell. A ship bearing a company of emigrants has been driven from her course and wrecked on a desert island, far from the reach of man. There is no way of escape; but they have a good stock of food. The ocean surrounds them, but they have plenty of seeds, a fine soil, and a genial sun, so there is no danger. Before the plans are laid, an exploring party discovers a gold mine. There the whole party go to dig. They labor day after day and month after month. They get great heaps of gold. But spring is past, and not a field has been cleared, not a grain of seed put into the ground. The summer comes and their wealth increases; but their stock of food grows small. In the fall they find that their heaps of gold are worthless. Famine stares them in the face. They rush to the woods, they fell trees, dig up the roots, till the ground, sow the seed. It is too late! Winter has come and their seed rots in the ground. They die of want in the midst of their treasures." So shall be the doom of those who prepare not to meet their God.

Are we really preparing ourselves to become inhabitants of this heavenly home? Can our friends, or those who associate with us in the daily intercourse of life, see any evidence that we are making preparations for a journey from earth to heaven?

"A certain gentleman in the South, before the war, had a pious slave, and when the Master died they told him he had gone to heaven. The old slave shook his head, 'I's 'fraid Massa no gone there,' he said. 'But why, Ben? he was asked. 'Cos when Massa go North, or go a journey to the Springs, he talk about it a long time, and get ready. I never hear him talk about going to heaven; never see him get ready to go there."

Let the question rest mightily upon us, Are we making the indispensable preparations for a home in our Father's house? Watch, therefore: for ye know not what hour your Lord doth come. Therefore be ye also ready!

Covington, Ohio.

CHRIST OUR LAWGIVER.

BY S. N. M'CANN.

"Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you."—Acts 3: 22; Deut. 8: 15

MOSES says, "The Lord gave me the two tables of stone even the tables of the covenant." Deut. 9: 11. "And he wrote upon the tables the words of the covenant, the ten commandments." Ex. 34: 28 Since Moses was the lawgiver under the old covenant we can no longer look to him for a law, if we recognize Christ as our lawgiver. "For if the first covenant had been faultless then should no place have been sought for the second," Heb. 8: 1, but since he gives us a "new covenant, he hath made the first old."

When Christ was baptized, the Father speaks from heaven, saying, "This is my beloved Son, in whom I am well pleased." When Christ was transfigured, God said, "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17: 5. God commands us to hear Christ even though *Moses* and *Elias* stand before him. It seems that God strongly emphasizes the fact that it is not *Moses*, not *Elias*, but CHRIST, whom we must hear.

Christ's law is supremely a law of love, his dispensation is one of grace, and his work a work of faith. Whenever we use the decalogue as a means of merit, or even its teachings, as embodied in Christ's will to us, as a means of justification, we put ourselves back under the law of Moses. Christ is our only means of justification, and we obey him because we love him,—because we love his law. We go to Christ for direction and we take his instruction, and instead of saying, "Thou shalt have no other gods before me," He says, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4: 4-6

Moses says, "Thou shalt not make unto thee any graven image, ... Thou shalt not bow down thyself to them, nor serve them," but Christ says, "We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8: 4-6.

Moses says, "Thou shalt not take the name of the Lord thy God in vain." Christ says, "Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. 5: 34-37.

Moses says, "Remember the Sabbath Day to keep it holy," but Christ says, "One man esteeme

eth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Rom. 14: 5, 6. "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days." Col. 2: 16. "The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath." Mark 2: 27, 28.

Moses says, "Honor thy father and thy mother." Jesus says, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother: which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6: 1-4.

Moses said, "Thou shalt not kill," but Christ said, "Whosoever is angry with his brother without a cause shall be in danger of the judgment," Matt. 5: 22. "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other." Luke 6: 27-29. "Be not overcome of evil, but overcome evil with good." Rom. 13: 21.

Moses says, "Thou shalt not commit adultery," but Christ says, "The works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, ... of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5: 19, 21. "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Heb. 13: 4. "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Matt. 5: 28. "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery." Matt. 5: 32.

Moses says, "Thou shalt not steal," but Christ says, "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Eph. 4: 28. "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Rom. 13: 8, 9.

Moses says, "Thou shalt not bear false witness against thy neighbor," but Christ says, "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." "Lie not one to another, seeing that ye have put off the old man with his deeds," "speaking the truth in love may grow up into him in all things, which is the head even Christ." Eph. 4: 15, 25; Col. 3: 9.

Moses says, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's," but Christ says, "Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Heb. 13: 5; Luke 12: 15; Eph. 5: 5.

We have here compared Moses' law, as contained in the ten commandments, with the Gospel of Christ, and the comparison forcibly impresses the fact that we are out from under the law, that we are adopted as sons and daughters of God. "The heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4: 1-8.

We stand, under the Gospel, as sons of God, having liberty, but under the law as children under the bondage of sin. "What then? Shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6: 15. "We being liberated from the power of sin, having died to sin and having been made alive in Christ, will fight sin with all our ransomed power, without fear, being freed from the law, and being sanctified by the blood of Jesus even from the condemning power of sins of weakness and of ignorance." Rom. 4: 8.

We are not commanded to keep a special day of rest. There is no Sabbath or special rest day set apart and bound upon us with the force of a command by our Savior. We are out from under the bondage of sin. In that sense we have one continually war with sin. In that sense, we continually have of rest. We keep the Lord's Day in order to not neglect the assembling of ourselves together, in obedience to the laws of our land, and because the disciples and Christ often met upon the first day of the week.

Bridgewater, Va.

THE NAME OF CHRIST OMITTED.

BY G. N. FALKENSTEIN.

Dear Brethren:—

WILL you please allow me space to add further testimony to what Bro. I. J. Rosenberger said in answer to Bro. Stover's query in No. 24, June 19, third page.

The following question was asked by the Grand Lodge of Massachusetts, of the Sovereign Grand Lodge of the world. (*See Report for Feb. 14, 1889, page 336.*)

"QUESTION.—Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?

"ANSWER.—Our Order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated. The words system of faith or sect do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence it is inexpedient and, I think, unlawful to make prominent reference to it in Lodge work. . . . . We have Jews, and may have Mohammedans and other non-Christian sects within our Order, and the rule applies to them equally with members of the Christian faith."

"In a word, what regeneration by the Word of Truth is in religion, initiation is in Odd-fellowship."—*Rev. A. B. Grosh in his Manual of Odd-fellowship, page 90, edition 1869.*

Did the devil himself ever manifest such audacity as is expressed in this last sentence quoted, making Odd-fellowship initiation equal to regeneration by the Word of Truth? Odd-fellowship is held by many as their religion.

I have quoted from "Odd-fellowship Weighed," a copy of which I willingly send free. I have used it effectually against "a *reliable Odd Fellow.*" "The Lord will direct the arrow when you bend the bow."

6611 Germantown Ave., Phila.

NOT ASHAMED.

BY C. H. BALSBAUGH.

Beloved:—

I am glad that you find something in my article to interest and profit you. A mind like yours is not easily satisfied. There are millions of stagnant souls who are content to move in the ruts of their great-grandfathers, and think it heresy to deviate from the traditions of the past.

Development is the salient fact of history, both in nature and revelation. Moses stands higher than Noah, and Paul stands higher than Moses, and Emmanuel is Alpha and Omega. Darwin and Tyndal, and Huxley, and Spencer, and Cuvier, and a host of other scientific experts, can tell us much about *phenomena*, but of the Uncaused Cause they are mute. 1 Cor. 2: 10 is the prerogative of *saints* and not of scientists. The erudite explorers of nature can tell us wonderful *things*; but Revelation tells us about a wonderful *person*.

The biggest fools the world has ever known are those who have so lost themselves in the immensities and intricacies of Nature, that they have stumbled into blank atheism. Psa. 14: 1. "Blessed are they that have not seen, and yet have believed." John 20: 29. No intellect is so shallow and dull as to be incapable to accept testimony and acknowledge a fact. This is all that is absolutely necessary to make possible the faith incomprehensible as the object which faith apprehends. Philpp 3: 12.

Evolution is the Law not only of time, but of Eternity. "Let us go on unto perfection," is an Eternal fact. If God is Infinite, and the Man Christ Jesus his perfect embodiment, and human nature essentially constituted in the Divine Image, eternally progressive apprehension of God in Christ is simply self-evident. The glory of God is deposited in a man who is bone of our bone, and "flesh of our flesh," and who "was in all points tempted like as we are." Eph. 5: 30; Heb. 4: 15.

We are to be identified with His glory as really as He was with our sin and shame. Not only is His glory to be revealed to us but in us. John 17: 24, and Rom. 8: 18. To be sure of this, to rejoice in it by anticipation, to suffer all things gladly in the confidence of hope, is the distinctive peculiarity of Christianity. "*I know; I am persuaded.*" This is the language of faith in the face of martyrdom in its most appalling form. 2 Tim. 1: 12. The interrogations in Rom. 8: 33, 34, 35 are answered by the Cross and the Mercy-seat.

The religion of to-day is generally of a low type. It lacks the apostolic assurance and fervor. Intellect and symbol predominate. Even Gospel terminology is becoming obsolete. For a person to declare he is saved, and has the conscious witness of the Holy Spirit with his spirit, is to incur the charge of fanaticism. But Paul said, and all largely Christed souls respond: "*None of these things move me, neither count I my life dear unto myself.*" Acts 20: 24.

Any soul that is in doubt about its acceptance with God by faith in Christ, and still fears condemnation for its sins, can never bear up under such strains as are recorded in 2 Cor. 11: 23-28, and 12: 9, 10; and Luke 6: 22, 23, and Matt. 5: 44. The power of God is given only to faith, and

faith is perfectly at home in John 8: 29; Luke 22: 42, and Rom. 8: 28. Faith has become a very fashionable word, but is a very unfashionable fact. There is much faith in culture, but little culture of faith, and, consequently, much splendid intellectual exposition, with but rare manifestations of Divine Power. Not to the "wise and prudent," but to "babes and sucklings," does God reveal his glory "in the face of Jesus Christ." Matt. 11: 25; 2 Cor. 4: 6.

Nature bears sublime testimony to the attributes of the Godhead. Rom 1: 20. But Christ Jesus alone reveals "all the fulness of God." Col. 2: 9. In him only humanity finds completion. Col. 2: 10. This is the Gospel, and he that preaches any other is accursed, be he man or angel. Gal. 1: 7, 8, 9. Of this Gospel "I am not ashamed; for it is THE POWER OF GOD *unto salvation* to *every* one that *believeth*." Rom. 1: 16. What makes it so absolute, so final, so glorious? The 17th verse tells: "For therein is THE RIGHTEOUSNESS OF GOD *revealed*." Whoever can have *that* imputed and inwrought by faith, is as safe as the Immaculate Godman.

Nothing can give true, abiding peace to the troubled heart but the finished salvation of Jesus Christ infused into the soul by the Holy Ghost, and exemplified in the life by the perfect surrender of the will. Philpp. 2: 12, 13. The eternal purpose and ultimate execution are embraced in Christ. So the appropriation and practical exhibition of Christ are embraced in faith. A divine purpose, however gracious, without incarnation, would not save a lost world. So faith that might enjoy the imputation of the whole Christ without expression in all the manifestations of life would be futile.

What is purposed in Godform must be manifested in manform. Philpp. 2: 5, 6, 7, 8. What _____ oriated in spirit from by faith must by of the externalized life. So Christ became the Savior, and so the saved live. And whoever lives otherwise, lives in peril of eternal damnation. Scientists may call us Christ-dupes, we glory in "the Name which is above every name."

The blasphemous nonsense of John Stuart Mill, and Thomas Huxley, and Herbert Spencer cannot shake my confidence in the divinity and sovereignty of the Nazarene Carpenter. Nature, history, the human reason and consciousness, testify to the grandeur of his mission, and the righteousness of his claims. In the face of an opposing world I wear the banner of Gal. 6: 14.

Union Deposit, Pa

JUSTIFICATION BY FAITH.

BY D. E. PRICE.

In Four Parts.—Part Two.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5: 1.

IN Part One we investigated the subject rather from a scientific or philosophical standpoint. In this we want to look at it from a Scriptural, or practical position. We find the Holy Scriptures principally composed of facts, commands and promises. The facts must be *believed*, commands obeyed. The promises are ours, if accepted by faith. When we are told that "Jesus Christ died for our sins, and rose from the dead for our justification and redemption," we must believe it to be a fact, because God's Word declares it. When he gives us a command, we must obey it, because it is right, and his law requires it. When he gives us a promise, we should embrace it, because it is for our encouragement in the divine life. In that part of the Holy Scripture which comprises the law of God, we find many commands; but they may all be embraced under two heads,—positive and moral law. The moral law is commanded because it is right according to reason, or according to the nature of things. To illustrate: We know that it is wrong to take our neighbor's property, and appropriate it to our own use without giving something in return as an equivalent. Hence the moral law says: "Thou shalt not steal." Again, reason teaches us that it is wrong to take our fellow-man's life; hence the moral law says: "Thou shalt not kill." Thus we plainly see that the moral law is based on the principle of right and justice toward God and our fellow-men.

Positive law is right because it is commanded; God commanding it makes it right. We maintain that positive law is superior, and supersedes moral law. If God gave us a positive command, it would be right to obey, even if it seemed a violation of moral law. It became sin to Cain to take the life of his brother Abel, though this was many hundreds of years before the law was given; but in the course of time God commanded Abraham to take his son Isaac unto a certain mountain and offer him as a burnt offering unto the Lord. Notwithstanding Isaac was his only begotten son, through whom the promise was given, "that in his seed should all the families of the earth be blest," he hesitated not, but undertook to obey the positive command of the Lord, though under any other circumstances a violation of moral law. For this act of faithful obedience he is called the father of the faithful. However the Lord staid his hand in the very act, though in his heart he had slain him. Jesus says, "Abraham rejoiced to see my day, and he saw it and was glad." Here is where he saw it, when he in his heart offered his only son Isaac unto the Lord. Isaac here stands as a type or figure of the only begotten Son of God, whom he would in due time give as a sacrifice for the sin of the world. It does not require much faith to believe and obey that which is reasonable; but when we are commanded to do something which is unreasonable, it requires an unshaken faith in Christ our lawgiver. If any one has any ground for reason, surely Abraham had. He might have questioned the Lord's promise through his son Isaac, and said, "It will be impossible for thee to fulfill thy promise in him if I take his life: but he had implicit confidence that God would take care of the consequences. Hence Paul says in Heb. 11: 19, "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." In Rom. 4: 18 he says: "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be."

We will introduce a few more examples of faith under the old dispensation, as demonstrations of obedience to positive law, though *unreasonable*. Josh. 6: 1–5 says: "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the walls of the city shall fall down flat, and the people shall ascend up every man before him."

Now Joshua, in strict obedience to the positive command of the Lord, compassed the city with his army once every day for six days, and on the seventh day seven times, just as the Lord had commanded him. Then the priests blew with the trumpets and the people shouted with a great shout, and the walls fell down flat, so that the people went up and took the city. The question may arise, What caused the walls of Jericho to fall? Was it marching around the city as they were commanded? Was it the blowing with the rams' horns? Was it their shouting? We answer, None of these things would have had any effect, if the Lord had not commanded it. Hence the virtue was not in compassing the city, blowing the trumpet, or shouting, but the power of God was brought to bear upon the city through strict obedience to his positive command, which made it right.

The cleansing of Naaman from leprosy is another instance of strict compliance with positive law. We have the account in Second Kings, fifth chapter. Naaman was a great and honorable man among the Syrians, but he was a *leper*. It happened that a little maid of the Israelites was taken captive by the Syrians, and was servant to Naaman's wife. "And she said to her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." When Naaman was informed of the saying of the little maid, he obtained permission from the king to go to the land of Israel to be cured, but he first went to the king of Israel, and he was offended, and said, "The king of Syria surely seeketh a quarrel against me. Am I God, to kill and make alive, that this man doth send to me to recover a man of his leprosy?" But when the prophet Elisha heard of it, he said, "Let him come now to me, and he shall know that there is a prophet in Israel."

"So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come to thee again, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold! I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the rivers of Israel? may I not wash in them and be clean? So he turned and went away in a rage. And his servants came near and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." Naaman was offended because the man of God prescribed simple means for his recovery, and turned away in a rage, and would, no doubt, have returned to his own country with the loathsome disease of leprosy clinging to him, had it not been for his servants, who were more considerate than he was. If the man of God had told him some great thing to do, something that would have made him popular in the world, how willingly he would have done it; but to wash himself in Jordan was contrary to his preconceived opinion, and hence his reasoning on the subject, "Are not the rivers of Damascus better than all the waters of Israel?" WHY not wash in them and be healed? *Why* come down here and wash in the filthy stream of Jordan to be cleansed? If the virtue was in the water, or if God had said, "Go to the rivers of Damascus," it would undoubtedly have answered the purpose. But God, through the prophet, said, "Wash in Jordan." Hence the virtue was

not in the water, but in obeying the positive command of God. The Lord commanding it made it right, and gave it the cleansing power.

Mt. Morris, Ill.

FEAST OF TABERNACLES.

BY WILLIAM HERTZLER.

In Two Parts.—Part One.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."—John 7: 37, 38.

FROM the Mosaic writings we learn that the Israelites were to celebrate three prominent feasts during the year; namely, the Passover, Pentecost, or First Fruits, and the Feast of Tabernacles. It is to the latter the above Scripture refers. This we notice by reading the forepart of the chapter. Christ's brethren told him to go up to this feast and there display his wonderful power, etc. But he claimed that his time had not yet come, and so he went not up, but their time was always, so they went. Who were they? The Book says "his brethren," not his disciples, for it is positively stated, "Neither did his brethren believe in him." They were brethren, begotten in the house of Joseph, either by Mary or a former wife. We then learn that when these relatives had gone, Jesus went up also to the feast privately.

"Now about the midst of the feast, Jesus went up into the temple and taught." His remarks were so pointed, soul-stirring,—driving home into the hearts of the people the truths of the Bible, [illegible] ings, but began to say, "How knoweth this man letters, having never learned?" That is, he is no priest; he is none of Gamaliel's students; he is no college man. Is it not marvelous?

Then, again, "the last day, that great day of the feast." I will first mention that on this occasion the Jews were to dwell in tents, covered with leaves of palm trees, or any other bushy limbs that could be had for the purpose, and those dwellings were to be erected on the streets, in the yards, and on their housetops. Neh. 8. "The last day, that great day," we find Christ again preaching. What made that day so great? First, it was the winding up of a series of meetings having lasted eight days; second, then and there were noticed the desired fruits commonly growing out of a consecrated effort on such occasions to save souls and build up the cause of the Master. His mission, that day, seemed to be very prosperous. In the book of Nehemiah we have an illustration of what a series of meetings, if properly conducted, is able to do for fallen humanity. Those men were just newly brought back from Babylon, delivered from a seventy-years' captivity, during which time they had lost the Book of the Law, and so were ignorant of its requirements in a great many points, and were violators of the principles of its teachings, and consequently the wrath of God was pronounced upon them. Hearing it read and expounded by the priests brought on conviction, mourning and lamentation, crying and weeping in the congregation, to such an extent as to hinder an intelligent reading of the law. Now, coming back to the feast of Tabernacles, spoken of above, those Jews, then living, were no better than the Babylonians. Rebels and sinners they were. The Book of the Law was lost to them in a spiritual sense, but on this occasion it was found again, and held up to them in the teachings of Christ. The very essence of the law of Moses, the prophets and the Gospel of the new covenant, was before them, presenting the truth to the minds and hearts of the congregation, "piercing even to the dividing asunder of soul and spirit," Heb. 4: 12, "for in him dwelleth all the fulness of the Godhead bodily." No wonder they said, "How knoweth this man letters, having never learned?" Every penitent soul begins to marvel when the Word of God is held up before the mind in its divine and life-giving power. During these services souls were brought from darkness to light, and they were converted from the power of Satan unto God; that made it a "*great day.*" All such souls hunger and thirst after life and righteousness, hence the invitation, "If any man thirst let him come unto me and drink." Was it not a great day for the shepherd, when he had found the lost sheep? Christ says, "Joy shall be in heaven over one sinner that repenteth, more than over the ninety and nine just persons, which need no repentance." If even the one makes a stir of joy above, how much more when they come out by the score?

THE WAY TO GO TO MEETING.

BY JOHN CALVIN BRIGHT.

THE family is astir at as early an hour as usual, and thus get the necessary work out of the way (care having been taken to do all that could be done the day previous, and not to have deferred some extra work for the holy morn). They prepare for the trip at an early hour, and if the time to start has not yet arrived, they sing some songs of praise, and read from the Good Book. They start in time to get to the place of worship [illegible] services. They talk of the Sunday school lesson and God's goodness on the way. They are in their seats at the proper time, ready to join in sacred song and devout worship. They are ashamed to come in five or ten minutes too late and disturb the worship, and thus to advertise a slothful disposition in the most essential of callings.

New Lebanon, Ohio.

THE PARABLE OF THE PRODIGAL SON.

WHILE I am well pleased with the short and concise exposition on the Scripture, through the GOSPEL MESSENGER, I, at times, must differ from you. Your explanation of Luke 15: 11-32, on page 346, makes the leading object of the parable to show the goodness of God towards the unconverted sinners. To my mind the forepart of said chapter makes that plain. We cannot think that the Savior would employ three successive parables to mean so nearly the same thing, and it also makes those in the Father's house, or the elder brother, angry because the sinner returns.

It seems clear that the parable has direct reference to the Jews and Gentiles, but especially to the scribes and Pharisees. They made their boast that they were never in bondage to any man, but that they had Abraham for their father, —were always in the Father's house, and doing his will. They were perfect in their own sight,—elder-son-like. "And when this thy son (not our brother) returns thou hast killed the fatted calf," etc. Christ teaches them in verse 32 that it was their brother that would return, though far off. Who could be further off to a Jew than a Gentile feeding swine? Christ certainly wanted to teach them that the time was coming when they, with all mankind, would be admitted to the benign influence of the Gospel. PETER BROWER.

REMARKS.

While we do not accept the view set forth by our brother, we nevertheless take pleasure in permitting him to express himself to our readers. In explaining a parable we aim to give the most obvious meaning that occurs to us. While we do not believe that the Savior at that time had the Jews and Gentiles in mind, in the manner suggested by Bro. Brower, still there is at least a fitness about the application that renders it interesting. The whole story, however, so well illustrates the leading traits of human nature, that we must continue to hold that the goodness of God towards the sinner was the leading thought in the mind of the Master when he uttered the language. The conduct of the elder brother only too well represents the indifference of many church members of long standing in the church towards the returning prodigals. By making a personal application of the parable we bring it close home to ourselves, where the lessons it contains are so much needed. The closer we can bring the teachings of Christ to ourselves the more practical good we are likely to derive from them. J. H. M.

THE STRIKE.

(*Concluded from first page.*)

think we see how some of the labor troubles might be, at least, modified, but as everybody thinks the same thing we shall not attempt to impose our way to the consideration of others who have ways of their own that may be equally good, and, perhaps, much better.

The trouble with the strikers seems to import home life. This is certainly very unfortunate, and we believe that there are no people who deserve and have more sympathy than those who perform the necessary labor of the world. And while we deplore the strike now in progress, or the cause leading to it, there are several strikes that we would be glad to see, and are willing to aid in furthering. The first one we would encourage is a strike on the hotels, beer saloons and gambling hells throughout our states and the world. The wages that these operators pay are starving, death-dealing and damning from the highest to the lowest. They deserve to be left severely alone, and we advise their patrons to strike all along the line. They are thieves and robbers of the worst kind and a thousand times worse than capitalists, who, though they pay small wages, give enough to secure at least some of the home comforts,—bread to eat, clothes to wear and houses in which to live. Strike from these places and there will be less cause for the labor strikes that are now bringing so much distress and misery to our land.

The other operator that pays the lowest and worst wages is the devil. Strike from him. Why strike from the men who are assisting you to bread, clothing, homes and the comforts of life, and remain loyal to the hardest taskmaster in the world? Don't work for him or serve him any longer. His is a corporation without a soul. And his object is to grind you to powder under his relentless heel, — starve you in this life and prepare you for misery and ruin forever in the world to come. Yes, strike from the service of the devil, and, as far as possible, persuade everybody to do the same thing. This is a justifiable strike. Do it with all your might.

H. B. B.

Missionary and Tract Work Department.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "But if there be first a willing mind, it is accepted *according to that a man hath, and not according to that he hath not*."—2 Cor. 8: 12.

SALVATION.

BY LANDON WEST.

Jesus came from earth to heaven
When all was night,
But his life so nobly given
Shines yet as light.

And he died on Calvary's mountain
For sinful man.
But free grace now like a fountain,
Gives all the plan.

Yes, He died, not on a pillow,
But on a cross,
And few hearts were then made mellow,
Or weep the loss.

But to-day the tide is turning
Love is by faith,
Hearts have softened, sinners learning,
Mercy in death.

Oh, this truth, so long in keeping,
'Christ is our balm.'
Millions now with Rachel weeping
For Judah's Lamb.

Then a nation great and haughty
Called for his death.
But to-day the great and mighty
All fear his wrath.

And, dear sinner, look now to him,
Give thy heart, for it is through him,
Mercy has come.

And like Mary sit and hear him
Fear not the loss
Or his mother, stand thou near him,
Cling to his cross.

For his glory give thy service,
It has no shame.
For his dying was to save us
Bless thou his name.

FURTHER FACTS ABOUT SECRET SOCIETIES.

BY I. J. ROSENBERGER.

We have, at different times, given the Gospel Messenger some facts about secret societies, to better fit its readers to grapple with the growing error of the delusive doctrine of secrecy. In this essay we shall further develop two more points.

1. What is the moral, binding power of the obligation, taken by oath or otherwise, upon those uniting with secret societies? Take oath-bound societies and they are continuously harping about seceding members, who are exposing the error of their doctrine; charging them with perjury. Many who have taken those oaths, feel themselves entangled at this point. Be it remembered that oaths administered by secret societies are contrary to both the Gospel, and the law of the land. The Gospel's simple teaching is, "Swear not at all."

The law defines who shall administer oaths and and what they shall be administered for. The judiciary alone determines perjury. In the matter of administering oaths surely secret societies are but outlaws. Hence the obligations of secret orders are sinful, profane, mere nullities, and are wholly unworthy of adherence upon the part of those caught in their snares. The force of the doctrine that "all oaths are valid and forever binding," may be clearly seen in the matter of Herod, who for "his oath's sake," beheaded John the Baptist.

A still clearer illustration of this point will be seen in that case where "more than forty men which had bound themselves with an oath, that they would neither eat nor drink, till they had killed Paul." No doubt this was all done on regular modern secret order style—after night, with doors closed, windows curtained and women excluded. Independent of law they proceeded to administer to each other their horrid oath. But, like to-day, their secret was exposed. How history repeats itself! Let me ask the candid reader: Were these men under any moral obligation to keep the oath they had thus taken? Is it not clear that the oaths and pledges of secret orders have no moral force or binding power?

When a person withdraws from a secret society, what evidence should he give that he has forsaken the lodge and renounced the institution?

I answer, His simple statement, with a corresponding change of his conduct on that line, ought to be such that none are left in doubt as to the correctness of his statement. We name Finney and Bernard as examples. But a more satisfactory method of leaving a secret society is by taking out a "Demit." The "Standard Dictionary" defines "Demit" thus: "To give up; to lay down; or resign as an appointment; to dismiss,—a letter of dismissal."

"Masonic Law," by Thomas Smith Webb, page 224; Sec. 4, says, "An application for a demit (withdrawal), from the lodge, . . . shall be made in writing, signed by the applicant's own hand. . . . No petition for a demit shall be entertained, when the petitioner is under charges for unmasonic conduct." . . . The Masonic form of demit given on page 120, "Constitution and By-Laws of Ohio," is as follows:

Date ———,

I hereby certify that at a stated meeting of said lodge held (date), Brother ———, by consent of said lodge, withdrew his membership from the same; he being at the time . . . in good standing, and free from all indebtedness to the lodge. By order of the lodge.

Signed, Secretary ———.

The form and law of Odd Fellows granting withdrawal cards, or dismissal certificates, is similar to the Masons, and is found in their laws, for the government of Ohio, pages 82 and 83.

Among my correspondents is an ex-mason. In his letter of recent date he says: "I want to say, that members *do* get a certificate of dismissal, signed by the secretary. . . I will send you my certificates of initiation, and withdrawal papers (so far as not destroyed) from the different lodges to which I belonged. Please examine and carefully return." (The interesting package of documents on secrecy arrived.)

Another correspondent says, "Enclosed please find my withdrawal card from the Odd Fellows' lodge. Please return it to me, so that I can show that I do not belong to their order, if required to do so. Unless a man can show such a card, signed by the officers of his lodge, he has not fully withdrawn from the lodge."

Morris says: "After once joining a lodge, a Mason is always considered a member, until he receives a demit, or until death."—*Cynosure.*

A person with a demit is non-affiliated with his order. To enter a lodge with a demit in his pocket, would be a breach of courtesy; save one visit, when he would be looked upon as seeking a lodge home. Hence to have a demit in his pocket, and the heart thoroughly purged from the iniquity of the lodge curse, renders the subject entirely free from the sin of the order. The laws of commerce provide the payee with a receipt showing settlement. In like manner the laws of the lodge provide her seceding members with a certified statement of such action. And seceding members of the lodge who lack such certified statements, simply leave just grounds for grave doubts in their case.

HINTS TO WORKERS.

BY W. B. STOVER.

—Teaching children is very pleasant if the teacher applies himself to his work. Ways of fixing things on the mind must be constantly introduced. Fix the facts so that the children cannot forget them if they try. For instance, the exodus from Egypt was 1491 B. C., and the discovery of America was 1492 A. D. Saying that the going out was 1491, and the coming in was 1492, fixes that date.

—The books and arrangement of the Bible can be made secure for the memory in a very easy way. Three letters in the word "New," nine letters in the word "Testament." 3 multiplied by 9 equals 27. Twenty-seven books in the New Testament. Three letters in the word "Old," nine letters in the word "Testament." Putting 3 beside the 9 equals 29. Thirty-nine books in the Old Testament. Now then repeat these figures until they are familiar: 5, 12, 5, 5, 12. So also these five words: Law, History, Poetry, Major Prophets, Minor Prophets. Now place these figures and words in two columns side by side. Here you have, then, the subject matter of the Old Testament so arranged that any child can grasp it.

5 Law
12 History
5 Poetry
5 Major Prophets
12 Minor Prophets.

66 Books in the Bible.

I have secured about 240 subscribers for the *Missionary Visitor*, and I wish about 240 others would do the same thing. I tell you how I did it. At week-day meetings I obtained consent of the presiding elder to announce about the *Visitor* just before the meeting closed. Then I stated that the paper was published at cost by the missionary committee, and that all profits arising were for the mission work wholly and that after the meeting I would be glad to receive just as many quarter dollars, and a name and address with every quarter, as the people would be pleased to give. Those interested in missions ought to subscribe, and those not interested ought to subscribe to know what those interested are doing. I should think that a good time to do some work along that line would be at the coming harvest meetings. Allow the young members to try themselves.

—I was reading a few days ago about how missionaries are often misjudged, and much harm done to the cause by visitors taking a meal with them. Of course the missionary will give a visitor the best that is in the house, from garret to cellar, if he is fortunate enough to have either of these luxuries in his house. Then the visitor goes his way well filled, and comes home to tell in what fine style the poor missionary lives, while the missionary may be half-starving himself for two or three days to make expenses meet at the end of the week These thoughts apply to preachers and missionaries and any person giving his whole time to the church even around about home. Some time ago a man visited in the home of a certain brother who has been giving all his time and energy to the church for these many years. Of course every effort was made to make that visit a pleasant one. Months passed. Just recently reference was made by the former visitor, to this dear brother, in a sneering way, as being "polished and well salaried," etc. This is the thanks for their hospitality, I suppose. H. S. Hastings, the well-known anti-infidel writer, says of this matter,

that workers for the church make a mistake by giving better than their accustomed daily fare to any visitor. It is merely a misrepresentation anyhow, no good can come from it, and often much harm.

PERSECUTED MISSIONARIES.

In eastern China is a populous peninsula known as Korea, where missionaries are by no means welcomed, and where they must labor under great difficulties. Dr. W. J. Hall, in a recent issue of the *Christian Herald* relates an experience showing the difficulties under which missionaries must labor in that country. He says:

On the 10th of January I again left Seoul for my work in the north, Pyeng Yang. Mr. McKenzie, from Nova Scotia, accompanied me. God has given him a wonderful experience. He felt that God called him to Korea, and although his mission board did not feel able to start a mission here he trusted the Lord to supply the necessary funds for his outcoming and support after reaching here. God always honors the faith of his children. We had blessed seasons of communion with God on the journey. I was only one day out when I was called to see a patient who had been badly cut and stabbed by robbers. I dressed the wounds and told the story of the Great Physician. The man's comrade had been so badly stabbed that he only lived a few minutes afterward. After seven days' journey I reached Pyeng Yang, and went at once to one of the houses which had been purchased for our use, but which on account of the opposition of the Governor we were unable to occupy for several months. It had been used as a home for dancing girls, and was still being used for the same purpose. After some difficulty they [illegible] two nights the house was vigorously stoned by a band of men who had been accustomed to spend their evenings there, but had now been defeated in their evil purposes.

Every day we saw our patients and had a great many visitors who all heard the story of salvation. Every night we held our service, and a deep interest appeared to be manifested by a good number. Everything was moving on smoothly and all opposition had ceased. But on the morning of February 17, several leading men of the district came in and said they had been accustomed to receive 1500 cash ($2 50) from this house every year to sacrifice to the evil spirits, and they wanted me to give the same amount. I told them of the sin they were committing in worshiping evil spirits instead of the true and living God. Shortly afterward my helper, a young man of twenty years but an earnest Christian, was sent for by a man who lived near our home. He went and returned shortly afterward with torn clothes and told me they had seized and beaten him because he would not give the money for sacrifice. They gathered the people of the neighborhood together and decided to drive us out. I went to the magistrate and told him the whole story, and asked him not to punish the men but to quiet the disturbance, which he promised to do. While I was gone the same man who had beaten my helper came to the house and seized a boy of eighteen years, who had been attending our services, tore his clothes and beat him severely. I shall never forget his testimony which he gave on my return. He was cheerful and happy, and showed no spirit of resentment. I asked him if he felt like giving up serving Christ when he was so sorely persecuted. A smile lighted up his countenance as he said, "I cannot give up serving my King, even if they kill me." Oh, friends in the home-land who can serve God under your own vine and fig-tree with none daring to molest or make you afraid, pray for those who are not so favorably situated. Some like Peter have denied their Lord. Others like Paul, are braving every storm and allowing nothing to separate them from Christ. The following week our persecutors threatened those who came to our meetings. The numbers decreased. We held our service every night, and before the regular service held a Children's Meeting, at which fifteen bright boys attended. One boy who learned the catechism, was beaten by one of our persecutors and forbidden to come to the meeting. But praise God this cannot beat out the truth from their hearts and minds. It will yet yield a rich harvest. Dr. Scranton, our superintendent, was with us for two weeks and proved a great blessing to the work.

I had considerable difficulty with some under the influence of liquor. It is distilled by the natives, and is the same curse here as in our home-land. One afternoon, after I had treated my patients, I took my usual walk. As I ascended a hill, three men were sitting in the pathway with a jug of liquor. After I had passed them, they followed me and asked me to drink. I told them I never drank liquor. They then seized me and dragged me to the place where the jug was and tried to force me to take the liquor. When I still persisted in not complying with their request, one of the men ran and picked up a stone as large as my head, and, coming up to me, was in the act of throwing it at me, when God stayed his hand, and the other men let go of me and I walked away. They stood and shouted after me for some time and then followed me for about a mile, shouting at the top of their voices. This and even far worse treatment our Christians have to endure, when they refuse to drink liquor.

Late one Saturday night two of the native Pres- [illegible] great deal of talk all over the city, and that the people said they would kill the Christians and the foreigners. They seemed much alarmed, and wanted us to secure protection for them. They thought of twenty-eight years ago when 4,000 Roman Catholics were beheaded for their faith. They said they would die, but they would not give up Jesus. We told them that God was stronger than all they who could be against us, and he would suffer no harm to befall us unless it was for our good and God's glory. As we were being persecuted, we talked together of Paul's experience, and God filled our hearts with joy and peace. We were ready to die for Jesus if he required it. We received great blessing from God's Word as we turned to the passages that then applied to our case. The following Sunday morning at our regular services we baptized two men who had given good evidence of saving faith in Christ. We are laying our foundation stones in the midst of persecution, and we believe they will be solid.

We have commenced the first Christian school in the interior of Korea, with a class of thirteen bright boys. We teach them the doctrines of Christianity, Chinese and native language. We can win the children for Christ. I want the boys and girls to help.

LONELINESS A CAUSE OF CANCER.

"Researches of medicine," says *The Housewife*, "shed a very strong and awful light on the obligations of kindness, faithfulness, sympathy. It is proved that one great cause of cancer and allied disease springs out of the depression from loneliness and unshared mental suffering. That this is true needs no words of science to verify, for those who have been through such experience and know the awful sinking of bodily energies which follows lasting grief,—not so much the pain of bereavement as of daily harshness, crossing and unkindness,—or non-kindness,—the mere lack of affection.

"Men and women of fine natures have died of this times without number, only the physical effect takes another name. It has too long been the fashion to sneer at nerves, and yet it is yearly more conclusively proved that they hold the balance of life and health. The disease of which Mrs. Carlyle died was brought on by the years of solitary brooding she spent, shuddering at the sound of Carlyle's stamp of passion overhead."

"A merry heart doeth good like medicine." Disease causes gloom, and gloom causes disease. Glad, cheery souls escape many diseases and recover from maladies which prove fatal to those of sadder temperament! Every sunbeam you can cast on another's path not only makes life better worth living, but helps to live longer and stronger.

WHAT THEY HAVE DONE.

The late Secretary Windom is quoted as saying, in his address in New York on the anti-saloon movement, that in his opinion "the two hundred thousand saloons of the United States have been instrumental in destroying more human life in the *last five years* than hundreds of thousands of armed men did during the *four years of our civil war*." More than twenty-five thousand new persons, chiefly young men, are *drawn into the business* as bartenders and other employees every year, and each one becomes an agent of the brewers and saloon owners in their own work of death! And the death rate among bartenders and hotel employees is greater than among persons in any other business, more than twice as large as the average death rate of the country, and more than four times as large as the death rate among min- [illegible] who puts the bottle to his neighbor's lips.

Let the friends of youth, the lovers of home and kindred, and guardians of public morals and of a better citizenship, read and ponder.

In that great day how insignificant shall appear the offices of honor, the wealth and comforts of earthly life, compared with the crown which shall be given to those who have conquered souls for Christ.

The Gospel Messenger

is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and stands for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in accordance with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract work, the giving to the Lord for the spread of the Gospel and for the relief of sufferers.

It also is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of Christendom, to point out ground that all must concede to be in- [illegible]

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cent per package; 40 cents per hundred.

The Gospel Messenger,

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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Mount Morris, Ill., . . . July 17, 1894

BRO. HIRAM FORNEY recently closed a tent meeting at Goshen, Ind., with eight additions by confession and baptism. Tent meetings seem to be growing in favor among our people. We have men who can preach the same Gospel that Paul so earnestly contended for when he supported himself making tents.

BRO. H. A. STAHL recently closed a series of meetings in Fayette County, Pa, with thirteen additions. By this, and other reports published of late, it may be seen that during the summer months is a very encouraging time to hold a protracted meeting, even in the rural districts. Satan does not stop his work during the warm weather, and why should our ministers!

IT is an ill wind that blows no good. The late strike prevented Bro. J. H. Miller from returning to his home after the close of the meeting at Waterloo, Iowa, so he concluded to stop over at the Mount and spend a few days with the Brethren here. While with us he delivered three excellent sermons that were greatly appreciated. To be detained on his way home was not so pleasant for him, but his preaching was a feast to our people.

THE MESSENGER is read by several thousand fathers. To each one we would like to propound these questions: Are you striving to make of yourself a model father? Are you setting before your children examples worthy of imitation? Are you certain that your manner of dealing, your manner of conversation and your moral conduct in general are such as you would like your children to pattern after? Have you ever seriously considered your responsibility as a father, and the relation you sustain to your children as a pattern and guide in everything that goes to make up true manhood? If not, your first lessons, as a father are yet to be learned. No one is in a condition to properly perform the duties of a father who has not been thinking along this line. It is more than meat and drink to raise a family and fit the different members of the family for the struggles and responsibilities of life.

BRO. J. G. ROYER was with the Brethren at Waddam's Grove over the Fourth and the Sunday following. He reports very encouraging meetings, and three additions to the church during his visit.

ON page 446 of this issue, it is said that the harvest meeting at New Carlisle, Ohio, will be held Aug. 18. It should read Aug. 11. That page of the paper was printed before the correction reached us.

WE have already commenced gathering material for our Almanac for 1895. We solicit the usual class of matter. Our desire is to fill the pages with the most interesting and instructive reading that we can procure from our people. Among other things, we desire special information concerning all bodies of members that have separated from the church, from the time of Conrad Beisel to the present. After gathering all the information along this line that can be procured, we shall probably embody all of it in an article for the Almanac, showing what has become of those who became dissatisfied with the Brethren, and undertook to build up other organizations in keeping with their notions. Those having information of this kind will please give us all the facts at their command, stating the name of the leader of a faction, the cause of the dissatisfaction, the number that went off, and what has become of the leaders and their flocks.

HAVE we confidence in an overruling providence? Are we willing to trust him for our health, our comfort and our daily bread? Are we willing to trust him with our spiritual interest? From the beginning of man's history an all-wise Providence has taken care of the race. He has [illegible] seasons, giving in turn cold and heat, harvest and seed-time. He has given a variety of climates, soil and productions, affording comfort and food for mankind through all the past generations. Pestilences have come and gone, and the race still lives and multiplies. There never has been a time when the faithful could not find the throne of grace. Through the darkest hours the world has even seen, the Lord has preserved his church. Empires have risen and fallen, kingdoms have come and gone, but the church, with her rites and ceremonies, with her duties, privileges and promises, still remains. Can we not trust the Lord? Most assuredly we can.

IT is the duty of every woman to strive to make her home a Christian home in practice as well as in theory. To do this, her first duty is to make of herself a model that can be looked up to, and imitated by the members of the family in perfect confidence. No woman can govern her family until she has learned to govern herself. She can not lead her children to a higher plane of self-respect and usefulness, unless she, herself, lives upon that plane. If she would have her children polite and gentle, she too must, by her daily life, set the example in a way that will deeply impress those around her. In fact, she must attain unto that which makes of her a model woman, and then, by her wise deportment, stamp her character upon all who are so fortunate as to live within reach of her influence. She should live for her family, for in her family will be found her most fruitful field. Here she may preside as the queen of her household. While she may have to toil with her hands, her brains should be active in directing the affairs of the house as well as in guiding the minds of the inmates of the home. On the one hand she feeds the body with the nourishment of the earth, on the other she trains and develops the mind and soul. Her mission is important. The results will reach into eternity.

A NUMBER of our aged brethren are in the habit of writing us one or two letters each year. While we may not always reply directly, we nevertheless appreciate their letters and sympathize with them in their struggles. We are just in receipt of a long letter from Bro. Martin Neher, of Monmouth, Kansas. He was once an active minister with a good delivery and an earnestness that made him an interesting speaker. But now he is quite old, having already passed the allotted time of man's life, being in his eighty-third year. He cannot be long for this world any more, but he looks forward to the next one with bright anticipations.

WITH the first Sunday in July, our Sunday schools commenced the study of the life of Jesus. No grander life has been lived upon this earth. His was in advance of the lives of sages, philosophers, prophets, kings and priests of all generations. From the manger to the cross, his life was absolutely spotless. He grew and lived and fared as a man, but he talked and taught and died like a God. He came to the earth as a helpless babe, and rose step by step in power and grandeur until he was permitted to ride upon the clouds of heaven, into the Paradise of God. Without the use of sword or spear, he established a kingdom that still lives and prospers in the hearts of the people. Without the use of pen or parchment, he transmitted to his followers a system of truths and doctrines that is still the wonder and inspiration of the intelligent world. By common consent he has become the untarnished model that goes to make up all that is pure and elevating in man. Surely the life of such a character is worth studying.

FROM a private letter, written from Jerusalem to Bro. Miller by Dimitri Taouros, the dragoman who acted as guide and interpreter for brethren Miller and Lahman when they were in the Holy City, we quote as follows: "Your esteemed favor, dated Feb. 18, at Huntingdon, Pa., was gladly received. My last trip through Palestine was with an English party of five. We left Jerusalem May 8 and have only now just returned. I am glad to tell you that both the party and myself enjoyed the trip immensely. Although it was late in the season, it was not unpleasantly hot, and we had the most delightful weather. The country was covered with beautiful green grass and presented a charming appearance. We camped two nights on Mount Carmel and climbed up to the very summit of Mount Hermon. There is not much snow on the mountain this season, and the view from the summit is most wonderful. I thought of you and Mr. Lahman often on this trip, and especially since I took with me a copy of your new book, "Wanderings in Bible Lands," for the party and myself to read. I feel it my duty to tell you, being a native of this country and acquainted with its people and manners and customs, that your book is an incomparable gem for those who are interested in the study of the Lord's Book. It makes the Bible plainer to strangers to Palestine, and then you have put it all in such plain, simple language that it is so easy to read and understand. God enrich you with all his blessings, and may he keep you as an elder and a brother (although far away), faithful to the end! My prayer is that we may all come into eternal unity! There is at present no special news at Jerusalem, further than that Mr. Bliss is excavating and exploring the southwest corner of Mt. Zion, close to Bishop Gobat's school, which you visited when here. He is working under the Palestine exploration fund. I shall write you and keep you fully posted as to any discoveries that may be made."—*Jerusalem, Syria, June 14, 1894.*

WHILE it may not be necessary for any of our readers to make an exhibition of themselves by playing on the streets, still some of them may be able to glean a lesson from Senator Peffer's witty answer. "He was asked what his amusement was. 'Well,' he said negatively, 'I do not attend theaters nor baseball nor dog fights nor cock fights nor horse races; I do not play cards, I do not play billiards.' Then he took in his hand as much of his fuscous mahogany beard as he could grasp and added after a minute: 'I get the most real fun in playing with the children in the street.'"

WE received many letters from young ministers wishing advice about what books to study. The first book we advise any minister to study is the Bible, and study that well. Too many preachers spend more time reading *about* the Bible than they do reading the Bible itself. Our further advice is for young ministers to carry with them a pocket New Testament, and read at least a few verses every favorable opportunity. They should commit much of it to memory, and strive to adopt ordinary Bible language and expression in their manner of speaking. Let them become familiar with the history, the geography and customs of Bible times, as well as with the doctrines of the Bible. While there are many books that they should read, and even study with great care, there is nothing that can take the place of the Sacred Record itself. In the language of inspiration we would again say, "Study the Word."

UNITY IN EXPEDIENCY.

WHILE it may not be possible, or even absolutely necessary, for our people to be just alike in all matters of expediency, still it may be deemed advantageous to keep such a condition constantly in view. The more we can fall in line with each other, and the more we can become alike on all questions of expediency, the less clashing of opinions will there be, and the stronger will be the bond of union existing between the members as well as between the different congregations.

While it may be lawful for the congregation at A— to do some things a little differently from that adopted by most of the congregations, still wisdom, as well as experience, would say that it is not expedient. If it be possible for a congregation to fall into line with the prevailing expediencies of the church, it should do so. At least no special efforts should be made to induce a departure from any of the expediencies that tend to produce unity and brotherly feeling. Differences creep in fast enough without being encouraged. On all of these things we should strive to be of one mind and one judgment, and speak as well as practice the same things in expediencies as well as in law.

It may be lawful for a congregation to so bake and prepare the Communion bread as to make it unnecessary for the officiating elder to rise and separate the bread and lay it in order during the reading of the chapter usually read on such occasions, but it surely would not be expedient to do so. It may be lawful for a minister, when through with his sermon, to immediately call to prayer, and have the closing hymn sung after prayer. But it is not our usual way of closing meetings, and would produce discord instead of promoting unity. Thus it might be with other things. If we do all things with a view of edification, we will seek to avoid these differences and strive for unity in every particular possible.

J. H. M.

THE SEVEN CHURCHES OF ASIA.

Part Two.—The Church at Ephesus.

WHEN Paul first visited Ephesus it was subject to the Roman Emperors. It was proud to be termed the servant of the goddess Diana. The fanaticism of the place is strongly shown by the tumult and uproar caused by Demetrius. This man was a silversmith of considerable repute. He had, without doubt, a large manufacturing establishment, and employed a number of workmen, all of whom derived their support and made large gains from their respective occupations. The establishment was devoted entirely to the manufacture of articles of only one kind, namely, "Silver shrines for Diana," or small models of the great temple, together with statues of the goddess. The shrines were bought in large numbers by the devout Ephesians and placed in their chambers as household gods. The silversmith was evidently a shrewd business man. Avowedly he was very zealous in his worship of Diana and could speak in public with such eloquence and earnestness that the masses were swayed hither and thither by his words. He used his reputation as a devout worshiper of Diana to increase the sale of his wares, and his business grew, and the man waxed rich, and became great in the city of Ephesus.

About this time came Paul, the Christian missionary, from the Land of Palestine to Ephesus. He was a Jew by birth and a man of great learning, able to converse in Greek, Latin and Hebrew. He had been educated for the Jewish Sanhedrin, but had, about twenty years before this time, been converted to the Christian religion. He had fully consecrated himself to the work of preaching the words of his Master, and was now traveling from city to city delivering his message of salvation to the people. He warned them wherever he went to turn away from worshiping idols and shrines made with men's hands, and to worship the true and living God who had given salvation to all men through his Son Jesus Christ. His one great theme was, "Christ and him crucified." The earnest words of the great missionary had a wonderful effect upon the people, so that many turned away from their idols, stopped buying shrines from the silversmith, and cast their lot with the Nazarenes.

The great silversmith, when he saw what was being done, became much alarmed at the falling off in his trade, and he at once made an effort to counteract the influences that were likely, if not hindered, to destroy his business. It was his business and not his religion about which he was concerned, and there are many men in the world to-day like Demetrius. He called together his workmen and fellow-craftsmen, and made a speech to them: "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands: so that not only this our craft is in danger of being set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth."* Such was the power and the eloquence of the smooth-tongued silversmith, that the whole city was filled with confusion. The speech was well calculated to produce this effect. It appealed first to their cupidity. Their money was shown to be in danger, and when you touch a man's money you touch the apple of his eye. And then it appealed to their local pride. The temple, the wonder of the world, the pride of all Asia, and especially of Ephesus, was to be set at nought. This was more than they could bear. They might submit to a little slackness in business, but the pride of the Ephesian heart was touched when the temple was threatened. Deftly woven into the discourse with money and local pride was the threatened danger to their religion and all this excited the people to the highest possible pitch. A great mob filled the streets, crying out at the top of their voices for about the space of two hours, "Great is Diana of the Ephesians." Had the missionary fallen into the hands of the infuriated mob they would at once have put him to death. But following the advice of his friends, Paul escaped from the violence of the mob and continued to preach Christ and him crucified.

Demetrius and his fellow-craftsmen have been dead for eighteen centuries and to-day we tread upon their dust amid the ruins of Ephesus. The temple of Diana centuries ago was thrown down and covered by the accumulated dust of ages. For centuries its site was lost to man. The Arab and Turk ploughed over its prostrate columns and harvested for years his scanty crop of barley above its marble pavements without even dreaming that beneath his feet lay the prostrate ruins of one of the seven wonders of the world. Paul, the aged, gave his life to the cause of Christ, ending his glorious career in a martyr's death, sending down to us through the ages these words which have been a consolation to millions of Christian hearts since they were uttered: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."*

The worship of Diana of the Ephesians has passed away. If we would know of it we must search the dusty volumes of ancient history. Her image may be seen in some of the modern museums where it is placed as a curiosity of the olden time. But the words of Paul, the apostle and great missionary, have become household words among hundreds of millions of people. So the Lord deals with the works of man and the false religions of the world. They rise and flourish for a season, then pass away and are forgotten, while his Word endureth forever.

The Christian church at Ephesus which Paul planted and Apollos watered, and which was nurtured by the beloved Disciple John and of which Timothy was the first bishop, was the center from which the other churches in Asia Minor received aid and encouragement in establishing the Christian religion. In the long struggle which lasted many years between the religion of Christ and the worship of Diana, many of the faithful suffered martyrdom. Wealth, power and numbers were on one side arrayed against the humble followers of Christ. The Roman Emperors upheld the Ephesians and vied with the wealthy natives in giving rich gifts to the goddess, one among

* Acts 19: 25-27.

* 2 Tim. 4: 6-8.

them giving a number of gold and silver images, doubtless made by the craftsmen of Demetrius, to be carried annually in the procession. Ephesus was a strong rival of both Smyrna and Pergamos for the honor of being called the first city of Asia. Each city appealed to Rome and we still possess rescripts in which the emperors sought to mitigate the bitterness of the rivalry. The Goths destroyed both city and temple in the year 262 A. D.; and although the city revived, it never regained its former splendor. A general council of the church was held at Ephesus in 341. The city now fell into ruins. The bay gradually filled up and from the great marsh thus formed came the pestilence which rendered the place very unhealthy. The ruins of the magnificent temple, after serving for years as a quarry for the beautifiers of Constantinople and many of the cities of Italy, was finally covered up by the mud of the Cayster and the dust from the plains, and its true site was unknown until in 1869, when Mr. J. T. Wood, under the auspices of the British Museum, discovered and excavated the entire foundation and ruins of the temple.

Setting out from the village of Ayassalouk on our way to the ruins we pass by the hotel kept by a Greek who speaks English and whom we found to be very accommodating. Ascending we enter the gateway of an ancient ruin said to be the entrance to one of the ancient churches. From the size of the doorway and the wall it seemed to us that it perhaps was the entrance to the citadel, the ruins of which cover the top of the hill.

Passing through the ancient gateway we enter the interior and here are many ruins showing that [illegible] ground. A hundred feet or more from the entrance there lays a huge mass of masonry where it fell when the buildings were thrown down. It is composed of brick and mortar and was built in the Roman period, the material being the same as that used in the construction of the Coliseum at Rome. From the general shape of the mass it may have at one time formed part of a great column and the opening of an arch. The mortar used in it was so well tempered that it is as hard as the brick, and holds the mass together to-day as it has held it for so many centuries. And yet, solid and firm as it is, a seam has been opened through it. Years ago a tiny seed found its way into a small opening at the bottom of the great block of brick and mortar. It threw out its tiny rootlets into the moist earth and began to grow. It had an unfavorable place and a hard struggle, but little by little it grew as the years went by. It forced its way outward and upward until the solid mass was forced to yield and give way to the silent force at work, and now the tree branches out above the great block which it has burst asunder. What a wonderful power there is in the growth of a plant or tree!

This strange sight recalls the following: In the old City of Hanover, Germany, is a graveyard which has been filled with graves and closed for a number of years. It is called the garden churchyard. Owing to its antiquated monuments and the fact of its being the resting place of a number of celebrated characters, it awakens the liveliest curiosity. A few steps east of the unassuming little church in the graveyard is a monument tottering from its foundation. It is built in the form of steps, and the massive stones are secured by heavy iron clasps. The monument was erected in 1782. Besides the usual family inscriptions, at the base of the monument are engraved these arrogant lines: *This sepulchre, purchased for all eternity, is not permitted to be opened.* Opposed to this determination of unbelieving man, a beech seed, perhaps carried by the wind, found its way into a crevice of the foundation. In the course of years this little seed grew to be a strong, luxuriant tree, mocked the proud presumptuous inscription on the monument, raised the massive stones from their foundation, and rent the strong iron clasps asunder. This open grave reminds us, as does the rent masonry at Ephesus, of the mutability of earthly things, and the fallacy of man's resolution to make plans to last for "all eternity."

On the hilltop back of the station and village are a collection of ruins of considerable extent which are supposed by some to be the remains of the church of Ephesus, referred to by John in the Revelation. It has been given the name of the church of St. John. It must have been an immense structure. The walls of the inclosure are broken down and the building is a mass of ruins, but enough remains to show something of the magnitude of the structure. Some authors in describing these ruins speak of Paul, John, Apollos and Timothy as having preached in this ancient church, but a moment's reflection will show that there is no ground for such a supposition. In the apostolic age it is not probable that any houses were built by the Christians in which to worship, and if there were, certainly not of the magnitude indicated by these ruins. The apostles thought but little of building great houses of worship. They preached in the streets, by the rivers, in the synagogues, in the prisons, in market places, in their own hired houses, and in the houses of those who were willing to hear the Word of God. They were at times compelled to hide away in secret places, in caves and tombs, when they met to worship, for the hand of persecution was laid heavily upon them and many were taken from their assemblies and put to death, sealing their faith with their blood. It was only after the conversion of the Emperor Constantine the Great that great sums of money were spent in building and beautifying great structures in which to worship God. One of the early writers says: "In the apostles' days there were no churches (that is, buildings or temples), when spiritual gifts abounded, and a holy conversation was the bright ornament of the church. But in our days the buildings are adorned more than is necessary, whilst the church is fallen into disgrace. And therefore were I at liberty to choose, I should rather have lived in those days when there were no such beautiful temples, but yet the church was crowned with divine and heavenly graces, than in these days, when temples are adorned with all kinds of marble, but the church is deprived of all those spiritual gifts."*

* "Bingham's Antiquities," vol. 3, page 40.

MISSION WORK.

When we compare our church as it is to-day with what it was fifteen or twenty years ago we must conclude that it has made considerable progress. This progress is noticeable especially in educational, missionary, and Sunday school work,—three very important factors in the upbuilding and extension of Christ's kingdom here on earth. There are, perhaps, some who are not fully in sympathy with this progress and would rather see things in the church as "they used to be." This attitude toward more aggressive church work comes from a lack of study and observation. Recently we heard an aged father in the church say that he "was glad for the changes that are coming to the church and that things are much better now than when he was a young man." He came to this conclusion, he said, from study and observation. This is not an exceptional case of changed views in reference to the church and its work. Recently we were in a church which years ago took but little interest in mission work, but now its ministry are extending their appointments into new fields, and are brimful of zeal for work.

A few days ago, as a result of this increased missionary spirit, we were called to visit a mission point on the outskirts of the Snake Spring Valley church. Brother William Ritchey, a minister of that congregation, was our traveling companion. We went to his home in Snake Spring Valley on Friday, June 16, and early on Saturday morning started on our journey, a distance of twenty-seven or thirty miles into Buck Valley, Fulton Co., Pa. There were services in the evening and also the next morning, which were well attended and a good interest manifested. There are only a few Brethren in the community but they are earnest workers and seem to have the confidence and respect of the community. They are about to commence building a meeting-house and as this point is distant from the main body of the church it is thought the Mission Board should give some assistance which it will likely do. We think it a good point for work. Many of the people seem favorable to the Brethren and by a proper effort we believe a church can be built up. The Brethren and friends in the community will furnish all the material and work to put up a meetinghouse. The greatest need will be a minister and the prospects are favorable for locating one there this fall. There is a large scope of country here open to the Brethren. They are wanted, and if ministers were to locate, we believe congregations could soon be built up. The great obstacle to Brethren locating in this country is lack of railroad facilities, markets, etc. The land is fairly good, easy to farm and cheap, but there is no railroad in the County. A minister of very little means could get a home which, in time, would become much more valuable because a railroad is likely to pass through in the course of a few years. We are anxious to see this field taken by our Brethren and as a member of the Mission Board will do what we can to locate a minister in Buck Valley. The Brethren of the Snake Spring Valley church have been holding services there but they are too far away to give the work the attention it demands. Now, to help along the work there and at other points in our District, will require renewed effort on the part of the churches. It is our intention to make an appeal either publicly or privately, to the elders of our District, setting forth the work we have on hands and its needs. J. B. E.

VACATION TALKS WITH THE YOUNG PEOPLE.

No. 1.—The Young Man.

The young man's heart beats with high hopes. His bosom thrills with strong emotions. His short acquaintance with this world has not afforded him sufficient opportunity to learn how deceitful are its pleasures, and how vain are its pur-

suits; hence, he is easily flattered by prospects, and usually engages with all his might in that which his hands find to do. It is in this way he soon learns that the rewards of this world, be they gain, position or power, are substantially secured in no other way than by hard and persistent labor. God has wisely placed the vital forces necessary to brace and sustain the energies preeminently in the hearts of young men.

As a rule old men are content to live at home and work in the good old way for the bread they eat. This has not been the rule with the young man. By an ingenious combination and a practical application of scientific principles, young men have so harnessed the elements of nature as to make them servants to perform the labor formerly performed by hand. It was the resistless activity of the young that has given us the labor-saving inventions of to-day.

God has wisely placed old men and young men together in this world, that the young might draw the steadily-advancing car of reformation, while the old guide and control it. The young man who rushes forward, heedless of consequences will be liable to meet with disaster and defeat; because his youthful ambition may lead him to overstep the limits of prudence, and precipitate him into fatal errors. This is true in the various walks of life, both in church and in state. The shores of time everywhere are dotted with the wrecks of young men of excellent character and fine attainments, who started with bright prospects of usefulness. They failed because they refused to profit by the experience of those who preceded them, allowing the zeal of youth to trample upon their reason, and blind their judgment and conscience.

We are apt to pass by young men unnoticed because their [illegible] gray. It is true that because of their experience, old men are likely to act more cautiously and prudently, but the history of the world has proved that we must look to the young men for the motive power with which to bring about results. They are in every way well fitted for laborious service, and the old naturally look to them for it. Our most distinguished writers and statesmen commenced in early life. Our poets and orators earned some of their evergreen laurels in the morning of their days. John the Baptist completed his work as harbinger of the Gospel at the age of about thirty-two; and the Savior himself wrought the great work of redemption before he was thirty-four. Take away from the world what has been done by young men, and literature, science, yea, religion itself will be divested of half of what history now so triumphantly records.

Young men should therefore be regarded by all as the future hope of the church as well as of the state. They constitute the great link in the chain of forces which bind things of the past with things of the future. They are the main channels through which the good in the past must flow into the future.

Let our young men wake up to a sense of the responsibilities resting upon them, and of the possibilities of the age in which we live. Youth in our day is full of *possibilities* as well as opportunities. Avenues leading to usefulness open to every young man of our land and especially to the young men of our Brotherhood. The facilities for mental culture and development, offered by the Brethren's schools, together with the opportunities afforded for religious training and growth, bring to our young men possibilities for usefulness which the silver-locked fathers of our church would have hailed with joy when they were young men.

Does some young man say, "I am poor?" So much the more does he need to begin *now* to prepare to fill creditably the sphere to which he may be assigned. All the capital that is indispensably necessary is a clear head, an honest heart, willing hands and a good stock of determination and self-denial.

Does he lack talent? Let him remember that "talents are largely made." His talents may be dormant. He may be a "sleeping giant." It is his duty to call up and develop his God-given powers. The work is his own; no one can do it for him; no one may prevent him from doing it. Let every young man of our Brotherhood resolve to put himself into an attitude where all his powers may be brought into activity for successful development.

J. G. R.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Paint Creek Church, Kans.—We met in quarterly council June 23. The business was amicably settled. Our elder, Samuel Edgcomb, was with us. A husband and wife united with the church. Our Sunday school is progressing finely. We use the Brethren's Quarterlies.—*A. C. Numer, Redfield, Kans, June 28*

Harlan, Iowa.—The members of the Harlan church held their Communion meeting June 22. Ministering brethren present were R. F. McCune and J. W. Diehl, our elder. Our meeting lasted over Sunday. Good order and good attention were given. We were well fed with the Bread of Life.—*C. H. Strohm, June 29.*

Nocona, Tex.—Bro. Philip Eby, of Nocona, Tex., was recently taken with a bad case of flux, and a continued spell of hiccough, which resulted in [illegible] Texas, Kansas, Illinois, Iowa, Pennsylvania and Maryland. He was a cousin to Eld. Enoch Eby. He bore his sufferings with fortitude. Now he is at rest.—*Jas. A. Stouder.*

Tipton, Iowa.—I wish to say something concerning the sad affliction of my father,—Daniel Hollinger. He lost his eye-sight one year ago last March. Last fall he had a stroke of paralysis and this spring he is suffering with the eczema. He greatly desires the prayers of the Brotherhood in his behalf. The prayer of the righteous availeth much.—*Kate E. Keller.*

Greentown, Ind.—The members of the Greentown church met in quarterly council at the Plevna church, June 16. All business was disposed of satisfactory to all. At our previous council, it was decided to hold our Communion service at the Plevna church, and at our last council it was decided that it should be held Oct. 4, commencing at 2 P. M. This will be the first Communion service ever held there. It was also decided to have a series of meetings, commencing two weeks previous to the Communion. Adjoining districts will please make a note of this and try to be with us. —*A. J. Lantz, Plevna, Ind.*

Tipton, Iowa.—We have reason to rejoice in the Lord, for one has been made willing to forsake sin and follow in the footsteps of our humble Master. We have a large territory to be covered by our ministering brethren. Two of them are working earnestly to further the cause of Christ's kingdom. We need more workers, and send up the Macedonian call, "Come over and help us." Eld. John Zuck and Bro. J. E. Keller have four appointments during the month. It is hoped that some loyal ministering brethren will try to locate here. We have very good agricultural advantages, and will gladly welcome any one who may desire to come among us.—*D. H. Keller, June 27.*

Wakarusa, Ind.—The Brethren of the Yellow Creek church, Southwestern Indiana, not long since held a very enjoyable council. Everything done seemed to be very agreeable. The members decided to have a love-feast at this place on Friday Oct. 12, 1894.—*Irvin S. Burns.*

Garrett, Pa.—We have some members in the above-named village. They rented a church here in order to have regular meetings. By request of the members we commenced a series of meetings on Sunday evening, June 17, and closed June 24. The congregations were attentive and the interest continued to increase. As a result of the meetings, fifteen were added to the church,—twelve by baptism and three reclaimed. Five of the number came to us from other denominations. The opening for building up a prosperous church is favorable. May the day not be far distant when the brethren will have a house of their own in Garrett. Dr. Pollard, an elder, is located in Garrett and was with us during the meetings. He is an earnest worker in the Master's vineyard. "The harvest truly is great but the laborers are few." —*Silas Hoover, Bills, Pa, June 28.*

Oswego, Ind.—In reply to many anxious inquiries, I wish to say that my health is greatly improved and I am thankful that the Lord dealt so kindly with me. I am well pleased with the genial climate of the Gulf Coast of Texas. Doubtless many a sufferer would experience most happy results by giving that country a trial. I started on my trip under most discouraging conditions, seemingly with the odds all against me; at the same time in full confidence that the Lord would do for me what seemed best to Him. I came daily as a beggar at his feet holding my case up for a blessing. With our own earnest pleading came that of my family, the church at home and all Northern Indi- [illegible] Father heeded our call and bestowed the blessing. Whether I shall ever merit the interest taken in my welfare, is yet to be manifest. But I shall never forget the deep feeling of gratitude I am under to the Lord and the dear ones who so faithfully remembered me at the altar of prayer. Whether my days be few or many, my constant wish is to be at the post of duty that my life may be an honor to Him, who doeth all things well.—*A. H. Puterbaugh, June 26.*

Moscow Church, Idaho.—June 7 our elder, S. S. Barklow, and Bro. John Bonewitz, both of Coos County, Oregon, arrived here and commenced meetings the next evening, which they continued till the evening of the 17th. While there were no accessions to the church, yet we feel that there was much good accomplished, and we trust that the good seed sown will have its effect, to the glory of God. On Friday, June 15, we held our council-meeting, and while there was considerable business before the meeting, everything was disposed of in a Christian manner. On Saturday evening, June 16, we met again at the church, at 6 P. M., to participate in the Lord's Supper. About twenty-eight members communed, and the house was crowded with an attentive audience. Many who could not get in, stood outside and listened to the Brethren as they preached on the ordinances. We had good order, considering the large crowd that was present. The Brethren left us again on Monday morning. I noticed an article in the *Spokane Daily Review*, of June 10, stating that a colony of 200 families, belonging to the Dunkard church, intends to leave Pennsylvania in August and to locate in Washington. If there is such a movement contemplated, we would like those brethren to correspond with us here. Moscow is only two miles from the Washington line, and located in the Palouse country.—*J. U. G. Stiverson, Moscow, Idaho, June 25.*

Glade, Pa.—This evening, July 2, I arrived home from holding a week's meetings for the saints at Buchanan schoolhouse, Fayette Co., Pa. The Lord blessed our labors with the immediate result of thirteen dear souls being added to the fold of Christ. My humble prayer is that they may hold out faithful. A full report of the meeting will be given in the near future.—*H. A. Stahl.*

English Prairie, Ind.—Our council was held June 30, and passed off in a pleasant way. The fault was that the members did not attend, as they should have done, although it is a very busy time now. Our Communion meeting was held May 28. It was a feast indeed. Several weeks ago we had a special council in order to receive back into fellowship a brother and sister who had, for several years been identified with the Progressives. We also received a mute brother into the church several weeks ago.—*John Long, July 2.*

Little Rock, Ark.—Bro. and sister Gish stopped with us on their way home from Annual Meeting and gave us a meeting. All seemed well pleased, and said they would have come to every appointment, if Bro. Gish had remained a week. Some who did not hear of the meeting are very desirous of hearing the Brethren preach. There seems to be an opening here for doing good. We have a large number of MESSENGERS on hand now. Those who have so kindly favored us, need not send any more for awhile.—*G. W. Buckmaster, Box 229, July 2.*

Mound Church, Mo.—We met in regular quarterly council June 30. Our elder, Bro. J. Witmore, of McPherson, Kans, was with us. There was a good representation of members present. By the efficient work of our elder, as Moderator of the meeting, the work was disposed of, we trust, satisfactorily. The church decided to hold a series of meetings beginning Sept. 8, and to continue over two weeks. Our next quarterly council will be held Sept. 22, and a love-feast Sept. 24, beginning at 3 P. M. Bro. M. T. Bear is expected to be with us and do the preaching. Home Mission work was encouraged. The Denver Mission call was noticed; also to lend a helping hand to some of the churches that are in debt for their churchhouses.—*July 1.* LATER.—Bro. J. Witmore preached two sermons yesterday and at the close of the second meeting one young man came forward and requested to unite with the church by baptism. O, how glad we are to see the young give themselves to the Lord's service! —*Albert J. Smith, July 2.*

Denver, Colo.—We trust a word from one of the distant outposts will not be considered an intrusion. We feel thankful to the Great Giver of all good, that we can truthfully say, the Denver Mission is not a failure. On the contrary the dear brethren here feel greatly encouraged. Five have recently been buried in baptism to arise, as we trust, to walk in newness of life. At our last quarterly council, held June 16, it was unanimously resolved to continue the work here with renewed vigor. Our great and pressing need is a resident minister,—one who could devote most of his time to the work. We are fully convinced that no place offers better opportunities for effective work than Denver. Our Sunday school continues to increase in interest and attendance. The average attendance is nearly one hundred. Bro. Long, our able and efficient Superintendent, is the right man in the right place. Bro. Winger is also engaged in active Sunday school work at the cotton mills, another suburb, besides doing some preaching there. Since the death of our beloved elder, Bro. Fesler, of Longmont, Bro. Weaver of the same place, who started the work here, attends to the ministerial work. He certainly has his full share of church duties.—*Henry Hutton, June 30.*

Gardner, Kans.—On last Lord's Day the West Olathe church had a large Sunday school and two preaching services, after which two members of the Baptist church were received into church fellowship by baptism. July 14 will be our quarterly council, at which time the church decided to call a brother to the ministry.—*Isaac H. Crist, July 3.*

Rosston, Tex.—To all who have but little time to read I would recommend Bro. Teeter's "New Testament Commentary." It is printed in plain, clear type, with both versions side by side, and the comments beneath, in a manner making it very convenient. As a help in studying the Bible I would recommend it as the best book I have yet seen. The comments are good and the work is cheap.—*A. W. Austin.*

Cottonwood, Okla.—At our regular appointment June 17, Bro. Geo. W. Landis, of the Mt. Hope church, was with us. He delivered a very good discourse. Bro. C. F. Brubaker, from Mt. Hope, was also present. We have Sunday school here every Sunday. The brethren of Mt. Hope and others also, have labored hard for the upbuilding of this church. May it be watered with the dews of heaven and may there be many souls brought to repentance.—*Susie A. Milham, June 30.*

Des Moines Valley, Iowa.—Our feast, June 16 and 17, is a thing of the past and an enjoyable one it was. The weather was all that could be desired and the attendance was the largest we ever had. The ministerial aid was ample. Bro. R. F. McCune officiated. Our esteemed brother, James Goughenour was advanced to the second degree of the ministry at this meeting. We decided to hold a series of meetings in October if we can secure help at that time. May we all be concerned for the good of Zion.—*A. W. Hawbaker, Elkhart, Iowa.*

South River, Iowa.—I will tell the MESSENGER readers how we spent the "Fourth." A number of the people met at our little country churchhouse to worship God. Being disappointed in Bro. Lewis Kob not being with us, our home preacher, W. W. Folger, gave us a good sermon. He talked to the children as well as to the older people. When dinnertime came, we all gathered around a long and well-filled table in the shade of the forest trees. Were we as anxious to feed the soul as the body, what strong men and women we could be in the Lord! After dinner the songs of Zion called us to services again. As that was our prayer meeting night, we held our services in the afternoon and it was a glorious meeting. We felt that the Lord was with us.—*Meda Caskey, July 5.*

Mohawk Valley, Ore.—At the hour appointed for our feast, our house was filled to overflowing, nearly all the members of the church being present. One united with us on the day of our feast. The same day her husband was "buried with Christ by baptism." There was a great rejoicing in our midst. The next day, Sunday, an aged brother was anointed in the presence of a large assembly. Eld. M. M. Bashor, of Sodaville, and A. H. Baltimore, of Spicer, conducted the services. The little band of brethren and sisters here have purchased two acres of ground with a dwelling-house on it, which they fitted up as best they could, to worship in, but the house was entirely too small. They have made an effort to obtain help from the Mission Board, to enable them to build a plain house of worship and are hopeful that their request will meet with a favorable response. To-day we organized a Sunday school which will be known by the name of "Mohawk Valley Sunday School." We decided to use the *Young Disciple* for distribution.—*Jacob Bahr, Isabel, Ore., June 24.*

Elkhart, Ind.—A harvest meeting will be held in the Elkhart Valley church, four miles south of the city, Aug. 18, at 9: 30 A. M. Brethren of surrounding congregations are invited. Brethren A. H. Puterbaugh and Isaac Berkey have been invited to preach the sermons.—*I. D. Parker.*

Beaver Creek, Va.—We met at Beaver Creek in quarterly council June 8. Considerable business was disposed of in a Christian manner. Saturday, June 16, we met at our branch house in a called council, which also passed off very pleasantly. We appointed our love-feast for the Sangerville house Sept. 15, at 2 P. M. A general invitation is extended. Five were received by baptism last Sunday at the Branch meeting.—*G. W. Wine, Oltobine, Va., June 28.*

Walnut, Ind.—We met in quarterly council June 23. Much business came before the meeting, but everything was disposed of in a Christian-like manner. We decided to have a Communion Oct. 19. We will also have a harvest meeting Aug. 5. Our Sunday school during last quarter was one of the most interesting that has been held here, having an average attendance of eighty-five. Bro. S. P. Hoffman and the writer were re-elected Superintendents, to serve during the present quarter. We use the *Brethren's* and *Juvenile Quarterlies* in our school.—*D. W. Wolf, June 28.*

Spring Creek, Ind.—By the help of God, we are moving along in peace and harmony. We have three preaching points and one Sunday school. We have services Sunday morning and evening. We have Sunday school at 9: 30; song service at 9 A. M. We use the "*Gospel Chimes.*" Our school is well attended both by parents and the young people. For the quarter just ended the the general average of scholars was 105; larger [illegible] ago. The interest is increasing. Heretofore we have continued our school only six months. We hope the time will soon come when we will have an evergreen Sunday school. We expect Bro. W. R. Deeter, of Milford, Ind., to hold a series of meetings for us in November.—*Eva Hardman, Sec., Sidney, Ind., July 2.*

Fredericksburgh, Iowa.—The Spring Creek church held their love-feast June 16 and 17. It was a very enjoyable feast. Many expressed themselves that it was the best meeting they ever attended. Every member in the house communed. The adjoining churches were well represented. Ministers from abroad were brethren Harvey Eikenberry (our elder), John Shank and John Sadler. Five were received by baptism,—all young girls, ranging in age from thirteen to eighteen years. Although this little church has passed through some dark days and severe trials, yet, we believe, the prospects are brighter for us than they ever have been.—*Harvey Gillam.*

Kearney, Nebr.—At this writing my place of work is in the Wood River congregation, Buffalo Co., Nebr. We expect to close the meetings at this place with a love-feast July 8 and 9. Then we shall make a short call with the little flock at Juniata, Adams County. Then I go to Ostavia, Butler County, where I will be from July 14 to the end of the month. I aim to reach St. Joseph, Mo., by Aug. 2, and Livingstone, Iowa, Aug. 3. Here I again say to all those who are calling for me, that my time for this fall is all taken up, therefore do not call for me. I may have to seek a warmer climate for winter, hence I have made no definite promises later than November. I aim to reach Sterling, Ill., by Nov. 1, or possibly a little earlier. I find that it is not good policy to travel very rapidly over a large territory. The better way is to travel less and work more. I would be glad if I could visit more places, but the work would then be crippled.—*A. Hutchison, July 3.*

Hoyle, Okla. Ter.—We have located here in the Cherokee strip, four miles north of the old Oklahoma line, and about twenty-three miles northwest of Hennessey, on the Rock Island R. R. There are now about fourteen members living in the vicinity of Hoyle Creek and the same number west of here, in the vicinity of Indian Creek, making twenty-eight in all. Others are talking of coming. We have three deacons here but no minister. We have some prospects of securing ministerial help, which certainly is much needed here. We hope that some, who are looking for new homes and a good and fruitful country will decide to locate with us. We think this a healthy country. The land is level, and in appearance very beautiful. There is also plenty of timber. We also have good water,—generally soft. Water may be secured by digging from twelve to thirty feet. The prospects here are fair for good crops. Government land here is all taken. Any one that wishes to locate here will have to buy claims from settlers, which can be secured at from $250 to $500.—*J. H. Root, June 17.*

Ladoga, Ind.—For some time we had looked forward to June 5 for our first spring love-feast, held at the Raccoon Creek church near Ladoga. The house was well filled at 2 o'clock, with brethren, sisters, and friends, eager to hear the words of truth. There was quite a number of visiting members from neighboring churches and a distance, which encouraged us all. Good feeling and love pervaded the whole congregation. We had some soul-stirring sermons preached before the hour for Communion services. After preaching we were made to rejoice with our dear brother, P. H. Beery, of Greencastle, whose wife was baptized into our faith. Having been reared in the Baptist faith, she saw fit to prepare to labor with her companion, by becoming a member of our church. This was another enjoyable occasion, which lightens our burdens, warms our hearts and fills our beings with that hope beyond. When we surround the table, we may look forward and if this is bliss on earth, what will it be when we have sailed the sea of death, and stand with our companions and loved ones on the golden shore! Our minds recall the words of that beautiful hymn, "When my soul flies to thee." We feel much refreshed, and ask an interest in your prayers. May the Lord give us more of these refreshing feasts here on earth, and finally may we partake of the grand feast at the evening of the world.—*Jno. D. Bonsack, June 14.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

Love-Feasts.

Oct. 6, at 10 A. M., in the Donnel's Creek church, Clarke Co., Ohio.

Aug. 18, in the Monroe church, near Madison, Monroe Co., Mo. Those who come will receive prompt attention by addressing Jesse E. Royer, Holiday, Mo., or Samuel White, Monroe, Mo. A series of meetings will be commenced on Aug. 8, by H. W. Strickler.

Sept. 6 and 7, at 1:30 P. M., in the Rock Creek church, Whiteside Co., Ill.

Oct. 5, at 10 A. M., Upper Fall Creek, two miles east of Middletown, Ind.

Sept. 8 and 9, at 10 A. M., in the Boon River church, Iowa, one-half mile east and two miles south of Stilson.

Oct. 11, at 2 P. M., Arcadia church, at Arcadia, Hamilton Co., Ind.

Sept. 15, at 3 P. M., in the Meyersdale congregation, Pa. Meeting continues over Sunday.

Oct. 13, at 4 P. M., Summit church, Somerset Co., Pa.

Oct. 13, Paradise Prairie church, Payne Co., Okla.

Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct. 13, Manvel, Tex., on main line of Gulf, Colorado & Santa Fe R R., thirty-six miles from Galveston.

Oct. 12, at 10 A. M., South Beatrice church, Gage Co., Nebr.

Oct. 6, Pokagon church, Cass Co., Mich.

Aug. 18, in southeastern part of Round Mountain church. Those going will please inform R. B. Shower, at Aurora, Madison Co, Ark.

Oct. 12, Round Mountain church, Washington Co., Ark.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Boon River Church, Iowa.

Our elder, Harvey Eikenberry, of Greene, was with us at our quarterly council, June 23. Considerable business came before the meeting, but was adjusted in a spirit of love. The church decided to have our love-feast Sept. 8 and 9; also to hold a series of meetings, beginning one week before our feast. Bro. O. J. Beaver, of Fredericksburg, Iowa, was selected to conduct the meetings. There were two members received by letter at this council. One was restored to fellowship about three weeks before, making three more added to the church since our last report. On Sunday following our council we had a special meeting for the children, which was well attended. Good attention was given, while Bro. Eikenberry preached from Eph. 6: 1, 2, 3, and 4, followed by W. H. Eikenberry.

Our Sunday school is progressing nicely. The average attendance during the last quarter was nearly forty. The children's meeting was attended by about eighty-five. Bro. Harvey remained over Sunday and preached four sermons while with us. DANIEL ASCHENBRENNER.

Stilson, Iowa.

From Wolf Lake, Ind.

Bro. PETER STUCKMAN, of Nappanee, Elkhart Co., Ind., came to the Blue River church, Whitley Co., Ind., May 26, and began preaching the same evening. He preached two weeks. The place where the meetings were held is about four miles south of our regular place of meeting. The meetings were held in the Free Methodist house. The congregations at first were small, but increased considerably towards the close. As an immediate result of these meetings we had four additions to the church by baptism,—all heads of families. These meetings ended with a love-feast June 9. It was held at our regular place of meeting. Our ministerial help was ample. Bro. Daniel Wysong, of Nappanee, officiated. We had a large crowd and an enjoyable meeting. About one hundred and fifty members communed. It was one of the largest meetings ever held at this place.

At 9 o'clock next morning Bro. Daniel Wysong preached a short sermon to the Sunday school, after which short addresses were given by all the ministers from abroad, and in the evening Bro. Peter Stuckman was to preach his farewell address, but could not on account of sick headache. For this we all felt sorry. Bro. Christian K. Zumbrum,—one of our ministers,—was not able to attend these meetings, being helpless with rheumatism. He has nearly recovered.

LEVI ZUMBRUM.

From Elkhart, Ind.

The church at this place held her quarterly council in the city June 30. Peace and general harmony prevailed. A young sister professed Christ at the close of the meeting and desired baptism. She is the oldest daughter of Bro. Schwalm, a minister in the Baugo church. It must be especially joyful to those who preach Christ when the oldest one of their children starts in youth to live a godly life. It speaks well for both the child and parents, and makes it hopeful for younger brothers and sisters over whom the oldest always exert an influence either good or bad.

Two of our quarterly councils coming regularly in June and September,—very busy months for the farmer,—a move was made to hold them earlier in the year. The meeting decided to make no change. It was argued that such meetings are a rest to the members in more senses than one, hence are more profitable in a busy time. The greater the sacrifice for the Lord's work, the greater the blessing.

It may not be possible to make all council-meetings what we would desire them to be, but careful thought in preparing business, good attendance and a practical use of 1 Cor. 13 will help much in that direction. Meetings may be held in any season of the year and in all kinds of weather, if they are of such a character and spirit that the members feel that they afford rest to both soul [illegible] missionary meeting at the brick church Aug. 18, and a children's meeting in the city Aug. 19. I have just returned from visiting a bereaved family, where an aged mother in Israel lies in the embrace of death. She will be buried to-morrow at Wakarusa,—her former home. The service in the the church there will be conducted by Bro. John R. Miller, of the Union Center congregation. As one after another is called away, it behooves us all to labor earnestly to fill up the vacancy in the ranks. I. D. PARKER.

From Solomon's Creek, Ind.

The outlook for pleasant weather on the afternoon of the love-feast, held in the above congregation, was somewhat discouraging. Dark clouds gathered and rain began to fall, but towards evening the rain ceased, the clouds broke away, and we had a delightful evening for the service. We were agreeably surprised to see the large gathering which had assembled. About 345 members communed. Many could not commune for the want of the room. We were well supplied with ministers from other congregations. Bro. Samuel Forney, of Kearney, Nebr., officiated. Bro. John Collins, of Waterford, Laporte Co., Ind., interpreted in the sign language, and our mute brother seemed to enjoy the service very much.

Sunday morning we held a choice for two deacons. Brethren James Neff and George Lingenfelter were chosen and duly installed into office. The Northern Indiana mission tent is pitched in the City of Goshen, Ind. The mission directors have secured the services of Bro. Hiram Forney, who is now holding an interesting series of tent meetings in the city, with some additions.

Bro. William Bussard preached at Syracuse last Lord's Day. One was baptized. L. A. NEFF.

June 27.

A Woman's Struggles and Triumph.

SISTER SARAH FISHBURN was born May 14, 1832, in Botetourt County, Va., near Fincastle. She was a daughter of Daniel Kesler. March 26, 1850, she was married to Alfred Fishburn.

In the fall of 1854 she, with her husband and children, moved to Tennessee, where they stayed until the fall of 1856. Returning to Virginia, they remained until the fall of 1859. They lived in Cedar County, Mo., until the spring of 1862, when the spirit of war raged to such a degree that they were forced to leave. Having lost about everything they had, they were then prevailed on to leave, in order to save their lives. As they had no team with which to get away, sister Fishburn's uncle, Christian Nininger, loaned them a small team of oxen, and they were thus enabled to reach Iowa They arrived almost penniless, but remained until the fall of 1863. Their next move was to Kansas. After trading their Missouri farm for a farm in Douglas County, Kansas, they lived in that locality up to the time of her husband's death, which occurred very suddenly on the morning of April 30, 1877.

Sister Fishburn was then left with a large family of nine children. Lizzie, the oldest (a companion of the writer), preceded her parents to the spirit world. Sister Fishburn joined the Brethren church in the fall of 1870 and lived a consistent member of the church up to the time of her death. She bore her sickness with great patience, seeming to realize that it would be her last. She called for the elders of the church, and on Easter Sunday, in the presence of all her children, was anointed with oil in the name of the Lord Having been very successful financially, and feeling a desire to do something for the cause of Christianity, she made a donation of $500 to the Brethren's missionary cause. She then expressed herself as being fully resigned to the will of God. All of her children are members of the Brethren church except two. May 12 she breathed her last, and her spirit took its flight to a better world. May 13 the funeral was preached in the Brethren's church, at Appanoose, by brethren John Sherfey and Daniel B. Barnhart, from Luke 10: 20. The remains were followed by a large concourse of sympathizing friends and relatives, and quietly laid to rest in the Pleasant Hill cemetery, there to await the great resurrection morn. JAMES T. KINZIE.

Centropolis Kans., June 16.

From Quinter, Kans

WE had fine rains in the last two weeks. The prairies appear green again. The recent rains have helped to mature the wheat and rye, so that a good deal of harvesting will be done here. Harvesting will commence about July 4 Some of the wheat land was put to corn. The prospects for corn are remarkable. The early potatoes are about matured. Some measure from eight to nine inches in circumference. Gardens were never better. The homesteaders are very enthusiastic in gardening. With a few exceptions gardening is done by irrigation, by windmill power. About nine-tenths of the farmers have mills and plenty of good water. All industrious farmers are comparatively well fixed and about out of debt. It is only the discontented people that are leaving the West. You find them in many places. This calling for aid, direct or indirect, is not needed at this time nor place. We don't think the good people in the East ought to furnish men means to carry on business in the West. Many poor, honest people in the East have assisted in sending relief, and some of it was distributed to those who were men of fair means. While some of the funds were properly distributed, some was given to those who make no effort to support their families, and who solely depend on aid. When aid is required, we think the proper way is to do as Bro. G. L. Studebaker did when he traveled over the southwestern part of this State. He preached the Gospel and visited all,—not the officials of the church only. He thus learned the situation of things.

We being located here in the far West, it becomes us to practice economy. If there were less loafing, less tobacco used, and more work done, all would be benefited. Let each man try to honor his calling,—financially and spiritually,—and there will be less aid required. A. S. LAHMAN.

June 30.

From Alvo, Nebr.

TUESDAY, Jan. 26, brought me safely to my loved ones. I thank all my dear friends for their kindness to me during my visits in Indiana, Pennsylvania, and Illinois. I am very grateful to our kind heavenly Father for these privileges and that of attending Annual Meeting.

I have been much strengthened and encouraged in the great undertaking which lies before me, and will spend my time now in preparation for the work, until the time arrives for us to bid home, friends, and native land "Good-by," and go to the field of labor to which the Master has called us.

Feeling my great weakness, I implore the earnest prayers of God's children, that I may accomplish the work which he has for me to do, and to the honor and glory of his name. May the day not be far distant when we shall hear thousands of men saying, "What shall I do to be saved?" and thousands asking, "What shall I do to save others?"

[illegible] place in his vineyard, then, with all the strength and power which the Lord may impart, labor till he comes, and calls you to him to enjoy the bliss of his heavenly home.

BERTHA RYAN.

Notes by the Way.

WIFE and I returned safely from Annual Meeting June 8. The Conference was a very pleasant one. I heard the remark several times during the meeting: "This is a bad day." I think that was a mistake. All the days at Annual Meeting were good days. Sometimes the weather was not so very pleasant, but that surely did not make it a bad day, as all days are good and we should so regard them.

We had a very pleasant love-feast at New Carlisle, June 6, after which I went to the Portage church, Ohio, to preach one week prior to their love-feast, which occurred June 16. The attendance and attention during the entire meeting was good. A number of the members and others drove nine miles to church each night, and did not miss one meeting, although the weather was hot and it was a very busy time of the year. We had a very pleasant love-feast. There were no accessions to the church while we were there, yet we feel that the meeting was one of profit, seeing the interest manifested. We arrived home June 19, feeling a little tired, as preaching in warm weather is very hard work for me. We had a very pleasant council-meeting in the Donnel's Creek church, Ohio, June 23. We appointed a love-feast for Oct. 6, at 10 A. M. A harvest meeting will be held in New Carlisle, Aug. 18, at 2 P. M

Our son Edward, wife and little daughter, from Chicago, spent nine days with us very pleasantly. They left this morning for Chicago, where they will resume their labors. Edward preached for us in New Carlisle last Sunday morning and afternoon. Next Sunday I expect to go to a mission point of Southern Ohio and the following Sunday to another. I had expected to find a few months during the summer in which to go to some other climate for my health and a little rest, but there seems to be so much work all around, that we can hardly do what we might feel we ought to do for our bodily health, but after while our work will be done and heaven will be ours if we are faithful stewards. HENRY FRANTZ.

My Trip to Iowa.

I WAS called to the South Waterloo church, Iowa, recently where I commenced a series of meetings on the evening of June 16. Having rainy weather, the attendance was small. The rain was much needed, as but little rain had fallen for six months. A number of the members are living near the church. As many had not yet returned from Annual Meeting the crowd was not so large. The South Waterloo church (like many others) has had her dark days, but is now quietly moving onward, fixing her eyes upon the "ancient land marks." In this church there are many young members, which is the life of any church. If a church has but few, or no young members, her growth is not vigorous, and her increase not so large.

One of the most favorable indications of a healthy church is a healthy ministry, composed of men who are looking after the welfare of her members. This church is alive in mission work. She remembers all calls, and then kindly responds. By so doing she remembers the command of Jesus, "Go ye into all the world, and preach the Gospel to every creature." What a blessing shall be added to such churches that are willing to give to the Lord of their substance for the spreading of the Gospel! June 23 was the time appointed for their feast. The house was filled with members and spectators. Bro. J. A. Murray, from the Waterloo church, and Levi Saylor, from the Iowa River church, were the visiting ministers present. All seemed to enjoy the feast. The Brethren in the South Waterloo church have large houses to entertain members when they come to them. One commendable feature in the work is they have *large hearts*. The church held a choice for two ministers. The lot fell on brethren N. J. Miller and J. H. Fike. Bro. Miller at the time of the choice was in Ann Arbor, Mich., attending school, but before the meeting closed he returned home.

July 1 both of those ministers were duly installed into office. As usual the services were solemn and impressive. The meeting closed July 1, with twenty-three accessions by baptism and two reclaimed. I see that successful meetings can be held in midsummer in Iowa. I had trouble in getting away on account of the railroad strike, but am now quietly seated in the MESSENGER office, at Mt. Morris, Ill.

J. H. MILLER.

July 3.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

MILLER—TROYER.—May 24, 1894, by the undersigned at his residence near Booth, Kans., J. J. Miller and Mary H. Troyer, all of Reno Co., Kans. A. F. MILLER.

ZUG—SHANK.—By the undersigned at the home of the bride's parents, June 20, 1894, at Covina, Cal., Bro. John E. Zug and sister Rollie M. Shank. B. F. MASTERSON.

HOOVER—STRAYER.—By the undersigned at his residence June 21, 1894, Bro. Lewis R. Hoover and sister Annie M. Strayer. J. R. STRAYER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

MILLER.—In the Spring River church, Jasper Co., Mo, June 14, 1894, Anna Miller, wife of Bro. S. T. Miller (deceased) aged 81 years, 2 months and 17 days. She leaves four children. Deceased was married in Rockingham County, Va., Jan. 28, 1832. In December of 1892 father was called from us. Both lived with us at the time of their death. Although mother was blind for about seven years, she had strong faith in her Redeemer and was a faithful and consistent member of the Old Order Brethren. She had selected her funeral text and hymns some time before she died. The text was, John 14: 1 and 2.
S A. MILLER.

HELSER.—In the Jonathan Creek church at Ziontown, Ohio, June 17, 1894, Matilda Helser (*nee* Hartsough) aged 63 years, 6 months and 17 days. She leaves one son and one daughter. She was a faithful mother and a member of the Brethren church for many years. Funeral discourse from Rev. 3: 21. QUINCY LECKRONE.

LOTTS.—In Staunton, Augusta Co, Va., June 21, 1894, of cholera infantum, Burnard Oscar Lotts, aged 3 months and 15 days. Deceased was a son of friend ——— and sister Lotts. Interment at Mission chapel. Services by the writer from Matt. 24: 44.
D. C. ZIGLER.

WARD.—At Covington, Miami Co, Ohio, June 23, 1894, sister Delilah Ward, aged 87 years, 2 months and 23 days. She was a daughter of Bro. Isaac and sister Mary Beery. She was born in Fairfield County, Ohio, and was the oldest of a family of twelve children, only three of whom survive her. She was married to Daniel Ward in 1827. To this union ten children were given, of whom six are living. Sister Ward united with the German Baptist church about sixty-five years ago, and continued faithful until death. In 1855 she moved to near Covington, Miami Co., Ohio, where she has since had her home. Funeral services from Philipp. 1: 21.
D. D. WINE.

LEWIS.—In the bounds of the Salimonie church, Huntington County, Ind., June 9, 1894, sister Barbara Lewis. Deceased was born May 20, 1841. After many weeks of suffering she died of paralysis. She was a faithful sister of the Brethren church for many years. Her husband and two of her children preceded her to the spirit world, leaving three,—two sons and one daughter. Funeral in the Brethren churchhouse at Lancaster by the writer, assisted by Eld. D. Shidler, of River, Ind. O. C. ELLIS.

SYTLE.—At Peabody, Kans., Mrs. Ida Sytle, wife of Charley Sytle, aged 31 years, 8 months and 24 days. She was the youngest daughter of Bro. Alfred and sister Sarah Ogle. Rev. West, of the M. E. church, officiated. His text was, "Set thine house in order for thou shalt die and not live." Isa. 38: 1. KATIE YOST.

HENRY.—In the Falling Spring church, Franklin Co., Pa, June 3, 1894, at his residence in New Franklin, with his brother-in-law, Mr. Hull, Bro. John S. Henry, aged 66 years, 11 months and 10 days. Funeral services by the writer, assisted by Bro. Wm. A. Anthony. Interment at the Falling Spring cemetery. He leaves four daughters to mourn their loss. WM. C. KOONTZ.

NOE.—In Hamblon County, Tenn., near Morristown, June 14, 1894, sister Tillitha Noe, aged 71 years, 2 months and 28 days. She was at first a member of the Missionary Baptist church but after about 26 years she became a member of the Brethren church, of which body she remained a consistent member until her death. She was married to Bro. J. D. Noe, July 9, 1841. To this union were born thirteen children, four of whom had preceded her to the spirit world. Nine of them are still left with the father. Funeral discourse to a large and attentive congregation from Rev. 14: 13. JACOB WINE.

GROVE.—In the Weeping Water church, Alvo, Cass Co, Nebr., June 22, 1894, sister Nancy Grove, wife of Bro. James Grove, aged 81 years and 16 days. She was the mother of nine children, all of whom are living. The services were conducted by the brethren. MINNIE HORSH.

CHILCOTT.—In Logansport, Ind., May 20, 1894, of consumption, sister Addie Chilcott, wife of friend Benjamin Chilcott, aged 37 years. She died on her birthday. She was baptized Jan. 4, 1894. She leaves a husband and three children to mourn their loss. Funeral services by the writer.

AMICK.—In the Monticello church, Ind., June 12, 1894, of heart disease, sister Eliza-beth (Rothrock) Amick, wife of Jonathan Amick, aged 83 years, 1 month and 16 days. She was born in Mifflin County, Pa, and was married to Jonathan Amick in 1832, who preceded her to the spirit world in 1878. She, with her husband, moved to Burnettsville, Ind, in the spring of 1865 where she has lived most of the time ever since. She was the mother of twelve children of whom three preceded her to the spirit world. She leaves five sons and four daughters to mourn their loss. She attended the funeral of her daughter above mentioned, and on June 3 was at our love-feast, which she enjoyed very much. On the day she died she ate a hearty dinner. She then laid down but soon called her daughter, and expired in a few moments. She was a faithful member of the Brethren church for a long time. Funeral services at the Brethren church in Burnettsville, by the writer. DAVID DILLING.

CASTER.—Near Leon, Decatur Co, Iowa, June 22, 1894, Ephel Angeline, only child of Bro. John and sister Jane Caster, aged 11 months. Services conducted by the writer. Text, Luke 18: 16. L. M. KOB.

LINDENMAN.—In the Baugo church, Elkhart Co, Ind., June 24, 1894, Daniel Lindenman, aged 44 years, 7 months and 11 days. Deceased was born in Jefferson township, Ind., Nov. 13, 1849, and came with his parents to [illegible] He leaves four brothers and two sisters. His body was laid to rest in the Baugo Union cemetery. Funeral services by Eld. Joel Shively, assisted by the writer, to a crowded house of friends and neighbors.
H. M. SCHWALM.

SMELTZER.—At Goshen, Ind., June 10, 1894, of old age, sister Elizabeth Smeltzer, aged 81 years, 4 months and 11 days. She was the mother of nine children of whom five survive her. She united with the church at the age of thirty-two years and died a Christian, in the triumphs of a living faith.
J. H. MILLER.

ERB.—At Naperville, Ill., June 23, 1894, sister Sarah Yundt, wife of Joshua Erb, aged 81 years, 4 months and 13 days. She departed this life after an illness of five months' duration. She was born in Lancaster County, Pa., Feb. 10, 1813. She was marrried to Joshua Erb, Oct. 4, 1831. They came to Illinois in 1847. Ten children were born to them, six of whom survive her. She leaves an aged husband, who is blind, and six children. Services were held in the church by David Hollinger, of Ohio, assisted by Bro. C. F. Martin, from Rev. 14: 13.
HARVEY M. BARKDOLL.

HUTCHINSON.—Near Fredericksburg, Iowa, June 17, 1894, of heart trouble, Edna Hutchinson, aged 73 years, 11 months and 4 days. Funeral services at the Brethren's meetinghouse, conducted by the writer from Job 30: 23. O. J. BEAVER.

BOSSERMAN.—At Bradford, Ohio, June 18, 1894, sister Lydia Bosserman, aged 59 years and 10 months. She was afflicted with rheumatism for over eight years, being confined to her bed nearly six months before her death. Two sons and one daughter preceded her to the spirit world, leaving a husband and one son. She was a consistent member of the church for many years. Funeral services by Eld. Tobias Kreider and the writer from Job 7: 16. S. D. ROYER.

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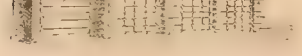

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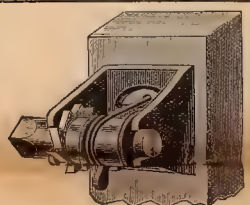

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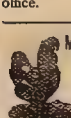

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 54, Huntingdon, Pa.

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I GO A FISHING.

WE are often made to think of the calling or occupation of the disciples prior to their call to the ministry. Of them it is said, "They were fishermen." We suppose that the Sea of Galilee was largely their base of operation, and as we think of their work and the field, their home-life comes up before us so vividly that it often affords us pleasure in thinking about it. Of course our ideals may be largely mere fancies of the brain, but be that as it may, to us it is real, and the subject gives us much food for reflection.

Do you know that one of the hard things to do is to get away from our lives as we live them for the first twenty years? In this time we become set in our ways and the question comes to others, if not to us, "Can the African change his color, or the leopard his spots?" We, of ourselves, cannot bring about desired changes, but divine grace can do it for us, though the process, in some cases, may seem slow. As we think of the beautiful Sea of Galilee and the surrounding hills, and the pleasant weather of the fishing season, some gladsome pictures come up before us, and we do not wonder that, in the midst of discouragements and lost hopes in the new field of labor that had so wonderfully opened up before them, Peter was so ready to say, "I go a fishing," and the others in saying, "We also go with thee."

There is a charm in the habits of early life, that is exceedingly suited to those who are affected thereby, and while others wonder at it, they do so because they have never passed through the same experience.

Fishing, to those who have been born and raised alongside of our rivers and lakes is a rather common experience, and because we have had a goodly taste of the calling made honorable by being named in connection with such good men as the chosen apostles of the Master, is a sufficient excuse for us reverting to it so often. Of course, these men might have been just as good had they been found in some other honorable calling, and yet we are not prepared to say that the Master had no design in calling fishermen; as it seemed so appropriate for him to say, "I will make you fishers of men."

The experience and training in this calling was directly along the line of the new calling, and thus, in many respects, the teaching that they thus received served them well in their new field, and the transition was not so great as it might have [illegible]

Some of you may wonder what some of the special things are that they would learn in this calling. We name the graces of perseverance, patience, faith and hope. A man that don't have these necessary things will never make a successful fisherman, neither will men excel in the higher calling without these qualifications.

Of course, this does not mean that all fishermen would make good preachers, but these are the essentials that are held in common in the two callings. Allow us to say right here that we believe that it might be a good thing for some of our preachers to occasionally go a fishing. And if they don't "bite,"—the fish we mean,—all the better for the preacher if he perseveres. Keep on in well doing! A man is said to succeed when he gets that which he is seeking after. If fish is his only object, and he gets fish to his satisfaction he succeeds, but loses that which is more important,—an exercise and development in the graces named.

If a man can spend a whole day along the river with rod and line under a scorching sun or contrary winds without making a catch or even getting a good bite, and then on his way home can, in a happy mood, repeat the twenty-third Psalm, or sing, "Happy day," he has made a point and experienced an encouraging growth in grace.

Have you not heard even preachers say, "We enjoy fishing if they bite well; if not, we soon strike for home." Do you know that we have plenty of preachers who are exactly the same way in their preaching? They enjoy preaching when people bite readily,—receive it well. But when they do not do this, they are ready to give it up and go home. The trouble is they have not developed the graces sufficiently to meet the discouragements that naturally come into the experiences of the fishers of men.

To make the calling of fishing reasonable there are several things necessary. First, there must be suitable water. To determine this requires experience and some knowledge of the habits of the fish we want to catch. Men of some experience in fishing when traveling along streams often remark: "See there,—what elegant fishing ground!" This is because they have learned to know what is suitable or promising. But appearances alone are not always safe. The condition of the water may be all right and yet no fish may be found. To make the hope of success reasonable there must be some evidence that there are fish in the water. And this we get in different ways. We may see them jump to the surface to feed, as some kinds do, or they may be seen in the water, as other fishermen of experience may tell us, etc. But that we may have faith and hope in our work we must have some kind of evidence that there are fish about,—somewhere, and it is surprising how little evidence is required of some men to make them sit and fish a whole day, and catch nothing. And yet their last throw is made with as much faith and hope as the first one. To many such, as fishermen, it could be said, "Well done thou good and faithful servant." And how we wish that we, as fishers of men, could be so persevering, so patient, and so faithful and hopeful. Of many of us it may be more truthfully said, "Oh, ye of little faith," because we have the suitable water and we have unmistakable evidence of the presence of that which we are to catch, and yet, because they do not bite at once or because we get an occasional chub or stone cat-fish on our hooks, we are ready to give up in despair. Why be discouraged,—why give up when we are assured of the priceless value of every fish that is to be caught?

Brethren, sisters and fellow-fishermen for the Master, if in your work for the saving of souls, you lack in patience, perseverance, faith and hope, go a fishing, and stick to the work all the day long,—catch or no catch,—and as you fish, think of the calling of the disciples and of your calling,—and if you don't go home stronger and better prepared for your work we would almost feel like saying that your hearts are not right. Perhaps we are pushing this thought a little too strong, as there are many other avenues through which similar experiences may come. But be that as it may, "going a fishing" to us has been unto edification.

These are some of the thoughts that came to us the other day while actively engaged in the calling of fishing. There were five of us who decided to go a fishing, and three of the number were also fishers of men. To give the individual experiences, especially of the preachers, would be perhaps more interesting than edifying, and yet perhaps we have passed few days in which we enjoyed more religious meditations. As we sat by the waterside, patiently holding the rod and in-

(Concluded on page 453.)

Michael Zug
138 Comb St

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

A YEAR IN HEAVEN.

BY SADIE BRALLIER NOFFSINGER.

(July 1, 1894.)

ONE long, long year in heaven!
Yet we remember all,
The deep and awful silence,
The angel's gentle call.

We draped thy bed in ermine;
Dim was the taper's light
As prone we knelt and wrestled
Through all that cruel night.

So cumbered were our spirits
And sad, we could not hear
The gladsome strains of music
Which broke upon thine ear.

Of golden harps to welcome
Attuned; as joyfully
Up through the heights, the angel
Of death transported thee.

Ah, could one strain have floated
Down through the heavenly dome;
Could we have heard the angels
Proclaim their "Welcome home!"

Or, in that night of anguish
Had it been ours to trace
Thy smile on first beholding
The Savior's beaming face.

Ah, then, as thou didst enter
Within that snowy barque
To sail from earth forever,
The night had seemed less dark.

And could we know the rapture
Which thou dost feel to-day,—
Could'st thou but speak,—then surely
Some clouds would drift away.

Our eyes should cease their weeping;
Our hearts should *joy* to hear
What thou hast felt, dear child of ours,
In all that long, long year.

For sure beyond all doubting
One truth stands clear and plain:
Thine is the bliss and glory,
Though ours the loss and pain.

Then steadfast in this knowledge
We leave thee to thy rest,—
"Safe in the arms of Jesus,
Safe on his gentle breast."

Johnstown, Pa.

JUSTIFICATION BY FAITH.

BY D. E. PRICE.

In Four Parts.—Part Three.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5: 1.

IN Part Two we tried to show, by a few instances, the results of faith and strict obedience to God's positive commands under the former dispensation. We will now inquire what is demanded under the new. The first preaching we have under the new, or Christian dispensation, is by John the Baptist, and reads as follows: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." Matt. 3: 1, 2. When Jesus entered on his ministry, he commenced at the same place. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Matt. 4: 17. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1: 14, 15. "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20: 21. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 46, 47. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 20.

From the Scriptures above quoted, we draw the following conclusions: 1. Repentance toward God. But since it is impossible for the sinner to repent towards God, unless he believes there is a God, and comes unto him and inasmuch as Paul says in Heb. 11: 6, "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hence, if any man does not believe in God, it is impossible for him to repent; for it is against him that he has sinned. Jesus said to his disciples in John 14: 1, "Ye believe in God, believe also in me."

This shows plainly that there is a difference between faith in God and faith in the Lord Jesus Christ. Here many fall into the mistake of preaching faith in Christ before repentance, by not making the proper distinction between faith in God, and faith in the Lord Jesus Christ. This difference of opinion has prevailed for years in the Brethren church, and has been discussed at our Annual Meetings. Minutes of Annual Meeting, 1814, Art. 7, as given on page 137, reads: "How is considered the difference in doctrine, that some preach faith before repentance and others repentance before faith? [illegible] had been before a council-meeting some years ago and was answered thus: Considered that the difference arises when the Word is not rightly divided. The apostle teaches us that the righteousness of God is revealed in the Gospel 'from faith to faith.' Rom. 1: 17. And again, 'That he who cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' Heb. 11: 6. But of this faith, when it is quickened, repentance will come, and when the repenting sinner hears and receives the blessed Gospel, an evangelical and saving faith will issue therefrom, which worketh by love, and makes itself known by keeping the commandments. To this the brethren present fully assent."

Hence our conclusion, and the conclusion of the Brethren at Annual Meeting are in harmony. It is the sinner's first duty to repent towards God (taking it for granted that he believes there is a God) and when he has thoroughly repented of all his former sins, he then must have a living faith in the Lord Jesus Christ. He must believe that he died for his sins and rose from the dead for his justification and redemption. He must believe that Jesus is able and willing to save him, and then, through this saving and active faith, he must be "baptized for the remission of his sins," which brings him under the promise of pardon for sin, and the gift of the Holy Ghost. Acts 2: 38, 39 reads, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Therefore, if our repentance and faith are genuine, and we are willing to make a full surrender to Christ; or if we have been quickened and made alive by the Word of God, which is the seed of the new birth, and are "baptized in the name of the Father, and of the Son, and of the Holy Ghost," which is the initiatory rite to bring us into the church; and not only into the church, but into Christ, and "Christ is formed within, the hope of glory," we can then stand "justified before God, and have peace with him through our Lord Jesus Christ."

Popular Christianity says, "There is no saving virtue in baptism; if the heart is only right there is no necessity for those outward ordinances." How can the water reach the heart and wash away sin? Just as Naaman was cleansed of his leprosy, by obeying the *positive* command of God. We have no right to *reason* or *question* any more than Joshua, Abraham, and others had, when God, through Christ, directs us what to do. We must believe that he is able and willing to do what he has promised. When we comply with the conditions upon which the promise is given, let it be ever so *unreasonable or mysterious*, the Holy Scriptures do teach that baptism, when properly *administered* to a true penitent, is a saving ordinance, and will wash away sin. The apostle Peter, in speaking of the destruction of the antediluvians by the flood, and Noah and his family "being saved by water," says, "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Pet. 3: 21. Paul, in his first defense before the people, when he was apprehended at Jerusalem, gave an account of his conversion, in which he said, "And Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 12–16.

Thus we see, that, in the divine arrangement, we must pass through the waters of regeneration, in order to be adopted into the family of God, being justified by faith in obedience unto the ordinance of baptism, as taught and exemplified by our blessed Savior. The Father did not recognize him as his Son until he came up out of the waters of Jordan. Matt. 3: 16, 17.

Hence, since Jesus himself was not recognized as the Son of God until after his baptism, can we expect greater favors than he? God forbid that we should disregard this or any other positive commands given us by divine inspiration; though they may appear unreasonable from a carnal standpoint. Though we cannot understand them, let us accept of them by faith and from the heart obey them, because God ordained them, believing that God commanding them makes them right independent of any other principle.

If we have fully submitted ourselves by faith to the divine arrangement in obeying the first principles of the doctrine of Christ, which brought us into church relationship and heirship with Christ, and God would see fit to remove us from this stage of action, we would be fully qualified for the highest state of blessedness, but if he permits us to live long on the earth, we must continue the work of faith while we live, and not conclude that we are now justified and have nothing more to do, "but observe all things Jesus commanded us." Then we have the promise that he will be with us to the end of the world.

Mt. Morris, Ill.

FEET-WASHING.

BY C. H. BALSBAUGH.

Dear Sister:—

Yours of Jan. 12 is here. Would have been responded to immediately, but there happened to be a dearth of stamps, which is not infrequent. There are two kinds of knowledge, one preceding and essential to the other. Not what we know intellectually, but what we *are* morally, determines our reconciled relation to God. To know Christ after the flesh, or after the letter, is not to know him at all to any spiritual benefit. See 2 Cor. 5: 16.

Of the twelve chosen apostles, eleven knew Christ heart-wise, and one only head-wise. The knowledge of the intellect prepares for a deeper, personal, vital, saving acquaintance. This deeper consciousness led Peter to shrink from having his feet washed by so august a personage as Jesus Christ. While Jesus was using symbols and talking in literal terms, He meant spiritual realities as the essential facts of all he was saying and doing. Peter saw the symbol and heard the instruction, but Christ told him, "What I *do* thou *knowest not* now." "If I wash thee not, thou hast no part with me," includes the symbol as an object lesson while the ultimate signification is nothing short of Rev. 1: 5; Heb. 9: 14; 1 John 1: 7. "He that is washed needeth not save to wash his feet" refers to the symbol only as the index to a deeper and more essential truth.

The *cleanliness* of John 13: 10 is wholly interior. Externally, Iscariot was as clean as the eleven. "Ye are clean, but not all," reveals character, not physical conditions. The "*therefore*" in verse eleven is the key to the entire scene. The hardest lesson possible to learn is adumbrated in feet-washing. What reality there is in our baptism we find out when we are to stoop to the very lowest, to serve them as the symbol of feet-washing teaches. Even in the very night when this ordinance was instituted, "there was a strife among them, which of them should be accounted the greatest," Luke 22: 24, and yet, while Christ was engaged in performing this memorial service he said that they were "*clean every whit.*" Here we have the great mystery and the blessed distinction of the *imputed* righteousness of God, and the same righteousness appropriated and exemplified, which we are so slow to comprehend. The first is represented in Rom. 3: 21–24, and 5: 1, and the latter in 1 John 2: 6 and Rom. 8: 4. The eleven were "clean every whit" in the first sense, but far from clean in the latter; while Judas Iscariot was clean in neither.

Do you and I know how to wash feet? Can we stoop to the glory of Matt. 5: 11, 12, 44; Rom. 12: 20, 21? Iscariot can comply with the symbol, but the Christian alone can give it living verification. "Wash ye one another's feet," is the great commandment that puts reality into the "*wherefore*" of Philpp. 2: 9, and the "*know*" of Isa. 52: 6. The very essence of salvation and the glory of our redeemed personality is 1 Cor. 2: 15. "Is it I?"

SPIRITUAL DEVELOPMENT.

BY J. S. MOHLER.

"There is a natural body, and there is a spiritual body."—1 Cor. 15: 44.

At birth is our weakest stage of life, whether physical or spiritual. At this stage of its life the the new-born soul needs close attention. Good nursing and careful handling are essential requisites to its growth and perfect development. We need many more nursing fathers, and nursing mothers in the church than we have. Of governors and mistresses the Lord knows we have plenty. Paul says truly, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers." 1 Cor 4: 15. The new-born child, naturally, is handled most tenderly. It is warmly clad, to protect it from the chilly atmosphere of the world. Its bed is also made warm and comfortable, so as to promote the young and tender life of the child. If it cries its wants are looked after immediately, and the most soothing remedies are applied. The most nourishing food is the milk from its mother's breast. If the child becomes restless, the nurse does not resort to blows, or harsh treatment of any kind, but the more restless the child becomes, the more sympathy the nurse will manifest. If the same kind treatment were pursued with all new-born souls, what an amazing difference there would be in the spiritual development of the young members of the church.

We repeat, that the church is in great need of more skillful nurses. Peter was enjoined by the Lord to feed the lambs, as well as the sheep.

Too many expect converts to be born men and women, instead of babes in Christ, and attempt to feed them the same diet as the older members; then do not hesitate to demand of them about the same Christian walk, as of those who have long been in the service of the Master, forgetting the exhortation of the Apostle Peter, "As new-born babes desiring the sincere milk of the word that ye may grow thereby. 1 Peter 2: 2"

If a young member of the church happens to make a mistake, how ready some are to say, "Just as I expected!" "I don't believe in trying to get our children and young people into the church until they are ready to come of their own accord!" The next thing done,—if not by ecclesiastical censure, at least by some who profess religion,—is, to administer blows in the way of harsh criticism, turning them the cold shoulder, as much as to say, [illegible] sympathies." All this is noticed, and deeply felt by the erring one, and the tendency is to crush to death the young life in the heart. What a fearful responsibility will rest upon those who are instrumental in crushing to death the spiritual life of any one! It is no wonder that Christ said, "He that offendeth one of these little ones that believe in me it is better for him that a millstone were hanged about his neck, and he were cast into the sea." Mark 9: 24. When a young member commits an error, or becomes restless in church, we ought to be as gentle and as patient, and as apt in applying the proper remedy as we are in handling restless children. We believe that, by careful nursing, many a one might be *saved*; that otherwise may be lost. Not only might he be saved, but his spiritual life would develop, like in the natural child. He would learn to walk by being helped on his feet, and his falls would become less frequent. A new-born soul is as helpless, as a new-born babe, physically. The church is its mother, and nothing is so nourishing to its young life as the simple, earnest, soul-cheering service of the house of the Lord; and the loving, graceful behavior of the members,—the fathers and mothers in the church,—toward it.

We are too prone to measure the "*inward*" by the "*outward.*" While we admire a plain, outward adornment as being in harmony with the Gospel, yet we may press the *outward* unduly, to the neglect of the *inner*,—the more important life,—concluding that if the outward appearance is in harmony with our ideas of propriety, the life is also correspondingly developed. This may be an error. It may also be true. If the outward is only *put on* to please some one, or from some sinister motives, it is premature and will suffer a relapse sooner or later. But if it *grows on* from the heart, then it is an evidence of inward growth first,—the *outward* always following the *inward*. Possibly our test of spiritual development has not been *heartward*, so much as *bodyward*.

If the power of Godliness is in the heart, the growth will be constant and healthy, and will express itself in *form*, true to the principle within, and as legitimately as the leaves of the tree conform to their inner life.

Could we realize the fact that spiritual development comes slow, but steady, requiring years to arrive at maturity in Christ, it occurs to us there would be more patient nursing, and more forbearance with the erring ones. More rich, Gospel milk would be fed the straying lambs, next the tender meat of the word, and, finally, the stronger meat. Thus there would be developed a noble, Christian manhood and womanhood in the church, such as God will be pleased with. In no other way can we have a healthy, constant developing of Christianity among us.

God help us all, both old and young, to feed on the riches of his Word, and to grow in Christian stature until we arrive at the stature and fulness of Christ.

FEAST OF TABERNACLES.

BY WILLIAM HERTZLER.

In Two Parts.—Part Second.

"He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water."—John 7: 38.

The faith of man is a wonderful thing in the present age; everybody would like if his own would do. But, in this case, there is a rule given to mould our belief, which is, "As the Scripture hath said," referring to the old Scriptures only, using the past tense. If the text would stand in the present tense, it would embrace the New Testament, but this part of the Bible was not yet written. Those who would like "to come to God, [illegible] his different attributes, such as his omnipotence, omnipresence, etc. I hold that the sermon of Christ, on the last day of the feast, brought all those features vividly before the mind of the audience; but yet they were still to be taught to believe in him, as Moses, the prophets and the Psalms had prophesied he would come.

First, begotten by a virgin.

Second, of humble lineage. Isa. 53: 2–3 tells us that he was to be despised, a man of sorrow, etc.

Third, one who proved his origin by doing miracles requiring divine power.

Fourth, filling the predictions of suffering, dying and rising the third day. In fact, there was not one iota written concerning him that he filled not to the very letter.

Now, every one who embraces Christ as above, does accept the whole Gospel, revealed by Christ, and diligently taught by his servants, down to the present age. Thus accepting him, enables men and women, that out of their bellies may flow rivers of living water. (Their bodies Luther has translated it.) Now what are those rivers? The next verse tells us. The Holy Spirit is the fountain head of all.

Before going further, I wish to allude to an error I occasionally hear in the pulpit on this point,—men asserting that there was no Holy Ghost prior to the Day of Pentecost, which is certainly wrong. John alludes here only to that wonderful outpouring of the Holy Spirit on the Day of Pentecost. The prophet Joel speaks of it in chapter 2: 28, etc. I do not mean to say, with the expression in John 7: 39, that there was no Holy Ghost before the Day of Pentecost. That idea would do violence to a great many other parts of the Bible. We read, John the Baptist was "filled with the Holy Ghost even from his mother's womb." The German has it, "*Und er wird noch im Mutterleib*

erfüllet werden mit dem heiligen Geist." Luke 1: 15. Mary's salutation aroused John in "the womb, and Elizabeth was filled with the Holy Ghost," etc. Again, verse 67, "Zacharias was filled with the Holy Ghost and prophesied saying," etc. Luke 2: 25, "Simeon . . . and the Holy Ghost was upon him." Again, 2 Pet. 1: 21, "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Quite a number of other Scriptures could be quoted, as evidence to sustain the existence of the Holy Spirit among the fathers in the Mosaic church, but on the Day of Pentecost Joel's prophecy was filled to the very letter. The Apostles were baptized in the house which was filled, consequently they were immersed in the Holy Ghost. Not only the external but also the internal part of every believer then present experienced the supernatural powers; neither was this the end. To a certain extent the Spirit came upon all flesh, etc. Hence the ministers on that day had a power excelling in strength all the combined powers of hell, and were able to make the men cry out, "Men and brethren, what shall we do?" *Ans*—"Repent and be baptized every one of you," etc.

They were to embrace the doctrine of Christ. Embracing Christ means true Christian religion; it means a new creature and a living similar to the life of Christ, which was full of good works; consequently the Holy Spirit, received on the Day of Pentecost, sent forth wonderful rivers of power, which the apostles did not possess before. They had power of understanding the Scriptures in a Scriptural sense, power of handling the same and making a pointed application, power of handling different languages, thus addressing all nations in their own language in which they were born. By [illegible] the people's hearts, converting 3,000 in one day.

Again, Paul says, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," etc. Here we have nine wonderful rivers issuing forth from the Spirit of God. Peter sets forth the same principle when he says, "Virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity." Here we have seven large rivers, metaphorically. The language of John 7: 39, when using the term *rivers*, was nothing else but metaphorically speaking, thus setting forth the divine work in a child of God.

Elizabethtown, Pa.

"LIVELY STONES."

BY LIZZIE D. ROSENBERGER.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Pet. 2: 5.

GOD is the architect of a temple of surpassing beauty and richness, eternal in the heavens. The stones for this temple are taken out of the quarry of humanity and prepared on earth.

A dangerous precipice, or an overhanging ledge of rocks with ivy clinging to it, is beautiful; but the graceful, living ivy presents a sharp contrast to the cold, dead stone. How dead must be a "heart of stone!" The moral inertia of our spiritual nature left us blind, senseless, cold and lifeless. Then, when there was no eye to pity, no arm to save, our God performed his wonders. From the Gospel hammer fell the heavy blows that crushed the heart of stone with convicting power. This truth, sharper than a two-edged sword, pierced it, and the work is begun. God has designed us for himself. He may call us to fill the most insignificant niche, or become a stately pillar in his temple. We realize that

"There is a Divinity that shapes our ends,
Rough-hew them as we may."

This is done not only for this life, but in the life to come.

There is much to be done. We must be made ready here, so that we may fit perfectly into the place left vacant for us over yonder. We do not know when we are ready, nor do we know where our place will be, but we do know that we are built on the foundation of the apostles. "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord," and that our Savior is the chief corner-stone.

"Soul, take thine ease, eat, drink and be merry," is the common cry of the people, but the Lord, in his infinite mercy, watches over his own, and those whom he loveth he chasteneth. Let us ponder this saying well; then questioning doubts will not arise when the iron of adversity enters the soul. Let us believe that every stroke is dealt us in mercy. Though it gives pain it will hew us into proper shape. He chisels the rough edges of our nature, for there shall be naught to mar the beauty of his temple. The rasping file of sorrow will hurt us but God's hand directs it.

Then let us feel that every tool of iron, though it hews away the dearest idols of our heart, leaves us more pure. Let us be patient while he polishes the smooth surfaces until the very image of God is reflected by our lives and we say, "Thy will, not mine, be done." Christ, our corner-stone, was poor, despised, persecuted, and suffered even unto death that we might be rich and honored and happy. Is the disciple greater than the Master? Let us rejoice in the Lord, knowing that he is fitting us for our appointed place. Sometime he will say, "Come up hither." If we then can look back to the quarry from which we were hewn as unsightly blocks, we will praise the Lord for having wrought us into shape, as lively stones, fitted to remain in eternal beauty in the New Jerusalem.

Covington, Ohio.

THE ANOINTING.

BY B. F. MOOMAW.

HAVING recently been called to assist in the anointing of a seriously-afflicted brother, inclined me to more thoroughly investigate the divine authority for this service, and the real object and effects of the same. I am led to the following conclusions:

1. The anointing was practiced in the different ages for special purposes,—to set apart for official duties, and to consecrate persons for the work assigned them. We have this in the history of Aaron and his sons. Ex. 29: 7–10 and 30: 30. We have it when David was anointed King of Israel, as a successor of Saul. 1 Sam. 16: 12, 13.

The apostles were sent out to preach. They performed miracles and "anointed many with oil and healed them." Mark 6: 13. This was the work of the inspired apostles and the idea obtains in the mind of many that it was limited to them; but we think differently and are glad to believe that the injunction of the apostle James fifth chapter justifies our belief and our practice today, and reaches to the end of the world, Jesus Christ being with his faithful followers as promised. Matt. 28: 20.

2. *An analysis of the text Jas. 5: 14–18.*—Who is James? Let the Testament answer: "A servant of God and of the Lord Jesus Christ to the twelve tribes which are scattered abroad, greeting." James 1: 1; 5: 13. "Is any among you afflicted? let him pray." This is for everybody and all believers practice it. "Is any merry, let him sing psalms." This also is general, and in keeping with our inclinations. "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." This is the advice of the inspired apostle and the blessed privilege of all the saints; just as much so as to pray when we are afflicted and to sing when we are merry. And we are encouraged by the blessed promise to avail ourselves of the golden opportunity, so that with the prayer of faith we shall be saved, raised up, and our sins forgiven.

With the effectual and fervent prayer of God's faithful servants, and the precious promise connected, the sick are inspired with confidence and hope, and raised up by the full assurance that their sins are forgiven and their right secured to an inheritance with the saints in light. We do not presume to say that the sick will in all cases be healed from their disease; the Scripture does not say that they will; but that "their sins shall be forgiven and that they shall be saved." And we do know by our own experience that, in many hopeless cases, where the medical doctors had given up the case, upon the exercise of the anointing and prayer, they were relieved of their disease and restored to health and lived for many years; others passed away, but if their faith was pure and their prayers fervent they were saved in heaven. We are encouraged in this service by the assurance of the efficacy of prayer. Elias was a man as we are men, and his prayer was heard, and the famine came; he prayed again and it was removed. Daniel prayed and the king's dream was revealed. Dan. 2: 18–23. The saints prayed and Peter was delivered from the prison and from the chains with which he was bound. Acts 12. Paul and Silas prayed, the foundation of the prison was shaken, the stocks fell from their feet, the doors flew back and the doors were opened. Acts 16: 23, 26. It will be interesting to any one to take the references and see how many instances are recorded of the special answers to prayer, and the promises that effectual and fervent prayer shall be heard and the promise given. The Lord says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7: 7; Luke 11: 9. "And whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22 "Therefore I say unto you, Whatsoever things ye desire, when ye pray believe that ye receive them, and ye shall have them." Mark 11: 24. We do not think it is wrong to practice the anointing even when the patient is under the care of a physician that also being a means in God's providence to relieve the afflicted. The Roman Catholics perform the anointing, but view it differently, not as having any tendency towards healing the disease; hence their practice is called "extreme unction," "the rite of anointing in the last hours, the application of the sacred oil to the head, the hands and the feet of a dying person." The Scripture does not say, "Is any dying among you," but, "is any sick, let him call for the elders of the church," etc., with the blessed promise that they shall be raised up, their sins pardoned and they saved.

AGAIN WE HEAR FROM LUTHER.

BY J. E. YOUNG.

"OFTEN have I asked myself whether it would not have been better to have allowed the papacy to go on quietly, rather than witness the occurrence of so many troubles and seditions in the world. But no! It is better to have snatched a few souls from the jaws of the devil, than to have left them all between his murderous fangs."

Does it not often occur to us that it would be better to let modern Christendom move on in her popular evils and corruptions,—such as secret societies, church entertainments, worldliness, and substitutes for God's commands, than to get the displeasure of some by reproving these works of darkness? These evils have drained many individuals of their spiritual blood, and congregations also. Christians need to speak with as definite a sound as the following:

"If any king imagines he can make me retract my faith, he is a dreamer. So long as one drop of blood remains in my body I shall say, No. Emperors, kings, the devil, and even the whole universe can not frighten me when faith is concerned. . . . If my doctrine had no other enemies than the king of England, Duke George, the pope, and their allies, all these soap bubbles, . . . one little prayer would long ago have worsted them all. Where are Pilate, Herod, and Caiaphas now? Where are Nero, Domitian, and Maximilian? Where are they? Where all our scribes and all our tyrants will soon be. But Christ? Christ is the same always."

I KNOW WHERE THOU DWELLEST.

BY E. D. MESSIMORE.

"I know thy works and where thou dwellest . . . . . and thou holdest fast my name, and has not denied my faith."—Rev. 2: 13.

WHEN we contemplate the vastness of this earth, note its grand and majestic oceans, its mighty rivers, lofty mountains and extensive forests, its store of varied minerals, and the wealth and profusion of vegetation, its movements, and relations to the sun, moon, and other terrestrial bodies, and all the many wonders of nature, in their magnificent greatness, we feel like exclaiming with the Psalmist David, "What is man, that thou art mindful of him?"

We are made to wonder that God is so mindful of us, especially when we reflect how disobedient and ungrateful we are, and how little we merit the importance which our Heavenly Father bestows on us, in placing us over and above all these mighty works of creation. Weak, sinful, ungrateful, supercilious man,—creature of countless ills and unnumbered sorrows, has ever been the object of God's care and special blessings. Surely there must be some reason *why* God makes him the object of his divine attention.

We look down the pages of the world's history, as recorded in that infallible and truthful volume, —the Bible, and recognize the sublime workings of the Lord's guiding hand throughout the different ages, and read with pleasure, that all who obeyed his laws and commandments, and trusted in him, were favored and blest. We read of man's ungratefulness to his Maker, of his wickedness and inhumanity toward his fellow-men, and of his miserable condition when under the punishment of an outraged and avenging God. We read of the Father's forgiveness, and of his solicitude and care, even though tempted to remove him from the face of the earth. At last, when we come to the closing hours of creation we find *why* man is the object of the Father's paternal care and mindfulness. Gen. 2: 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a LIVING SOUL." It is because this soul is the inherent essence of God's Spirit within us, the vital spark of God-life, that we are the special object of his divine solicitude and care. God wants us to cultivate and improve this spiritual gift, so that, when this earthly tenement is dissolved by the hand of death, he may receive the soul back again and clothe it in his own brightness and glory. How very important, then, that we give our souls wholly into Christ's care, that, when the Father calls them back to him, they may be worthy of his acceptance and reward! Yes, he ever loves us, and in his watchful care for us knoweth our *local habitations*, and whether we dwell in fine and costly houses or in rude huts, the home life is ever under the notice of the All-seeing Eye.

The dearest spot on earth is home. Beneath its roof-tree throbs the pulse of family life, and its members are united by the ties of kindred affection and paternal love. Its sorrows and joys, its loves and hates, its hopes and fears, its pains and pleasures, its happiness and misery, its sickness and death, its good and evil influences,—*all* are known to him! There is no home so bright, so cheerful and so happy as that one in which there is a desire on the part of its inmates to serve and obey God. Then let our homes be so conducted that there will always be a welcome spot within its walls, where the Savior will be an honored guest, and where his presence will be acknowledged with heartfelt thanks, and songs of praise.

Let us hold fast to his name and keep his faith in thought and deed, and make our dwelling places sacred with continued efforts to do Christ's will and glorify his name, for we know that he loves and cares for us and is saying to every one of us, wherever we be, "I know where thou dwellest."

Freeburgh, Ohio.

TIME—WHAT IS IT FOR?

BY P. F. ECKERLE.

ALMOST everything has its opposite. For the opposite of heat we have cold; of affluence, poverty; of love, hatred. For the opposite of light we have darkness; yet night brings out the stars. For the contrast of time, we have eternity, and it is not strange that we should find this [illegible] things of earth. It seems to have been in the mind of our Creator when he threw into space this mundane sphere upon which we live, and spoke us into an existence and endowed us with wills, enabling us to fix our destinies.

He has given us time, in which to prepare for eternity,—"the event when time shall be no longer." Rev. 10: 6. It remains to be seen what use we will make of our opportunities. All of us are preparing for eternity,—but WHERE SHALL WE SPEND IT?

All depends upon the use we make of the time given us in this world. It is certain we have no lease of life, and some have already reached their three score and ten years. Have these years been well spent, or have many of them been spent in frivolity and idleness? Have we been spending our time in glorifying our Maker, or in self-gratification? Have they been spent in conviviality or in sound thought and earnest endeavor for our own well-being and the eternal good of others? These are questions each one must answer for himself and to his Maker. What is it that makes time of value to us? Let us see. The vagabond that goes wandering aimlessly about our streets and lanes, has no value set upon his time; it is worth nothing, because he does nothing to make it valuable to himself, his neighbor, or his Maker.

The man who toils at the forge from early morn till dewy eve, striving to keep poverty from the home, or to pay for a farm, has a value upon his time, and everyone knows it. You cannot be mistaken about his worth to the community, and if he be a Christian (as God intended all of us should be), no one fails to recognize him as an active, earnest Christian worker whose time is of value to himself and his Maker, and an honor to the community in which he lives. This must be the answer: Our time is valuable according to the use we make of it.

The skillful mechanic whose time is well occupied, has a value upon his time that none of us could buy. There is no way of acquiring this skill except by one's own effort. The men or women whose time is wholly taken up with service to the Lord, are making good use of their time, and have a claim on eternity that money cannot buy. The earnest Sunday school worker, who is spending every effort to have his class a good one, to have them brought through the nursery into the church of Christ may have a "title clear to mansions in the skies," and time is valuable to him, because he has made good use of it in preparing for eternity.

"This is the prowess and these the hardy achievements
Which drag up drowned honor by the locks."

These, also, will add stars to the crown which we shall wear in the New Jerusalem.

Lanark, Ill.

I GO A FISHING.

(Concluded from first page.)

tently watching the line for a bite, we could not help but think of the Galilean fishing parties, and of the time when they toiled all night and caught nothing. As we thought of the event, we interpreted their lack of success to their not praying. Is it not strange that they continued fishing on the wrong side all night? We think the better rendering would be,—they looked for success from the wrong source.

My brother, do you pray when you fish? Why not? If it is right to fish it is equally right to pray for success. So we do in everything else. We are only children and our Heavenly Father is always willing to trust us as such, and there is no right thing that we can do that is too small for his notice.

Well, we were fishing for some time without getting a bite, and the thought came to us, how nice it would be if the Lord would send to our hook a good, big bass,—and with the thought went out the silent prayer. Almost immediately there was a trembling of the line, a pull, and we pulled and we had a bass, but not as large a one as we hoped for. Were we disappointed? Yes. Were we ungrateful? No. But how quick the thought came, Does the Lord answer prayers? Why not give a fish as easily as a farm, or a home, or anything else we may ask for?

Then the thought came to us,—in our ministerial work, are we as interested and as watchful for results as we are when fishing? How we wish we could be! Do we wait, watch and pray? About these things we don't think enough. Our preaching is too much a duty and not enough a desire. We don't want souls bad enough. Not nearly so much as we want things that pertain to life and our well-being while here. Oh, thou blessed Lord, freight us down so with love for souls that when we go a fishing we may have and exercise that perseverance, patience, faith and hope that is had and exercised by the fisherman who is in love with his calling. We can never make the ministry a success unless we are in love with the calling, have faith in it, and hope to win souls to Christ.

As in the evening we returned to our homes, rejoicing, bringing with us the result of our labors, so may we, when our life's work is done, return to our Father's house rejoicing, because our work is done, and at least a few sheaves have been gathered that will be accepted as meet for the Master's use.

H. B. B.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

A SERMON IN RHYME.

BY ALICE CARY.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend,—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them; and by kindly sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying,—
For both grief and joy a place,
There's health and goodness in the mirth
As much as honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go,—
Leave them. Trust the Harvest Giver,
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

THE TOUCH OF FAITH.

BY J. O. BARNHART.

AFTER the resurrection of Jesus, when he ascended to the Father, he left a work to be carried on by his followers. This work is the salvation of the world. He himself began it, and laid down a plan by which his followers, through all time, are to carry it forward till "the whole world shall be filled with the knowledge of the love of God as the waters cover the sea."

This is the object toward which all Christian labor tends, and he who labors with this thought impressed upon his mind and heart, we believe, has the true conception of the mission of mankind while here below. But after almost 1,900 years of effort the end is not yet reached. Then the questioning mind asks, "How *can* so great a work ever *be* accomplished? In answer we hear the doubting one say, "It will *never* be done." For this reason the work, instead of being pushed with zeal into every corner of the world, is still lagging,—halting,—creeping.

Christ says, "Go ye into all the world and preach the Gospel to every creature," and yet some ask, "Who?" Paul says, "The Gospel of Christ is the power of God unto salvation," yet there are millions who still remain in darkness. Not only in foreign lands, but in our own land, are thousands who have never heard the *Gospel* preached in its *purity*, and we wonder that God is still so patient with weak, human effort.

If we, then, again consider Paul's declaration that "the Gospel is the power of God unto salvation," we are made to ask, "Why has the work progressed so slowly through the lapse of centuries?"

Listen again. "The Gospel is the power of God unto salvation to *every one that believeth*."

In nature there are many things of great power, but of no practical utility to man until he applies them. The waters of Niagara have rolled over their precipice for untold centuries. The mighty, ever-moving ocean has lain within its bed ever since the word was spoken, "Thus far shalt thou go, and no farther." The potent electric currents have flashed through the clouds from the time when the "firmament was set to divide the waters from the waters;" and ever since the creation of all things, the gentle breeze and quiet stream have lent their motion to the forces of nature, but they were of no value to mankind till he learned how to utilize them. So it is with the power of God. Christ, the Son of God, was crucified more than eighteen hundred years ago. For more than that length of time we have had his "Gospel" and his comforting Spirit, but they have no power for salvation to those *who believe not*. He that *believeth* and is *baptized* shall be *saved* and he that *believeth* not shall be *damned*." These are the words of Jesus, who, on a certain occasion also said, "According to your faith be it unto you."

And oh, sinner, it is, then, upon a living faith, accepted or rejected, that your eternal weal or woe depends. Not only the salvation of the soul, but many other spiritual blessings we fail to receive, because we do not apply the ever ready power of God by *living faith* and obedience.

A forcible illustration of this is shown in the healing of the "woman with an issue of blood," whom Jesus met while on his way to raise the daughter of Jairus.

The multitude "were crowding, pressing, thronging him so that she succeeded in approaching only so near as to touch the hem of his garment," and she was made whole. How wonderful the power of God to stay the disease at that simple *touch, prompted by faith!* All the earthly power and skill that money could command, had failed to cure. If, perhaps, these failures had destroyed her confidence in man, she still had faith in the *God-man,—faith* enough to draw through the "hem of his garment," the healing "*virtue*."

How many, in that throng, probably some of them also diseased, were so close that they could have touched his body,—those hands that had blessed the little child, or broken bread to the hungry! They might have felt their healing power, but we read of none that did. How many could have stooped and touched his feet,—those feet that so oft had trod the paths of sorrow, but never once departed from the path of duty. But none touched them. Some could have reached out and touched that compassionate brow, and caught the tender look of pardon, but faith,—living faith,—which prompts to obedience and applies the healing power, was not in the heart, and the power was not awakened in their behalf.

So there are thousands to-day, who come very near to Jesus and yet never feel his power.

Hundreds there are who come near his altar, but *touching not* with *faith*, they depart without a blessing.

Churches are built, ministers are engaged, and services are held Sabbath succeeding Sabbath. Family altars are set up; prayers are offered, the Gospel is taught in the Sunday school, but why are results so long in accruing? It must be because so many workers lack the faith of the woman, *which*, by a touch was made whole. But there are still,—and there will ever be,—a worthy few who press up through the worldly throng and touch the hem of his garment, and depart, being made whole in body and spirit, and we see them going forth giving life and service to the spread of the glad tidings, not only at home, but in lands that still are held in Satan's thrall. They are ready to endure, and counting all earthly blessings but loss, for the gaining of the world to Christ.

Oh faithless one, doubt no more. God says, "My word shall not return unto me *void*, but it *shall accomplish* that which I please, and shall PROSPER in the thing whereunto I *send* it.

May he give us more faith and courage, not only to *send* it but to deny ourselves and "*Go*," where duty points the way, carrying the "*power of God* unto salvation" unto all the world, that all who *touch* with *faith* may be saved thereby!

Mansfield, Ill.

JESUS.

BY JOHN REIFF.

JESUS alone is the worthy and indispensable object of faith. Jesus entire, in all his conditions, is an open fountain of divine mercy, love and power. Faith beholds him, and takes from him the forgiveness of all sins, the child-like confidence and the free approach to the open heart of the Father, but withal also the riches of the power and willingness to suffer with Jesus and to die with him to all sins, to the world and self-living. Such a soul lives only for him who died for us and rose again.

Jesus not only became man, and not only suffered himself to be crucified for man, but also became a little child. From his birth he was the same Jesus, given to us by the Father,—the saving object of our faith! He must become a child, not only to atone for our childish and youthful sins, but that our whole lifetime might, by his merits and example, be fully sanctified. By his incarnation he has opened the way for our reconciliation with God, by which he also has shown that like as in the point of childhood he took upon him our nature, so we also, who have become reconciled with God, should not remain great and self-exalted men, but repent and become as little children.

Through the birth and childhood of Christ, the child-like life and child-like innocency, lost in Adam, may again be restored. The child Jesus is unto us a fountain of perfect innocency, simplicity, purity, littleness, and dependency. Faith truly beholds this and receives it. How needful for us to become united with this God-child and let it reign in us, live in us, and become fitted with his divine childhood's precious peculiarities, to become willing to be formed after his lovely image, and at last through the Great Restorer, to be handed to the Father in the form in which his divine hand first made us!

THE COMMON WAY.

Scene in a library: Gentleman busy writing; child enters.

"Father, give me a penny."

"Haven't got any; don't bother me."

"But, father, I want it. Something particular."

"I tell you I haven't got one about me."

"I must have one; you promised me one."

"I did no such thing; I won't give you any more pennies; you spend too many. It's all wrong; I won't give it to you, so go away."

Child begins to whimper. "I think you might give me one; it's really mean."

"No—go away—I won't do it, so there's an end of it."

Child cries, teases, coaxes; father gets out of patience, puts his hand in his pocket, takes out a penny, and throws it at the child. "There, take it, and don't come back again to-day."

Child smiles, looks shy, goes out conqueror, determined to renew the struggle in the afternoon, with the certainty of like results.

* * *

Scene in the street: Two boys playing; mother opens the door, calls to one of them, her own son.

"Joe, come into the house instantly."

Joe pays no attention.

"Joe, do you hear me? If you don't come I'll give you a good beating."

Joe smiles and continues his play. His companion is alarmed for him, and advises him to obey. "You'll catch it if you don't go, Joe."

"O no, I won't; she always says so, but never does! I ain't afraid."

Mother goes back into the house greatly put out and thinking herself a martyr to bad children.

That's the way, parents; show your children by your example that you are weak, undecided, untruthful, and they learn aptly enough to despise your authority and regard your word as nothing. They soon graduate liars and mockers, and the reaping of your own sowing is but the natural consequence.—*Selected.*

MISSION RECEIPTS FOR JUNE, 1894.*

☞ Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary *immediately*, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

HOME AND EUROPEAN FUND.

(*Used for Missions in U. S., and Denmark, and Sweden.*)

Illinois. — Bro. Lane, Silver Creek church, 50 cents; Cornelius Kepler, Smithboro, 52 cents; Emma Strickfadden, Pekin, $2; Arnold's Grove church, $14; Silver Creek church, $7; Rock Creek church, $9; Waddam's Grove church, $17.75; West Branch church, $6 30; Milledgeville church, $5; Rock River church, $30.20; Mt. Morris Sunday school, $53.82; total,.....$146 09

Ohio.—Donnel's Creek church, $3; Seneca church, $8 92; Pleasant Valley church, $12; Loramies church, $2 15; Elijah Horn, Roseville, $71; sisters of West Dayton church, $4; total,.....$101 07

Pennsylvania. — Abbie Baron, Somerset, 52 cents; Lydia Schrock, Somerset, 50 cents; Wm. H. Miller and wife, Somerset, $1; Barbara Saylor, Somerset, 52 cents; Missouri Saylor, Somerset, 52 cents; Mammie Saylor, Somerset, 52 cents; Harvey Saylor, Somerset, 50 cents; Mary Miller, Somerset, 50 cents; Kate Johnson, Somerset, 55 cents; Ella Messer, Somerset, 55 cents; Mary Hill, Beallsville, 50 cents; H. J. Wagner, New Oxford, $1.25; George S. Rowland, Mountville, $10; Huntingdon church, $18.75; J. D. Emmert, Waynesborough, 30 cents; Roaring Springs church, $9; total,.....$ 45 48

* Inadvertently the report for May, which should have appeared first, was overlooked in the arranging of copy for the paper. It will be given next week.

Iowa.—South English church, $14; K. Leonard, Aurelia, $2; Sarah J. Brallier, Greenville, $2; Etta Archer, Truro, 20 cents; J. S. Good, Marion, $1; total,.....$ 19 20

Indiana.—Sophia Wolf, New Waverly, $1; Baugo church, 50 cents; Harrison County church, $3.80; Elkhart City Sunday school, $11.14; total,.....$ 16 44

Michigan.—Woodland church, $11; total,.....$ 11 00

Maryland. — Three sisters, Accident, $4.50; Beaver Creek church, $4.10; total,..$ 8 60

Virginia.—Cook's Creek church, $8.40; total,.....$ 8 40

Tennessee.—Knob Creek church $5.50; total,.....$ 5 50

Nebraska. — Eliza Smith, Saltillo, 53 cents; Mamie Smith, Saltillo, 53 cents; A. R. Smith and wife, Saltillo, $1.04; D. G. Couser and wife, Saltillo, $1.05; E. T. Peck, Falls City, 75 cents; total,.....$ 3 90

Kansas.—Dorrance church, $2.50; Verdigris church, 50 cents; total,.....$ 3 00

Washington.—A. N. Huffman, Tekoa, $2; total,.....$ 2 00

Georgia. — Luther Petry, Atlanta, $1; total,.....$ 1 00

Arkansas.—Sister Aaron I. Mow, Palestine, 70 cents; total,..... 70

Colorado.—From members, 35 cents; total,.....$ 35

A brother,.....$ 10 00

Collection at Annual Meeting of 1894,..$173 92

Total Home and European Fund,....$556 65

MISSION AND TRACT FUND.

(*Used for either Mission or Tract Work at the discretion of the Committee.*)

Iowa.—Kingsley church, $25.38; a sister, Vinton, $5; total,.....$ 30 38

Indiana.—Nettle Creek church, $22.50; total,.....$ 22 50

Ohio.—A sister, New Philadelphia, $5; total,.....$ 5 00

Nebraska. — J. P. Nofziger, Mascot, $1.50; total,.....$ 1 50

A sister,.....$ 2 00

Total Mission and Tract Fund,.....$ 61 38

TRACT FUND.

(*Used only for Publication and Distribution of Tracts.*)

Iowa.—English River church, $3; Middle Creek church, $1; Panther Creek church, $5.45; total,.....$ 9 45

Illinois.—Mary Lingenfelter, 50 cents; Yellow Creek church, $5; Peter Brubaker, Mt. Morris, 50 cents; total,.....$ 6 00

Ohio.—Sisters of West Dayton church, $4; total,.....$ 4 00

West Virginia.—Maple Spring church, $1.71; total,.....$ 1 71

Kansas.—Rule Smith, 50 cents; Southeastern Kansas, $1; total,.....$ 1 50

One-third Annual Meeting collection of 1894,.....$ 86 96

Total, Tract Fund,.....$109 62

INDIA MISSION.

(*Used only for the Mission in India.*)

Pennsylvania.—Kate Brumbaugh, Chambersburgh, 50 cents; Henry Brumbaugh, 50 cents; Coventry church, $21.66; George S. Roland, Mountville, $10; total,.....$ 32 66

Maryland.—A sister, New Windsor, 25 cents; Beaver Creek church, $1; Frederick church, $5; Broad Run church, $8; total,.....$ 14 25

Indiana.—A sister, $2; Pigeon River church, $3.58; Baugo church, 50 cents; G. L. Studebaker, Shideler, $5; total,.....$ 11 08

Virginia.—S. D. and Fanny H. Zeigler, Maryland, $1; a brother, $5; a family, Beaver Creek church, $5; total,.....$ 11 00

Illinois.—C. W. Lahman and wife, Mt. Morris, $10; total,.....$ 10 00

Ohio. — Bethel church, $4.83; George Funderberg, 25 cents; Jennie Kinsey, Boyd, $1; Lydia Showalter, Wadsworth, $1; total,.....$ 7 08

Louisiana.—Esterly church, $4.07; total,.....$ 4 07

Iowa. — Anna Rodabaugh, Birmingham, $1; Catherine Markley, Cedar Falls, $2; total,.....$ 3 00

Minnesota. — Sarah Eby, Duluth, $2; total.....$ 2 00

West Virginia.—Maggie Weckert and mother, Keyser, $2; total,.....$ 2 00

Nebraska. — South Beatrice church, $1.60; total,.....$ 1 60

Missouri.—Eliza J. Nash, Kansas City, 90 cents; total,.....$ 90

Kansas.—Vergie and Peter Weirick, Wichita, 50 cents; total,.....$ 50

Indian Territory. — Lydia Shireman, Waldon, 25 cents; total,.....$ 25

Total India Mission,.....$100 39

WASHINGTON CITY MEETINGHOUSE.

(*A house in Washington is greatly needed in order that the church there may do more effectual work and have the advantages of a permanent house. The Committee proposes to build as soon as sufficient funds are raised.*)

Unprofitable servant, Geistown, Pa., $1; a sister, $24; Children's Mission, $25.10; a sister, Lititz, Pa, 50 cents; total,.....$ 50 60

SUMMARY.

Home and European Fund,.....	$556 65
Mission and Tract Fund,.....	61 38
Tract Fund,.....	109 62
Washington City House,.....	50 60
Total,.....	$878 64

GALEN B. ROYER, Sec.

"SAVING faith is conquering faith; it conquers self, sin, Satan, the world, and death; it goes on in its warfare and increases its conquests until crowned with glory."

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cent per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum

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JOSEPH AMICK, Business Manager.

ADVISORY COMMITTEE.
L. W. Teeter, Enoch Eby, Daniel Hays.

☞ Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞ Anonymous communications will not be published.

☞ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞ The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞ When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

☞ Always remit to the office from which you order your goods, no matter from where you receive them.

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☞ Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

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Mount Morris, Ill., July 24, 1894.

BE sure to look over our list of Sunday school Reward Cards, as given on page 463 of this paper. They will please you.

WRITING from Topeka, Kansas, Bro. A. W. Vaniman says there is at that place one applicant [illegible] advancing.

WE have on the hook some excellent articles that will appear shortly. In fact, we think every issue contains interesting matter from our contributors. So far they are keeping us well supplied.

A NUMBER of Babylonian tablets were recently received by the British Museum, the writing on which proves that faith in one God existed in that part of the world three thousand years before Christ.

THE man who gets on the Lord's side needs never have any doubts about the Lord being on his side. Too many are praying for the Lord to be on their side. It will be wiser for them to change their prayers and get on the side where the Lord may always be found.

A MOST destructive hail-storm visited the vicinity of Broadway, Rockingham County, Va, July 6. We learn that there was much destruction of property. Bro. Daniel Hays' barn was blown to pieces. After the storm, some gathered the hail-stones by the wagon-load and packed them into their ice-houses.

Does the following item, taken from one of our educational journals, refer to the Brethren? Please explain through the GOSPEL MESSENGER: "One hundred German Baptists recently left the province of Kherson and Volhynia, in Russia, for America. Their object in emigration is to obtain freedom for their religious belief. HENRY M. SHUTT.

THE item does not refer to the Brethren, but probably to Baptists who speak the German language. There is such a society in the United States. Our meetinghouse in Chicago was purchased of the "German Baptists." We see frequent mention of this denomination in the press.

RECENTLY a small body of infidels assembled at Tom Paine's monument, to celebrate his memory. In a speech, Ingersoll eloquently lauded Paine above Washington, Jefferson and Franklin. Another speaker said that in time the Catholic church would canonize Thomas Paine. The Catholics do some reckless canonizing, but when they reach down to Thomas Paine, they certainly will have reached the bottom of depravity. Is not this a slander on the Catholic Church?

THE *Boston Herald* is puzzled over what to do with our women who graduate from our colleges. There is no necessity of one puzzling his brain over a question of that character. These women will take care of themselves, and most of them will some day help take care of somebody else. We should concern ourselves about making Christian women of them, and then their education can be of use to the church and their families. Education hurts no one who is soundly converted.

THE *Christian Standard* administers this cutting rebuke to those who dishonor, rather than honor the Nation's Birthday in their manner of celebrating it:

We have just celebrated the "Nation's Birthday" — or have we? There have been gatherings and speeches, games and races, drinking and dancing; but how much of all the observances has really been appropriate to the day? If the Fourth of July is Liberty Day, as we call it, it should be used to make for liberty, and in order to do this it must make for righteousness.

IT is a man's privilege to live up to a high Christian standard; it is his duty to raise his standard to the highest point possible. In honesty and truthfulness he should be contented with nothing short of perfection, for one can be perfectly honest as well as perfectly truthful. His tongue, as well as his thoughts, should be trained only after the most perfect models. He should study all the Christian graces with the utmost care and diligence, and strive for excellency in each one, knowing that he who does these things will most assuredly make life a success.

THOSE wishing their love-feast notices among the standing announcements should write them on a slip of paper separate and apart from all other business, something like this:

Sept. 24, at 3 P. M., Mound church, Mo.

Notices written in connection with church news often fail to get among the standing announcements, but when sent us separate from all other matter, are sure to find their way to the right place. We aim to keep these announcements standing from four to six weeks, though they may be published once among Special Announcements, as far in advance as desired.

I have heard, that when missionaries are sent to the Greek countries, they are instructed to baptize by trine immersion. Can this be proven? I would like to know.

MARY C. MILLER.

WE have seen in the public print a statement to that effect, and may have referred to it in the MESSENGER, but at this time we cannot lay hands on the proof. It was stated, that the Presbyterians opened a mission in Athens, Greece, where the Greek language is used almost exclusively, and the people made sport of their attempts at teaching that sprinkling was baptism, for the Greeks read the New Testament in the original, and use the word *baptize* in the same way we use the word *dip*. To speak of baptizing a person by sprinkling sounds as ridiculous to them as immersion by sprinkling would seem to us. Therefore, to make the mission a success among the Greeks, the missionaries had to resort to immersion, and say nothing about sprinkling.

The editor of this page met a Baptist preacher the other day, and stated to him that the Baptist line of succession, so called, is traced for fifteen hundred years through people who baptized for remission of sins. He seemed surprised. Then we took down his copy of Orchard's Baptist History, and proved the statement by that book. Then he seemed more surprised. Many Baptist preachers do not know what is contained in their own histories.—*Gospel Advocate.*

AND why did not the Editor of the *Gospel Advocate* also tell this Baptist minister, that the Baptist line of succession, so called, is traced for fifteen hundred years through people who baptize by trine immersion? He could have proved this very nicely from "Orchard's Baptist History," and other Baptist books.

IF every man would learn to engage in something useful, stick to it, and give it his full strength, failure would be unknown to him. It is doing the "one thing," doing it well and sticking to it that makes life a success. People who are continually changing from one vocation to another, succeed in nothing and lose their reputation besides. It is the uneasy and unsettled spirit that makes a failure as well as a burden. And what is true in temporal affairs, is equally true respecting religion. He who early adopts the form of religion clearly set forth in the New Testament Scriptures, and spends his whole life living out the principles therein contained, will go to his grave honored for his piety as well as his consistency and influence.

WHAT TO DO WITH PROPERTY.

ONE of our readers, who has been fortunate enough to accumulate considerable property, desires, before leaving this world, to turn part of it over to the church, and asks us to publish necessary instructions. The following forms, prepared by the Secretary of the General Missionary and Tract Committee, may be followed with safety:

Form of a Legacy.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church —— dollars, for the purpose of the Committee, as specified in their charter. And I hereby direct my executor (*or executors*) to pay said sum to the Secretary of said Committee, taking his receipt therefor, within —— months after my decease

Form of a Devise of Real Estate.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land, with the buildings thereon standing (*here describe the premises with exactness and particularity*), to be held and possessed by the said Committee, their successors and assigns forever, for the purpose specified in their charter.

Wills are sometimes contested in the courts by the relatives, and it often requires a skillful attorney to draw up a document that will stand the test. Those who leave property for charitable purposes should know that their wills are properly drawn up. It is not good to defer the making of your will until you are on your death-bed. Make your wills while you are in health, and while you have good use of your mind. We have hundreds of wealthy brethren who ought to leave some of their property to one or more of the good works, set on foot and maintained by the Brethren.

Money left to any of these institutions will be wisely used. J. H. M.

MAKE YOUR MARK.

IN this world there is an opportunity for every one to make his mark for good if he will only throw his will-power into something useful, and work with his might. There is no better place to do this than in the Brethren church, where good

workers are in demand in every department of usefulness. In order to make the undertaking a success, it is needful to keep in line with the church and her adopted principles. Some brilliant men, in years gone by, undertook to make their mark by being separated from the church, her influences and her counsels, but not one of them, to our knowledge, has succeeded. A few of them are still on trial at this time, but the conflict is telling on them.

We again repeat, that there is no better place for one to make his mark than among the Brethren. We are in need of more and better ministers. There is a demand for every minister, among us, to raise his standard of proficiency so as to make himself more useful. We are greatly in need of more elders, who can come up to the Gospel standard. There is not a housekeeper in the Brotherhood, who does not see the necessity of elders reaching a higher plane of usefulness. More exemplary and consecrated deacons are in demand in every congregation.

The wives of all our officials feel that they have not reached the standard so clearly set forth in the Gospel for them. They are mothers in Israel, and it is important that they become ensamples to the other sisters, as well as the leaders in everything that tends to purify and elevate true womanhood. There are various ways in which they may increase their power and opportunities for good, and become a force in the Brotherhood, highly prized both in heaven and on the earth.

We also stand greatly in need of more Sunday school superintendents and teachers. Here is a want that we shall probably never be able to fully supply. We not only need more of these workers, but they should be far better qualified for their departments than they are. With all their talents and efforts they will never be able to reach a standard that is too high for skillful work in the Sunday school department.

In every community our song services need improving. Here is work for every member having talent for music. There ought to be singing classes in every church for the purpose of developing the musical talent among us. Then each church has use for active solicitors to gather funds for missionary and tract work. We need earnest men and women to procure and distribute good tracts, for there is not a neighborhood where they will not accomplish good if judiciously distributed. Scores of missionaries are also in demand, who can go to the outskirts and preach the Gospel. We may yet add, that many skillful teachers are needed in our high schools. With all of our efforts we are not able to fully supply our own schools with skillful teachers. And still more, we need exemplary and earnest private members by the thousands, who can and will be living epistles that may be read and known of all men. There is really no possibility of supplying the needs of the church at this time. There is work for everybody, and a constant demand for a greater degree of proficiency in every department of usefulness. Surely among the Brethren is the place for one to make his mark. Here his labors are not only needed, but they will be appreciated. But to reach the higher standard of usefulness, let each worker strive to keep in line with the church and her work, that his influence may be felt for good, and his example be the means of stimulating and encouraging others.

J. H. M.

THE SEVEN CHURCHES OF ASIA.

Part Three.—The Church at Ephesus.

WHAT is true of the ruins of the church buildings at Ephesus is in like manner true of the ruins of all the churches in Asia Minor. They were not built until many years after the death of St. John, probably not until the close of the third or the beginning of the fourth century. It is not at all likely that there was a single church building in Asia Minor when the messages were sent from Patmos to the Seven Churches.

From the ruins of the ancient church we go down to the plain, and crossing over a barley field we reach in a few minutes an extensive excavation, and going down the steep banks, we stand amid the ruins of the Temple of Diana of the Ephesians.* The discovery and the excavation of the temple were made by Mr. Wood in 1869. Some idea may be had of the immense amount of labor performed by this indefatigable excavator when it is known that he spent the winter months of eleven years in the work, and that the entire expense of the excavation cost the British Museum the sum of eighty thousand dollars.

Mr. Wood discovered, in making his excavations, the pavement on floors of the different temples, showing that in rebuilding the same foundation was used, and new pavements laid on the top of the old ones. Above the lowest floor were two others of marble, which would have seemed to have belonged, one to the temple burned by Herostratus, the other to that erected on its ruins immediately afterwards. Of this latter building, the remains were sufficient to enable Mr. Wood to restore it with considerable accuracy. The dimensions of it, taken at the lowest step of the flight which led up to the rows of columns which surrounded the temple on all sides, were four hundred and eighteen feet and one inch by two hundred and thirty-nine feet and four and one-half inches. The number of columns around the building were one hundred, and their height about fifty-six feet. The most remarkable fact about the columns is, that many of them were sculptured with figures in high relief to a man's height above the ground; one was, we are told, chiseled by the sculptor Scopas, and certainly the existing fragments of sculptured columns now discovered are not the work of common hands. The roof was covered with flat marble tiles. The edifice had eight columns at the ends with two rows of columns all around.† All finer specimens of sculpture and works of art discovered at Ephesus are now preserved in the British Museum where we had an opportunity to examine and study them carefully a few years ago. If one has a desire to know something of the workmanship of the temple of Diana, he will find better facilities for seeing and learning of it in London than in Ephesus.

The bottom of the excavation, which is not far from twenty feet below the surface of the ground, is covered with water to the depth of several feet. The pavement is strewn with blocks of marble, broken columns, granite pedestals and pieces of statuary, lying where they fell centuries ago. As we clambered over the partly submerged ruins, turtles, lizards, and snakes, basking in the sunshine, disturbed in their repose, slipped from their slimy perch into the water or sought a place of safety in the underbrush that grows thickly in some parts of the excavation. Fig and almond trees are growing about the sides of the openings and these only bring out in deeper contrast the utter desolation of the place. Seated on the base of a great column from which we had a commanding view of the ruins, we were impressed with the thought that man builds only to have his work overthrown. This pit in the ground, overgrown with water plants, the home of loathsome reptiles, is where once stood, in all its splendor and glory, the great wonder of the ancient world. And this is all that remains of that magnificent structure, the culmination of human art and skill. What a mighty leveler is time! The loftiest and strongest temples built by human hands crumble at his touch. Egypt, Greece, Rome, each in its turn, furnish in their ruins, evidence of the truth that man's work endures but for a season and then passes away. Could Demetrius with the Ephesians, his fellow-craftsmen, who shouted themselves hoarse about the streets of Ephesus, and around this old temple, eighteen hundred and fifty years ago, with the words, "Great is Diana of the Ephesians," visit the place to-day, how they would lay their mouths in the dust and declare that they had seen the end of all human perfection.

Leaving the ruins, we cross over the barley fields and reach the well-built highway which leads to the coast four miles away. This excellent roadway was built since we were here in 1884. We left guide, photographer, Turk and horse at the excavation, to follow in due time. We followed the road for some distance and then crossing the plain we reached the foot of Mt. Prion. Climbing upward a short distance, we reached the ruins of the ancient stadium. This was among the ancient Greeks a course for foot races and games. The name comes from stadium, —a fixed standard of measure, about six hundred feet in length. The stadium was made on a level surface, with sloping banks on which tiers of seats were arranged for spectators, rising along its two sides and one end. It was usually semicircular in form. Unlike the stadium at Athens, the front of this is closed with a heavy wall carried up with heavy arches. The wall and arches are still in a good state of preservation. In these arches were the dens for wild beasts, and openings led from them into the stadium, or arena. Around about on the receding hillsides were arranged seats for eighty thousand spectators, who, in the prosperous days of Ephesus, crowded the place to witness the races and games and the gladiatorial contests. Later, when Apollo's eloquence and Paul's logic had convinced many of the Ephesians of the error of their ways and they had turned to Christ, they were sorely persecuted. Many a humble follower of Christ was taken into this very stadium and there, in the presence of thousands of spectators, torn to pieces by famished wild beasts. It is doubtless to this cruel custom that Paul refers when he says: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?"* Sometimes the victim, when placed in the Stadium, was furnished with a short sword and if he succeeded in slaying the lion or tiger, as the case might be, he was set at liberty. It was a terrible ordeal through which to pass, and was a fight to death. As a rule, the wild animal, urged on by the pangs of hunger, and infuriated

*"Bingham's Antiquities," Vol. 3, page 40.

†"Encyclopedia Britannica," Ephesus, page 469.

*1 Cor. 15: 32.

by the smell of blood, was an easy victor, and feasted upon its human victim. Occasionally a well directed blow of the short sword proved fatal to the beast, and the prisoner was free. Such it seems was the experience of Paul in fighting with wild beasts at Ephesus.

We spent several hours at the Stadium, examining carefully its construction, and waiting for the appearance of our guide and his party. Another hour passed away and just as we were on the point of going on without them, they appeared on the plain below, trudging along as slowly as if they were trying to see how much time they could possibly consume in reaching us. At last they came up and we set out beneath the hot rays of the noonday sun to explore other portions of the ruins of the ancient city of Ephesus.

The Stadium stood on a magnesian street, its front elevation forming the side of the street, and not far away stand the ruins of the Ephesian Theater. It is located on the west side of Mt. Prion, and it is so well preserved that its general plan is easily discernible. Like all the ancient theaters and stadia it was without roof, and the seats for the spectators were arranged in tiers in semicircular form about the stage, which occupied the lowest place in the structure.

The theater at Ephesus was the center of attraction, for the people loved the pleasures of this world and they "sat down to eat and rose up to play." Here it was that a great assembly met on the day when the eloquence of Demetrius stirred up the Ephesians against Paul and his preaching. "And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theater."* Paul, himself nothing dismayed, but with a courage born of the consciousness that his cause was just, and which knew no fear, would at once have gone in unto the people, but the disciples, knowing the fury of the mob and fearing the result, prevented him. Joined with them were certain chief men of Asia, Paul's friends, and they sent pressing word to him that he would not adventure himself into the theater.† The advice of the disciples and friends was taken by the apostle, and thus he escaped the fury of the enraged Ephesians. Here, too, the address of the town clerk was made, which had the effect of quieting the people. A remarkable ancient inscription has recently been discovered here, which shows the truth of the words of the clerk and of Demetrius when they say that the city of the Ephesians as well as all Asia worshiped the goddess Diana. The translation of the inscription reads thus: "Not only among the Ephesians, but also everywhere among the Greek nations, temples are consecrated to her worship."

Standing here amid these solemn ruins, grand even in their desolation and solitude, our mind goes back to those eventful days when Jesus Christ was first preached by the great apostle of the Gentiles in the city of Ephesus. Then it was a magnificent city, with the great temple standing yonder in the plain. It was the rival in population, wealth, commerce and beauty of all the cities in Asia Minor. To-day its proud temple has disappeared. Its inhabitants are no more. Its stadium, its theater, its palaces and works of art are a mass of ruins, and as we meditate in the solitude of the ruined greatness of Ephesus, we are again reminded of the mutability of all earthly things.

*Acts 19: 29.
†Acts 19: 31.

Then, too, there comes to us the recollection of the work done here by the men who, in all the ages of the church, have been accounted her greatest missionaries. Among these stands first, Paul the apostle. Here, with all the power and logic with which he was so richly endowed, he preached the Word of Truth and mightily convinced all who lent a willing ear, that "Jesus is the Christ." Here Apollos, mighty in the Scriptures, wonderful in eloquence, and full of the fervency of the Spirit, "taught diligently the things of the Lord." Here Timothy, full of scriptural knowledge even from his youth up, the spiritual son of Paul, ruled well the church at Ephesus as its first and greatest bishop. Here, too, came the beloved disciple John, whose writings are so full of love and whose life was modeled so closely after that of his Master, to spend the declining years of his life. Here he lived after his exile to Patmos, and here, after reaching nearly five score years, he was called to rest, and his burial place is shown even unto this day. Here, too, came with John the mother of the Lord, who had been so tenderly committed to his care from the cross, "behold thy mother, and from that hour that disciple took her unto his own home,"* and here it is said that Mary died and her body found a tomb on a hillside not far away. With such recollections as these, the ruins about us abound with wonderful interest and with sacred and holy associations.

Here, with thoughts like these, we might spend hours, but the day is waning and we must move on. Before leaving the theater and the ruins of Ephesus, let us look about us through Lemuel's eyes. "From the theater splendid views of ruins are had. Street after street of massive buildings, with portions of their walls yet standing, spread out before the eye. Near by stands the massive temple sacred to Ceres; beyond this, to the left, is the old forum, and to the right the ancient gymnasium. Some of these buildings were very large indeed, and constructed in a most substantial manner of massive blocks of stone neatly dressed and closely jointed. One such building in the edge of the canal (now all filled up) was three or four hundred feet long, half as wide, with walls of immense thickness, and four stories high. The walls of this structure are all standing, and the building could be restored. Many other structures have parts of their walls yet standing. In short, as one looks west from Mt. Prion, the plain below looks as if a great fire had swept over the city and consumed everything but the heavily constructed walls, many of which yet remain to tell the story of former greatness.†

D. L. M.

*John 19: 27.
†"The Land of Sacred Story," page 404.

QUERISTS' DEPARTMENT.

How many fundamental principles does the church of the Brethren have, and what are they called? J. B. SELL.

BY "fundamental" is meant that pertaining to the foundation or basis and a fundamental principle is simply a fundamental truth. Underlying Christianity, as set forth in the New Testament, is one grand foundation truth, around which all other truths revolve as the planets revolve about the sun, and that truth is, that Jesus is the Christ, the Son of the living God. Underlying this is the resurrection of Jesus from the dead, the great foundation truth of the Sonship and the divinity of Christ. But it is probably not to this phase of the subject that our brother refers, but more likely to the tenets or doctrines of the church. These may be seen in nearly every issue of the MESSENGER and this week will be found at the close of page 455. These tenets are also printed on the back of the Brethren's envelopes, which we keep for sale.

When a person has been baptised by a properly-authorized administrator, can rebaptism ever be necessary? If so, please explain Heb. 6: 1–6; Col. 10: 26. If a rebaptism is necessary, why not another crucifixion? Also explain Acts 8:22. Why did not Peter require Simon to be rebaptized?

ANDREW CHAMBERS.

When baptism is performed by a legally-authorized administrator, we do not think it necessary to ever repeat it, though it is occasionally done to satisfy the conscience of a member who may feel that he was not in a proper condition to be baptized when first received into the church. Personally, we know of but one instance where this was done. In our judgment, Heb. 6 and 10 have no bearing on this question. In 6: 1–3 Paul writes concerning again laying the foundation—fundamental, or first principle—of Christianity in the hearts of those who had already been properly instructed concerning these things. He thought it unnecessary to spend more time teaching along this line, and then proceeds to give instructions leading to a higher plane of development. The other Scripture cited refers to those who willfully fall away, and not to those having a troubled conscience concerning a specific duty. Simon did not demand re-baptism, hence there is nothing said concerning it. We do not mean to encourage re-baptism even on the account of a troubled conscience, but only wish to say that the Scriptures referred to do not appear to give any instruction on that subject. A demand for re-baptism is so rare in this age, that it seems useless to give ourselves any concern about it. During a period of active work in the ministry for twenty-five years, we can recall but the one instance referred to above.

Please give us an article through GOSPEL MESSENGER, on amusements, such as merry-go-rounds (circle swings) base-ball, etc. We have a few members that fail to see the harm in them. S. CORRELL.

We suggest that in communities where the members carry on the amusement business too far, the same careful admonitions would do more good than an article in the MESSENGER. Most of these people who engage in unbecoming games and amusements, do not read the MESSENGER. Christians, as a rule, should not engage in things that they would be ashamed for the Lord to come and find them at. A little thinking along this line ought to enable a Christian to determine what would better be avoided.

What is the difference between Brethren attending the World's Fair and County Fairs? F. ZIMMER.

If the World's Fair was still open we would have something to say about it; but as it has passed out of existence, we need only remark that our Brethren, in Council in 1892, *advised* against it, which of course left those who attended, to act on their own responsibility. But County Fairs are still in existence, and as long as they are conducted in the interest of gambling and horse racing they are most assuredly no fit place for Christians to go. Were they conducted with the same care that characterized the Columbian Exposition, having no horse-racing or gambling in any manner connected with them, we could have but few objections to file. But so long as they remain as they now are, we think that the Annual Meeting

was perfectly justifiable in throwing her whole influence against them.

Is it wrong for one living a distance from the church, to go to the churches of other denominations, including the Catholic church? C. S. W.

Matters of this kind are left to the consciences of the isolated. But whatever they do in this respect, they should not fail to let their light shine. If one should carry a couple good tracts to such gatherings and quietly hand them to a few friends in such a way as not to attract undue attention, he might be the means of planting seed that would, in course of time, ripen into substantial helpers. But as for going to a Catholic church, we hardly comprehend why any of our members should want to go more than once, and that only as a matter of curiosity. But under no circumstances should members neglect our own meetings to attend the services of other denominations. This indicates an indifference that is to be greatly regretted in any member.

Please explain what is meant by shortening the days, in Matt. 24: 22. Also Mark 13: 20. What time is alluded to, or is that time in the past? JOHN CULLER.

The time referred to was the destruction of Jerusalem by the Roman army, A. D. 70. The destruction of life was so great that had not the time been shortened—the number of days made less,—none of the Jews would have survived the terrible tribulation. The destruction of life was so appalling that eleven hundred thousand Jews are said to have perished within a few months, and ninety-seven thousand were sold into bondage. J. H. M.

VACATION TALKS WITH THE YOUNG PEOPLE.

No. 2.—The Young Woman.

IN putting the finishing touch upon the creation, God made the young woman. She came from the hands of her Creator as perfect a representative of the divine image as could possibly exist in the flesh. It has truthfully been said that the young man and young woman constitute the characters in the drama of life.

In studying them as they present themselves on the stage, we readily observe that *power* is the element of strength in the young man and *love* the corresponding element in the young woman. In both we find this predominant element coupled with the power of *thought*. So far as strength of thought-power has been measured by fair tests, no difference obtains. Each has proved a match for the other.

Although they are equal in the possession of intellect or thought-power, they are manifestly different in the application of it. The woman is quicker,—quicker to perceive and more ready to discern. The man is more plodding. He studies more closely, and is more inclined to resolve into elements that he may give a reason.

These differences in their make-up, however, adapt themselves each to the other, and when nominally united, make each stronger and more useful. An illustration of this may be found in the marriage relations. As in civil society, so in the marriage relation, differences of opinion may exist without impairing the harmony of feeling. In civil society such differences are settled by a majority. As such a decision is impossible between husband and wife some other principle must be adopted. Both nature and revelation unite in conferring the right to decide upon the husband. By this management the happiness of the woman is increased no less than that of the man, her strength being *love*, is always greatest in concession. She is graceful and admirable while meek and gentle. Whenever she attempts to wield the element of power,—the strength of the man,—she loses the attractiveness of her own sex without attaining to the dignity of the other.

If a girl would become a good young woman, she must begin *now*, and begin right. The young woman has an important work to perform in the world; a work to which too many seem to be alarmingly indifferent. Too many seem to consider their life a sort of holiday. They do not realize that they are in the world as helpers of themselves, and promoters of their race. They do not understand that they are here for a purpose as noble as that which brought the Savior of the world into being. They should be taught that their physical powers are God-given, as well as their mind and soul powers and that those powers are designed for the highest order of usefulness. The education our daughters receive should not only afford them this knowledge, but strength of character also to face the injurious customs and untimely trials to which society of to-day exposes them,—strength which will enable them to move above the unscriptural notions which to-day enslave the minds of scores of mothers.

There was a time when it was thought that the young woman's school education was sufficient if she could read and write a little. It is evident however, that women as well as science and men are advancing. The tendency to-day is for the young woman to be intensely intellectual. We hail this forward step with joy, but urge that her physical and religious education must not be overlooked.

The young woman's natural and therefore most desirable position is in a home. It is here that she appears in her most interesting aspect, because the home opens to her those tender and holy relations of life for which she was originally created. To prepare to meet the demands of these relations creditably to herself and to the one who may join her in organizing the home, should be the great aim of every young woman of our land. In the pursuit of an education, it becomes the moral duty of every young woman to select a school where the several parts of her education receive proportionate attention. Scores of young women all over our land are annually drawn into largely-advertised cheap schools where the seeds of evil, sown outside of text-books will produce a harvest of unhappy results which will far overbalance the facilities afforded for mental culture and the acquisition of useful knowledge. God help us to educate our daughters aright!

J. G. B.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Hylton, Va—On June 29 one was received by baptism in this (Brick church) congregation, and June 30, at our church council, one who had gone with the Progressives, a short time since, was received back into fellowship. July 1 another young sister was baptized. While the work goes slow, we hope the Lord has not forsaken us. We expect, the Lord willing, to hold an election for more laborers Aug. 4. We invite the members of the surrounding congregations, and especially elders and ministers, to be present.—*C. D. Hylton.*

Mount View, Mo.—The Turkey Creek congregation met in quarterly council June 30. All the business was adjusted in brotherly love and union. We decided to hold our love-feast Oct. 20 and 21, the Lord willing. Brethren and sisters of adjoining congregations are cordially invited to be present with us.—*Charlotte I. Masters.*

Round Mountain Church, Ark.—We held our quarterly council June 30. We had a good meeting but little business. We decided to hold two Communions this fall; one here at the church, Oct. 12; the other is to be about thirty miles southeast of here in Madison County, Aug. 18 We invite brethren and sisters to be with us, and especially ministers, as we much need ministerial aid. Those coming to the feast Aug. 18 will please inform R. B. Shower, Aurora, Madison County, Ark., and he will convey them from the railroad. St. Paul is the station to stop at. Those coming to the feast in October will please inform me, and they will be met at Fayetteville.—*Samuel Weimer, Wyman, Ark.*

Spickardsville, Mo. I am near this place and commenced a series of meetings with a fair attendance and very good attention. What the results may be I do not know, but I do know that he that said, "Ye ought to wash one another's feet," also said, "Go and preach the Gospel to every creature." (John 13:14 and Mark 16: 15) There are only one brother and one sister living here, and the people know but little about the Brethren's faith and practice. So this great field lies before me uncultivated. The Christians are very anxious for me to come and preach in their church in the future. They say they want to know what Dunkards believe, and we have promised to try to supply their wants. I have just closed a series of meetings in the western part of the Sandy Creek congregation with one addition by baptism. Her bodily strength was very weak, she being afflicted with a disease that will most likely prove fatal eventually. But, strong in faith, after we tenderly buried that afflicted body, she arose to walk in the newness of life, and was greeted by dear ones on the shore with many salutations mingled with tears of gratitude. May God bless his work to the pulling down of the strongholds of Satan, is my prayer. *Wm. C. Hipes, June 9.*

Clarkson, Okla—The members of the Paradise Prairie church met in quarterly council June 9, with a fair representation considering the busy season of the year. It was just in the midst of harvest. Considerable business was disposed of, we believe in the spirit that characterizes the saints upon earth. This church is still moving on in the even tenor of her way. To our live and interesting Sunday school, with Bro. J. C. Neher at the helm, with a full corps of officers and teachers, is to be attributed much of our success. Another feature of this church I desire to recommend for the encouragement of the sisterhood. For about five months our social and prayer meetings have been under the leadership of the sisters. They have done their work nobly and are to be commended for thus assisting in bearing one another's burdens and so fulfilling the law of Christ. Our experience is that when our sisters have the privilege, accompanied with the authority of the church, they can and will do a grand work. Perhaps many talents have been hid or are being hid in a napkin. A hint to the wise is sufficient. At this writing the hot, dry weather is damaging the corn crop to some extent. We have, however, enjoyed a bountiful wheat and oats crop. Early vegetables are in abundance. We have, indeed, much to be thankful for. Nearly all have plenty, and some to spare. Our love-feast will be held Oct. 13. A general invitation is extended, especially to ministering brethren.—*N. S. Gripe.*

Globe, Wis.—Bro. D. M. Miller came to this place June 19, and held meetings until the 29th. He held forth the Word with power. No one united with the church, but we think some are counting the cost. Bro. Miller then left for another point six miles east of here. This is an isolated place. My wife and I are the only members here. Bro. T. D. Van Buren came a few weeks ago and preached two soul-cheering sermons. We are glad to have the Brethren come. *Geo. W. Bullard.*

La Porte, Ind.—For several weeks I have been very happily employed in learning the songs in the new "Song Book." It is a choice collection. No. 109, which is only a sample of the elevating character of the work, makes the soul reach out yearningly. Unsatisfied still, it rises upward, mounting higher and higher, till it glows with divine fire. Its crowning joy, however, is, that it is given to the Missionary and Tract Committee, thus doing double work for the Master. May its mission be richly blest!—*Gertrude A. Flory.*

Palestine, Ark.—Out of the river to the train is the way we did on Saturday, June 30. A woman who had for some time attended our preaching services, yet had chosen to wait awhile, fell sick, and after bearing her distress for nearly two weeks, hastily sent a messenger to us that she would see us. We arrived there at night, found her in bed and quite weak, but fully determined to be baptized at once. Some of her friends objected, but she would not be dissuaded. We could not make the necessary arrangements to go to the water that night, so in the morning at 7 o'clock some of our sisters came to our assistance. We had a mile to the river. She was carried to the buggy, and from the buggy to the waterside. She stood the administration of the ordinance well, and was greatly rejoiced. She had previously professed the Methodist faith. As soon as the work was done, I was quickly driven to the station, where I arrived just in time for the train, for a point fifty-three miles away. Here, after several discourses, one more made application for baptism. She, too, was a Methodist. The brethren will attend to that work Aug. 5. The work is healthy and grows. Pray for us! *Aaron I. Mow, July 5.*

Kearney, Nebr.—In the absence of the reporter, I will say that Bro. Andrew Hutchison has just closed a very interesting series of meetings at this place, though the congregations were not as large as if the meetings had been held in the winter. The people at this place have not yet fully decided that they can afford to close their day's work by going to meeting each evening. While Bro. Hutchison is very weak, physically, he still has much zeal for the Master, and is willing to labor for perishing souls. As an immediate result one was baptized, saints were made to rejoice and many who are yet outside of Christ are counting the cost with tears. We pray that they may not neglect that all-important duty until it is forever too late. Bro. Hutchison has the prayers of the members of the Wood River church as he now goes to other fields of labor. He preached in all twenty-four discourses including one children's meeting. The meetings closed with a love-feast July 7 and 8 Ministering brethren present from adjoining congregations were Eld. J. J. Kindig and Bro. Bazil McCue. About forty members communed at the feast, including members from adjoining churches We have a very large field for labor here, and need more earnest workers. If any brethren (especially ministering brethren) would like to change their location on account of not having enough to do for the Master where they are, come and help us.—*Ira C. Snavely, July 12.*

Crescent City, Okla.—In connection with the announcement of the District Meeting to be held at the Mount Hope church, Okla., the following notice is given: "Those coming on the Santa Fe road, will stop off at Guthrie, where they will be met at the depot with conveyance Aug. 8, unless otherwise notified. Address G. W. Landis or the writer, stating time of your arrival. All are invited that wish to be with us. Those coming on the Rock Island road will stop off at Hennesey, by notifying James McMillan or William Millham, Sheridan, in ample time, not later than Aug. 7. Those coming before that date will notify the writer.—*J. O. Brubaker, July 9.*

Goshen, Ind.—Bro. Hiram Forney, of Milford, Ind., has just closed a four weeks' tent meeting in North Goshen. The tent was erected and Bro. Forney was selected by the Mission Board to do the preaching. The attendance was good, both by the brethren who lived near by, and those outside of the church. Eight made the good confession and were baptized. Bro. Forney did not shun to declare the whole counsel of God. Tent work, if properly handled, will do a great amount of good. More calls are coming from the different towns and cities, and some from the rural districts, than the board is able to supply. North Indiana could use two of these tents to a good purpose, if we had them. Missionary work is growing among our people.—*J. H. Miller, July 9.*

Salem, Oregon.—Our love-feast occurred June 29. Between fifty-five and sixty members communed. Three young sisters made the good confession and were baptized, making eighteen this year, thus far, and there are others, we trust, who are very near the kingdom. We erected a tent at the end of the church, to make sufficient room during the meeting, and on Sunday afternoon, while Bro. Baltimore was preaching in the church, Bro. J. B. Early was preaching in the tent, interpreting the sermon to four deaf mutes, who were present and desired some spiritual food. The children also were remembered in the morning with some good instruction by the same interpreter. Our social meeting was not forgotten. On Saturday morning many were the good admonitions by different ones, on some Scriptural subject. Many of the large churches have never given an opportunity to the members to speak a word for Jesus. We do not know the necessity of exercising in Christian work until we are isolated, and far from home and kindred. We then see the necessity of being ready to "give a reason for the hope that is in us."—*Mary Ebersole.*

Pickrell, Nebr.—The "Fourth of July" has come and gone again, and we ask, What has *this one* done for us? One hundred and eighteen years ago it brought much to our country; so it may to us yet. To some the salute of the cannon, the exhibition of stars and stripes and the gratification of self at the various celebrations is the greatest good received. But to the Christian it is a day that causes him to look higher than the pleasures of this world. The North Beatrice church has endeavored to demonstrate this fact by spending the day "to the Lord." According to previous arrangements we convened in a grove. At 10 A. M., a song service of one hour was held, after which we were favored with an excellent sermon by Bro. J. E. Young, from Psa. 33: 12. After refreshments, we devoted one hour to Sunday-school work, which was of an excellent character. This was followed by a sermon by J. B. Moore, from Luke 24: 47. The services ended by spending half an hour in a social meeting. Thus we endeavored to show the world that there is more than one way to spend a day, and that it is better to give glory to God than to man.—*A. D. Sollenberger, July 7.*

Broadway, Va.—July 6 the most destructive hail storm, known of by the oldest settlers in the community, passed a little south of Broadway. The hardest part of the storm passed over the Linville Creek church, where the Annual Meeting was held in 1879. Growing crops were totally destroyed and some buildings were torn to pieces. The barn of Bro. Sam'l Kline, deceased, but now owned by Eld. Dan'l Hays, was blown to pieces. Many hundreds of window lights were broken. Hail was gathered up by wagon loads, and put in ice-houses. No loss of human life has yet been reported.—*Fannie H. Zigler.*

Waddam's Grove, Ill.—July 4 we assembled for public worship at this place. Bro. J. G. Royer, of Mt. Morris, was with us and gave us one of his interesting talks as to why we should hold in memory the Fourth of July, citing us to what we enjoy. On the same evening we had preaching, and on the fifth we had council. All passed off in union and love. Bro. Royer also preached five evenings at a point three miles west of the Louisa meetinghouse, to a very attentive audience. Our love-feast will be Oct. 5 and 6, at 1 P. M. A series of meetings is to follow. Three were received into church fellowship.—*W. K. Moore, Nora, Ill.*

Rock Creek, Kans — Bro. J. Z. Gilbert, of McPherson, Kans., came to this place June 2, and commenced a series of meetings for us, which continued until July 1. A good interest was manifested, and we believe much good was done in strengthening the church and convincing others that obeying the whole Gospel is the only safe way. Six precious souls were received into the church by baptism. May their life's work be for Jesus! Others were near the kingdom, but continued to put it off. We anxiously look forward to the time when many precious souls may yet be gathered into the fold.—*Sarah M. Speicline, Sabetha, Kans., July 3.*

Markleysburgh, Pa.—We were made happy this morning when another soul (an aged lady) became tired of living in sin, and turned to Christ for protection. She was buried with Christ in baptism, after which she was anointed with oil. As we entered the little cottage in which she lives, and looked upon that pale and shrunken form lying upon the bed, we were made to wonder why people neglect the most important element of life. Why will they put off serving God until the very last moment of their existence in this world? Why will they spend all their days in sin, and, when life's labors are ended here below, cast their souls at the feet of Jesus? Oh! how well it is for us that God is a merciful God, and will accept us at any moment!—*M. J. Weller, July 5.*

Rockton, Pa.—On the evening of the ninth inst. we commenced a series of meetings, assisted by Bro. J. M. Mohler as speaker. On Friday following we celebrated the death and suffering of our Lord, which we believe was eaten with solemnity and reverential feeling. Our meetings continued until the evening of the fifteenth, during which time Bro. Mohler labored earnestly in defense of primitive Christianity. Two were added to the number, one reclaimed and the other by the ordinance of baptism. Our beloved sister, Elmina Spicher (Hummel), has been again made to feel and realize the power and mercy of the blessed Lord by being permitted to rise from her bed of affliction. Eight long weeks she was wandering along the brink of death, but as by the brethren for Peter (Acts 12: 5) prayer was made without ceasing by the church unto God for her, now we can again enjoy her presence in the sanctuary of the Lord.—*John A. Brilhart, June 30.*

Notice.—Those coming to attend the Special District Meeting of Southern Illinois, Aug. 2, 1894, from the North, will please come Aug. 1 on evening train, C. & A. R R., which arrives at Virden at 4: 14 P. M. Those on the J. S. E. R. R. arrive a few minutes later. Morning train on C. & A. is not running now. From the South come to Girard on the J. S. E. R. R. from Litchfield, on evening train, Aug. 1, at 7: 40 P. M. Those coming on the Big Four R R. should change at Litchfield. All will be met on the trains above given. Any coming sooner will please notify the writer at Girard.—*Michael Flory, Girard, Ill, July 12.*

Cando, North Dakota.—We are moving along in the good cause as well as might be expected in this strange land, where the Brethren's doctrine is almost entirely new. We know of no other Brethren within three hundred miles of us. We have preaching every Sunday at different points. People seem to be interested, and we have good attendance. Thus far the season is favorable for a crop. Health is generally good. The colony is all satisfied with very little exception. Last Thursday Bro. Samuel Burkhart's child, May Ellen, fell in his new well and drowned. The father had gone to the mountains for wood, about forty miles away, at the time of the accident. Bro. Samuel and sister Annie have the sympathy and prayers of the colony. The funeral occasion was improved by A. B. Peters. We have decided to organize our church Aug. 4, and have a Communion on the evening of the same day. A general invitation is extended.—*S. N. Eversole.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

Love-Feasts.

Oct. 13 and 14, in the Ames church, Boone Co., Iowa.

Sept. 15 and 16, at 10 A. M., at Bro. Jacob Merkey's, near the City of Washington, Kans.

Oct. 5 and 6, at 1 P. M., at Waddam's Grove, Ill. A series of meetings to follow.

Aug. 18, at 4 P. M., Fairview church, Iowa. Bro. Andrew Hutchison will hold a series of meetings.

Sept. 15, at 2: 30 P. M., Maple Glen church, Somerset Co., Pa.

Sept. 15, at 3 P. M., Blue Ridge church, Piatt Co., Ill.

Aug. 18 and 19, at 11 A. M., Crooked Creek church, Washington Co., Iowa.

Oct. 13, at 10 A. M., in the Logan church, Logan Co., Ohio.

CORRESPONDENCE.

"Write what thou sest, and send it unto the churches."

☞Church News solicited for this Department. If you have and a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Cando, N. Dak.

Our organization, with the Communion following on the same evening, if the Lord will, will take place Aug. 4. An invitation is extended to God's children to be with us. We expect elders to be with us on this occasion. To-day we had two pleasant meetings,—one in the Cando courthouse and the other at the home of brother and sister Beaghs, of North Manchester, Ind. The latter reminded us of the apostles' manner of worship from house to house. Our meetings are well attended for a new country, with good interest. When the dear members engage in the song or prayer service, it makes us feel that we are sitting together in heavenly places. Our dependence is in God, the Father, Christ, our Redeemer, the Holy Spirit, our Comforter and the prayers of our beloved Fraternity. We have all the calls for meetings that we can fill. Our faith and practice, as a general thing, is new to these people. Sin abounds here as elsewhere, but "where sin abounds, grace doth much more abound,"—says the apostle. We have great reason to be thankful for the many spiritual blessings we are permitted to enjoy and as for temporal blessings we have reason to praise God for the future prospects. The drouth that has spread over our land affected our early crops some, but the later crops look flattering, so far. Vegetables, where properly cared for, look very well. The Lord has blessed us with genial showers since June 20.

We are pleased with the report of Annual Meeting and think every family in our Brotherhood should have it. The good sermons the Messenger brings are much enjoyed by us, in our isolated condition. We also read with interest the reply of Bro. J. H. to our friend Pagin, with whom we are somewhat acquainted. In a talk with him I much enjoyed his honesty in saying that his baptism had been performed by trine immersion, and it was enough. This makes him a good living witness in favor of trine immersion.

A. B. Peters.

Our Eastern Trip.—No. 3.

After looking over what was of interest at the Germantown church, we next visited the United States Mint. Here we saw the different processes through which metal passes to become money. When the metal comes in it is first weighed in a finely-adjusted balance. Thus every person is weighed in the balance of God's justice, and we read of one man, Belshazzar, who was found wanting.

I often wonder how the scales would balance if the good we do disinterestedly, were placed against our failings and neglected opportunities.

The metal is next assayed, tested to ascertain how nearly pure it is. Any one taking metal to the mint can not refuse to have it tested. Thus are we all tested as we go through life. There is a certain amount of dross in every person. Because there is dross in a block of metal, does not prevent the pure metal from being entirely pure when the dross is extracted. So there may be a great deal of real metal in most persons if the dross could be extracted. It is often by recognizing that there is good in almost every person, that this good can be brought out and extracted from the dross. There is too much disposition in most persons to think there is no good in those in whom they see a large amount of dross. Jesus cast out of Mary Magdalene seven devils, but her after-life showed much pure metal.

Another peculiarity about this testing process is, that the assayer does not usually test the whole amount of metal, but only a small portion, as an average, is selected as a basis for determining the value of the whole. Thus people need not see all of a person's life and actions to determine his character.

It is often that one act or transaction will test a person's character. It is the little things of life that determine one's character more truly than great transactions. The man who is dishonest in a little trade shows his character just the same as he who would use unfair means to gain a fortune.

I once heard a brother who conducted a creamery, say that they were compelled to adopt the plan of testing all the milk that came in, as they found that quite a number of their patrons would take off part of the cream before sending out the milk and yet probably most of those persons would be very indignant should any one say they were dishonest.

No one can go through this world without being tested, whether we like it or not. We are tested as to our characters and also our abilities. It is surprising how nearly correct is public opinion concerning most persons. Envy is the result of this testing process. When one person becomes envious of another, it is positive proof that the former does not seem to test as high as the latter. No one is envious of any person who is less favored than himself. What a pitiable spectacle is a church, suffering because of envy and jealousy among the officials!

Sometimes we find persons who get the idea that their abilities are not appreciated. My brother, you need not worry about that; if you use your abilities properly you may be assured that this testing process will let people know your abilities.

Sometimes a man brings metal that does not test so high as he thinks it should. So it is possible that we may overrate our testing qualities and think we should stand higher than others think. But one consolation every one has is this: Should men misjudge us as will sometimes occur, the Great Assayer above will give us our full deserts. "Every man shall be rewarded according as his work shall be."

A. W. Vaniman

Topeka, Kans.

From the Washington Church, Kans.

The Washington church, Kans., was organized Sept. 24, 1881, with ten members present, and by the assistance of Bro. Allen Royer, of Lena, Ill. It now numbers about twenty-six members who are scattered over Washington County, and a few also in Nebraska. We hold our meetings in private houses and schoolhouses. We have among us two ministers and two deacons. One of our ministers labors in the German language and the other in the English. The latter is about seventy years of age, yet he fills his appointments every Lord's Day. Sometimes he goes as far as twenty-seven miles.

With us it is not as is sometimes stated in the Messenger, that there are six to seven ministers behind the table. We hope that this church will soon be blest with another speaker. We have had our trials and dark days, but it seems to look a little brighter. At our council, July 7, this church decided to hold a love-feast Sept. 15 and 16 at Bro. Jacob Merkey's, who is living in the northeastern part of Washington Co., Kans. We decided to have preaching one week before. Brethren are invited to be present. The church also appointed a committee of five brethren to investigate the matter of building a meetinghouse, to be located inside of the city limits May they succeed in their work, that this church may be enabled to enjoy the blessings of a place of worship! Ministers and others, traveling through the city, are always welcome in our homes and church services.

John M. Gauby.

Sunday-school Supplies.

The following donations have been received for Sunday-school supplies during the month of June: Waddam's Grove church, Ill., $3 30; South Beatrice Sunday school, 82 cents. Total amount received, $14.23. Amount paid to Brethren's Publishing Co, for supplies, $13 75. Balance on hand, 48 cents.

M. L. Spire.

Holmesville, Nebr., July 6.

Our Eastern Tour after Annual Meeting.

In company with my two daughters we made a visit to Eastern Pennsylvania after the Annual Meeting. We tarried a short time in the Brownsville church near Harper's Ferry. The valley in which the Brownsville church is situated, clothed in its vernal aspect, presented a picturesque scenery.

In company with brethren Jennings and Samuel Overholtzer, of California, we drove over South Mountain and explored the battle-ground, so memorable in the history of the civil war. A soldier cannot desist from such explorations, and deducing illustrations therefrom. We surveyed the positions of Generals Hill and Longstreet, of the Confederate army, with their batteries planted on the mountain summit and an army of soldiers numbering 26,000 We also saw the position of Major General Burnside, commanding the right wing of the Federal army, numbering from 30,000 to 35,000 strong, far down in apparently the fatal valley beneath. But notwithstanding the disadvantageous position of the Union army, they pressed their way on in the shock of battle to conquest. As this military contest played upon our imagination, we could not help but look and wonder at the possibility of victory upon the part of the Federals. From the mountain top were hurled showers of shot and shell upon the orderly columns of soldiers, slowly but surely advancing under bursting bombs, all overt and unsheltered from the deadly missiles of war. As the clouds of smoke dispersed, in the rear of the advancing host could be seen perchance the fallen veterans, weltering in blood, but still, amid the fury of the battle-storm, the brave surviving army pressed on to victory. Surely we were forced to the conclusion that "the race is not always to the swift, nor the battle to the strong."

The following evening, by God's help, we talked upon the Christian warfare and final prospective victory of the saints. Thinking of the brave and persevering army, which pressed its way through the blood stained valley, we used it as an incentive to consecrated zeal, and Christian fortitude in the army of the Lord. The warrior's zeal and bravery removes mountains of difficulties, and achieves the victory upon the mountain summit. If the church would evince the same amount of celestial zeal and fortitude in her spiritual warfare, she would pass from conquest to conquest in her spiritual campaign. Her faith in God would remove all obstructions, and her charges in the ranks of Satan would be destructive to his infernal cause. Her floating banner in the lowly vale, over the steady, compact columns, pressing onward amid the fiery darts of the enemy, would afford an attractive scene to the great cloud of witnesses that are anxiously surveying victories gained by her united efforts, and persevering zeal. Oh for more faithful soldiers in this heaven-approved warfare; men who will not only portray grand victories, in their oratorical flights upon the rostrum, but who will make sacrifices and hazard their own lives in the storm of battle to obtain them.

Brethren, do you know that our forces are amazingly weakened by conformity to the maxims and usages of this perishable world? The natural soldier fears not to bear aloft his banner in the presence of the foe, and presses onward in the shock of battle, in all the legalized form of military array; but many Christian soldiers falter and hesitate, and then renounce the modest equipments, enforced by the example of Christ, and approved and selected by his loyal church.

Let a strange and disloyal flag be raised in the natural army and the aversion to this bold display will urge the opposing forces to charge through peril and blood to resist the insolent act, but worldly compromise, for carnal security, fame and wealth, is marring the beauty of Zion, and, I fear, will occasion her sorrow and lamentation, when he who resisted the temptations of the devil, and overcame the world, shall come again to reckon with his church. The distinction, then, between mere intellectual development, and spiritual maturity will be plainly seen, and the pleadings of the foolish virgins for oil, in the dismal hour of their anguish, will need no preaching or argument to disclose their disloyalty to divine government through the medium of the church, and in consequence the loss sustained, — perchance not of intellectual culture,—but spiritual stature and vitality. "Be ye therefore ready, for in such an hour as ye think not the Son of man cometh." GEORGE D. ZOLLERS.

Mt. Carroll, Ill.

The Denver Mission

The statement in a recent issue of the MESSENGER, as to the growth and future prospects of the mission, is not in the least exaggerated. I visited the Denver mission three times inside of the last year and never saw such an improvement in congregations and Sunday schools as I did there. Denver is not located in a District of wealthy churches as other city missions. Our District of Northwestern Kansas and Northern Colorado, in which Denver is located, comprises a territory of 500 miles in length east and west. In this District are eighteen organized churches with about forty ministers and something over six hundred members. Some of these churches that are supporting themselves and paying their share of District expenses would in some Districts be considered mission points. The District has also other mission points that are encouraging.

At our last District Meeting it was unanimously decided to urge every brother in the District to pay one dollar, and every sister fifty cents for home missions, which, I believe, can be raised during the year if elders and solicitors do their duty. We are having plenty of rain and a fine showing for a heavy crop of corn in this part of Kansas. C. S. HOLSINGER.

July 4.

From Crookston, Cherry County, Nebr.

Wife and I arrived here one week ago and since then I held meetings with good attendance until the evening of the seventh, when we held a love-feast,—the first one ever held in Cherry County. Eight members communed,—two brethren and six sisters. Of these none ever participated in the ordinances before, except wife and self. Quite a number of visitors were present, most of whom never saw these ordinances practiced before, and looked on with almost breathless silence. We have reasons to believe that our cause has been much strengthened in this place. From here we go to Rushville, in Sheridan County.

JESSE Y. HECKLER.

July 9.

Home Again.

I stopped at Mt. Morris over the Fourth, on my trip from Iowa. I was much pleased to meet with the brethren in Chapel services. I found Bro. D. L. Miller in his library, busy getting his book, on "The Seven Churches of Asia," ready for the press. This new work will fill a long-felt want in our Brotherhood. We bespeak for it a large sale. This was my first visit to the Mount, and I was much pleased in becoming more fully acquainted with those who reside there.

July 5 I arrived in Chicago. It was with much difficulty that I could pass through. After being seated in the coach, I was held five hours before the train could move. The strikers have played havoc, upsetting and burning cars, and twisting off and otherwise disabling switches. A number of people barely escaped with their lives, as stones were thrown into the car window. One hundred policemen and several hundred soldiers were called to control the disturbance, and have the mails to pass through on time. Everything had a war-like appearance. Soldiers were placed on the pilot of the locomotive and on the steps of the coaches, with guns in hand, ready to fire any moment. A thousand or more people had come to visit the scene of conflict. Men, women and children stood for miles, on both sides of the track, anxiously awaiting results.

Our train, with ten coaches, moved out with care, watching every switch and bridge. We passed over safely. An overruling Providence kept us from all harm, though at other points several lives were lost, and a number of persons crippled.

Thanks be to God who has so gently and safely led us along to our home. An anxious wife was waiting patiently for my arrival, and longing hearts were made glad by this renewed token of God's love. Oh what joy it will be to meet "over there," where troubles and trials never come, where no one shall interfere, as strikers, and throw missiles and obstructions in the way! Jesus will be our Captain, and lead us on to victory.

J. H. MILLER.

Goshen, Ind., July 7.

In the Field.

May 15, 1894, the writer, in company with Bro. John Bonewitz, left home for a mission tour through Oregon, Washington and Idaho. We arrived in Jackson County, Oregon, where we remained till the 29th. This is known as the "Rogue River church." They have two elders—brethren George Hoxie and David Brower, and one in the first degree of the ministry,—C. E. Nininger. They also have four deacons,—brethren I. Rhodes, J. C. Root, Joel Root, and —— Rumbles. The church is in good condition. We attended eleven meetings besides one council, and one Communion meeting. All things passed off pleasantly. About thirty members communed. We have no reason to doubt a pleasant and prosperous future for the Rogue River church.

On the evening of June 29 we bade farewell, commending them to the grace of God. We boarded the train at 5 P. M. for Salem, Oregon, where we arrived safely the next morning, in time to take breakfast with sister Early—wife of Bro. David Early, deceased. Here we met with Eld. John Early, from Iowa. It does us good to meet with brethren like Bro. John. We felt to take courage and go on. We attended six meetings together, and one council. Then we again boarded the train and started for Idaho, to visit the Moscow church. S. S. BARKLOW.

Norway, Ore.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

SAWENDER—VANLANDINGHAM.—At Banner, Fulton Co., Ill., at Matthias Lingenfelter's home, by the undersigned, Elisha E. Sawender to sister Hannah VanLandingham, all of Fulton County, Ill.

MATTHIAS LINGENFELTER.

IHRIG—CAMPBELL.—At the residence of the bride's parents, by the undersigned, July 7, 1894, Bro. Jacob Ihrig of Benton County, Mo., and sister Mary Campbell, of Mt. View, Benton Co., Mo. M. T. BAER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

VANDYKE.—Near Amherst, Colo., in the Goodhope church, May 31, 1894, sister Lizzie VanDyke (*nee* Flory) consort of Bro. A. B. VanDyke, aged 36 years and some months. She united with the Brethren church in the fall of 1884, and continued true and faithful to the end. In 1892 she was united in wedlock with Bro. Allen VanDyke with whom she happily lived two years and six days. Funeral services from 1 Thess. 1: 13 to the end of the chapter by the writer to a large circle of friends and neighbors.
JOHN S. SNOWBERGER.

DIVELY.—In the Claar church, Blair Co., Pa., June 18, 1894, Bro. Martin Dively, aged 52 years, 10 months and 3 days. Bro Dively was a faithful member of the German Baptist church for twenty-seven years. About five years ago he had a stroke of paralysis which destroyed his mind entirely. For the last two years he could not speak a word. Funeral services by elders John L. Holsinger and Michael Claar from 2 Cor. 5: 10. C. F. LINGENFELTER.

ZIMMERMAN.—In the Perry congregation, Pa, June 2, 1894, Anna M., infant daughter of Bro. William and sister Hannah Zimmerman, aged 1 year, 2 months and 6 days. Funeral services at the house by Bro. Isaac Book, from 2 Sam. 12: 15–24.
KEZIA J. CLEAVER.

PRICE.—In the English Prairie church, Ind., June 18, 1894, Henry Benedict Price, aged 61 years. He was married to Mary Ann Grossman, Oct. 9, 1856, in Pennsylvania, where they resided until April 10, 1865, in which year the family came to La Grange County, Ind. To them were born four sons and four daughters. Two sons and one daughter preceded him. Funeral occasion conducted by Eld. Peter Long.
JOHN LONG.

RUMSEY.—June 10, 1894, Byron A. Rumsey, aged 28 years, 6 months and 13 days. He was married to Ida Rupert, Aug. 25, 1888. He leaves a wife and two children.
ELD. PETER LONG.

ELLER.—At her home, near Arcadia, Hamilton Co., Ind., Nora, daughter of sister Ann and John Eller, aged 13 years and 10 days. At home she was gentle, loving and obedient, and was very attentive in Sunday school. Funeral by Eld. Elias Smeltzer.
ZERUAH C. HILL.

BINKLEY.—In the English Prairie church, La Grange Co., Ind., sister Sarah Ann (Hartranft) Binkley. Deceased was born March 7, 1835, in Lancaster County, Pa. Her childhood and early life were spent in the place of her nativity. Oct. 26, 1854, she was married to Wm. Binkley, who, with two children, Mrs. Jos. Hawley and Miss Anna, survive her. Another daughter died in infancy. Mrs. Binkley and her husband united with the German Baptist church in 1862, and have been consistent members ever since. About eight years ago, Mrs. Binkley experienced a partial stroke of paralysis, which left her in impaired health, although she had improved during the past several years. On the evening of Monday, June 18, she was stricken with a fatal stroke of the disease while at the bedside of a neighbor's sick child. From that hour she remained unconscious, steadily failing until death came, Tuesday evening at five o'clock, she having received a second stroke on Sunday last. She was buried at the English Prairie cemetery in La Grange Co., Ind. The funeral occasion was attended by Eld. John Long and others. PETER LONG.

BROUGHER.—In the Middle Creek congregation, Somerset Co., Pa., June 30, 1894, Cyrus Earl Brougher, youngest son of Bro. Madison and sister Maggie Brougher, aged 1 year, 7 months and 14 days. Funeral discourse in the Lutheran church at Kingwood, Pa. G. W. LOWRY.

GRIFFITH.—In the Meyersdale congregation, Somerset Co., Pa, June 30, 1894, Bro. Charles S. Griffith, aged 56 years, 10 months and 14 days. He had been suffering for several years with growth on the bladder. He leaves a wife and three children with a large relationship to mourn his death. He served the church here as a deacon about twelve years. July 12 his remains were laid to rest in Union cemetery, followed by a large concourse of people. Occasion improved by the brethren. C. G. LINT.

ROBISON.—At Mont Ida, Anderson Co., Kans., June 28, 1894, little Frankie, son of sister Robison, aged 4 years, 1 month and 15 days. Funeral services by Eld. Jesse Studebaker, from Matt. 18: 2.

DAVIS.—At Mont Ida, Kans., June 18, 1894, friend J. G. Davis, aged 73 years, 5 months and 20 days. He was a minister in the Baptist church for over twenty years. He had been attending the Brethren's church and Sunday school, regularly, for about three years. Funeral services at the Brethren's church to a large congregation, by Eld. Jesse Studebaker, from Heb. 4: 9.
WM. C. WATKINS.

GAMBER.—In the Silver Creek church, Ohio, June 29, 1894, Bro. Geo. W. Gamber, aged 76 years, 6 months and 21 days. His companion has preceded him to the spirit land. He leaves many friends to mourn their loss which, we trust, is his gain. Funeral services were conducted by Eld. Jacob Kintner. His subject was, "Death."
A. A. THRONE.

STEES.—In the Waddam's Grove church, Stephenson Co., Ill., May 29, 1894, sister Catharine Stees, *nee* Shively, aged 82 years, 8 months and 16 days. She was born in Union Co., Pa., Sept. 13, 1811, and was married to John Stees Dec. 20, 1838. Two children were born to them. One died in infancy; one son, Israel, one of the Waddam's Grove ministers, and her aged husband, survive her. Sister Stees was baptized in 1844. She was afflicted for many years. Suffering from an impediment in her hearing she had to use an ear trumpet, and being quite lame she had to use crutches, yet she was quite intelligent and strong in the faith of the Gospel. She used to lead in family worship, reading the Scripture and offering prayer in a distinct manner. Funeral occasion improved by the writer, assisted by the brethren from the words, "The reapers are the angels," Matt. 13: 39.
ALLEN BOYER.

GUMP.—At his home in the bounds of the Lost Creek congregation, Miami Co, Ohio, March 13, 1894, of Bright's disease, Bro. Jacob Gump, aged 58 years and 13 days. He leaves a widow,—a member of the Brethren church, four sons and three daughters, one daughter having preceded him to the spirit land a few years ago. Funeral services conducted by J. B. Trout, in the Baptist church at Fletcher, Ohio, from the words, "Set thine house in order, for thou shalt die and not live." ANNIE SEYMAN.

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Announcements

DISTRICT MEETINGS.

Aug. 10, District of Texas, Oklahoma and Indian Territory, at Mount Hope church, Logan Co., Okla. Ter. Ministerial Meeting the day before.

LOVE-FEASTS.

Aug. 4, Mulberry Grove, Ill.

Aug. 9, at 10 A. M., 2 miles west of North Manchester, Ind.

Aug. 17, Franklin church, Iowa.

Aug. 18, at 2 P. M., Ogan's Creek church, Ind.

Aug. 18, southeast part of Round Mountain church, Ark.

Aug. 18, Monroe church, near Madison, Mo.

Aug. 18, at 4 P. M., Fairview church, Iowa.

ACKNOWLEDGMENT.

WE, the undersigned, Brethren of the German Baptist, or Brethren Church, wish to testify our appreciation of the kindness and attention extended to us by Messrs. F. I. Whitney, G. P. & T. A., and Max Bass, Immigration Agent, and other officials of the Great Northern Railway, in helping us to find homes and to locate ourselves in North Dakota. All statements made by these gentlemen were in accordance with the facts. The descriptive publications sent out from their offices and frequent correspondence had with them, we have been able to verify from actual observation and experience. With Mr. Bass we have had much personal communication, and we take pleasure in commending him to our Brethren and all others as a truthful, trustworthy and intelligent gentleman, worthy of all confidence, in the employment of a company willing always to accord consideration, courtesy and favors to new settlers and the traveling public. The Great Northern is a new trans-continental line extending from St. Paul to the Pacific Coast, *en route* opening up a vast region abounding in resources. It has two branch lines running into the Turtle Mountain section and three through the Red River Valley, and altogether gives North Dakota superior railway facilities.

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SILAS N. EVERSOLE,
GEO. W. STONG,
LEVI E. MILLER,
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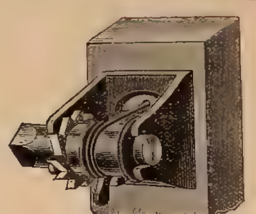

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 54, Huntingdon, Pa.

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WHILE we are not able to report large ingatherings at any particular point, still we learn of a steady increase of numbers all along the line. Each church is having her additions, which indicates a healthy growth that means strength.

THE DISCIPLINE OF DROUGHTS.

THERE are a great many things going on, and being done all around us, that we do not understand, and many of them we look upon as being all against us, because they seem to be so, and because, in many cases, we do not know what is for our good. That is best for us which, in the end, does us the most good, and not that which, for the present, affords us the most enjoyment. During this life we are in a state of probation, and under a condition of discipline, and many of the things that happen us, as we think, to our disadvantage, are the Lord's ways of administering discipline. A very common way of helping people into a line of appreciation has been, and is yet, to cause droughts to come to the country. Divine grace would say that people should be most appreciative and grateful in times of prosperity and in the midst of blessings being received. But human nature has proved to be exactly the reverse, and the more blessings are bestowed, the more ungrateful people become. This seems so unreasonable that it is hard to entertain the thought as being a truth. Yet life and human experience have so decided, and we are forced to so accept it. And because of this truth, the Lord so deals with us. As hunger sharpeneth the appetite, so drought and a scarcity of the needful things of life bring people to their senses.

In all ages the Lord has made use of droughts for this purpose. It is true that the providences of God, as they have come to us through the Bible and history, may admit of larger interpretations. But in looking after results and ends it will be seen that, after all, for man's highest good he must be made to see his dependence upon God, and that he is the source from which all good cometh.

It is wonderful how men can be disciplined through their stomachs. Our reformatory institutions have learned that the simple diet of bread and water for refractory culprits is more effective than the whipping-post and the lash. It affords them suitable time for profitable re-[illegible] appreciation make the shortest and most pleasant way to liberty and enjoyment. And this is what the Lord is trying to teach us, though we may be slow to learn it.

It seems to us that it would be much better if the world could be humble, obedient and appreciative without the using of such disciplinary means. But as it will not so be, there remains no alternative, and we have our droughts and famines as the moral and spiritual regulators of the world. Plenty and abundance, without appreciating the source, makes us independent and proud, and thus we are led away from God. To lead us back and keep us there, we must be reminded that we are dependent, and that only as we appreciate and properly use, we will receive. And it is a very humiliating fact that so many of us will not allow God to bless us. We have hundreds and thousands of men and women to whom the Lord has to bring drought and famine to make them even respectable Christians. It is a safeguard that necessarily must be thrown around them.

These droughts and famines have been prevalent throughout the land, and, as a rule, they are looked upon as being great calamities and against us. Even right here in our own land of plenty we have had no rainfall for the last thirty days, and, as a result, grave apprehensions are entertained on the part of our people as to what our future will be.

It is right that we should think and consider over these things. And in doing so, we should remember that we have been wonderfully blessed, and for it showed very little appreciation. If a shortage should come, can we not accept it as the Father's will, and that what he is doing is all for our good? The complaint of old was, "My people doth not consider." And so it is yet. We do not consider. Do we ever think what we would do if we were God? We are not God, but we are rational beings, and in our dealings with each other we are inclined to act rationally. In our giving we are governed largely by appreciation. For us to give to those who fail to appreciate seems like a waste of goods. And, in a sense, it is. But if God were to give only to those who appreciate, where would we be as a people? But while it is true that the Lord allows the sunshine and the rain to fall upon the bad as well as the good, yet, as a whole, he gives to those who appreciate and use.

It is a well-established law in nature that the scarcity of a good thing makes it precious. Gold is considered a precious metal because of its scarcity. But some of the most precious things that the Lord affords to us are not appreciated because they are given in such abundance. What is more precious than the pure, crystal water as it gushes forth from our hills and valleys? And yet, how little it is appreciated until [illegible] that so abundantly come to us. When we grow too ungrateful for them, they are withheld until they become scarce, and thus are made precious to us.

The same may be said of our spiritual blessings. To many of us they have been too abundant, and therefore have lost their preciousness. We were made to think of this while reading our morning Bible lesson, 1 Sam. 1,—"And the word of the Lord was precious in those days." This was because of its scarcity, as there had been no recent revelations and the people were getting hungry for the truth. It was desired and appreciated because of its scarcity. We have been made to wonder if the church and people are not being overfed to-day. At least, we are sure that there is an under-appreciation for the Bread and Water of Life. There was a time when this Bread was given only once in four, eight and sixteen weeks, and to get it, people would go eight, ten and twenty miles. To them it was precious. Now it is carried almost to their doors every week, and they feel that they do the minister quite a favor by giving him a respectful hearing. If the good deacon or laymember should nod a little or take a comfortable nap in his seat during the feeding, it is thought best not to disturb his slumbers, or on the next Sunday you will not have the pleasure of his presence.

A hungry man when he gets to a table not only does not sleep, but he is satisfied with and grateful for the most common food that is set before him, while the overfed refuse to eat unless tempted by the choicest and most palatable food. So it seems with many of our Gospel feeders. They

(Concluded on page 473.)

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE LILY AND THE ROSE.*

BY SADIE BRALLIER NOFFSINGER.

Both maimed I am, and blind!
I cannot tread o'er earth's glad way
With joyous feet amongst the gay,
Nor gaze upon mankind.

I ope my eyes at morn;
But only darkness answers me,
And throws its dreadful canopy
Over my heart forlorn.

In vain I strive to rise!
Anon my withered, palsied feet
Fall helpless back upon the sheet.
Bound feet! and fettered eyes!

I know the earth is fair.
The soft, warm sunbeams find their way
Through my low casement oft; and play
Over my face and hair.

I hear the bird's sweet song;
And softly through the chestnut trees
Cometh a merry, gentle breeze,
Whispering all day long.

Near by my couch the rose
Sheddeth its rich perfume, all wet
With the bright drops of dew; while yet
Anear the tall grass blows.

The kine low at the gate.
The happy children sport; and rise
Their songs, to which my heart replies:
"Oh, cruel, cruel fate!"

Glad lovers wander by;
Deep, passioned murmurs reach my ear.
I sob,—they pass, nor care to hear—
Be still, my heart, and die!

Wonders sublime are wrought,
Beauty and life incessantly!
Around, above, immensity!
Yet I perceive them not.

Grandly the seasons wind
Their courses; and the blossoms fall.
Truly the earth is fair to all,—
All but to "Rose, the Blind."

Oh, God! if Love thou art;
If just thou be, and true, and right,
Why givest others all things bright,
And me, alone, the smart?

Thus, all the fair, long day
I pondered o'er my sore distress,
Nor ceased my tale of wretchedness
Ere midnight tolled away.

When lo! there fell a voice.
Gentle it was and sweet and mild:
"Maiden! why mournest thou, my child?
Why chidest thus, my choice?

"Dost thou not know, sweet one,
That in the flames of suffering,
Trial and tears and sorrowing,
Purer thy soul hath grown?

"Fairer thou art through them!
Lovelier far in thy robes of night,—
Vastly more precious in my sight
Than the gay sons of men.

"Merciful the decree:
Thou shouldst not learn to wander in
Labyrinths frescoed vile with sin,
That thou mightst walk with me.

"Lone thou shouldst dwell apart;
Holden thine eyes from guile secure,
That thou mightst view me with the pure,
Clear vision of the heart.

"Waste not thy precious breath
In sobs which know not words; nor sigh
When earth's glad lovers wander by.
Their steps go down to death:

"Their journeys who may tell?
Oft in forbidden paths they go;
They sup and feast with Lust, when lo,
Their feet take hold on hell.

"Open thy vision wide,—
The vision of thy soul! and see
Thy heart was pledged to chastity,
That thou mightst be MY bride.

"Rise from thy pain and woes!
Soar to the sunny Eden, where
I am the Lily, pure and fair.
Lo, thou shalt be my Rose!"

* * *

Softly the tall grass blows
Over a grave; while in the ether blue,
In fond embrace abideth two,—
The Lily and the Rose.

* Founded on a hospital scene.

JUSTIFICATION BY FAITH.

BY D. E. PRICE.

In Four Parts.—Part Four.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5: 1.

In the preceding article we tried to show how we must, through faith and obedience to God's divine arrangements, be brought into covenant relation with him, and hence we will be in a justified state. But we have now only commenced the work; only entered into the vineyard of the Lord as laborers, or as soldiers of the cross in defense of the doctrine of Christ; and now our faith in Christ is to be brought to the test by the chastisements which we must meet by the way, whether by temptations or persecutions. Therefore the apostle James says, "My brethren, count it all joy when you fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing." James 1: 2 4.

Paul concludes the subject by saying, "But we glory in tribulation also; knowing that tribulation worketh patience; and patience experience; and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 3–5.

It would be very easy to live a Christian life if we had no opposition to meet; but we are living in a world of sin; a world that is in conflict with Christianity, the tendency of which is downward to destruction. Even in ourselves (that is in our flesh) "dwelleth no good thing." The "flesh against the Spirit, and the Spirit against the flesh," produces continual warfare. But we must, through faith, resist the evil tendencies of the flesh, the world and the devil. These trials are all for our good, if we stand firm in the "faith once delivered unto the saints;" if we surmount the difficulties and perplexities that cross our pathway in the divine life, and if we humbly trust in our Captain, Jesus, who has led the way before us.

When we look for an experienced soldier, we do not select the one who only has learned the art of war by theory, but we want one who has come in actual conflict with the enemy, and has proved himself true to his country. Neither is it a hard matter for the mariner at sea to reach his destination when the sea is calm, with no storm threatening; but when the storm arises, and the billows threaten to sink his frail bark beneath the raging waters, then is the time to test his experience in managing the ship. In all the occupations and professions of this life, it requires practice in order to have experience. Therefore the man who meets with storms in the way of trials, difficulties, and even persecutions in his Christian life, and surmounts them all, is the man that is in possession of experimental religion.

After we are justified by faith, through obedience, we must exercise continual trust in Christ for salvation. Faith and trust are generally represented as synonymous terms, but we think there is a shade of difference. Through faith we obey God's commandments and also trust in his promises. By trust we cling to him for protection under all the adverse circumstances of our Christian pilgrimage, believing that he is able to keep that which we have committed to his trust. Job said, "Though he slay me, yet will I trust in him." Job 13: 15.

We will introduce a few examples under the former dispensation of having trust in the Almighty power of God. In the third chapter of Daniel we have an instance where God's children were brought to the test of their faith and trust in God. When Nebuchadnezzar made the great image of gold and set it up in the province of Babylon, and commanded all people, nations and languages to fall down and worship it, he threatened to cast all who refused to fall down and worship it, into the fiery furnace. There were three of the Hebrew captives, Shadrach, Meshach, and Abednego, who refused to fall down and worship the golden image. When the word was brought to the king he was angry, and in his rage and fury he commanded them to be brought before him. Nebuchadnezzar said unto them, "Is it true that ye do not serve my God nor worship the golden image which I have set up? Now if ye be ready when ye hear the sound of all kinds of music and fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of the burning fiery furnace; and who is the God that shall deliver you out of my hands?" They answered, "We know the God whom we serve is able to deliver us out of thy hand, oh, king! But if not, be it known unto thee, oh, king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Then was Nebuchadnezzar full of fury and commanded that they should heat the furnace one seven times more than it was wont to be heated. Then he commanded the most mighty men in his army to bind them and cast them into the burning fiery furnace. But God was present to deliver them. "And the king was astonished and rose up in haste and said unto his counselors, Did not we cast three men bound into the midst of the fire?" They answered and said unto the king, "True, oh, king." He answered, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then the king commanded them to come forth from the fire; and they came forth, not a hair of their heads being singed, neither had the smell of fire passed upon them."

Here we have an instance of the wonderful result of an abiding trust in the protecting power of God. They knew that the God whom they served was able to deliver them; but they did not know if he would. Hence they said, "But if not," which implies a doubt as to whether he would or not. They did not know but that the Lord intended them to glorify his name by suffering their bodies to be consumed in the flames of the furnace. However, they knew another thing, hence they said, "Be it known unto thee, oh king, that we will not worship the image which thou hast set up." They knew full well that God long ago had said, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them." Ex. 20: 4, 5. Therefore they were determined to obey the command of God, and, like Abraham, believe

that God was able and would take care of the consequences.

Again, in the fifth chapter of Daniel, we have another striking instance of implicit faith in God, when the decree was issued by King Darius, by the suggestion of his counselors that "whosoever should ask a petition of any god or man for thirty days save of king Darius, he should be cast into the den of lions," which decree, "according to the law of the Medes and Persians could not be changed."

Daniel, though he knew that the decree had gone forth and was signed by the king, did as he was in the habit of doing before; he went into his house, and his windows being open in his chamber toward Jerusalem, he knelt upon his knees "three times a day and gave thanks before his God as he did aforetime." Word was soon brought to the king that Daniel paid no attention to his decree, but was praying and making supplication before his God. Darius had respect unto Daniel because of his uprightness, and would gladly have relieved him of the penalty, but had committed himself through the subtility of his counselors, and the decree could not be changed; hence he commanded him to be cast into the lion's den; but God delivered him out of the mouths of the lions. Daniel might have reasoned thus: I will not cease praying to my God, but I can go to some secret place and make my supplications to him. But he did just as he had done "aforetime," giving us a complete example of trust in the protecting power of God under adverse circumstances.

I was told of a man, some years ago, who lived in this place, and who was once a professed minister of the Gospel, but who had drifted into infidelity and atheism. He carried a vial of poison in his vest pocket, as he said, to try Christians. He said, "When I meet a man who professes to be a Christian, I offer him the poison to drink, and if he refuses to drink it I conclude he is no Christian." And he quoted Scripture too,—as the devil and his agents always do when it suits their purpose. The Scripture quoted was this: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 17, 18.

Oh the presumption of wicked men and devils! Do we read anywhere from Genesis to Revelations that God, the holy prophets, the Lord Jesus Christ, or any of the apostles, ever performed a miracle to gratify the curiosity of wicked men or devils? The devil tried it with our Savior in the wilderness, and through Herod, his instrument, but he failed. In all the instances given in the Holy Scriptures, in which God's power was exercised in working miracles, it was for the good of humanity and not to satisfy idle curiosity. But if we were brought to the test and were compelled to decide between the two,—either drink the deadly drug, or deny our faith in Christ by abandoning any of the precepts which he taught, we should be ready to decide, and readily declare our faith and trust in God, believing that he can preserve our lives if it is his will, "but if not," rather than deny Christ or any of his teachings, we should drink the deadly poison and let him take care of the results. We refer the reader for more examples of faith and trust to Heb. 11.

In conclusion we want to say, When God commands it is the duty of man to believe and obey, whether he can see the reason or not, for such command; and when he gives us precious promises, it is our privilege and duty to trust in them implicity, and thus become heirs of the "righteousness which is by faith." Thus we will finally be fully justified when we appear before the judgment seat of Christ.

Mt. Morris, Ill.

HOW WE GROW IN GRACE.

BY LEVI MOHLER.

HUMAN nature has never changed. Its principles of development are the same now as in the days of the Pharaohs. Its developed form is what we call character.

While human nature is universally the same, character,—nature drawn out,—is as varied as the different lives and forms of human activity. These lives of activity are what we call "principles of life."

Principle is a settled rule of action.—*Webster.* It is the way a man habitually goes, drawing out the original nature in that direction, forming character.

If we know what a man's principles are we know what character he is forming, as well as if we know what road he is on, or where he will get if he continues. There is no mystery about how a man attains any kind of character. Acting honestly and continually makes an honest man; and by stealing a man forms the character of thief. Christ said, "Be ye therefore perfect, even as your Father in heaven is perfect." This Christ would effect by giving a *perfect* system of life principles,—the Gospel,—which, if we accept and follow, aided by the grace of God, we will ever move aright, and the character formed will be as holy as the principles of the Gospel which we follow.

A man's environments affect the movement of his feelings, thoughts and actions, and thus have their influence in moulding his character. The Gospel leads man into spiritual contact with God, Christ, the Holy Spirit, the angels of God and the influences of heaven, as well as along every holy way in life; and a holy character forms, not so much by miracle as by the ordinary principles of growth. To make man fit for heaven God would remodel his character. He would stop his growth of sinful character by stopping his sinful conduct, which is done by breaking up his wrong principles—breaking up the man—and giving him the Gospel instead, which is the true way of life; giving him also the Holy Spirit and divine grace to help him walk therein, and thereby be renewed day by day. A man going to St. Louis can say, think or feel what he may about Chicago, yet if he keeps on going he will get to St. Louis. A man with wrong principles of life may talk ever so loudly about Christ, have any amount of experience of religious feeling, yet if he keeps on he will form a character as bad as his principles; while, if instead he accepts the Gospel as God would have him and walks therein, he will grow in grace and be in character like the pure and holy principles he follows—and like the heavenly associations in which he mingles.

Our acts make us what we are; the way we go determines where we will get. The judgment day takes no account of feeling or profession, but we shall be judged according to the deeds done in the body. We know our neighbors and they know us correctly by what we willingly and continually do, while if what is said were taken we would sometimes be wonderfully misled. God estimates human character the same way, and knows a man by what he does, taking no account of what he feels or says. It is character God wants, and that is secured by a right course of life. Christ led that way; the Gospel marks it out. Let us walk therein, upward, on up to heaven.

Warrensburgh, Mo.

LAST WORDS.

BY J. K. MILLER.

IF there is ever a time in man's life when he is scrupulously honest with himself and his God, it is in the trying hour of death.

In almost all ages of the world there have been men who renounced their Creator and made bold assertions against the Bible. They have shamefully abused the righteous and, for the time being, felt none the worse for it.

Apparently the infidel is a bold man. He marches down life's pathway, light-hearted and free, saying to all, "Eat, drink and be merry, for to-morrow we die." He regards not the lengthening of his shadow, as life's sun approaches the western horizon, for he says, "The grave is the end of man; I fear not the jaws of death, for there and there only is freedom."

Oh what a brave (?) man! But let us interview him in the dying hour,—in that hour which tries every man, his works, his faith and his teaching. We find him helpless upon his cot, his strength almost gone, the sands of life are about run, a sensation steals over him, whispering, "It is not all of death to die." He shrinks back, and tries every possible means to lock the wheels of time, so as not to be hurled so soon into eternity.

As Voltaire, the great scoffer and blasphemer, approached death's door, he offered half his wealth to his physician, if he would add six months more to his earthly life. But when the physician replied, "My friend, you are beyond human aid," the dying infidel exclaimed, "Then I must go to hell, for I am abandoned by God and man."

Mirabeau cried in the agonies of death, "Give me more laudanum that I need not think of eternity and what is to come."

Hobbes fared no better. In that trying hour his atheism left him and he exclaimed, "I am about to take a leap in the dark."

A pious Quaker, who lived a neighbor to Thomas Paine, gives the following account of Paine's last hours: "Upon visiting him, I found this man in a wretched state, so neglected and forsaken by his infidel brethren, that the common attention, due the sick, was withheld from him. One day three of his deistical associates called at his door and finding Mary Roscoe, a Christian lady, by his bedside, who had brought him some refreshments, suitable for an invalid, cried out in a loud, unfeeling manner, "Tom, it is said you are turning Christian but we hope you will die as you have lived," and then went away. On this, turning to Miss Roscoe, he said, "You see what miserable comforters they are." He then asked her if she had ever read any of his writings, and on being told she had, he inquired what she thought of them, adding, "From such a one as you I expect a correct answer." She told him that when very young his "Age of Reason" was put in her hands, but the more she read, the more gloomy and distressed she felt, and hence consigned it to the flames. "I wish all had done as you," he replied, "for if Satan ever had an agency in any work, he had in my writing that book." In his last moments he was frequently heard to call upon the Lord to be merciful to him, a sinner."

This very man, a few years prior to his death, made the assertion, "that he went through the Bible as a man would go through the woods with an axe felling trees. Here they lie; the Church Fathers may perhaps stick them in the ground, but they will never grow. Five years from now there will not be a Bible in America."

Providence mercifully lengthened his day, to see that the trees he seemingly cut down only

gave room for the Gospel tree to grow more rapidly and spread its branches even to his dying bedside. In his last hours, with tears he watered "the Gospel Tree,"—with regrets, confessions and admonitions he confirmed it, thus strengthening the Master's cause and condemning his own.

The last words of a certain King were, "Oh how happy I now would be if I had only spent my life serving Christ instead of the world."

A wealthy merchant, a few years ago, made this confession: "My life is a failure. When I lived I provided for everything else but death. I accumulated my millions and have gained a wide reputation as being a successful merchant, but, oh, what good does all that do me now in the hour of death! I had rather be penniless in this world and not have a dollar to my name, if I could only live life over again, for I now see I have neglected the "one thing most needful."

The last words of a Mr. Schaff, an unbeliever, were, "My views will do to live by, but not to die by." Says an eminent divine, "During a ministry of 55 years I have been by the bedside of many, who changed time for eternity, and I have yet the first infidel, skeptic or Universalist to see, who realized any peace and joy as they viewed eternity, neither have I ever seen an instance in which people, who lived for pleasure and self-gratification, but what they became horror-stricken at the thought of death. To them it is the King of Terrors, and brings no peace to the dying pillow."

Is the Bible false? Is Christ an impostor? Is Christianity a myth? The dying infidel, the dying atheist, the lost sinner, all cry, No! *No!!* No!!! The Bible is true! Christ is the Lamb of God, and Christianity is God's great system of truth, going about in the world to rescue fallen man.

If, like the infidel, we live outside of Christ, we shall see our folly in the hour of death. We perceive God once loved us; yes Jesus even died for us; the plan of salvation was handed down to us through the scriptures. Good men and women exhorted us, prayed for us, and tried to induce us to lay hold on eternal life and live, but we would not. Through unbelief we barred from our souls, all the means of grace, which God, in his infinite wisdom, planned for our redemption. "The harvest is now past, the summer is ended and we are not saved." The door of mercy that stood so freely ajar for us, is now forever closed. No more kind and compassionate invitations we hear. Adieu to all that is good, pure and holy.

Oh, my friend, whoever you are, standing aloof from Christ, turn, turn,

> "For why will you die,
> When God in great mercy
> Is coming so nigh."

Every lost soul must confess as did a certain great scholar, "I have lost a world of time; the precious moments God gave me to learn of Him and prepare for eternity, I spent in unbelief. Oh friends!"—said he,—"never mind the mysteries that can't be solved, they will take care of themselves, but give diligent heed to the things pertaining to your eternal interest."

It is a life well spent and consecrated to the Lord, that gives peace and comfort in the parting hour. He who believes until then, is glad for his faith, grasps it with a firmer hold and thanks the Father through Jesus Christ for it. He dies with a full assurance of eternal life with the redeemed.

Death, to the apostles and martyrs, had no terrors. They all peacefully fell asleep. Stephen calmly breathed his last, under a shower of stones, from wicked hands, and after praying, "Lord, lay not this sin to their charge," he fell asleep.

Good old Polycarp, when requested to renounce Christ, or die, nobly replied, "Eighty and six years have I served Jesus of Nazareth. During all this time He has never deserted nor injured me; how, then, can I blaspheme my King and Savior?"

Locke, that profound reasoner, exclaimed, "The Gospel a myth? Never! It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." We never can esteem God's matchless volume too highly or study it too much.

The last words of an African missionary were: "I hear music, beautiful music. I see heaven! Oh how beautiful!"

A young brother, with whom I was personally acquainted, passed away several years ago, leaving us words something like these: "The Lord willing I desire to recover, and spend my life laboring for my Master, but if it is mine to die, I go home rejoicing, for I am redeemed through the blood of the Lamb."

> "In the blood of yonder Lamb,
> Washed from every stain I am;
> Robed in whiteness, clad in brightness,
> I am sweeping through the gate,"

were the last words of Alfred Cookman.

Oh, how sweet Jesus makes the dying pillow! Hear the inspired Apostle Paul, "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day." Again, we hear him express a desire to depart this life and be with Christ; which is far better. Truly,

> "'Tis religion, will supply,
> Solid comfort when we die;
> After death its joys shall be,
> Lasting as eternity."

Two portraits are before us; the dying hour of the sinner, and the parting hour of the saint. But, oh, the contrast! Why is the one picture so dark and gloomy? Why does it lead its victim to the very edge of the precipice and hurl him into that awful gulf of eternal woe? It is because of a life spent in sin. Truth was dethroned, driven from the heart and sin permitted to reign.

Horror-stricken we turn from the dark scene, to gaze upon one more bright and pleasing. This scene is lit up with a glow, which speaks in loud accents, "All is well." The last prayer, the last song, the parting words, together with the peaceful serenity which characterizes the dying saint, lifts, as it were, for us the vail, and gives us a faint glimpse of the glorious beyond.

After all, the Bible is the only book in the universe upon which we can rest our souls in the dying moments. Then clasp it to your heart, believe its holy truths, obey its sacred commands, regulate your life by its precepts, and then thou canst die in peace, resting sweetly upon the bosom of Him, who brought "life and immortality to light through the Gospel."

ANNUAL MEETING OF 1894.

BY DANIEL HAYS.

In 1859, when attending school at Somerset, Pa., it was a matter of surprise to see so many carriages passing one after another through the principal street of the town. These were from the west, and contained the plain brethren and sisters of that day on their way to the place of Annual Meeting which was then held within two miles of Meyersdale. Then were the olden times; Annual Meeting was held out of town and the members and friends were entertained in the homes within reasonable reach of the place. Then they sent conveyances as far as Cumberland, Md., and brought those who came by railroad to that point, to the place of meeting. These were all entertained free of charge and without complaint. The brethren did this all cheerfully, and still survived, raised their families, gave them possessions in goods and lands, extended the borders of Zion, and, by emigration, planted the standard of the cross in the far west.

The year 1894 finds the annual gathering of our people in the city of Meyersdale, situated in the bosom of the Alleghany Mountains. The elevation of the place gives it pure water and pure air, and was fortunate in being threaded with the great line of the B. and O. railroad which, with her numerous branches, place us within easy reach of the grounds.

The meeting did not differ materially from those of former years. The preliminary meetings of the different committees occupied several days before the opening of the General Council. During this time, also, numbers came upon the grounds and passed on to see some of their friends, whilst others remained and spent the time socially, some forming new acquaintances, and others renewing those of former years. Many of us this year were permitted to meet with those with whom we were associated in youth, from whom we have been separated for years and upon whose faces time has made wondrous changes. Then many attended this meeting as the first of the kind to them. They had heard of friends in the far east, or in the far west from the days of childhood. They had read in the Gospel Messenger the names of writers and ministers whom they had never seen. This meeting gave many such an opportunity to see, to hear, and to become acquainted with many, and their cup of joy was full.

Ample opportunity was afforded for religious services in the tabernacle and in the various churches in town. It was my privilege to attend a number of these services, and, judging by what I heard, I am free to say that the preaching of our ministers was equal, if not superior, to that of any Annual Meeting I ever attended. The preaching was natural, unaffected, with no apparent effort to excel. At the same time it was evangelical, had the pure Gospel ring, making it easy to locate the speaker and the cause he represents. True, there were many ministers on the ground whom many of us desired to hear speak, and who doubtless were glad that the opportunity did not invite them, nor duty press them into the service.

I must not omit to mention, at this juncture, my observation as to the variety, as well as the growth of ministerial gifts among our brethren. Years ago a few brethren, the recognized leaders of that time, did most of the preaching at Annual Meeting. Now the work and the ability to work are more widely distributed. It is one of the most gratifying things to be seen among us, that none have the power to excel, to overawe, and that the variety of spiritual gifts makes each one a sun in his particular sphere. The gifts of hearing are just as various as the gifts of speaking. In this we see the wisdom of God in providing and dispensing the Bread of Life through an instrumentality adapted to each one's need. Happy is the man that finds a crumb of the Bread of Life in the humblest effort made by any of God's faithful servants. The song service has undergone a change at our Annual Meetings within the last ten years. I do not refer particularly to the gradual decadence of the time-honored custom of lining the hymn. I refer more particularly to the character of the music itself. When our brethren fled from the hand of persecution in Germany, with hearts bleeding and torn, saddened by sev-

erance from friends, and with an ancestral line throbbing with the life-pulse of the martyrs, then were sung the songs of Zion in the sweet strains and tender melodies of the minor key. Have we indeed so far advanced in a line with the spirit of the age that we need only use the stately steps of mechanical composition in music? There is not a single tune in the minor key in our later productions. What will be the character of the song-services of the next generation, if in our Sunday schools we fail to teach our children to sing what they should be able to sing, and what it will be proper for them to sing, when they become men and women? What we want are "things new and old" (Matt. 13: 52),—old tunes that have proved to be good, and the new generally accepted as good. The true reformer seeks not to destroy the good that we have. He is a destructionist who would destroy the past and establish the present. The past is indissolubly connected with the present, and the new song of those who will stand upon the "sea of glass" will have Moses in it as well as Christ. The rule the apostle lays down, suggests a variety which should be observed in the make-up of our music books. "Speaking to yourselves in *psalms* and *hymns* and *spiritual songs*, singing and making melody in your heart to the Lord" (Eph. 5: 19).

It is worthy of notice that the work of Annual Meeting within the last few years, has assumed a more practical and efficient form. Years ago decisions were passed and in some places were held as a mere theory if not a dead letter. Now we see a practical test of the principles of non-conformity to the world made right at the citadel of the Brotherhood, and the voting power of Annual Meeting is conditioned upon the acceptance and practice of the principle on the part of the delegates. This has now been extended to the District Meetings. The maintenance of the principle of plainness means nothing without the practice of it. The line must be drawn somewhere, and the church has all along labored to keep on the Bible side on the dress question. True, there are those who have crossed the line worldward, and who may find it difficult to retrace their steps; but the church, as a whole, is strong in maintaining the practice of Gospel plainness, as handed down by our fathers. We are encouraged to believe that our brethren are strongly attached to the self-denying principles of the Gospel. This was especially seen by the unanimity with which questions involving the separation of Christ's kingdom from the world were passed. The spiritual nature of Christ's kingdom and the separation of the church from the world are vital questions, and the life of the church and the salvation of the world demand that our brethren maintain them.

Upon the whole we are inclined to believe that the time spent in open council is too brief to consider and to decide upon some of the grave questions that come before Annual Meeting. Those who have the force, voice and persistency, gain a hearing, whilst the timid and unassuming too often smother their convictions in silence. We believe it would be more becoming to invite rather than to repress remarks on all grave subjects. It is to be feared that much of the dissatisfaction growing out of the work of Annual Meeting is traceable to this cause. It is a pitiable case for a representative of a part of our Brotherhood to plead with the Moderator for a privilege to speak. No mind can go away satisfied with such a pressure. For each one who really has something worth saying to have the right to say it without restraint, and in an orderly and becoming manner, will bring out the best thought of our best and most prudent counsellors, the minds of all will be better satisfied, light will be thrown on intricate subjects, and the order of the church more fully established because better understood. When we reach the time when not more than a third of the queries of some years come before Conference,—questions of merit and of general vital import,—then may we hope for time to discuss every question fully and freely, and, with God's blessing, to the satisfaction of all.

Broadway, Va.

OUR TEACHERS.

BY W. W. YARNALL.

TURN to the Bible and you breathe a heavenly atmosphere. Here is a book radiant with divine truth. This volume introduces us to a God of infinite wisdom and inflexible justice; a God, the same to-day, yesterday and forever. In its words we recognize the divinity of Christ and the supremacy of virtue. Jesus is our divine teacher; he is the fountain of eternal life. He is our hope, our strength, our all. In him we live, move and have our being. He is a foundation sure and steadfast. A house built upon him will never fall; against him no flood, no convulsion of nature, no power of any kind, not even hell itself, can prevail. Yes, everlasting life, immortal glory and freedom from sorrow and suffering of every description will fall to the lot of him who chooses Christ as his Shepherd. This is a consideration of no small moment. It is certainly worthy the aspiration of an immortal soul.

To allow such a priceless boon to escape one's grasp when within easy reach, is no part of wisdom. Easy did I say? Yes, Christ's yoke is easy and his burden is light. The simple word "love" covers the whole ground. Love God with all your soul. Love your neighbor as yourself. Thus no insurmountable obstacle bestrews the path way to Christ. Every one can come; and all are invited.

The really good man, the truly religious one, has a hard road to travel in this selfish and sin-stricken world. But despite his thorny path, despite the unfriendly looks that descend upon him from the heights of worldly pride, the humble, unassuming follower of the "meek and lowly" Jesus, has access to one of the purest and sweetest of earthly joys,—that which has its source in an approving conscience, in the cheering reflection of having done his duty toward himself, his fellow-man, and his God, and in the blessed hope that assures him of his final entrance into the regions of endless day, there to enjoy the companionship of the good and wise forevermore.

Hence we should cling to the great Nazarene. We should bow to his simple mandates, and support his church. We all stand in need of its friendly aid. It is the flaming beacon that illumines our heavenly journey. It is the handmaid of virtue, the promoter of social order and domestic peace. It is the guardian angel that hovers around us, protecting our rights, our liberties, and our sacred honor.

The conversion of the world devolves upon the ministers of Christ, who have to carry on to completion the great work he so nobly began. And these intrepid soldiers of the cross, these distributors of spiritual food to the starving multitude, have the strongest claims upon our sympathy and support. They should be amply remunerated for their invaluable services. While theirs is the most noble and important, it is by no means the most delectable of professions. To perform faithfully and well the varied and responsible duties assumed by the divinely-appointed Shepherds of Christ's sheep, is a task conducive neither to mental or physical ease.

Next to the ministerial office in point of respectability and importance, is that of school-teaching. The ameliorating influences which these two classes of the community diffuse through the land constitute the moral cement that holds together the structure of civilized society. Dispense with either and we would find ourselves retrograding towards primitive barbarism with astonishing rapidity. Yes, without these living pillars our great social fabric, as well as our colossal monuments of material prosperity, would soon crumble into atoms, would disappear as did the splendor and civilization of ancient Egypt. Hence all praise to our faithful teachers and preachers, the pride and glory of our country. May their power for good never grow less; may the good work go on until the lion and lamb shall lie down together, until Christ shall have gathered all mankind beneath his wide extended arms, as a hen gathereth her chickens under her wings.

Pottstown, Pa.

PAUL'S THORN IN THE FLESH.

IN GOSPEL MESSENGER, page 330, you explain 2 Cor. 12: 1-9 by saying that Paul's thorn in the flesh was some ailment or painful affliction. To my mind this thorn represents sin. Paul had revelations others did not have, and lest he might become exalted, he was given this thorn. Verse 6 seems to teach that it was something invisible. It was a messenger of Satan to buffet and tempt him. Verse 7. It made him exclaim, "O wretched man that I am." After he had beheld the law of sin warring in his members, God wanted to teach Paul, and all future believers, that only through the grace of God can they withstand the wiles of the adversary of our souls.

PETER BROWER.

REMARKS.

While we take pleasure in giving our understanding concerning the questions sent us to answer, we do not mean to deprive others of the same privilege, though we may not be able to accept such views. Paul prayed three times that the thorn might be removed, but it was not. It is not likely that the Lord would refuse to remove sin, when asked to do so by a penitent believer. The Lord may not always see proper to relieve us of our afflictions, but he is sure to pardon our sins when we in faith and obedience ask him to do so. Surely it was not sin that buffeted Paul, for he could have repented of that and got rid of it.

J. H. M.

THE DISCIPLINE OF DROUGHTS

(*Concluded from first page.*)

are not satisfied with the more common and substantial diet, but must have the rare, highly-flavored, and that seasoned now and then with a religious (?) joke,—just enough to keep them awake and thus enable them to eat a little for the sake of Christian courtesy. As a minister said the other day,—"We must get up something to draw."

Brethren and sisters, should we not awaken more fully to a sense of the advantages we enjoy? Else the Lord may send to us a spiritual famine and allow us to hunger and thirst until we can realize the preciousness of the Word of the Lord and the sweetness of the fulfillment of the glorious promises made us. Leanness of soul is the most deplorable condition that can befall us, and yet such it will be to us unless we more fully appreciate the blessings that are now so abundantly afforded us.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 3: 12.

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THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

AN OLD POEM.

(Composed and sung by Bro. J. C. Momaw on the day of fasting and prayer in 1861.)

OH, Lord, we in thy presence are,
Fasting we seek thee here in prayer
Wilt thou, then, in our presence be
And grant our souls to feast with thee.

Our happy land the exile's home,
The scene of strife has now begun
Oh, Lord, if it thy pleasure be
From war and bloodshed set us free.

Lord, thou hast been the widow's friend
When wilt thou come, her sons defend
Command the sword return again
Into its sheath and there remain?

The spacious world is all thine own
Surely thou doest rule and thou alone
Then make earth unto thee now bow
Nor say, O Lord, what doest thou?

In days of old thou did'st command,
The rolling waves a wall did stand
Thy people then, Lord, thou did'st save
[illegible]

Thy people, too, in Syria's day
Besieged by Syrian forces lay
Thy servants prayed, thou heardst their cry
And smiled upon them from on high.

The angels of the Lord came down
And took away the tyrant's crown
Their army all at break of day
In heaps of putrid corpses lay.

Therefore, Lord, we now draw near
In confidence that thou wilt hear
When thy own people pray to thee
Oh, Lord, from tyrants set us free.

Roll back the mighty torrent wave
That threatens to be freedom's grave
And cause that all the world shall own
That thou art God and thou alone.

And let this happy land once be
Again from war and strife set free
That fathers, mothers, all may be
Enabled to rejoice in thee.

Oh, Lord, destroy the cruel sword
And in its stead supply the word,
Give grace to soften every heart
For, God of mercies, Lord thou art.

Our cause to thee we now resign
In sweet submission all in one
Nor would we alter thy design
We say, Our Father's will be done.

THE WORLD AND THE CHURCH.

BY A. HUTCHISON.

WE often hear these terms used, and it has become a question, whether we make the proper distinction between the two? The generally-accepted idea is, that these names properly apply to the professor and the non-professor. But would it not be nearer the right thing, to say they apply to such as are in harmony with the teachings of the Holy Spirit and those who oppose the Holy Spirit's teachings? The world and the church are two, and not only two, but two, governed by spirits directly antagonistic to each other. Hence we have the apostle saying, "But the natural man receiveth not the things of the spirit of God." 1 Cor. 2: 14.

Now if this were true only of such as have never made a profession of the Christian religion, then we might say that "the world and the church" meant the professor and non-professor. But observation (if not experience) has taught us that there are many who profess to be Christians, who are as far from receiving the things of the spirit of God as are the non-professors. Therefore we are led to the conclusion that "the world and the church," in the true sense, mean about what Jesus expressed in the following words, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." Matt. 12: 30. This is only another way of expressing what is found in Rom. 8: 9, "Now, if any man have not the Spirit of Christ, he is none of his."

When we come to examine into the life and spirit of Jesus, we are bound to accept the idea that his spirit led him to submit to the will of the Father. In Luke 22: 42 he says, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done." Is not this enough to prompt each of us to carefully review our life and also to try our spirits, by the law of the Spirit, because if we belong to the world, while we pretend to belong to the church, we deceive ourselves, and this is among the possibilities, for we read of some who shall come to the judgment with the impression that they will be admitted among the saved. As proof that such will be the case, read Matt. 7: 22, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

The non-professor does not claim to cast out devils, etc. Therefore it can only apply to such as claim to belong to the church. With all their high claims they are condemned with the world, and therefore belong to the world. So it must be apparent to every one that we may have a name that we live, and yet are dead at the same time. The fact that we belong to the church by profession does not establish the fact that we are Christians, or that we will be saved when the time of reckoning comes.

The world and the church are so different from each other that the church is said to be "the light of the world." The prophet says, "For, behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60: 2 So it must be clear to every reflecting mind that there is need of a light among the people. How the class, claiming to belong to the church, can be a light to the world, unless there is a difference between the two, I cannot see. Since the natural man cannot see the things of the Spirit, it is necessary to have the light so placed before his vision that he may see. As the natural organ of sight is a useless organ to the physical man, in the absence of natural light, so the powers of perception in the spiritual world will be of little use, unless there is a suitable ray of light brought to bear upon the man who is in the dark, in the spiritual world. The Christian must be that light to the world.

In 1 Sam. 16: 7 we read, "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Here we have a chance to learn a few useful lessons:

1. We learn to know that the Lord can see beyond where we have power to see.

2. We should learn that the Lord will pass judgment upon us according to what is in our own hearts.

We should learn to know that if our hearts are in love with Jesus, the "tinsel" which pleases the eyes and hearts of the natural man, will not be seen on these bodies of ours, which are the temples of the Holy Ghost. What the church needs, in order to fill her place, as "the light of the world," is a deeper work of grace in the hearts of her members, and a more thorough consecration of our lives to God and his work.

HINTS TO WORKERS.

BY W. B. STOVER.

—A preacher who does not preach the Christian duty of giving, and the Christian work of missions to all the world, makes a weak effort, it seems to me, to establish the idea that he is a preacher of the *whole Gospel*.

—After a certain missionary service recently, a sister, not overburdened with this world's goods, said privately, "I want to put less fineries on myself and less delicacies on the table, that I may have more to give to the Lord."

—In a recent missionary meeting held in the Waynesborough church, our dear elder, brother J. F. Oller said publicly: "If I were a young man I would consecrate my life to the service of the Lord in the foreign missionary field."

—Elder William Franklin and sister Franklin were sitting on the porch one day when she said, "Do you see that flock of chickens there, father?" "Yes, mother," he replied, "what did you ask me that for?" "Well, they are my missionary chickens,"—and they continued in conversation about the Lord's great work.

—A billion and a half is the estimated population of the globe,—70,000,000 in the United States and 1,430,000,000 out of it. Are 70 worth more than 1,430? Looking at it from a divine standpoint, ought we be more interested in 70 than in 1,430? The Lord left 99 fortunates to seek one lost one. Some of us might hesitate to leave one fortunate one to go after 99 lost ones. How is this?

—We have had very pleasant visits lately at Frederick and Monrovia, Md., and Coventry, Green Tree, Philadelphia and Germantown, Pa. In Philadelphia we were examined by Dr. Keen, the medical examiner of the Baptist missionaries. We did this for our own assurance of physical ability for the work, and to establish a precedent. Not every one is able to endure the heat of a tropical country, and as our work shall grow and workers be frequently added to the number, it will be of vast importance to the church to send only such as are physically sound. With proper precaution, untiring effort, and much prayer, we hope to live to see the day when in every state of the Union, and in every nation of the earth, our own Dunker missionaries shall be preaching and practicing the simple faith of the Gospel.

THE JULY MISSIONARY VISITOR.

IN the *Brethren's Missionary Visitor* for July there are some articles that should be read by every member of the church. "Tracts," the first article of the essay department, by Bro. J. H. Moore, sets forth vividly the usefulness of a tract as a preacher of the Word. "Having a Missionary Meeting," by Bro. W. B. Stover, gives many good suggestions on the manner of conduct-

ing such meetings. Sister Edith R Newcomer has plainly shown some of the benefits derived from reading missionary literature in her article on "Benefits Derived from Missionary Reading." Following this is a "Brief Sketch of the Monticello (Ind.) Brethren's Missionary Society," by J. A. Weaver, giving its constitution and plan of work. Although the congregation is a small one, the fact that she stands among the first in Indiana in point of giving shows that this society is doing a good work. "Chicago as a Mission Field," though taken from another paper, is written by one who knows, and reveals some very startling conditions. This is followed by "What will insure Success in City Missions?" by Bro. W. M. Lyon, who has had some experience in city work in Washington, D. C. He holds up faith as the thing greatly needed to make city work a success. "Women in the Foreign Mission," though written some time ago by sister Bertha Ryan, now preparing to go to India as a missionary, shows some of the work a woman may do. Bro. G. N. Falkenstein has given a brief sketch of the work done at Germantown, Pa, during the past year and tells about the prospects for the future. A brief Report of the Mission Work done by the District Board of Middle Indiana is given. The General Missionary News is good, and the tables showing the mission work done by the Districts of the Brotherhood and where the money for the General Mission Board for both Home and India Missions came from afford much information for the study of the mission work of the church. The paper also contains a complete report of the work of the General Mission Board for the past year, besides good editorial matter. In fact the *Visitor* contains just such reading matter of a missionary nature that no member of the church can afford to do without for 25 cents per year, the subscription price of the paper. * * *

HOMESICKNESS.

BY FANNY MORROW.

PERSONS of a stoical disposition, or those who never form very warm attachments for persons or places, generally denounce the idea of homesickness as a sign of weakness. Let them think as they will, the fact remains the same. The majority of human beings sometime in the course of a life-time, feel the heartache which often causes them to shed homesick tears. When our first parents were exiled from their sunny Eden, doubtless they endured many long hours of sadness and longing regrets for the beautiful paradise they had loved and lost. This capacity for suffering seems to be a heritage, handed down through all the ages. Those who have experienced both physical pain, and the heart pain of homesickness, tell us the former is much easier borne than the latter. The Christian—whose mind often visits the heavenly home, and loves to dwell upon the joys and beauties of that place, which have been revealed to him through the Word and works of God, thus making him familiar with its sights and scenes,— often has longing desires to reach the true Canaan,—the land of rest. When surrounded with uncongenial companions whose thoughts are all of the earth,—earthy; when the soul and the body both grow weary of life's toil and care; then the trusting heart cries out for home, "Oh, when will I reach my heavenly home?"

Jesus, during his voluntary exile from his native home of light and love, must have seen many homesick hours. How his sensitive soul,—so used to the music of heaven,—must have shrunk from the discords of this sinstricken, sorrowful world. What an example of patient endurance and yet cheerful activity he left for us to follow, showing as truly, in all these years of earth-life, his great love for the world as he did by the shedding of blood, and passage through the grave. Take courage, all ye homesick hearts! Stilling has said, "Blessed are the homesick, for they shall get home." Jesus has said, "Be of good cheer, I have overcome the world," and because he has overcome the world, and is now seated at the right hand of the Father, pleading our cause, we, too, may overcome the world and reach that place where homesick tears are never shed.

Ottawa, Kans.

MISSION RECEIPTS FOR MAY, 1894.

☞ Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary *immediately*, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

HOME AND EUROPEAN FUND.

(*Used only for Missions in U. S., Denmark and Sweden.*)

Ohio.—Covington church, $18.78; Lower Twin church, $9; Lower Miami Sunday school, $6 65; a sister, Ashland, $5; Wolf Creek church, $12.71; Lower Stillwater church, $12 65; Price's Creek church, $4.25; total,.....$ 69 04

Indiana.—Mexico church, $6.80; Kewanna church, 70 cents; North Manchester church, $15.10; Ogan's Creek church, $15; Eel River church, $5; Sugar Creek church, $6.62; Santa Fe church, $1 35; Monticello church, $10; total,.....$ 60 57

Iowa.—Grundy County church, $10.15; some friends near Hampton, 60 cents; total.....$ 10 75

Michigan.—Thornapple church, $7; total,.....$ 7 00

Chicago.—Moses, Pain & Kennedy, $5; total,.....$ 5 00

Arkansas.—G. R. Hornback, Hammett, $3.50; total,.....$ 3 50

Kansas.—Southeastern District, $2.30; H. L. Patt, Remington, 50 cents; total,..$ 2 80

Maryland.—Chas. D. Bonsack, Westminster, $1 50; Lillie Trostle, Westminster, $1; total,.....$ 2 50

California.—Tropico church, $2.07; total,.....$ 2 07

Pennsylvania.—Mary Rohrer, Honey Grove, $1.75; total,.....$ 1 75

Virginia.—Two members, Kiracofe, $1; total,.....$ 1 00

Nebraska.—South Beatrice church, 20 cents; total,.....$ 20

Unaccounted for,.....$ 1 60

Paid surplus of Annual Meeting of 1893,.....$ 50 94

Total Receipts,.....$218 72

MISSIONARY AND TRACT FUND.

(*Used for either Mission or Tract Work as needed by the Committee.*)

Illinois.—John Miller, Mt. Morris, $1; Anna Shull, Mt. Morris, $1; Mrs Mary Middlekauff, Mt. Morris, $1; total,.....$ 3 00

Virginia.—Elk Run church, $25 12; total,.....$ 25 12

Maryland.—Lydia Wyand, Keedysville, 50 cents; total,.....$ 50

Iowa.—Daniel A. Miller, Waterloo, $4; total,.....$ 4 00

Total,.....$ 32 62

TRACT FUND.

(*Used only for Publication and Distribution of Tracts.*)

Part surplus of Annual Meeting of 1893,.....$ 25 46

Iowa.—Grundy County church, $2.25; total,.....$ 2 25

California.—Tropico church, 25 cents; total,.....$ 25

Pennsylvania.—Clear Creek church, $2.15; a brother, Blue Ball, $10; total,...$ 12 15

Total,.....$ 40 11

SUMMARY.

Home and European Fund,	$218 72
Mission and Tract Fund,	32 62
Tract Fund,	40 11
Total Receipts,	$291 55

CORRECTION.—In report for March, '94, under Home and European Fund, Woodstock church, Iowa, is credited with $2.77, and it should be Woodstock, Va. GALEN B. ROYER, Sec.

A BURNING QUESTION.

ON a cold winter evening I made my first call on a rich merchant in New York. As I left his door, and the piercing gale swept in, I said, "What an awful night for the poor!"

He went back and bringing to me a roll of bank bills he said:

"Please do me a favor. Hand these bills to the poorest people that you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added:

"How is it that a man who is so kind to his fellow-creatures has always been so unkind to his Savior as to refuse him his heart?"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in nearly twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime.—*T. L. Cuyler.*

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum

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JOSEPH AMICK, Business Manager

ADVISORY COMMITTEE.
L. W. Tester, Enoch Eby, Daniel Hays.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

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Mount Morris, Ill., July 31, 1894.

ONE was baptized at this place last Sunday, and another on Monday.

WE are now ready to receive corrections for the ministerial list in the Brethren's Almanac for 1895. These corrections should be written on paper separate and apart from all other business.

WE have just printed a fresh lot of Brethren's envelopes. They have printed on the back the matter found at the close of page 471 of this issue. Do good by using them. Price, 15 cents a pack of twenty-five, or 40 cents per hundred.

BRO. L. T. HOLSINGER is booked for a public discussion with Eld. P. B. May, a Disciple minister, to be held in Darke County, Ohio, commencing Aug. 14, and continuing four days. See further notice on page 475 of this issue.

BRO. J. D. HAUGHTELIN writes that one was received by baptism in the Coon River church, Iowa, since his last report. Bro. H. is just recovering from a severe spell of sickness, and will probably soon be ready for duty again.

WE learn with pleasure that Bro. Jesse Heckler and wife are doing a good work in the mission field in Northwestern Nebraska. They are traveling and holding meetings among the isolated. A work of this kind is highly appreciated in new fields, and will result in great good.

BRO. I. M. GIBSON is to engage in a public discussion at Mulberry Grove, Ill., with a Disciple minister, commencing Aug. 7 and continuing several days. The several points of difference between the Brethren and Disciples are to be discussed in at least four propositions.

OUR readers will please bear in mind that the Brethren's Book and Tract Work has been removed from Dayton, Ohio, to this place, and that all orders for tracts should be addressed to Galen B. Royer, Mt. Morris, Ill. Write him for price list. He is sending out tracts by the thousands, and they are doing good.

PLEASE look over the ministerial list in the Brethren's Almanac and send us such corrections as should be made. Please do not delay, but attend to it at once.

THE *Zion's Watchman* is witty as well as truthful. It says: "One great secret of happiness is never to allow your energies to stagnate. The old proverb about too many irons in the fire is an abominable lie. Have them all in,—shovel, tongs, poker and all. The more the better."

AMONG the correspondence in this issue will be found a long letter from J. M. Risberg, who is now in prison in Sweden, for refusing to bear arms. In this free country we cannot realize what it is to be a Christian in a country that is under strict military rules. The letter will be read with much interest.

IT seems to us that our writers are supplying us with some excellent essays just now, and we hope they are appreciated by every reader of the MESSENGER. It is unusual to have such excellent reading matter at this season of the year. We now have on the hook matter that will compare with anything we have published any time during the year.

ANY one who reads the scores of little letters that appear in the *Young Disciple*, week after week, cannot help observing that there are now many young children in the church, and that they feel deeply interested in their religious work. We welcome the lambs to the flock, and pray that their parents, as well as others, may watch over their souls for good.

BRO. C. H. BALSBAUGH is one of our most diligent Sunday school workers. He superintends a large school and orders many Sunday-school supplies, and always remits for them immediately on receipt of the bill. He is diligent in business. Promptness of this kind is to be commended in every department of business. No Christian can afford to be slothful in business.

ALMOST daily we receive notices from parties who request us to send the paper containing certain obituaries to addresses of persons they give. We must again state that these requests are never complied with for the reason that it is not practicable to do so. The better way is to notice the obituary department, and when the particular obituary in which you are interested appears, order the number containing it, sent to the addresses desired, being sure to remit three cents per copy.

WE would like to admonish all our members to duly consider each other's likes and dislikes. Consider the likes, that we may reach that oneness so desirable in the church. Consider the dislikes, that we may strive to avoid those things that produce ill feeling and discord. We need to cultivate more and more the spirit of self-sacrifice, for in this way only can we reach that standard of brotherly love so highly prized in the ranks of the saints.

WE wish to call special attention to the following from Bro. W. B. Stover:

Please tell your readers that there have been 500 books, the "Life of Judson," purchased for free distribution to our preachers and members of District Mission Boards. Each one such is entitled to one free as far as they will reach, with the understanding that they will be read; we ask each one to drop a card to sister Edith R. Newcomer, Waynesborough, Pa., saying briefly something like this: "I will appreciate the 'Life of Judson,' Fraternally." Also say if a minister or a member of a Mission Board. May God's blessing rest upon all who read the sketch! It is eighty pages in size, the life of a missionary. Fraternally,

W. B. STOVER.

WE would like to have some good reading matter for the Brethren's Almanac. Those who have something first class, will please communicate with us.

THE *Daily* (Baltimore) *Sun*, of July 16, gives an interesting account of the baptism of two sisters, which took place at the Woodberry dam near Baltimore. Just following the well-written account is a report of a meeting held by the colored Free-will Baptists, in Johnson's Grove, near Reisterstown, in Baltimore County, Maryland. The report says that three men were baptized, each by trine immersion. It occurs to us that baptism by trine immersion, among other denominations, is becoming quite common.

DURING the last few weeks of lawlessness in Chicago the daily papers bristled with strong, earnest and well-written editorials in support of the supremacy of law and order, and the necessity of forcing the disobedient to keep within the limits of the law. We praise them for their zeal and ability, but why did they not also plead for the upholding of the law during the World's Fair, when the gates were kept open on Sundays in utter defiance of law and the wishes of the people? Verily, it does make a difference with some people what law is violated.

THE man who steps from the pulpit to the political arena, for the purpose of seeking an office at the hands of the people, has sunk head and shoulders below the plane whereon the Christian minister should always be found. No man can ever make such a descent without polluting both soul and mind, and greatly lowering himself in the estimation of his most devoted friends. The Christian ministry is the most exalted position for usefulness, in the estimation of both God and angels, that one may occupy, and should be kept absolutely free from the baneful influences of politics.

THE *Independent* gives the following interesting account of an aged priest, who recently died in Greece, at the age of 120 years: "During all these years he has never left the place in which he was born and where he died. He never used wine except in Communion, and had never used tobacco in any shape or form. He was accustomed to begin his priestly offices before sunrise, and to retire promptly at nine. His sight and hearing were in excellent condition to the day of his death, and he never made use of spectacles. Only in his last year did his memory show signs of weakness. He was in the ministry for ninety-nine years."

WE hear of ministers who keep their congregations in a state of excitement by constantly parading before them the dangers likely to grow out of the Catholic movement in this country. We heard of one minister, who so greatly frightened the people that some of them tried to sell their farms so they could move to other parts of the country. This is wrong. A good shepherd feeds and cares for his sheep, but does not seek to frighten them. While we should not be blind to the evils likely to result from the Catholic church, there is no necessity of becoming unduly excited. Especially should a minister not excite the members of his flock. He should rather calm their fears, and seek to comfort and strengthen them. At present there is about one Catholic to every ten who are not Catholics. It is not likely that this one is going to conquer the ten. Nor is there any likelihood of war between the Catholics and Protestants. The Catholics are using their force and influence in opposition to our free school system. Here is where they need to be met and refuted.

At 250 East Sixty-second Street, Chicago, is a Divine Healing Mission, conducted by John Alex. Dowie and wife. They have gathered around them several hundred members. Lately Mr. Dowie became convinced that trine immersion was the apostolic method of baptizing. Many tracts were ordered from the Tract Department here and distributed among his people, many of whom accepted the doctrine of trine immersion also. A short time ago Mr. Dowie was baptized by the threefold immersion, and now has a circular out, stating that many others were to be baptized in like manner, July 15 and 22, at 2:30 P. M. We understand that at least one hundred will receive this form of immersion. We have not learned the particulars of the movement, as the circular before us does nothing more than merely announce the facts stated above. But we presume it is an independent organization, having faith cure as one of its tenets. At least it has no connection with the Brethren. Since writing the above we have received a communication from Bro. W. R. Miller, who was present last Sunday, and on page 477 of this issue tells us what he saw and heard.

EVIL THINKING.

Paul says, charity "thinketh no evil." 1 Cor. 13: 15. Yet there are thousands of professing Christians who not only *think* evil, but give expression to their evil thoughts. A member may chance to do that which another does not fully understand. Instead of quietly awaiting results he does some evil thinking about his brother. He sees a little, and that little he does not understand, and then imagines a great deal. He soon commences judging his brother on what he imagines instead of what he sees. In time the brother may be cited to a council to answer to some one's evil thinking, instead of what he has actually done. His own conduct may be easily explained, but the evil thinking, vain imaginations and evil surmisings are in the way. They are all heaped upon him, and he in some way must put them to rest. This may be one way of church discipline, but the better way would be to cite those to the council who do the evil thinking. If a member does evil thinking about his brother let him be held responsible for it. If he keeps his evil thoughts to himself they are between him and his God, and he must answer at the judgment bar for his evil surmisings. But if he communicates his evil thoughts to others and, in that way, makes them public, he should be held strictly accountable. No man has a right to draw on his own imaginations for material with which to damage the standing or character of his brother or sister. To do so is a crime against both God and man.

These evil thinkers have been a curse to the church in all ages. They have the faculty of seeing evil in others. They also have the ability to to magnify and communicate this evil to their associates. They are not satisfied with poisoning their own minds, but must poison the minds of others to a still greater extent. Their mission is not one of love and comfort, but it is one of hatred and pain. They may not be able to talk five minutes on love and the good influence of the pure and lovely, but they can talk by the hour concerning the faults and defects of others. Such persons should be rebuked sharply, and their evil reports discredited on every hand. One evil surmiser can tear down faster than ten pure-minded men and women can build up, and to get rid of such, the Gospel rebukes should not be spared. Instead of bringing to trial the member who has probably made a slight mistake, kindly admonish him, and then bring to trial those that are doing the evil talking. Do this and we will get at the root of many evil reports having no other foundation than the imagination of some impure-minded persons. Pure-minded men and women do not care to pollute their souls with evil reports. Remember that true Christian love thinketh no evil.

J. H. M

ELDERS IN EVERY CHURCH.

A traveling evangelist, noted for his conservative attitude in the Brotherhood, thinks that some of our congregations having no resident elder, are woefully neglected. If so, this is indeed an unfortunate state of affairs. What is a flock without a shepherd! It is in the power of any State District, and the adjoining elders especially, to devise some means by which the wants of these neglected congregations may be supplied. If in the congregation there is a minister reasonably capable of presiding over the affairs of the flock, he ought to be ordained to the eldership and placed in charge of the work with needed instruction from those of experience. While we should be careful to "lay hands suddenly on no man," we do feel that there is too much timidity about ordaining elders, especially in the isolated churches where they are so much needed. We expect too much of these ministers without doing anything to qualify them for the eldership. They are left for years in the second degree of the ministry, when the church is actually suffering for the want of a housekeeper. True, they may not possess in full the qualifications necessary for an elder, and yet we say not one word to them about it. They ought to be kindly and intelligently instructed concerning the duties and qualifications of the office by a few elders. This ought to be done reasonably early in their experience, that they may have time and opportunity to prove themselves. It occurs to us that more attention should be given to the training of elders, for they do certainly exert a wider influence among us than any other class of officers. They are also indispensable to the system of church government in use among our people, and the work of the church depends very largely upon the activity and efficiency of the eldership.

The elder is to the church what the shepherd is to the flock. And the more skilled and faithful he is, the better it will be for the flock. But one of only ordinary attainments is far better than no elder at all. And one of these elders, of only ordinary ability, living with his flock, can accomplish more in the end than the skillful housekeeper who seldom meets with the flock. This is not a plea for inefficient elders, but it is a plea for elders in every church, if it be possible to find material sufficiently in advance of the membership to make a safe leader and a fatherly counselor. While a non-resident elder may, at times, be a necessity, it should be the very last resort. We are no more in favor of a non-resident elder than we would be in favor of a shepherd who can be with his flock only occasionally. He who studies well the needs of a flock, and its relation to its shepherd, will be the better prepared to understand the wants of the church, and necessities of resident elders in the light of the New Testament teachings.

J. H. M.

THE SEVEN CHURCHES OF ASIA.

Part Four.—The Church at Ephesus.

The description of the ruins of Ephesus might be extended, but what we have given must suffice. Just below the theater are the ruins of a massive building.

Before leaving Ephesus we give a brief sketch of the history of this the first church of Asia. Paul made his first visit to Ephesus on his return from his second missionary tour. He was at that time accompanied by Priscilla and Aquila, and was hastening on to Jerusalem so that he might reach that place in time to keep the feast. He at that time remained but a few days, promising, when pressed to remain, that if God so willed he would return again.* On his second visit he sojourned in Ephesus, about three years.† As was his custom he preached first in the synagogues, but when the Jews hardened their hearts he, after three months, left them and went into the school of one Tyrannus, where he held daily debates. His labor in the school was continued two years, and was so effective "that all they which dwelt in Asia heard the word of the Lord Jesus, both Jew and Greek."‡ Then came the great revival, the burning of the books of magic, and the turning of many to Christ.

All this so interfered with the superstitious trade in the silver shrines of Diana, that Demetrius with his fellow silversmiths stirred up a riot, from the fury of which the apostles escaped.

But the seed had been sown and had borne fruit. The church had probably been fully organized at the time when Paul separated the disciples when he turned from the synagogue of the Jews. Several months after the uproar and riot at Ephesus, after going to Macedonia and Greece, Paul returned again to Jerusalem, aiming to be there in time for Pentecost. On his way he stopped at Miletus, and sent to Ephesus, thirty-five miles away, and called the elders of the church to him. And here occurred one of the most tender and touching incidents in the life of Paul, his leave-taking of the elders of the church at Ephesus.

"And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have

* Acts 18: 21.
† Acts 20: 31.
‡ Acts 19: 10.

not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more." *

This farewell address is full of wise counsel, solemn exhortation and alarming prophecy. It comes from a heart filled to overflowing with the love of God and with anxious care for the welfare of the infant church. It shows all the tender feeling of a spiritual father for his children. He knew that there were in store for him bonds, imprisonment and death, but with a firmness unparalleled, he expressed his determination to tread the path of duty when he knew that it would take him away from them, and that he should see their faces no more. And then, with the assembled worthies and elders of the church, he knelt down and prayed with them all. Is it any wonder that their souls were full? How they fell on the neck of the aged apostle and wept bitterly, knowing full well that this was their last meeting with him in this world! How often have our tears fallen as we have read, again and again, the parting of Paul with the elders, as weeping they separate from their spiritual father, going with "him unto the ship."

The church at Ephesus was now fully organized and firmly established. With Paul as its founder, the beloved disciple John as its wise counselor, and Timothy as its bishop, it had, it would seem, everything necessary to a prosperous future. From Rome several years later, Paul wrote a letter full of wise counsel to the church, and it prospered and grew for a time; but as Paul had prophesied, so it came to pass, and even before the death of John the church had left its first love and had fallen so that it was necessary for it to "repent and do the first works," so that it might retain its candlestick.

But the message of the Spirit to the church at Ephesus was not heeded. Lost love is hard to regain. The city was invaded by foreign foes, and the church suffered. The temple of Diana was the depository of immense treasures, and in the year 262 it was sacked and its treasures carried away by the Goths from beyond the Danube. After Constantine was converted he issued an edict for the destruction of all heathen temples, and what had not been overthrown by the earthquake were demolished by human hands. In 528–66 the Emperor Justinian transported a number of the columns and much of the statuary to Constantinople, where it was used in the construction of the church known as St. Sophia.

On the nineteenth of November, 431, the Emperor Theodosia issued a proclamation calling a general council of the church to be held at Pentecost the following year. This was the third general council of the whole church. The first had been held at Nice, A. D. 325, and the second at Constantinople A. D. 381. The fact that Ephesus was selected as the place for the great council shows that in A. D. 431 the city and church were held as having considerable importance; but the moral character of the council and the uncharitable, unchristian and passionate spirit which characterized its proceedings only showed how far the church had fallen from its first love and how the alarming words of Paul in his farewell address were fulfilled. Grievous wolves had entered in and spared not the flock. One hundred and ninety-eight bishops were present at the council, and these subscribed to the deposition of Nestorius for teaching that Christ had two persons and two natures. The edict reads as follows: "The Lord Jesus Christ, who is blasphemed by him (Nestorius) determines through this holy council that Nestorius be excluded from the episcopal office, and from all sacerdotal fellowship." It is said that when this result was announced the people of Ephesus proclaimed a universal jubilee, illuminated the city and expressed great joy. In A. D. 449, another council was held at Ephesus, which is known in church history as the robber council. It was so called by Leo, Bishop of Rome, on account of the partisan and overbearing demeanor of the presiding officer, and the use of violence in introducing soldiers into the council.

The church had now so far departed from apostolic Christianity that there was but little hope left of its reformation. In the sixth century Ephesus was a ruinous place, and in the twelfth it fell into the hands of the Mohammedans. An ancient writer says: "This renowned city, with the finest temple that was ever consecrated to Diana, is reduced by the changes it has met with in the wars, and under the different masters it has had, to five or six miserable houses, inhabited by Greeks, and about as many by Turks, with a castle for some of these; a poor church for the first, and a mosque tolerably handsome for the latter, which as they say was formerly consecrated to St. John; in short, it is nothing but a chaos of noble ruins, which with some inscriptions and *bassorelievos*, are the only marks of its ancient magnificence."

The present condition of Ephesus has already been described. The church has entirely disappeared, and the place is a desolate ruin. We go away from Ephesus with sad reflections. The candlestick of the church has been removed and its name only awakens memories of the past. The lesson most strongly impressed on the mind is, that the church at Ephesus in the loss of her first love lost all, and to-day, as we walk amid her desolation, there comes to us with all the force of a heaven-born voice, "He that hath an ear, let him hear what the Spirit saith unto the churches."

D. L. M.

* Acts 20: 18–38.

*"Herzog Encyclopedia," vol. 1, page 742.

THE SEVEN CHURCHES OF ASIA.

As has already been announced in these columns, Bro. Miller is at work on his new book describing the Seven Churches of Asia. Part of the book is already in type, and it will be ready for delivery about Dec. 1. It will contain something over 300 pages and will be finely illustrated with photogravures showing the present condition of the places described. This is a valuable feature of the work. Bro. Miller had some of these photographs taken especially for the book, as he had it under contemplation when in Asia. It will be sold by and all the profits go to the General Missionary and Tract Committee.

We given below the preface of the book which sets forth the author's aim and objects. The work will doubtless have a large sale, and will be a valuable help to the Bible student:

"In 1892–93 I made a journey to Egypt and Palestine, and on the return voyage stopped at Smyrna and made the tour of the Seven Churches of Asia. It is my purpose in this little book to give a description of the journey as well as a historical sketch of the places visited, and especially of the Seven Churches of Asia. The sources of information, outside of actual observation, are somewhat limited. With the exception of Smyrna and Ephesus the places referred to are outside of the beaten line of travel and are therefore not visited by tourists. Then, too, the trip into the interior of Asia Minor is beset with difficulties, and has connected with it an element of danger. Robbers and brigands infest the mountains and the Turks are by no means friendly to Christian travelers. The trip is also quite expensive.

"These disadvantages deter the ordinary tourist, and on this account but few attempt the tour of the Seven Churches. We were informed that but two Americans visited the churches before we made the journey. In 1879 Dr. J. W. McGarvey, of Lexington, Kentucky, made the tour, a very brief sketch of which is given in his work, 'Lands of the Bible.' In 1891 John Lemley, of Albany, New York, also visited the Seven Churches of Asia, and devotes a short chapter in his book, 'The Land of Sacred Story,' to a description of the journey. It is to be regretted that these authors did not tell more of this very interesting part of the lands of the Bible. I acknowledge my indebtedness to both the travelers here named and also to the Encyclopædia Britannica and the Schaff-Herzog Encyclopædia for valuable information.

"Elder Joseph Lahman, of Mount Morris, Illinois, accompanied me on my travels in Asia Minor, as he did in Egypt and Palestine, and he proved himself in every respect to be an excellent traveling companion.

"This book is sent out with the hope that it will add to the store of knowledge concerning the Seven Churches of Asia and awaken an interest in this very interesting portion of Bible Lands. The work is a labor of love, and is a free-will offering. The income from the sale of the book is to be devoted to the missionary cause in foreign lands. It is the author's strong desire that nations which to-day sit in darkness may see the light of the glorious Gospel of Jesus Christ, and that on the shores of the Mediterranean, where the Gospel was first preached, Primitive Christianity with all its God-given power may again be restored. D. L. M."

As we have said before, this will be the first book, so far as we know, to be devoted exclusively to the Seven Churches of Asia. Many facts of great interest and importance will be brought

out, and some of these will materially strengthen the faith of our Brethren.

VACATION TALKS WITH THE YOUNG PEOPLE.

No. 3.—Habit of Reading.

No matter what their station in life, the young people should have some good books as companions. Books contain the experiences of those who preceded us, hence they cannot fail to furnish valuable information, and may suddenly suggest an idea which will prove to be a fortune.

Young people should early determine upon a calling for life, and then secure books relating to that particular line of work. The libraries of successful professional men are largely made up of books relating to their particular vocation. It has also been proved that a large proportion of the business failures may be traced to a limited business education, or to a lack of means to obtain information on their line of business. The farmer should secure books on agriculture, because he, as well as the minister, needs information relative to his business. He is not, however, to be in the narrow, technical sense a mere farmer. He should seek to be a man of broad culture, and so should have books which open to him other realms of truth. The same is true of those pursuing other callings.

Give young people a taste for good reading and the means to gratify it, and you can hardly fail to make prosperous and happy men and women. Good books bring young people in contact with the wisest, purest and best characters that ever adorned humanity. It is the man of good books and much thought that wields power and is trustworthy. A distinguished writer says that he never was afraid to meet a man who has a large library.

There are comparatively few who read enough to stock their minds. The mind must continually be filled up with new streams of knowledge. The great ocean itself would be dried up if the streams which are constantly flowing into it were cut off. It is astonishing how soon a wise and intelligent man becomes rusty when he gives up reading. The process is not as rapid as in the case of a hale man ceasing to eat, still the one is a good illustration of the other.

While young people should be encouraged to read silently in the best way, ability to read well orally is an accomplishment which recommends itself to all. The object of our reading is "to be heard, understood and felt." The reader cannot do this without himself understanding and feeling what he reads. We emphasize this because good reading is such an elegant and useful accomplishment, and because it is so much neglected. Many oral readers, among them ministers, direct the words they utter to the page of the book instead of to a listening audience. If young people could find no other good reason, they should spend time and money in attending the Brethren's schools, they should do so to become good readers.

Did you ever notice what life and power the Holy Scriptures have when well read? It will pay any one to spend hours in study to read well the twenty-third Psalm; the first twelve verses of the ninety-first Psalm; the first fourteen verses of the fifteenth chapter of John; or the story of the prodigal son. There is not only a fascinating power in good reading, but a wonderful power to soothe and comfort. Go into the sick chamber, into the nursery, or into the domestic circle, and good reading consoles, subdues and delights as does no other accomplishment. Would you, my young friends, double the value of all your other accomplishments, would you add to your own enjoyment and to your power to promote the enjoyment of others, then cultivate with incessant care the divine gift of good reading. J. G. R.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

New Hope, Ind.—The members of this church met in council July 7. The meeting was a pleasant one. Bro. I. E Branson, while with us, delivered four excellent sermons.—*W. L Ross.*

Champion, Pa.—Bro. H. A. Stahl, of Somerset Co, Pa, commenced a series of meetings at the Buchanan schoolhouse, in the Indian Creek church, June 23, and continued over two Sundays. As a result eleven precious souls were added unto the church by being buried with Christ by baptism, to walk in newness of life. Two were reclaimed. The Word was preached with power and to the point.—*F. F. Murray.*

Modena, Mo.—Bro. Hipes came to us June 19, and held a series of meetings. The interest was very good. The members were much built up. Bro. Hipes is an able speaker. People came from far and near to hear him. He also preached three sermons at High Point. On his return we, the Sandy Creek congregation, met in council July 5. One was baptized. Bro. Hipes then left for Spickardsville.—*Wm. Whitestine, July 14.*

Goshen, Ind.—To-day we baptized two (husband and wife) in the Goshen church. Our meetings are growing in interest. We are having dry weather. The wheat crop is good in this part of Indiana. The Lord has blessed us with a bounteous harvest. Blessed be his holy name! In MESSENGER No. 28, page 446, in my article, "My Trip to Iowa," I said, "Little rain has fallen for six months." I meant to say, "six *weeks*."—*J. H. Miller, July 15.*

Pleasant Dale, Ind.—June 18 Bro. Daniel Snell, of Sidney, Ind., came to us according to previous arrangements and preached in all eight sermons, by which we were very much encouraged in our Christian warfare. During these meetings one young sister was made willing to follow her dear Savior by being buried with Christ in baptism. We trust she may live a life devoted to the cause of our Heavenly Master.—*H. J. Dilling, Peterson, Ind.*

Longmont, Colo.—The members of the St. Vrain church met in quarterly council July 7. Everything passed off pleasantly. After council three precious young sisters were received into the church. What an affecting sight to see these tender lambs come into the fold! We pray that others may come soon. Bro. D. E. Brubaker, of Mt. Morris, stopped with us on his way to California and preached for us twice. Our love-feast is appointed for Oct. 13.—*Allie Eisenbise, July 16.*

A Discussion.—There will be a public discussion between Eld. L. T. Holsinger, of the German Baptist Brethren church, and Eld. P. B. May, of the Disciple or Campbellite church, commencing Aug. 14, and to continue four days. The discussion will be held in the Pleasant Valley church, Darke Co., Ohio, eight miles northeast of Union City, Ind., and six miles west of Rossville, Ohio. Those coming by rail to either place on Monday, Aug. 13, will be met with conveyance by notifying the writer.—*Silas Gilbert, Lightsville, Darke Co., Ohio.*

Pleasant Valley Church, Ohio.—The church here is moving along as best it can, with much to encourage it. Our Sunday school is prospering. Our ministers are trying to hold up the banner of Jesus at four regular places, and have encouraging meetings.—*Silas Gilbert, Lightsville, Ohio, July 17.*

Eglon, W. Va.—On the evening of July 14 Eld. Joseph Ogg, of Minnesota, preached for us at Maple Spring, from Heb. 2: 6. We were all made glad to hear from him. What joy it gives us to meet with those of like precious faith and to be encouraged on our Christian journey! The next morning Bro. Ogg preached again at 10:30 A. M., from Luke 24: 28, 29. Bro. Jonas Fike preached at the same time at the Slaughbaugh schoolhouse.—*Rachel Weimer.*

Bushville, Nebr.—Wife and I arrived among the members of Rush Valley church, in Sheridan County, July 9, and held meeting each evening until Saturday, when a number of the members from the Niobrara church, thirty miles south, came up and all met together at the house of Bro. Aaron Musselman. Together we there enjoyed one of the most pleasant love-feasts we ever participated in. On account of the members being so scattered in this country, the love-feasts are few and far between, but we believe more frequent meetings of this kind would be a great benefit to the members and the cause. In this church there are two officials,—Bro. E. Studebaker, a minister, and Bro. A. Musselman, a deacon. Besides these two there is but one official (a deacon) in all this northwestern country. From here we go south by farm wagon, thirty miles, to visit the members of Niobrara church.—*Jesse Y. Heckler, July 15.*

Blue Ridge, Ill.—This church met in quarterly council July 7. A good deal of business was disposed of pleasantly. The treasury received contributions and the missionary cause also received attention. Bro. I. M. Gibson has promised to come to us Sept. 2, and hold a series of meetings for two or three weeks. Our love-feast will be Sept. 15, at 3 o'clock P. M. A cordial invitation is extended to all. Bro. C. Barnhart is our delegate to District Meeting. The building of a church at Mansfield received attention. A building committee was appointed to proceed with the work. Our Sunday school is in a prosperous condition. We are using the *Brethren's Quarterly*, the *Young Disciple*, and also the *Juvenile Quarterly*. May we labor in such a way that the power of the church may be increased, God's name glorified and souls saved.—*Bertha E. Barnhart, Mansfield, Ill.*

Manvel, Texas.—Our quarterly council was held June 28, 1894, with good attendance. More than the usual amount of business came before the meeting and was disposed of in a way that we think will be for the promulgation of the Master's cause here in the far South. The church decided to hold a Communion Oct. 13, 1894, and requests brethren and sisters who contemplate coming South this fall to try and be with us on that date. Two petitions will be sent to District Meeting; one petition to Annual Meeting through District Meeting for a grant for a Brethren's School at this place. Our Sunday school is in good running order. Here in the South we have no need of stopping our Sunday school during the winter, as in the far North. In reading the GOSPEL MESSENGER we are often made to think of this, and we feel thankful that we have our Sunday school the year round. Since my last report one more has made the good choice and was baptized, making twenty that were baptized at this place since Sept. 10, 1893.—*S. Correll, July 3.*

Sheridan, Mo. — The members of the Honey Creek congregation met in regular quarterly council July 12. All business passed off pleasantly. Bro. H. J. Hulse was elected clerk in Bro. Reddicks' stead, who resigned. Bro. Jesse Shamberger was chosen delegate to represent the church at District Meeting. It was decided to hold a love-feast Oct. 13 and 14.—*Minnie Clark Hunt, July 21.*

Mohawk Valley, Ore.—The Lord's work is moving along nicely here. During the last year there have been five additions by baptism and two reclaimed. We have purchased ground on which to build a meetinghouse. A small dwellinghouse that was on it we have fitted up for worship, until we can get a meetinghouse built. We organized a Sunday school June 24, with a good attendance. So you see we are not idle in the good cause. We have a membership of twenty-five brethren and sisters. Let us all work faithfully till Jesus comes!—*C. G. Stahl.*

Belleville, Kans.—July 7 the members of this congregation met in quarterly council to transact business of this church. The majority of the members was present. Everything passed off with the best of feelings. A committee was elected to prepare a programme for the ministerial meeting, to be held here, at the time of the District Meeting next spring. Brethren William Lugenbeel, of the east arm of the church, Charles Hillery, of the White Rock congregation, and Albion C. Daggett, of Burr Oak, were the ones chosen. We also agreed to have a love-feast some time this fall, in connection with a series of meetings. The time of holding it was not fully decided on, but notice will be given in due time. —*Louisa J. Williams, July 13.*

Eglon, W. Va.—July 8 our much beloved brother, S. N. McCann, from Bridgewater, Va., preached for us at the Brookside church from the words, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4: 18. At 3:30 he preached at Maple Spring, from 2 Cor. 5: 1. On the night of July 9 Bro. McCann preached for us again at Maple Spring, from Heb. 6: 4, 5, 6, and the same day Eld. Joseph Ogg and niece, from Greenleafton, Minn., came to us. They expect to stay with us awhile, to visit friends and relatives, which are many. We are glad to have the brethren and sisters come to see us, if they come in the order of the church, and are in full fellowship with the church where they come from. On the night of the 10th Bro. McCann preached at Brookside from Rev. 22: 1, 2. From there he went to Fairview, Md.—*Rachel Weimer.*

Manvel, Tex.—The work of the Lord is steadily progressing in this part of the Lord's vineyard. Our aged elder, David Bear, formerly from Nebraska, who located in this congregation a little over one year ago, has been smitten by the hand of affliction, and to-day, July 10, he called the elders of the church, to anoint him with oil in the name of the Lord, which was done in deep solemnity by elders G. B. Shively and Jacob Moomaw. A number of brethren, sisters and friends were present to witness the solemn scene. After this our aged elder made some very touching remarks expressing his fond anticipations of that heavenly home that soon will be his to enjoy. Many were the tears shed on the solemn occasion, and seemingly deep and lasting impressions were the result. Our brother spent many years in preaching the Gospel and taking care of the flock in different parts of the Brotherhood, and many who read this will remember his labor of love among them. His days are about spent on earth. May the gentle hand of God lead him to his reward!—*S. Correll.*

Lyons, Kans.—The members of the Kansas Center church have reason to rejoice in the Lord for his blessings to us, spiritually and temporally. Five more have been added to the church by baptism, making seven baptized in 1894. Health is good and weather pleasant. May we all live so that we may honor and glorify him who doeth all things well.—*S. J. Dresher.*

Special Notice.—In connection with the notice given of our Ministerial Meeting of Southern Ohio, to be held in the Salem church, Aug. 14, as given by Bro. Garver, Sec., I will say, should any desire to come on the D. & U. R. R., they will please drop a card to Bro. Samuel Snell, of Union, Ohio, when they are coming, and they will be met at West Baltimore, Ohio.—*John H. Brumbaugh.*

Middle Creek, Pa.—On the evening of July 15 Bro. T. T. Myers, of Philadelphia, preached for us at the Pleasant Hill meetinghouse. He delivered a very able discourse from Matt. 9: 12. Good attention was given by the audience. Bro. T. T. Myers is a very able speaker and can do the Word justice. He is a workman that needeth not to be ashamed. He teaches the people in the ways of the Lord. An appointment was also made for Bro. Myers to preach at Pleasant Hill next Saturday night. We are glad to have visiting ministers preach for us. It cheers us on our way heavenward. We have regular preaching every four weeks. Now and then we receive additions to our number. Our dear brother, Daniel Hauger, has gone from our midst. He was a devoted Christian. His seat in church was seldom vacant. He died strong in the faith and with full confidence in the Good Lord.—*Charles Beagle, July 16.*

Limestone, Tenn.—July 14 Bro. S. D. Arnold and I started to Martin's Creek, Unicoi Co., to meet the little band of members at that place. Six hours' riding brought us to the meetinghouse at about 3 o'clock,—the time for meeting. Quite a number had come to hear the Word preached. Bro. A. M. Laughrun, of North Carolina, was over and preached. We had three meetings which were well attended and with good interest. On Sunday morning we went to the Unaka Springs, the waters of which are noted for their healing qualities. These springs are just at the foot of a mountain,—a beautiful place. It is only a few hundred yards from the Charleston, Cincinnati and Chicago Railroad bridge across Nola Chuckey River. A number of people visit these springs every summer. The members at Martin's Creek are still unorganized. Our Mission Board has decided to see that the brethren in Tennessee fill half the appointments, and those in North Carolina the other half. Let us never forget those who are isolated, and particularly where there is a chance of building up a church. —*P. D. Reed, July 16.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

Love-Feasts.

Sept 29, at 4 P. M., Lick Creek, Ind.

Oct. 13, at 1:30 P. M., Manor church, Md.

Oct. 19, at 2 P. M., New Hope, Jackson Co., Ind.

Oct. 13, in the Spring Branch church, Benton Co., Mo.

Oct. 13 and 14, at 1 P. M., Arnold's Grove, Carroll Co., Ill.

Oct. 13 and 14, at 10 A. M., Iowa River church, Marshall Co., Iowa.

Oct. 13 and 14, Honey Creek church, near Sheridan, Worth Co., Mo.

Oct. 4, at 10 A. M., Bear Creek church, at Portland, Jay Co., Ind.

Sept. 8 and 9, at 11 A. M., Oak Grove church, Johnson Co., Iowa.

Oct. 13, at 2 P. M., Pigeon Creek church, at the Oak Grove meetinghouse, Kans.

Oct. 6 and 7, at 10 A. M., Eight Mile church, Huntington Co., Ind., at the town of Markle.

Oct. 13, at 3 P. M., Monitor church, eight miles west and two miles south of McPherson, Kans.

Oct. 18, at 4 P. M., in the Jacob's Creek congregation, Mt. Joy meetinghouse. Series of meetings to commence Oct. 13.

Sept. 16, at 3 P. M., in the Johnstown congregation at Washington Grove. Any one coming will be met at the depot by addressing any of the Brethren.

Sept. 7, at 4 P. M., Dunning's Creek church, Bedford Co., Pa., in the Holsinger house. We expect to commence a series of meetings at the Point church, Aug. 24, and continue until Sept. 7, then move to the Holsinger house, where we expect to continue meetings for some time after the feast. Bro. G. S. Rairigh, of Johnstown, Pa., promised to do the preaching for us.

District Meeting.

Aug. 30, District of Southern Missouri and Arkansas in the Nevada church, Vernon County, Mo. A love-feast will be at the same point on Friday evening. A ministerial meeting will be held either Friday or Saturday. We would lik every church to be represented by delegate which should be on hand on Wednesday evening. The Missouri Pacific trains are due here at 1:30 and 7:40 P. M., from the South; M. K. and T. at 12:30 from the North, and 3:15 from the West. Please notify S. Click or I. N. Wagoner.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Ministerial Meeting for Southern District of Ohio.

THIS meeting will be held in the Salem church, Tuesday, Aug. 14, 1894, beginning at 8 o'clock A. M., Standard time.

PROGRAM.

1. "The Ministry and its Authority."—Jesse Stutsman, David Leatherman.
2. "The best Method to have the Gospel Preached to all in Our Districts."—W. K. Simmons, L. A. Bookwalter.
3. "The most Edifying Way of Opening and Closing Meetings of Public Worship, and how much Time Necessarily Should be Used."—A. G. Crosswhite, D. S. Filbrum.
4. "Series of Meetings, and who Shall do the Preaching?"—Jesse Kinsey, I. Bennett Trout.
5. "The Relation the Ministry Sustains to the Young."—D. D. Wine, Aaron Brubaker.

Sermon, "Evils of Secrecy," Aug. 13, at 7:30 P. M., by I. J. Rosenberger.

One hour for discussion is allotted to each of the numbered subjects. The first speaker will have fifteen minutes, the second ten, the others five. A cordial invitation is extended to all. Brethren will meet North and South bound trains on Cincinnati, Dayton, and Chicago Division of C. H. & D. R. R., at Union, Ohio, on evening previous (Aug. 13); also on morning of meeting (Aug. 14).

DANIEL M. GARVER, Sec.

Our Eastern Trip.—The Mint Continued.

After the metal is assayed and its relative value ascertained it is taken to the melting room where the dross is extracted. Here the metal is tried by fire. When it passes through the fire it comes out pure, the dross having been taken out.

This can only be done by the metal becoming melted and in such a condition that it can be molded in any shape desired.

It is only when self and carnality are burned out, and we become passive in God's hands to be molded as he desires, that we are really where he can make much use of us.

One of the hardest things for most persons is to perform any work disinterestedly, and in such a way that self will not be manifest in some manner.

Christ especially called attention to this in his sermon on the Mount, showing that even in a good work the motive may not be good. He speaks of giving alms to be seen of men. While the work is good and the poor have the same benefit, his reward is only that which he seeks,—the honor of men. So in any good work, the motive is what affects the worker. If the motive be to gain the applause of men, he loses the highest reward, although others may be benefited by his labors and the cause of Christ advanced.

After the metal is melted and separated from the dross it is poured into moulds, where it is formed into bars. These are stored away in vaults until wanted for coining.

Gold and silver in the pure state are too soft for use as money, consequently there is combined with them a certain per cent of alloy,—a harder metal,—so that it will stand the wear of use.

Have we not all seen persons who seemed too good and pure to be long for this world? It seems necessary that there be some alloy in our make-up in order that we may not be too easily crushed in our contact with the world. There are times when even the Christian must stand up for his rights as a man and a citizen. This alloy is not dross but is a pure metal of a lower grade than the gold and silver. There are certain kinds of work to be done in God's vineyard which seem to require more or less of what might be considered alloy. For instance, there are men who can not rebuke, who have too much tenderness and sympathy to ferret out wrong and to see that the offender is properly dealt with.

Every committee sent to do church work needs at least one man who in the line of his work has firmness sufficient to ferret out wrong, regardless of where it strikes.

Another alloy of a great deal of importance is a good constitution and perfect health. This is a factor that must be taken note of in the selection of missionaries for the foreign field. It is often that persons of the strongest passions and characteristics can, if properly directed, be of the greatest usefulness in pushing a good work. I think it is for this reason that so many great men fall. They have strong powers and tendencies which, if properly directed, make them useful, but being only human may be led in the wrong path, and thus have great abilities on the other side.

This is a point that needs close watching in dealing with young members. It is the young members who think for themselves, who do not take things for granted, who make most useful workers when they fully understand matters as the church does. More than one instance can be found where harshness had driven young members out of the church, who, later on, manifested their powers in working for some other denomination. Many of the brethren in the church today, who wield a great deal of influence and manifest great powers for usefulness, have withstood much criticism and have had the firmness to follow their convictions of right.

On the other hand all, and especially the young should regard the feelings and opinions of others to that extent that they are willing to labor with the church and do those things that make for peace. The law of expediency is a high law, and Paul would rather do without meat than cause another to stumble and be lost.

A. W. Vaniman.

Topeka, Kans.

Trine Immersion in Lake Michigan.

July 22 the noted Dr. Dowie, the great faith healer, was advertised to administer baptism to believers by trine immersion. Of course we were interested, and with Bro. G. K. Miller made our way to Manhattan Beach, foot of Seventy-fifth Street. At 2:30 P. M.,—the time advertised,—already a large crowd had gathered. Of the examining of the candidates we know nothing, as they were made ready for the ordinance in a small building near the water's edge, to which we did not gain admittance.

After singing a hymn the doctor, standing on a platform at the end of the building, made a short speech to the crowd on baptism, reading the commission from Matthew, also reading from Mark and Acts. He said it surely meant baptism by three actions, just as much as in the night the destroying angel passed over Egypt and the children of Israel were commanded to put the blood at three places,—the two side-posts and the lintel, etc. After his speech he called on S. J. Harrison (formerly Bro. Harrison), who was to assist in the ordinance, to lead in a short prayer. They then went out into the lake some dozen yards, and Mr. Dowie baptized thirty adults by trine immersion. The candidate kneeling, was put under the water three times face-forward in quick succession, breathing time not allowed between the plunges We are inclined to think no questions were asked the candidate in the water, but as the waves were rolling pretty high and the din of the many voices was around us, we would have been unable to hear, had there been any questions asked. There was a great deal of levity among the spectators, many never, as they expressed themselves, "having seen it done that way before." Frequently, whilst the candidates were on their knees, a wave would roll in, completely engulfing them, and nearly so the administrator. The candidates would go in and out the water three and four at a time together, talking and laughing, thus causing to be lost a great deal of the solemnity of the occasion. One week ago Mr. Dowie baptized one hundred and ten people at the same place. Mr. and Mrs. Dowie have opened a home called the "Divine Healing Home." They also have a divine healing mission.

W. R. Miller.

Chicago, July 23.

From Landskrona, Sweden.

The last time I wrote to the Messenger, I was at Kjeflinge, but now I am in Landskrona, a little town twelve miles northwest of Kjeflinge, a place of about 8,000 inhabitants. In this little town is situated the largest prison of southern Sweden, and here I am sitting, for I am not willing to serve in the army.

It is a law here in Sweden that every young man, from his twenty-first year, is compelled to learn to be a soldier for the king. All who will not comply with this law must go to prison for several months.

I am a single man, twenty-three years of age, and I should have taken my place in the army for two years back; but as you know I have been away from home, so that the officials could not find me. For this I had to pay a fine of twenty kroner the first year and forty for the second, but the last I have not paid because I said, "I am willing to follow."

May 9 this year was the time for us to travel to the military training-grounds, named Ljungbyhed, situated twenty-four miles north of Kjeflinge. Every year there are about 3,000 young men here from different places in Southern Sweden, who are to learn the art of war.

May 10 we reached Ljungbyhed and the same day we had to exchange our own clothes for the Swedish military uniform. The first eight days we had no guns given us; we were to learn to walk correctly and practice on military salutes, etc. After the eight days, guns were placed into our hands. When all took their guns I took mine also, and bore it four days, but then I returned it and said, "I cannot do this any longer, because it is against the word of Jesus Christ and I am bound, in the spirit of God, to follow Jesus and his true Gospel rather than the Swedish law. I will follow Jesus to the end."

When I said I was not willing to do it, the officers in the army said, "If you do not do this, we put you in prison for several months." "Yes," I said, "if the law is such that it can put me in prison for this, I am also willing to go to prison. It is no shame for me to go to prison, but it is a shame that your law is such that you can put a man in prison who will do nothing that is not right."

Since that time they all tried to induce me to bear the gun, but to all that they said I replied, "No; I cannot do it. If I do this and Jesus should come I would not be ready to meet him" "Then, you are ready now?" they said. "Yes," I answered. "Only God shall have the honor for it; it is he who made me ready. If Jesus were to come now I should gladly follow him to the glory of God."

After that they made me work in the steam-kitchen where I stayed until I was ordered to go to prison.

Right here I will speak about a brother (not in the church) who also refuses to learn to fight. In Sweden there is a class of people called "Helgonister." They follow the word of Jesus and do all they can for his sake. I saw this Helgonist brother every day and we prayed to God as much as we had time, and we were blessed by him. Their church has a number of members every year who go to prison for their faith in God. May God help all young men that believe on Christ, that they might be faithful workers for Jesus and his sake!

I am now sentenced to remain in prison for three months. I am to stay until the beginning of October of this year. My prison cell is a small one,—about ten feet long, eight feet wide, and twelve feet high. There are two small windows placed high up under the ceiling. Even when I take my chair and place myself on it, I cannot see out. There is also a table in a corner of the cell fastened to the wall and the floor. The bed is only a mat suspended by four hooks in the walls, so as to hang about two feet from the floor. Every morning at 7 o'clock the bed is taken out, so if I wish to sleep during the day, I must lie on the floor of my cell.

If the Lord so wills, I will write a letter again when I have been liberated, and have returned home. May God bless all his children to be faithful servants unto the end, is my prayer! Any one wishing to write may address me in care of O. P. Olin, Kjeflinge, Sweden, Europe.

J. M. Risberg.

July 7.

Ministerial Meeting of the Middle District of Iowa.

THIS meeting will be held in the Dry Creek church, Linn Co., Iowa, Oct. 17 and 18, commencing at 9 o'clock A M. Two sessions will be held each day,—forenoon and afternoon. On the evening of Oct. 17 a missionary meeting, conducted by Eld. John Zuck, will be held. All will receive a hearty welcome and all the ministers are urged to attend

TOPICS FOR DISCUSSION.

1. "The Church, What is it: Its Object and Aim?"
2. "The Ideal Elder."
3. The Ministry, its Power, and how may its Improprieties in Manners and General Deportment, both in and out of the Stand, be most Successfully Corrected?"
4. "The Church Visit; How should it be Conducted in Order to Obtain the best Results?"
5. "Woman's Mission in the Church."
6. "When and Where is Prayer Appropriate?"
7. "Is not Fasting and Secret Prayer Essential to Christian Development?"
8. "What is the Relation we bear to one another as Children of God, and are we Living it Out?"

Committee on Program:
R. F. McCUNE,
S. C. MILLER,
H. R. TAYLOR, Sec.

From the Cottonwood Church, Kans.

THE members of the Cottonwood church have cause to rejoice. Bro. A. L. Pearsoll, of Ozawkie, Kans., came to us July 1, and remained one week, and preached ten sermons. July 4 we enjoyed ourselves very much. We had preaching in the forenoon and after the services were over, we repaired to the river to witness the baptism of a dear young brother. After this we ate our dinner; then followed song service, and at three o'clock we had preaching again. After the services were over, one brother was received by letter. We were then dismissed to meet in the evening at prayermeeting. One dear young sister was baptized yesterday afternoon. The meetings closed with good interest. HILA R. CLARK

Dunlap, Kans.

From the Highways and Hedges.

FRIDAY, June 1, leaving the place of Annual Meeting at 2 A. M., we went to Harper's Ferry, thence up the Shenandoah Valley to Staunton, Va., where we were met by friends, and conveyed to the home of A. H. Kindig, a brother of my wife. In this neighborhood reside many of her friends and relatives, and here she spent her girlhood days. While we have visited our friends at different times, this was one of the most pleasant visits we ever made to the Valley. In addition to our *calls* amongst friends, we had a number of soul-cheering and soul-refreshing meetings, which I trust were profitable to us all. At about the close of these meetings we had the pleasure of a visit from Bro. Jacob D. Trostle, of Kansas. He gave us two good, cheering sermons in his usual, earnest way, which made us feel like pressing on to the mark. But notwithstanding our pleasant stay of about twenty days among loved ones, the farewell came, with its sorrow of parting, knowing that it was our last meeting on earth. But that sorrow was modified by the hope of meeting beyond the river, where we hope to part no more. On the evening of June 19 we were taken to Staunton and were soon on our way down the Valley. We stopped off at Harrisonburgh, where the Annual Meeting was held five years ago. Here we staid with a niece and nephew.

On the morning of June 20 we left for home via Harper's Ferry, over the main line of the B. and O. to St. Louis. June 21 I left over the Iron Mountain R. R., for Little Rock. We staid over night with brother and sister Buckmaster, and held an evening meeting at their house. While the congregation was small, owing to the short notice, the people were very attentive. On Saturday, June 23, we reached our home. We thank the Lord for his protecting care over us on our journey.

July 3 the thermometer for several days was up to 100 and over in the shade. The same day self and wife started by private conveyance to Loanoke County, to the vicinity of Carlisle. July 4 we met to celebrate the day by the worship of God. After preaching, the vote of the members was taken with regard to an organization at that place. Being unanimously in favor, we then proceeded to organize, with two ministers in the second degree and one deacon. There is a prospect of another deacon settling there soon, and, perhaps others They start with about twelve or fourteen members, some of whom live at some distance. They name the little band the "Prairie Leong" church. It is about four miles south of Carlisle, Ark. May the Lord bless and nourish the little band, that it may become a mighty host! We were out about seven days and held five meetings. One was baptized.

Monday, June 9, we reached home. The dry weather has been followed by a fine rain which makes everything more pleasant. We thank the Lord for all his mercies.

JAS. R GISH.

Stuttgart, Ark.

Baltimore Bible School.

THE following is the report of Boys' and Girls' Bible School, Baltimore, Md., for the second quarter, 1894:

EXPENSES.

Rent, $31; helping poor, $4.40; taking children to love-feast, $6.50; labor, $1; shoes, $1.75; indebtedness of School from last quarter, $55.86; total expenses, $90.51

RECEIPTS

Amanda C Phillips, Purchase Line, Pa., 25 cents; John A. Wertz, Johnstown, Pa., $1; Young People's Missionary and Tract Society, Huntingdon, Pa., through D. C. Reber, $4; Missionary Circle, Waynesborough, Pa, through Mamie Ripple, $3.25; Geo. S. Roland, Mountville, Pa, $3; a sister, Leipsic, Ohio, $1.50; Sallie Stoner, Union Bridge, Md., 25 cents; Mary Miller, Fort Seneca, Ohio, 25 cents; Lizzie Sweitzer, Maryland, $1; G. S. Byerly, Lima, Ohio, $1; John Metzger, California, 25 cents; J. W. Broadwater, Lonaconing, Md., 25 cents; O. G. Winer and wife, East Salem, Pa., 20 cents; A. L. Cook, Dorcas, W. Va., 25 cents; Jos. H. and Mary Rider, Elizabethtown, Pa., $5; J. Y. King, Griffin, Md., 25 cents; B. B. Brumbaugh, Denton, Md, 25 cents; the Lord's tenth, $30 55; cash, $1 74; total receipts, $57.24; indebtedness of school, $33 17.

JAMES T. QUINLAN.

Baltimore, Md.

A First-class Fraud.

HE has been visiting a number of congregations of our people in the East. He is worse than a thief, because he is one of those debased characters that destroy our faith in humanity. He says he is from Philadelphia which is probably true. He is probably English by birth, and certainly well posted in English customs and history. He has been giving his name as W. Brown but may change He is of rather more than medium height, with broad shoulders, and of about one hundred and sixty pounds weight. He is about fifty-two years of age, his hair is short and considerably tinged with gray. His lower jaw protrudes. He has a mustache, with full beard sometimes, very short; sometimes mustache alone. You see, this is to disguise. His short hair is combed straight up in front, and he wears a very small, soft hat.

He seeks the Brethren, River Brethren, Mennonites, etc., and speaks in public if invited. He pretends, at some places, that he wants to be baptized. He has read up on our doctrine. He is a willing and ready conversationalist. He seems very pious, but is a bold and brazen hypocrite. Shun him! G. N. FALKENSTEIN.

Germantown, Pa, July 12.

From Union Deposit, Pa.

YESTERDAY I was at Palmyra, Pa., to visit the Sunday school. The Brethren have recently built a church in that fine, enterprising town, and have established a Sunday school. Bro. Michael Henry is Superintendent. He also superintends the school at Spring Creek, this County. He is a zealous worker, and has a corps of efficient helpers, and they are doing a noble work. It is a beautiful sight to see so many young people engaged in the service, and rejoicing in the fellowship of Jesus Christ. C H. BALSBAUGH.

An Impressive Baptismal Scene.

THERE are times when our minds are more easily impressed than at other times, and there are scenes that make a deeper and more lasting impression than other scenes of the same character.

Saturday, July 7, was the occasion of one of the most impressive baptismal scenes ever witnessed in the St. Vrain church. It being the day of our church council, three little girls, aged respectively eight, nine and ten years, applied for admission into the church. After being interrogated upon the usual questions, all of which they answered with alacrity and intelligence, and being instructed upon their new duties and obligations and what would be expected of them in their new relationship,—not that they should not be children but that they should be *good* children, kind, obedient, loving and self-sacrificing to their playmates and others,—they were taken to a clear, running stream and buried with Christ in baptism.

The water coming as it did from the melting snows of the great Rocky Mountains, was quite cool, but they never faltered as they marched in, knelt, and became entirely passive. Kneeling there in the clear stream, with their little hands clasped and their little faces radiant with joy, while God's blessing and the guidance of the Holy Spirit was asked upon them, presented a scene that must have caused angels as well as saints to rejoice. Some said it was the most impressive baptismal scene they ever witnessed, and oh, how our hearts swell with gratitude to our Heavenly Father, for his grace in drawing the dear little lambs into the fold of his beloved Son. "Of such is the Kingdom of Heaven." There is none more fit to be subjects of his kingdom here on earth, as well as in heaven, than those dear children who have thus far been brought "up in the nurture and admonition of the Lord," and may God's grace be theirs! May the Holy Spirit guide and keep them as innocent and pure as they now are, is our prayer! D. H. WEAVER.

Longmont, Colo., July 16.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

EVANS—RICHARDSON.—By the writer at Beatrice, Nebr., Mr. William H. Evans and Miss Malia E. Richardson, both of Gage County, Nebr. J. E. YOUNG.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

EBERLY.—In the Swan Creek church, Ohio, June 28, 1894, sister Martha Eberly, aged 68 years, 7 months and 13 days. Her husband preceded her about eighty years. Six children are left to mourn the loss of a Christian mother. May this sad occurrence draw them to the fold so they can meet their mother in that upper and better kingdom! Sister Martha called for the elders and was anointed in the name of the Lord and then peacefully fell asleep. Funeral by Eld. P. McKimmy and the writer.
DAVID BERKEYBILE.

HARRISON.—In the Middle Fork church, Clinton Co., Ind., July 9, 1894, sister Lydia Ann, daughter of Bro. Harrison and sister Elizabeth Gochenour, aged 41 years, 1 month and 9 days. Funeral services by elders Solomon Blickenstaff and Isaac Billhimer, from John 2: 25, to a sympathizing congregation. JOHN E. METZGER.

OVERLY.—In the Jacob's Creek congregation, Westmoreland County, Pa., Elmer Henry Overly, son of Geo. and Carrie Overly, aged 1 year, 3 months and 16 days. Funeral services July 2 by the writer.

NEWILL.—In the same congregation, Margaretta Newill, infant daughter of friend Franklin and sister Etta Newill, aged 8 months and 8 days. Funeral services July 11, by the writer, assisted by Eld. A. Summy.
J. K. EICHER.

RONK.—In the Raccoon Creek church, Montgomery Co., Ind., April 6, 1894, sister Nancy Ronk, aged a little more than 52 years. She was a member of the Brethren church for about thirty-three years. She leaves four children, two sons and two daughters, all members of the church. Funeral services were conducted by Bro. William Harshbarger from Heb. 4: 9.

RONK.—In the same congregation, July 6, 1894, Maudie, daughter of William and Julia Ronk, and granddaughter of the above, aged 7 years, 2 months and 5 days. Little Maudie was a regular attendant at Sunday school. Her sickness was of but a few days' duration. May we all so live as to meet little Maudie on the evergreen shore. She leaves a father, mother and little brother. Funeral services by Bro. William Harshbarger from Rev. 12: 5, latter clause.
MOLLIE A. NEFF.

BOWMAN.—In the Wacanda congregation, Ray Co., Mo., June 21, 1894, of consumption, sister Dorcas Bowman, aged 32 years. Funeral services by the Brethren.
J. H. SHIRKY.

WAGNER.—In the bounds of the Eight Mile church, near Everett, Cass Co., Mo., July 3, 1894, friend Alonzo Wagner, aged 38 years, 1 month and 6 days. He leaves a devoted Christian wife and five children. Like too many others he neglected his salvation until too late. Funeral by the writer in the town of Everett, July 4. W. H. MILLER.

MYERS.—In the Linville Creek congregation, Rockingham Co., Va., July 6, of typhoid fever, sister Bessie Myers, daughter of Bro. Allen and sister Sallie Myers, aged 22 years, 3 months and 21 days. She was the first out of the number of fifty-four that were baptized last fall, to apply for church membership. She seemed much interested in church work and was an active Sunday school worker. Services by brethren J. P. Zigler and Frederick Wampler. Text, 2 Thess. 4: 13. FANNIE H. ZIGLER.

LENTZ.—In the Meyersdale congregation, Somerset Co., Pa., Bro. Joseph J. Lentz, aged 58 years, 10 months and 20 days. His disease was consumption. He leaves a wife (sister) and one son. One son preceded him to the spirit world. He was followed by a very large and sympathizing concourse of people to the church in Meyersdale, where the occasion was improved by the Brethren.
C. G. LINT.

FINCH.—Near Newbury Park, Cal., May 12, 1894, of pneumonia, Bro. Geo. E. Finch, aged about 39 years. He leaves a wife and six children to mourn their loss. Funeral services from Jas. 4: 14. C. WINE.

BRALLIER.—In the Johnstown church, Pa., July 7, 1894, Millie Victoria, little daughter of Bro. Samuel H., and sister Viola Brallier, aged 1 year, 2 months and 21 days. A sorrowing father and mother are left to mourn the loss of a loving darling, but the happy thought is that she has gone to her reward, and if they are faithful, they can meet their loved one where separations are unknown. Funeral services were held in the Union churchhouse near Conemaugh, by elders David Hilderbrand and Geo. Rairigh. The little body was laid away in the Union cemetery. E. STRAYER.

ROOT.—July 10, 1894, sister Mary, wife of friend William Root, aged 28 years, 10 months and 21 days. She was a daughter of Bro. Peter and sister Delilah Brubaker, of this place. Sister Root leaves a loving husband and three small children. Her infant son is but one week old. Funeral discourse by Eld. Owen Peters from Rev. 14: 13 to a large concourse of people. M. L. SPIRE.

HORNING.—In Wolf Creek church, Ohio, June 30, 1894, John Ira Horning, son of Samuel and Anna Horning, aged 20 years, 4 months and 28 days. He united with the church in his fourteenth year and was a devoted Christian and a dutiful son. First boils, then erysipelas, then blood poisoning and he, who a few weeks before was a tower of strength among us, was laid low. He warned his young associates of the danger of sin and gave comfort to his sorrowing parents. He was anointed two days before his death. Funeral services by brethren John Smith, Jacob Garber and Geo. Erbaugh, from Eccl. 12: 1. JNO. CALVIN BRIGHT.

MATHIAS.—In the Bethel church, Fillmore Co., Nebr., July 6, 1894, sister Emma L. Mathias (nee Hook), wife of Franklin Mathias, aged 37 years, 5 months and 11 days. She passed away without a moment's warning, leaving a sorrowing husband and five children. Funeral by Bro. D. M. Fike and the writer. E. S. ROTHROCK.

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Announcements

DISTRICT MEETINGS.

Aug. 10, District of Texas, Oklahoma and Indian Territory, at Mount Hope church, Logan Co, Okla. Ter. Ministerial Meeting the day before.

LOVE-FEASTS.

Aug. 4, Mulberry Grove, Ill.

Aug. 9, at 10 A. M., 2 miles west of North Manchester, Ind.

Aug. 17, Franklin church, Iowa.

Aug. 18, at 2 P. M., Ogan's Creek church, Ind.

Aug. 18, southeast part of Round Mountain church, Ark.

Aug. 18, Monroe church, near Madison, Mo.

Aug. 18, at 4 P. M., Fairview church, Iowa.

Aug. 18 and 19, at 11 A. M., Crooked Creek, Iowa.

Aug. 18, at 4 P. M., Fairview, Iowa.

Aug. 24, Prairie View church, Morgan Co., Mo.

Sept. 7, at 5 P. M., Wenger house, South Bend, Ind.

Sept. 7, at 4 P. M., at Palmer, Bear Creek church, Ill.

Sept. 8 and 9, at 10 A. M., Boone River, Iowa

Sept. 6 and 7, at 1:30 P. M., Rock Creek, Ill.

Sept. 14, at 10 30 A. M., Four Mile church, Ind.

Sept. 15 and 16, at 10 A. M., at Jacob Merkey's near Washington, Kans.

Sept. 15, at 2:30 P. M., Maple Glen church, Pa

Sept. 15, at 3 P. M., Blue Ridge church, Ill.

Sept. 15, at 2 P. M., Sangerville, Va.

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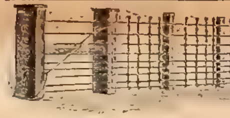

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Full Report

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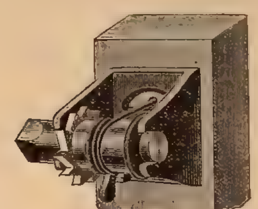

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 56, Huntingdon, Pa.

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THE ROCK VIEW HOME.

THE Trustees of the Rock View Home, Shirleysburg, Pa, met on Tuesday, July 27, and found everything in good shape. The aged members already there seem to enjoy their new home and are happy. Indeed we do not see why they should not be, as the place ought to seem very home-like to our aged poor. All that is now necessary to make the project a complete success is more money to properly equip and carry it on. To do this, we must have money and we hope that the churches of Middle Pennsylvania will see that the necessary means will be forthcoming. Bro. J. W. Wilt, of Altoona, Pa., is our solicitor, and as soon as possible, he will call on the churches for help. In the meantime, all money sent to him will be receipted and properly appropriated. Of course, help of this kind need not be confined to the Middle District of Pennsylvania, as we will most gladly receive donations of money, etc., from all who will be pleased to contribute to so good a cause. He that giveth to the poor lendeth to the Lord, and it would be a good thing for all of us if we would do more of this kind of lending.

We are receiving a number of letters wishing to know whether any outside of the District will be admitted into the Home. Our decision is to first accommodate the poor of our own District and then, if our accommodations will allow it, others will be admitted at the discretion of the Trustees. Churches wishing to send parties to the Home must first write for "Application Blanks." These must be properly filled out and then forwarded to the Home where they will be examined, and if found satisfactory, the church will be notified, and the applicants can then be forwarded. All communications of this kind, donations, etc., should be addressed to the Steward, W. S. Long, Shirleysburg, Pa.

AS OTHERS SEE US.

WE give the following extracts from a late issue of the *Pittsburg Times:*

Selina, Countess of Huntingdon, born in 1707, was the daughter of Washington Shirley, Earl of Ferrers. One of her relatives was that wicked Earl Ferrers who shot his coachman, threw his lifeless body into the coach and drove it home. He was tried, convicted and hanged for his crime, but, having pleaded his privilege as a peer, the rope that swung him into eternity was a silken one. George Washington was akin to the Ferrers family, and to this day one of its male members is always given the name of Washington. These were three relatives widely differing in character,—a titled murderer, the patriot ruler of a new nation, and a lady who founded a religious denomination, the "Countess of Huntingdon's Connection" becoming a large and influential branch of English Methodism.

Daughter of one earl and wife of another; wealthy, cultured, and an aristocrat by birth and lineage, when death bereft her of her husband and four children, the Countess of Huntingdon turned her mind toward religious things. She became the friend and adherent of those two wonderful men who were turning the world upside down, ecclesiastically, in England,— George Whitefield and John Wesley,—and her influence brought many women of rank to listen to them, among them the celebrated Sarah, Duchess of Marlborough, widow of the victor of Blenheim and Malplaquet. It is not recorded, however, that their fervent eloquence had much effect upon that historic shrew. From Whitefield, whom she made her chaplain, the Countess imbibed the Calvinistic tenets he had learned in New England, and when Wesley and his preachers came to the conclusion that they "had leaned too much to Calvinism," she separated from Methodism's great founder, and they never met again.

All this is but a roundabout way of telling that when, in 1767, the Rev. Dr. William Smith, an Episcopal clergyman who was first Provost of the University of Pennsylvania, laid out a new town at the "Standing Stone," he named it in honor of this Countess of Huntingdon, she having been a liberal contributor when, a few years before, he had gone to England to solicit aid for his struggling institution of learning.

So pleasing a sight as this, lying on the point of land formed by the meeting of the Standing Stone Creek with the blue Juniata, had charmed even the Indians, and the earliest white explorers found here an Indian town with cultivated lands around it. It was called "the town of the Standing Stone," its rude wigwams being erected around a curious pillar, about 14 feet high and six inches square, covered with strange hieroglyphics, records, perhaps, of a vanished race, not even understood by the Indians who held the stone in superstitious regard and veneration. When the white man crowded them westward they bore the Standing Stone with them, and it has disappeared as have they.

The town of Huntingdon lies amid most beautiful scenery. A drive over the "Ridge Road" reveals as picturesque a view as can be had in Pennsylvania. The homes and business structures of its 6,000 people are spread along the banks of the Juniata and upon the low hills rising from the valley. Along Stone Creek the hill rises like a long wall, beyond the south end of which the Juniata flows to the east. Looking to the west as the sun is setting, there is seen a succession of rounded hills with the mountains rising in the background. The town is substantial, but not showy. Seen from the passing trains, it is not seen at its best. The streets, rather narrow, as it was the custom to lay out the early towns, are lined with trees, shading residences that look homelike and comfortable. The business blocks are unpretentious but solid. As becomes a town named after so godly a woman, there are many churches, some very handsome, and one, the Episcopal, especially quaint. There are good schools, and the Juniata College, conducted by the Brethren or Dunkard church, has two fine buildings and is largely attended.

There are many other good things that we would like to tell about our town. But as we are giving "what others say about us" we will only add, that, since the late, refreshing rains the Juniata College Campus is putting on a new garb of beauty; its walks, on Sunday and Wednesday evenings, continue to be frequented by those who go up to the temple to worship, and the children to be taught in the ways of truth and life. Though the number is not so large as when the school is in session, yet we hope, none the less earnest, and find the place none the less sacred and precious, because we have the same Sacred Presence there where stores of blessings are open to the few as well as the many. Next week the necessary improvements will be commenced for the ensuing year, thus to be ready to welcome back, when the time comes, those who will return, as well as receive the many new ones who will come and be of our household during the school year of 1894 and 1895.

(Concluded on page 485.)

Michael Zug 1895
138 Cumb St

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

ONLY WAIT.

[*A. B. Simpson in the Christian Alliance.*]

Oft there comes a gentle whisper o'er me stealing,
When my trials and my burdens seem too great;
Like the sweet-voiced bells of evening, softly pealing,
It is saying to my spirit,—Only wait.

When I cannot understand my Father's leading,
And it seems to be but hard and cruel fate,
Still I hear that gentle whisper ever pleading,
God is working, God is faithful,—Only wait.

When the promise seems to linger, long delaying
And I tremble lest, perhaps, it comes too late,
Still I hear that sweet voiced angel ever saying,
Though it tarry, it is coming,—Only wait.

When I see the wicked prosper in their sinning,
And the righteous pressed by many a cruel strait,
I remember this is only the beginning,
And I whisper to my spirit,—Only wait.

O how little soon will seem our hardest sorrow,
And how trifling is our present brief estate;
Could we see it in the light of heaven's to morrow,
O how easy it would be for us to wait!

I have chosen my eternal portion yonder,
I am pressing hard to reach yon heavenly gate,
And though oft along the way I weep and wonder,
Still I hear that angel whisper,—Only wait.

VISITING THE SICK.

BY S. N. M'CANN.

"It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth."—Eccl. 7: 2-4.

The tendency in many localities is to neglect the sick and their families in times of sickness. The worse the sickness, the greater the tendency to neglect them.

We notice much evil growing out of this tendency, and feel that something should be done to cause our Brotherhood to arouse to active and agressive work on this line.

It often happens that persons are sick and must be watched by night and by day for weeks, and even for months. No one comes to relieve the family, or at best only occasionally some one drops in for, perhaps, a night. The regular cares of the family, besides the loss of rest, the extra work in caring for the sick, and providing for the visitors who make it suit to get a meal and ask how the sick are getting along, become almost unendurable especially in long and severe cases of sickness, yet no one thinks to offer a helping hand. People are forced to conclude that their neighbors are very neglectful, and if Christians, very cold ones indeed. Sometimes the conclusion is forced upon them that their Christian neighbors are only such in name. We may excuse ourselves by saying, "Those belonging to the family are not members of our church," but if they are in need of help, you should not play the part of the PRIEST or the LEVITE, but of the GOOD SAMARITAN.

I know of instances where brethren and their families, though surrounded by members, have been almost totally neglected during a long siege of severe sickness. I might mention a case where the family had to watch by day and by night, and constantly fan and care for the sick during the months of June, July, August and September, surrounded by Brethren. While nearly all the family are active members in the Dunkard church, not a single offer was made to relieve the overburdened and sorrowing family by rendering the needed aid, until the patient became convalescent. But one offer was made from any one outside, and that was made by a Catholic woman.

May I say that the family feel hurt, their reverence for the church is lessened, and their zeal is cooled?

Persons are often turned away from the church by carelessness and neglect here. Our light should shine out upon this important Christian duty. We should give less time to big dinners and places of mirth and make it a joy to be helpful in time of need, wherever and whenever we can.

There are several causes why we are not more diligent in caring for and aiding the afflicted. The first cause is want of system in extending help. What is everybody's business is often nobody's business. We all believe and preach that it is our duty to help the sick by sitting up and helping to care for them, and in whatever other way duty and necessity demand our help. To believe and preach thus without acting accordingly is to drop into the class who say, "Lord, Lord," and do not the things that Jesus says. To remedy our failure here we should have some system. When there is sickness in a community, let the church call a meeting and appoint a committee to see that the sick are not neglected. Or better, let them appoint a committee at each quarterly council to look after such work.

The second cause of neglect is founded upon fear, personal ease and lack of concern. There are those who are never concerned unless their own personal interest is at stake. The remedy here is simply to become converted. There are many people in the church who are not converted.

There are others who are concerned but not enough to cause them to sacrifice personal ease and comfort. Such are in need of the love of God to quicken them into real Christian life. When fear of contracting the disease will cause us to neglect our duty and let the sick go neglected, we are seeking to save this life, and the promise is that we shall lose it. Matt. 16: 25; Luke 17: 33.

The evils growing out of our failure on this line of work eternity alone can tell. Secret societies receive here much power and influence. In many places they do have their work so organized that their sick and the families of the sick are never neglected. This is to be commended in them, and I pray that our Brotherhood may arouse to duty here. The best of seed could be sown here, and an abundant harvest reaped for Christ if we would but do our duty. Church members that have never been made to realize that the work belongs to them could be put to work here and thus developed. The cold and careless would be warmed up by helping and being helped, and the whole body would be united and quickened by a little consecrated work along this line. To visit the sick and be brought face to face with suffering and sorrow will greatly bless us, and help to wean us from the things of earth, and set our affections upon things above. It would bless and help the sick. Sympathy often does good like a medicine. It would often lift a heavy cloud from the family. A little aid and sympathy at such times does much to help them to patiently and bravely bear up under the hand of affliction.

Let each one ask himself if his tendency is not rather to go to the house of mirth than to the house of mourning. May we, as individuals, and as a church, be more watchful to help the sick and their families in times of need.

EPISTOLARY.

BY C. H. BALSBAUGH.

My dear Sister:—

You have apprehended me rightly. I am interested in everything that is human. No soul can fall so low in this world as to fall out of my sympathy. Jesus *died* out of pure love for the very lowest and vilest; and if his love is shed abroad in our hearts, it will lead us to make great sacrifices for the rescue of sinners.

There is among us too much ritualism and tradition and ecclesiasticism, and not enough of the self-renunciation that makes great cost for Jesus' sake in behalf of the unsaved. We forget that the *cross* is the symbol of our religion, and that it is only as we *really die with Christ* that his life and power will be manifest in us. 2 Cor. 4: 10, 11.

A wonderful glorious, most blessed life is that which is "hid with Christ in God." Col. 3: 3 It is the only life worth living; the only life that meets God's purpose in our creation. 1 John 2: 6.

"What is the sin against the Holy Ghost?" A sin which only those commit in whom the *last spark* of POSSIBILITY for *goodness* and *holiness* has been extinguished. The divine resources *cannot* be exhausted. But the *possibilities* of *repentance* have a *limit*. The plenitude of the Holy Trinity *cannot* be exceeded by human sin. But sin can corrupt the human soul into utter imbecility. Any one that can repent for sins committed, has not committed the sin against the Holy Ghost. The "falling *away*" in Heb. 6: 6, is an *utter*, irreparable dereliction. It is not simply a *turning back*, but a deliberate, cherished, final preference of evil, coupled with open, outspoken rejection of Jesus as the only Saviour. Heb. 6: 6

To fall into sin through the power of specific seductions, such as theft, or drunkenness, or fornication, or uncleanness, is not *the* sin against the Holy Ghost. Such consent to sin carries not with it the original force of the word "willingly" in Heb. 10: 26. The "willful" that forbids all return, has no reserves of conscience or purpose. It "*treads under foot* the Son of God, counts the blood of the covenant an *unholy* thing, and does *despite* unto the Spirit of *Grace*." Heb. 10: 29.

It takes a moral monster, in whom the devil reigns supreme thus to defy God, crucify Jesus afresh, and treat the Holy Ghost with malicious indignity. God forgives every soul that returns to him in penitence. But where repentance is impossible, the infinite provisions of Jehovah in Jesus Christ are of no avail And this impossibility lies not in the limitation of the atonement, but in the moral condition of the sinner which no longer admits its application.

No one can sin against the Holy Ghost, whose entire spiritual nature is not stereotyped in an attitude of hostility to the essential character of God and his method of redemption. Sorrow for sin, and determination to forsake it, and hunger for holiness, are incontrovertible evidences that we have not committed the unpardonable sin.

For a Christian to yield to his lusts of any kind, and defile the temple of God, is indeed lamentable. David is an instance. But the 51st Psalm reveals the depth and sincerity of his repentance and his restoration to the Divine favor, and the peace which passeth all understanding. To be emboldened to sin by the fullness and freeness of grace, is next door to reprobation. The "*God forbid*," in Rom. 6: 2, is the perfection of philosophy and common sense. The "*reckoning*," in Rom. 6: 11, must be constantly

translated into fact, and then the sinful desire or thought will never find expression in word or deed. The "*cannot*" of 1 John 3: 9, is simply Rom. 6, emphasized with the everlasting negative of the cross of Christ. So long as Jesus is supreme, sin is impossible; we *cannot* sin, but we *may* be overcome, and then—what? See 1 John 1: 9, and 2: 1, 2.

"*Sin not;*" SIN NOT; SIN NOT." "And *if*," IF, IF," which God forbid, but if,—"*we have* AN ADVOCATE WITH THE FATHER." "HE is the PROPITIATION *for our sins*."

Union Deposit, Pa.

FROM FOUR STANDPOINTS.

BY C. E. ARNOLD.

THOSE who follow the International Sunday School Lessons,—and I trust this includes many readers of the MESSENGER,—are now studying the life of Jesus. We have a well-planned course before us, extending through the present year. For lesson material we draw upon the richest resources of a quartet of sacred biographers,—Matthew, Mark, Luke and John. While all these men were inspired by God, yet so circumscribed is human capacity and so all-comprehensive the character which they delineate, that it takes the blended picture of each and all to portray the divinely complete character of Christ. A careful study of the four Gospels reveals the fact that each presents a view of Christ peculiarly its own.

Matthew's Gospel is characteristically Jewish. Matthew presents Christ as the *Messiah of Israel*. He traces his genealogy to Abraham, the founder of the Israelite nation. Eight times he calls Jesus the "Son of David." He quotes the Jewish Scriptures (Old Testament) sixty-five times,—far more than any other of the four evangelists. Matthew's aim seems to be to show that Jesus fulfills the Old Testament prophecy. How often he uses this expression, "That it might be fulfilled."

Mark views Jesus as the *Son of God*. Mark 1: 1. As the Son of God it matters not so much where and how he was born. Mark gives no genealogy and no description of his birth or early life. Mark's narrative begins with Jesus' baptism and his miraculous recognition as God's Son. This Gospel is largely a series of miracles. It presents the wonder-working side of Christ's mission, so befitting his office as Son of God. Mark must have written for the Gentiles to whom a Jewish Savior would not be so attractive. He presents that view of Jesus which would most readily make him attractive to the Gentiles. He refers sparingly to Jewish customs and when he does refer to them, he frequently explains them as if writing to those not well so acquainted with the Jews.

Luke's Gospel is usually characterized as historical. Jesus is here presented as the *Son of man*. Consistent with this idea, his genealogy is traced to Adam, the father of the race. This Gospel is not Jewish, but general. Jesus, though the Son of God, was also human, and as a human being he had a human history. This history Luke gives in a systematic order and a scholarly style adapted to the educated of the widely-diffused Greek civilization.

John's Gospel is strikingly different from the others. John goes back of human genealogy and, surveying an eternity, finds Jesus as the "Word" in the beginning with God and himself the Creator of all things. "And the Word was made flesh." This God, the Word, became man. John describes the *God-man*. His whole Gospel is consistent with this high conception of Jesus. John's view surpasses those of the other Gospels. His is sublime and far-reaching. Coleridge styles this Gospel, "the sublimest composition of man." This "disciple whom Jesus loved," fitly styled the "apostle of love," attained in a high degree a knowledge of the all-pervading love of God, the ultimate definition of whose being is this: "God is love."

McPherson, Kans.

OUR HORIZON.

BY IDA M. WAGNER.

IN the material world there is but one horizon, and it is apparently of the same extent to all persons. This is not true in the immaterial world. There is man's horizon of selfishness and worldly gain, his horizon of intelligence, his horizon of moral riches and his horizon of spiritual interests. These vary greatly in extent. The housewife who is absorbed in her domestic duties, to the exclusion of brain and heart culture, has her horizon limited by the four walls of her dwelling. The farmer, who is wholly given to accumulating worldly gain can not see beyond his own hedgerows, and the banker is usually hemmed in by his counting-house.

Some persons live on such a low plane of life that their horizon is no more extended than that of the brute creation. Each one on this plane lives, moves and is wrapped up as it were in his small sphere of self. He can not see any beauty or moral excellence beyond his little horizon, for his vision is obstructed by selfish gratification. His noblest faculties lie dormant while appetite and passion have had full sway. Man's little world of selfishness is the smallest world that can be imagined, and in some respects he has no broader perception of a beautiful life than has the animal which is but a step beneath him. The same is true of the man whose only visible horizon is that of worldly gain. The selfish man and the moneyed man are often the same individual. Their motto is, "Love thyself first, or love thy money first."

It is sad when one is blind and can not see physical beauty that exists, but it is more lamentable when one can not see the moral and spiritual beauty that pervades humanity. Man is not always blessed with a true heart, a good disposition or a refined and exalted nature, any more than a healthy body or strong intellect, but he can attain a high standard of life, if he so determines.

The man who lives in a sphere of culture and refinement has a horizon so broad and beautiful that his selfish and moneyed brother may look upon it with envy. Education, when wisely employed, is a weapon which dispels ignorance, superstition and crime. But when the head is cultivated at the expense of the heart this culture will prove a curse rather than a blessing. I believe it was Frances Willard who said, "There is something so lovely in the human heart." But too often this loveliness is not unfolded and developed, and because of this failure in teaching, education receives the blame. We have reason to blush with shame on being reminded of the evil that is perpetrated by our educated rascals and to be told how much greater is their crime than is that of the uneducated criminal. This is no discredit to education, neither does it put it at a discount. It goes to prove that some one failed to nurture and refine the heart. To strive for literary culture alone is not sufficient; there must be a striving for moral excellence, for in a truly refined nature the head and heart keep pace in the development.

Individual crimes are not the only sins which affect our peace. They finally become of national consequence. Labor unions, secret societies and socialists form organizations to bring about a better(?) state of affairs. They want new laws and new regulations. What is really needed is to know *less* about human law and *more* about God's law. Some individuals have the idea that our greatest victories are achieved on the battle field. This is a mistake. In Ben Hur, Wallace says, "Because the world has adopted the idea, be not you deceived." Why always strive to be on the prevailing side when we can advance toward truth by taking the Bible way to settle disputes, which is not by war, not by law, but by arbitration? God's law never changes, neither the rewards that follow, but the blessings are not secured while living in the world of selfishness, worldly gain or intellectual rascality,—we must rise to the vantage ground of truth and justice to receive the reward. If we desire to have the view of our moral horizon bright and beautiful, we must climb the heights of moral eminence.

We have briefly considered man's little world of selfishness and worldly gain, his world of intelligence and his world of morality. In each of these positions and conditions of life, there is a tendency to consider his selfish interests first. Whatever is found in these different worlds which recommends the love of self last, has been borrowed from a better world,—the heavenly world. We are greatly indebted to the men of money, the men of intellect and the men of morals who have invested their wealth for the benefit of humanity. We are under obligations to them for the good they have done by a useful distribution of their means, but we must not forget that their aspiration for doing good does not belong to the world in which they are living,—it belongs to the heavenly world.

Would you have your horizon broadened and beautified to its fullest extent? If you would, you must live on a plane which is above self and worldly gain, and to live the purest and best life,—you must live above the plane of morality. Your plane of life must be high enough to admit the radiance of heavenly light.

We can live in the world without being of the world. The higher our standard of life and the more heavenly our plane of living, the brighter and clearer our horizon will become.

Ella Wheeler Wilcox has said:

> "Each human being has a heart and soul,
> And self is but an atom of the whole.
> I hold he is best learned and most wise,
> Who best and most can love and sympathize.
> Book wisdom makes us vain and self-contained;
> Our banded minds go round in little grooves;
> But constant friction with the world removes
> These iron foes to freedom, and we rise
> To grander heights, and, all untrammeled, find
> A better atmosphere and clearer skies;
> And through its broadened realm, no longer chained,
> Thought travels freely, leaving self behind."

As we leave self below and rise to become invigorated by the better atmosphere above, we are impelled to strive for grander heights. If our moral work has been well performed, it will have developed into a true, spiritual life. A moral life is a worthy one and gives occasion for admiration, for the moral man is a hero amid the vicissitudes of time, but he needs a more symmetrical development to face the realities of an eternity. The shallow places of his character need to be filled up and rounded out with divine love, and the angular corners of his nature need to be rubbed off and polished by divine discipline in order to be fitted to wear the robe of righteousness. When the moral man rises from the plane of morality to a plane of Christianity, he lives in a heavenly world, for a Christian has a foretaste of heaven in this world. His heart being surcharged with God's love, he imitates Christ's example by obey-

ing these words: "Love thyself last; cherish those hearts that hate thee."

When we reach heights of Christian eminence our horizon will surpass that of any altitude that can be attained. We can look beyond and above the thickets of forbidden indulgence, trees of ignorance and mountains of selfishness. In this exalted position we rise above the transient things of earth to see the border-line of heaven, and with the eye of faith we see beyond, into the dim unknown, where God has promised to care for his own.

Franklin Grove, Ill.

KING DAVID.

BY HENRY SHIDELER.

Of all the characters of the Old Testament, there are few of which we know so much with certainty, or which appeal so warmly to our admiration as David. He was the son of Jesse, who was the grandson of Ruth, and the youngest child of a family of ten. He was lifted from the lowest to the highest earthly station. He was the man "after God's own heart." 1 Sam. 13: 14. "The sweet singer of Israel" composed those spiritual songs which have been sung in Zion ever since, and some of which will be sung in heaven. David loved the ark of God, and commended the blessed birds,—the sparrow and the swallow,—for building their nests so near the altar. Ps. 84: 3.

The object in studying the Old Testament characters is to learn more of the spiritual and human nature of man. While we are looking at the good traits of these characters, we should improve by them, and while we look at their faults we should not be blind to our own. The difference between character and reputation is too often lost sight of. Character is the hand,—reputation is the glove. A bad character may have a good reputation, even as a soiled hand may be covered by a white glove.

When Samuel looked on Eliab he said, "Surely the Lord's anointed is before him." He was warned of the Lord not to look on the countenance, or the height of his stature, for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16: 7.

In like manner were all the rest of David's brethren rejected by the prophet. "And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest who is with the sheep." "Send and fetch him," said the prophet. Soon came in a fair youth with auburn hair and keen, bright eyes, his beautiful countenance flushed with his healthy occupation. He was anointed by the prophet. "And the Spirit of the Lord came upon David from that day forward."

To make David what he was, it took Saul's jealousy, Absalom's conspiracy, Sheba's rebellion against him, Ahithophel's treachery, Shimei's cursing and stoning, his combat with Goliath, Barzillai's kindness and Jonathan's love.

King Saul remonstrated with the beardless boy, when he was willing to enter the arena against Goliath, telling him plainly that he was but a youth and was not able to fight with the giant of Gath, who was a soldier of great stature. "David said moreover, The Lord that delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of this Philistine." 1 Sam. 17: 37. Pleased with such faith and hope, Saul consented to his taking the field. The only arms of David were his shepherd's staff and sling, with five pebbles which he took from the water course, and placed in his pouch. The Philistine's scorn for the ruddy youth swelled into rage at the mode of his attack: "Am I a dog that thou comest to me with staves?"

Both advanced. David took a stone from his pouch and put it into his sling, and buried it in the forehead of the Philistine, who fell to the ground upon his face. The victory over Goliath was the turning-point in David's career. One of the great mistakes of David was the granting of forgiveness to his son Absalom, without repentance. Absalom, for a criminal act, had left home and fled to Tolmai and was gone three years. He was brought back to Jerusalem, but not permitted to see his father's face for two long years. Absalom sent to Joab, the king's captain, to come and see him. Joab refused to come. He sent for him the second time with the same result. Then he said to his servants, "See, Joab's field is near mine and he hath barley there, go and set it on fire." Then Joab arose, and came to Absalom, unto his house and said, "Why did your servants set fire to my field? I sent for you twice, but you would not come, so I thought I would bring you. Now let me see the king's face; and if there is any evil in me, let him kill me." Joab came and told the king and he called for Absalom. And the king kissed him. 2 Sam. 14.

There was no sign of repentance in Absalom, and as a consequence he did his father much evil. This same nature is plainly manifest among the children of men to-day, in family and church government. Let the parents of an erring child forgive it without repentance, and you may set it down as a fact that that child is on the road to destruction. The same rule will apply to church government. David had lamentable defects of character, but when he saw his defects and faults, he was willing to confess them. This is what made him a man after God's own heart. In his prayer, in the sixth Psalm, he confessed his weakness, and made his couch to swim in tears. His eyes were consumed because of grief, because of his enemies. What makes his grief more lamentable, is his having enemies without a cause. For the good of his people he was willing to have his life trampled down, and his honor laid in the dust. Ps. 7: 5. So long as we can retain our friends, we can laugh at disappointment, but when our familiar friends prove false, then we begin to despair, and say at our leisure, what the Psalmist said in his haste, "All men are liars." Ps. 116: 11. No one typified Jesus more fully than did David. His history is eventful, and highly adapted to instruct and edify the believer. Few were more visibly under a wise Providence than was David.

Monmouth, Kans.

A GLORIOUS RESURRECTION.

BY GEORGE LONG.

"Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20: 36.

Jesus is the life of a believer's hope here, and the hope of life hereafter. John 11: 25. "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. Death reigns here, but cannot enter the portals of heaven. "Neither can they die any more;" for the body will be raised incorruptible. This body "is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body,"—not a spirit, but spiritual. For "there is a natural body, and there is a spiritual body."

"They are equal unto the angels." Their glory is equal, and their bliss cannot be less. Their employment is the same, and their enjoyment is as great. The Psalmist David says, "Thou wilt shew me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures evermore." Ps. 16: 11.

Daily experience teaches God's children that in this world they, at best, are but strangers and pilgrims; that here they have no abiding place. Hence they are constantly looking forward, and hastening to that day which shall restore their flesh; when death shall all be done away. In heaven they will be naturalized citizens,—"equal unto the angels,"—and enjoy that freedom which Christ obtained for them "with a great price."

They "are the children of God." While in this world we receive the adoption of sons, Rom. 8: 15–17, we wait for the completion of our hopes in that better land. Rom. 8: 23. Here we have the nature and disposition of sons, but we will have to go home before it can be perfected.

We are "the children of the resurrection." Being born from above, we are made capable of the employments and enjoyments of the family of heaven. None can enjoy the privileges of the household of God, without being born of God. We must be raised from a death of sin, before we can be raised to a life of glory. Hence every child of grace is heir to a crown of glory. The body must return to the dust from whence it was taken, Gen. 3: 19, but that self-same body will be raised incorruptible. 1 Cor. 15: 42–44. Soul and body must come together again, in order to make a perfect MAN.

"In my flesh shall I see God." This should animate us when looking toward our own grave. Let us think of it with resignation and pleasure. True, sin takes away our health and strength, and lays our body in the grave, but listen to what Jesus says, "I am the resurrection and the life," John 11: 25.

Dear Christian friends, let us take new courage and go forward. Look not only to the grave, but beyond it. We need not leap from a precipice, but may descend by an easy flight of steps. Leaning upon our blessed Savior we may lie down at his bidding, resting assured that he will guard our sleeping dust, and shortly bid us rise. Here we often mourn on account of not being able to get a sight of Jesus; there we will be like him, for we will see him as he is. 1 John 3: 2. What a happy time that will be, when the great reunion takes place! "Bless the Lord, O my soul; bless his holy name!"

Denver, Colo.

TO WHAT PURPOSE IS THIS WASTE?

BY LIZZIE D. ROSENBERGER.

Six days before the Passover, a long caravan passed up the dreary, desolate gorge which led from Jericho to Jerusalem. Many of these people pitched their tents along the brook Kedron, and on the western slopes of the Mount of Olives, but Jesus went to the dearly-loved home at Bethany, where Martha prepared a supper for him. But it was Mary who sat at Jesus' feet, listening to his teaching. She pondered these things until her heart burned with love for her Master, and she must give expression to her reverent worship. So she arose and brought an alabaster vase of Indian spikenard and broke it, pouring the rich ointment on his head and feet, and then, forgetting self and the people, all absorbed in her loving task, she kneels at his feet and wipes them with her hair.

To the poor Galileans who witnessed this, it seemed extravagant. The cost of the perfume

was equal to about three or four hundred dollars of our money, and Judas, who was avaricious, at once exclaimed, "To what purpose was this waste?" And so disgusted was he, that he slunk away to Jerusalem that night, and met the Jews. He promised them to betray Jesus into their hands for about one-third of what the perfume cost. Avarice is usually cloaked by some pretense or other. Judas spoke of the poor, but the disciples knew that he was not charitable.

But Jesus shielded Mary from blame. We have few instances of love, so devoted, humble and all-absorbing as hers. The cold, calculating disciples mourned over the waste, as many would to-day. But they cannot comprehend Mary's love which impelled her to lay the shattered alabaster vase at his feet.

"The house with the sweet smell was filled,
And all the chambers of the years,
Are fragrant with those odors spilled
And tender with that dew of tears."

And think you that Mary, who loved so much would have turned a deaf ear to the cries of the poor? I tell you, Nay. When the other disciples would give money, she would give all she could, even herself. The *great* commandment is this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind." This means complete self-surrender and entire consecration, so that loving your neighbor and giving to the poor is a complement of it.

We are prone to criticise if we see some humble Christian at work, whose methods do not exactly coincide with our ideas. We coolly calculate the loss and ask with Judas, "Wherefore is this waste?" If we understood and felt more the height and depth, and length and breadth of God's love, we would see

"That nothing useless is, or low,
Each thing in its place is best,
And what seems but idle show
Strengthens and supports the rest."

Let us have more loving extravagance; let us crush our frail alabaster vases into fragments now, and though the world deride us, in eternity we shall see that the Lord has preserved them for our memorial.

Covington, Ohio.

QUINTESSENCE.

BY J. F. BRITTON.

In these latter days of anomalisms, in which the very atmosphere is made to echo from pole to pole with the various ideas and dogmas, it behooveth us to distinguish between the spirits. "For God is not mocked." Gal. 6: 7. "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Matt. 24: 26.

This piercing proclamation from the eternal God should disabuse our minds of the vain ideas that we have a right to our conceited notions and the vociferous opinions of men, when they do not concur with the Alpha and Omega of God's unchangeable theocracy. The phrase *quintessence* signifies a prolific faith, operated by that spirit that will not only prompt a man to cry, "Lord, Lord," but will lead him to "observe (to do) all things whatsoever I have commanded you." Matt. 28: 20. Yea, a faith that is propagated by the Word of God, will place a man under the quickening influences of regeneration, hence he is "not born of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 13.

Reference is made here to four births, three of which are of Adamic character, hence their doctrines are fraught with deceptions and insubordinations. The fourth birth mentioned is "of God." It implies "a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5: 17. Consequently self and all its Satanic propensities are incapacitated and dethroned. The Holy Ghost is enthroned and predominates. Hence, "His delight is in the law of the Lord." Ps. 1: 2. He willingly yields obedience to all the requisitions of the Gospel, which enables him to say, "Show me thy faith without thy works, and I will show thee my faith by my works." James 2: 18. This is the quintessence that will open the pearly gates, that we may enter into that blessed beatitude of God's eternal glory.

"Where we may bathe our weary souls
In seas of heav'nly rest,
And not a wave of trouble roll
Across our peaceful breasts."

Bristow Station, Va.

A REVIEW.

BY I. J. ROSENBERGER

Dear Editor of Gospel Messenger:

Your querist department is always of interest to me, but your answer to D. B. S.' query, page 426, to me lacks clearness. I quote the query: "Does the church regard or call the laying on of hands at baptism, confirmation?" To this you add: "When the penitent believer is baptized, his sins are pardoned and he becomes a member of the church. By the laying on of hands he is fully confirmed as a member." A person becomes a member of the church by embracing the means of grace in faith; and he is *no* member until these are employed. I know of no service of confirmation of membership in the Gospel. There is none needed. Remember that confirmation means "to establish, to ratify." Besides, *the laying on of hands possesses no more confirming power* than does the dip in baptism.

You further explain: "That is, his membership is established, fixed, and made a certainty." I know not whence such an idea is obtained. Again you say, "In the laying on of hands the newly-baptized believer is fully set apart as a child of God." To become a child of God and then employ a service to fully set him apart is new to me. All of God's children are "peculiar," "chosen out of the world," to become such, are set apart.

I clearly remember of those in Acts 6 and 13 who were set apart for a special work in the church. You finally say: "The new-born saint having been thus confirmed passes under the influence of the Spirit." To be "new-born," is, "of the water and of the Spirit." To be born "of the Spirit" is to receive the Spirit. It would not be good logic to say the "new-born" has received the Spirit and is not under its influence. Luke states this matter plainly when he says, "Then laid they their hand on them and they received the Holy Ghost." Acts 8: 17.

As to D. B. S.' query, I answer: No. The Gospel provides for no service of confirmation. Ancient prophets, apostles, and even Christ, engaged in a confirmation of the truth, by miracles, signs and wonders. Confirmation as a doctrine and even a sacrament, is held by the Greek, Roman and Episcopal churches, and is thus defined by Buck: "Ecclesiastical confirmation is a rite whereby a person, arrived at years of discretion, undertakes the performance of every part of the baptismal vow made for him by his godfather and godmother."—*Buck's Theological Dictionary.*

WAR AND ARBITRATION.

Most wars do not pay. A poor way to make up for the destroyed lives of five or six men would be to kill 5,000 men. A poor way to pay for a few thousand damages would be to destroy property worth millions of dollars. What cannot be settled by pen cannot be settled by sword. It is so long now since the Christmas star twinkled through the Bethlehem sky, that the world is becoming opposed to bloodshed. Men die too fast by grip, by consumption, by pneumonia, by railroad smashups, by boiler explosions, to make any wholesale murder by battle desirable. Arbitration has already done the work which in earlier days would have been attempted by cannonade. The fishery dispute between Canada and the United States and the Behring Sea difference, if they had occurred seventy years ago, would have put our fathers in the sea with loaded musket, and English man-of-war would have met American man-of-war on the high seas, and their decks would have been slippery with the carnage.

War is a relic of barbarism, and civilization will yet have no more to do with it than with thumb screws and iron boots of torture, and martyrs' stakes. The time is coming,—if not in your day and mine, then in the days afterward,—when, wandering in some museum of antiquities, a child shall take hold of a sword and say, "Father, what was that for?" and the answer will be, "My child, that is what was called a sword in the barbaric ages." "What did they do with it," the child will ask. "Cut people's heads off and thrust their bodies through and through," will answer the father. "Is it possible?" will say the child. "What are those round pieces of iron?" "Bullets." "What were they for?" "Well, those were shot out of guns to break human jaws and put out human eyes and make people go limping through life, while others were tumbled into graves, and the land was filled with widowhood and orphanage." Then the child will ask: "Were there any good people in those days?" "Oh, yes," will say the father. "Well, why didn't they stop it?" Then the father will say: "Oh, they couldn't stop it."

We are coming near the close of this nineteenth century. No doubt it has been the most enlightened and the most kindly of all centuries, but what a record of bloodshed and financial expenditure! In two score years over $12,000 000,000 spent in war, and 1,743,000 men killed in battle. And still we are building forts, and still Russia and Germany, and England and France, and Italy and the United States, are talking about putting things on a war footing. How long, oh, Lord, how long? May the God of peace take possession of all nations! Let us talk peace, and write peace, and sing peace, and pray peace, until the last quarrel in all the earth shall be buried, and the question how to save life, instead of how to destroy it, how to bless instead of how to curse, shall employ all the ingenuity of the nations. Do you not really think that it is time the cavalry horse stopped eating out of the manger in which Christ was born?—*Talmage.*

AS OTHERS SEE US.

(*Concluded from first page.*)

As our experience grows, in connection with the educational work of the church we are made the more fully to see its importance and advantage and what a wonderful influence it is having in favor of the church and in the perpetuation and power of its work.

May the Lord help all of our schools to keep in close touch with the church and the Gospel of our salvation and we feel sure that children yet unborn will rise up and call those blessed who labored and sacrificed to originate and build up what we now have.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9. 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 3: 12.

☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

EVENING DEVOTION.

BY ELLA RAIRIGH.

As the shadows gather o'er us,
One more day of life is gone;
Gained,—the good we have accomplished;
Lost,—the good we might have done.

When the last faint gleam of sunlight
Fades far in the western sky,—
Through the treetops and the bushes
Mother Nature breathes a sigh,—

When the stars, like bright eyes blinking,
Look down on us from above,
How they seem to whisper, softly,
Telling us that God is love.

Then it is in Christian homestead,
Where the altar fire burns bright,
Humble prayers arise through darkness,
Till they reach that land of light.

In our mind we see, while looking
From the east, far to the west,
Christ's disciples bowing lowly,
While they feel supremely blest.

With an eye of faith beholding
Angels. What a happy band!
And in fervent accents saying,
"Father, take us by the hand.

"Lead us Father, lead thy children,
That our steps may no more roam,
So when life on earth is ended,
We may one and all go home."

Campbell, Mich.

IF THE LORD SHOULD COME TO SEE ME.

BY W. B. STOVER.

As I was reading about the millions who have no opportunity to know Christ and Him crucified, the other day, the thought flashed over me, that as I remain here in our comfortable room, suppose the Lord Jesus should come in human form to see me and be my guest, I wonder what He would say. I wonder what He would think. I wonder what He would do. I would invite Him into our home and do my best to make Him comfortable.*

I would have Him come at once into the parlor, and there we would sit down and talk for a long time. I'd tell Him right away how I loved Him, and then I would tell him all about how I came to join the church, and how I felt after I was baptized, and how I hoped to live faithful until death.

I don't know but I'd rather have Him do the the talking, for then may be He wouldn't notice so much the arrangement of the room. It is arranged, and is pleasing to company generally, but I don't know how He would like it. I wouldn't want Him to see the gilt-eged, clasped Bible on the center table, for He might open it. Whenever it is opened wide, the back screeches a little, —that is because it has such a good binding, and the better the binding, the longer a book lasts, and the leaves always stick together, and it is so nice and clean, I'm afraid He'd think we never use it. Well, we don't use it much. We use the smaller ones for reading always. I don't know what I'd say if He would ask me what we have it for, and if He'd pick up the photograph album, He might ask me if I was afraid I'd forget myself, because my own picture is first. But that is the best arrangement of pictures, and everybody else does that way.

I don't know what I'd tell Him if He'd ask me to explain the pictures on the wall. Those pictures and mottoes are all right, of course, but if the Lord were to come to see me, I think I'd change the motto "What is home without a mother?" to "What is home without a Savior?" and above the door I'd put one like I saw in a brother's home once, "Christ is the Head of this house, the unseen guest at every meal, the silent listener to every conversation," and I'd take down that picture of our house, I think, and hang a nice map of Palestine in its stead. I'd get a large missionary map and hang it up too, for He might be interested in that kind of matter. In fact, if the Lord were to come to see me I'd make a good many radical changes around about, and I would not care what the neighbors would say.

I believe I would have everybody around our house posted on some other little matters. Sometimes the hands enjoy a smoke after dinner, but I'd give them to understand pretty clearly that none of them should offer Him pipe or cigar, for somehow I don't believe He would enjoy participating, and more than that, I'd have every pipe, cigar, and plug banished a week previously, lest He should detect the scent or see the ugly blotch where some one had spit. We'd break every spittoon and bury the pieces.

I wouldn't have a man, woman or child about the place who would use profane language or narrate obscene tales. Suppose one should forget himself just once when the Lord was here, it would mortify me very much.

I would look well over the list of books and papers. I would burn the yellow-backed dime novels that belonged to whomsoever, and I would subscribe for the *Missionary Visitor* and several other missionary and religious papers, and I would discontinue some others. I wouldn't even use for waste paper any of those papers whose columns sometimes ingloriously deride the principles of faith which I hold most dear, and, my brethren, lest He, perchance, should see a scrap and think my sympathies extended in that direction.

At dinner I don't just know what I would do,—whether to have a common, frugal meal, or to have one consisting of chicken and boiled ham, Irish potatoes and sweets, corn, beans, slaw, tomatoes, cherries, fruits, several kinds of cakes, several kinds of pies, nuts and ice cream, would be a question. In the case of the former, some of the women would be sure to remark that something wasn't good, or that there wasn't enough: while in the case of the latter, He might possibly remark that our energy and self-sacrifice were commendable, but were worthy of being centered upon something higher up than stomachs. One thing I do know, I'd have Him ask the blessing.

In the afternoon I'd show Him around over the farm and about the barn. As He would look upon my well-filled garners, cribs, mows and stables, I would tell Him I regard it all as from Him. "The Lord hath blessed me thus," I would say. I know He would be pleased to see the workings of our modern machinery, too. But if He should ask me what I expect to do with the proceeds, when I sell the grain, I would be troubled a little at heart. But I do know it would give Him great pleasure to have me say that I intend to give back to Him a good per cent of it as soon as returns come in. I don't usually do that way, but then I give as much as the others do.

Sometimes in the busy season of the year when we have many strangers around, we omit family worship. That is not so bad though, for I know some people who work on the same basis, and then have "busy seasons" all the year. But, with Him as my visitor, I believe we would not omit it. I think we'd have it morning and evening every day, and wouldn't that be pleasure to have Him comment on the lesson! I wonder if any of us would go to sleep while He prayed! I wonder what first He'd talk about after we arose from prayer. I wonder what would be the chief topic of conversation during the evening! I wonder how He would regard the little folks! One thing I do know that with Him as my guest, the hours of the night would be as the hours of the day, and the hours of the day would seem like short golden minutes.

*Our home will be imaginary in this article and several to follow, as we really live in a little upper room in Waynesborough, and our furniture is principally books.

CITY MISSIONS.

BY H. C. EARLY.

TO-DAY city missions is a living question to the Brethren church. Shall we, or shall we not, spend time and money in attempting to build up churches in the cities? Some say, Yes; some, No. The nays say that the Brethren's doctrine will not succeed in the cities and therefore it is useless to make an effort.

Now let us take a passing glance at this objection. If the objection be true, the very serious apprehension is suggested that there is something wrong in the doctrine. It is to be remembered that the doctrine of Christ and the apostles succeeds in the cities. This is not a statement of theory or guess, but actual fact. It has been demonstrated. If our doctrine fails in the cities, all else being equal, there is reason to become alarmed. To say we have the doctrine of Christ and the apostles, as we maintain, and at the same time say our doctrine will not succeed in the cities, puts us in a remarkable attitude indeed. In this we confute our claim and overthrow our own position. It is true a doctrine may fail because of a fault in itself, or because of imperfect presentation. Now, do you see where we are? To say our doctrine will not succeed in the cities, says that we have not the doctrine we claim.

REASONS FOR CITY MISSIONS.

(*a*) God has provided that the Gospel shall be preached to "all nations" (Matt. 28: 10), and "every creature" (Mark 16: 15). This takes the Gospel into the cities and everywhere,—to "all nations," "every creature." How broad! How personal! None are left out. The two points to be observed are, the Gospel is for "all nations" and "every creature," and the church is made responsible to deliver the message to them. The command is, "Go." From this there is no escape. The Gospel is adapted to human need,—it is the world's only hope, and the church is commissioned to teach it, and answerable for every inch of her strength.

(*b*) Christ and the apostles engaged in city missions. Christ, the pattern for all ages, preached in the cities, in the synagogues and the temple, and Paul, the greatest of all missionaries after Christ, following the original example, did, we may say, all his work in the cities. In the great centers of trade, learning, idolatry and prejudice, he boldly preached the resurrected Je-

sus. His actions would seem to imply that these are the very places the Gospel ought to be preached. Think of him down at Ephesus, crying against Diana of the Ephesians, and at Athens, the seat of learning and philosophy, before the most splendid court of all Greece, preaching to them the God whom they ignorantly worshiped. This is the heroic spirit and practice of primitive Christianity. Why is it not so to-day? Can we be followers of Christ and the apostles and not engage in city missions?

(*c*) Evangelization is more successful to work from the cities out, and not from the country in. At least this is the conclusion, if we allow the example of Christ and the apostles to settle this question. They worked from the cities out. The fact to be observed is,—the cities control the country more than the country controls the cities. This enables us to see the force of the proposition. This was well understood by the founders of our religion. If Jerusalem accepted the Christ, what a wonderful effect upon those scattered over Judea! If Rome be tamed and made Christian, that means the Roman Empire. So now. Leaders and founders in every line of work understand this, and begin in the cities and work out.

It is a great misfortune to us that we have, to a large extent, reversed this order. Just suppose we had a few good congregations, in Washington City, for instance, what agents they could be, in spreading our principles! Here our national interests meet, and here representatives from all parts of the world are to be met. What an opportunity to preach the Gospel to "all nations," and for the distribution of church literature! Are we responsible?

(*d*) Not to engage in city missions, is to defeat, in part, the *great purpose* of the Gospel. Christ came "to seek and save that which was lost." *This is the crowning spirit of the Gospel,—the* supreme spirit of God in heaven and his people in earth. To enlighten and save is the great end of God in Christ. Are not city people as much entitled to the Gospel as country people? Can God reach them without the Gospel, and can the Gospel be preached to them except through the church? Now, where are we? Will you withhold what God says shall be given "to every creature," and freely? If the cities will not have the Gospel, it must be preached to them as a "witness."

The devil does his best work in the cities, and we must follow him up. Here liquor drinking, opium-eating, gambling, whoremongering, secrecy with its slimy trail, reign with a high hand. Poverty and shame are fenced in. The rupture of homes, the fragments of broken hearts, the blood of murder and suicides mark every street. The Gospel is the only remedy under heaven. Will we do our best in giving it? The gravest responsibilities meet us here, and in the judgment they must be answered.

Meyerhoeffer's Store, Va.

THE DOORS OF LIFE.

BY J. S. LECKRONE.

Our lives are structures whose exteriors are as unlike as the exteriors of the dwellings of a city. Some of brick, others of marble or brownstone, with broad piazzas and windows, artistically arranged, present beautiful architectural effects. Others are uncomfortable looking dwellings, while others are tumble-down cottages, with broken windows and rickety doors. Could we enter a few of these buildings and wander about at leisure, we could find a great difference in the apartments and furnishing, but a great similarity in the general arrangement. Each building has a hallway or reception room.

Over the entrance is "Birth," over the exit, "Death." From this hall, doors open into the various apartments of life.

Fate does not give to man the privilege of selecting the building he will enter, nor of leaving it when he pleases, but, almost without exception, he may choose the apartments he will occupy and adorn.

The time allotted to different individuals varies. Some spend three score years and ten, while others, after only a few short days or years, are hurried away through the door of "Death."

The door nearest the entrance has "Home, sweet home," upon the door plate. Most are permitted to enter this beautiful apartment, but some unfortunate ones miss it entirely and enter the door of Public Charity. Here they are cared for, but no matron can preside so well as the mother does over her home. Not so much at the time when we enjoy ourselves in the beautiful apartment, but when we wander far from it, do we realize that "Be it ever so humble, there is no place like home." Leading from home is the door through which we enter school. The occupants of this department are young and light-hearted.

Although, at times, there are clouds of trouble and disappointment, as a rule the sunshine of pleasure and happiness prevails. The career of some here is much shorter than that of others. The side-doors of "Idleness and Money-making" lie so near the entrance that many do not advance far enough to see the doors of "Usefulness," and "Higher Culture" farther on.

Those that leave by the side-door are not usually successful in life, as they have not acquired the mental strength and training necessary to overcome the oppositions of the world. Those who pass by the side-doors are at last confronted by the doors of Usefulness, Pleasure and Knowledge. The last of these leads into a room connected in the rear by double doors, more magnificent than any we have yet seen. Some enter the door of Usefulness, others, influenced by friends and the life and gaity of society, enter the door whose plate is inscribed "Pleasure." Here they expect to find a side-door to Usefulness, but they find none large enough to permit one, that is entirely devoted to pleasure, to pass. The only way to enter Usefulness is to turn square about, leave old companions and associates, retrace steps and enter the main door. This they find to be a difficult task. But few ever start and few ever return to the door through which they formerly entered. The few which finally reach the door wonder why they had not noticed written above it, "Abandon hope, all ye who enter here." As the threshold of Usefulness is again reached, they realize they have lost valuable time. Then, too, they have lost the confidence of men, which can only be regained by a constant effort and an upright life. From Usefulness there are many doors.

Hanging about are various mottoes, among the most prominent we see: "Aim at nothing and you are sure to hit it." "Aim at anything and you will be sure to hit it." "Point your arrows at the sun." These, of course, are inspiring and almost all look about for a definite aim. They see before them a ladder, above which is another motto: "More room at the top" Many who have entered the door of Usefulness find themselves uncomfortably crowded, so they turn to the ladder. What a wonder there is not more of a rush! A place where there is more room and less opposition by the crowd, would, indeed, be desirable.

The advancement at first is easy, for, as a rule, when one on a higher round sees a brother below slip and fall, he reaches down to him a helping hand and assists him to regain his round again. As the climbers mount the ladder, round by round, they become fewer. Some are content to stop at the rounds of "Well Enough" and "Plenty." Others fall back and are pushed down by some who have become envious, as they mounted higher and higher. Those climbing cannot spend too much time in looking about to see if their companions are following, lest they, too, shall lose their foothold. Very few have the perseverance to mount the top of the ladder, but no matter into what apartment of life the travelers have wandered, they finally come one by one to the great door of Death through which they pass in to the great eternity, "from whose bourne no traveler returns."

What different stories are written upon their faces as they approach the exit! The tears, the sighs, the looks of despair on some tell of a life misspent. The beaming countenances of others tell of love and usefulness. As they cross the portal one by one, we are filled with sorrow that all did not heed the advice of the inscription over the door:

"As a babe thou camest into the world weeping,
While those about thee smiled.
May thy life on earth be such,
That when thou leavest the world,
Thou mayest smile and those about you weep."

"It is an easy matter to inherit or to adopt a good name, but to live up to the standards which constitute its goodness is another matter. This is as true of institutions as of individuals. A hospital, a school, a prison, a church even, has in it a mighty means for evil when it is satisfied with its good name. Froebel knew the soundness of the *principles upon which he founded the institution* of the kindergarten. But he was also wise enough to know that it is easier to assume a good name than to be as good as the name assumed. He went no farther than to hope that the world might see one kindergarten of his ideal in three centuries after his death. There is prophecy and warning in this dim hope of Froebel's, to the educational world, to go forward toward the realizing of principles, rather than rest supinely on the merits of a good name.

The Gospel Messenger

is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract work, and giving to the Lord for the spread of the Gospel and for the relief of sufferers.

It holds to a Mediator of all, that Christ and the apostles have established, and aims, amid the conflicting theories and discords of modern Christendom, to point on ground that all must concede to be inviolably safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

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Mount Morris, Ill., - Aug. 7, 1894.

LAST Sunday was a day of rejoicing in the Mexico church, Ind. Seven young girls applied for membership, and were baptized.

THE black plague in Hong Kong and Canton, China, is said to have already resulted in the death of nearly seven thousand persons.

THE little church at Huntington, Ind., seems to be prospering. Several were recently added to the church by confession and baptism.

BRO. S. M. GOUGHENOUR, of Elkhart, Iowa, expects to go to Longmont, Colo., the middle of this month, at which place he may hereafter be addressed.

BRO. JOHN A. MYERS writes that two were recently baptized in the Rock Creek church, Ill., making three that have come to the church since Pentecost.

THE Brethren at New Paris, Ind., say that the new Sunday School Song Book is giving general satisfaction. They have ordered six dozen copies for use in their song services.

BRO. DANIEL P. SHIVELY, of Peru, Ind., may now be addressed at Nead, Miami Co., Ind. Nead is the name of a new post-office only three-fourths of a mile from Bro. Shively's residence.

A CARD informs us that Eld. Emanuel Slifer, of Maryland, passed over the river of death July 28, at the age of nearly eighty-five years. We are promised a more extended notice of his death.

SOME of our ministers on the Pacific Coast have to do much traveling in order to reach some of their appointments. In one of his recent trips among a few of the churches, Bro. S. S. Barklow traveled over three thousand miles.

CONSTANTINOPLE was very severely shaken by an earthquake a few weeks ago, causing no small amount of excitement among the people. So far as heard from, none of the American institutions, located at the place, seem to have been damaged.

FIVE recently united with the Kansas Center church, near Lyons, making in all seven for the year thus far.

SOME one sends an announcement for a love-feast in the South Bethel church, Sept. 8, but gives no state. The announcement should be sent again accompanied by the State.

IF our readers cannot get some good food for thought out of the many good essays that will appear in the MESSENGER during the month of August, they will certainly be hard to please. Our correspondents are giving us some excellent articles.

FOR some weeks we have been experiencing the most severe drouth that we have ever seen in Northern Illinois. Much of the corn is past redemption, and unless rain comes soon the failure in the corn crop will be quite general in this part of the State.

BRO JOS. STUDEBAKER, of Flora, Ind., on a card to this office, has a good thing to say concerning the Brethren's New Song Book. He devotes much of his time to teaching music among the churches, and proposes to make considerable use of the new book.

BRO A. H. EMMERT, Treasurer of the Chicago Mission Fund, will soon move to Lordsburg, Cal., where he hopes to make his future home. After this all money intended for the Chicago Children's Mission should be sent to W. R. Miller, 466 West VanBuren Street, Chicago.

WE learn with regrets that Bro. D. N. Workman, of Ashland, Ohio, is in quite poor health, and it is feared that he may never fully recover. In his day Bro. Workman was a strong man, both mentally and physically, and did a great deal of good by his earnest and forcible preaching.

NOW is the time for all of our congregations to begin making active preparations for series of meetings. These meetings need not be put off till late in the season. August is an excellent time to commence night meetings. In September work should be pushed all along the line.

BY reading Wm. C. Hipes' correspondence in this issue it will be seen that he is stirring up a good deal of interest in certain parts of Missouri, and then makes a wise use of tracts to deepen the interest. It pays to use an abundance of tracts in the mission fields. They will talk when the preacher is away.

IN the forthcoming Almanac, for 1895, we have set apart a limited space for reliable advertisements. As the publication goes into thousands of families, to be used and read repeatedly during the year, it will be found an excellent advertising medium. Parties desiring space will please write us for terms.

BRO JOHN S. SNOWBERGER writes that he will leave Holyoke, Colo., with his stock soon, as he will raise absolutely nothing this year on account of the excessive drouth, though he sowed twenty-five acres of small grain and planted forty-five acres of corn. He has arranged to spend the coming winter in the vicinity of Big Spring, Deuel Co., Nebr., where he may be addressed.

IN these days, when everything is to be tested by some scientific rule, the world is greatly in need of men of faith,—men who are willing to take God at his word, follow his instructions with unwavering confidence, and trust the consequences to the Lord. He who will enter the field, thus armed with a faith that knows no failure, will most assuredly make his mission a success.

BEGIN to get ready for a series of meetings. Procure a number of good tracts and have the people to commence reading. In this way an interest may be aroused. Then continue to circulate tracts while the meetings are in progress. Good tracts, well read, are a help in any meeting.

WHEN writing about the condition of the crops in the West, our correspondents seem to differ. One man writes that the potato crop will be large. Another, from the same town, writes that potatoes and everything else will be exceedingly scarce. We suggest that correspondents write more about church news and religious matters generally, and less about crops and the country, and then we will not be led into publishing contradictions from those who ought to say the same thing.

HOW soon a plain people can fall into the ways of the popular churches when once set adrift. From one of our exchanges we clip the following, as the doings of a people that a few years ago were noted for their plainness and simplicity: "We have lawn parties where we serve ice cream, cake and fruit. Once in a while we have a fifteen cent tea. We had a Thanksgiving dinner and supper one year and made considerable money that way." This is not the grab bag and church lottery, but it is headed in that direction.

SOME years ago we requested Bro. John Wolf, of Liberty, Ill., to write us at least once each year as long as the Master would permit him to sojourn in this world. His letter for 1894 will be found on another page of this issue, and will be read with interest by those who know him to be the only living son of Eld. Geo. Wolf, of "Far Western Brethren" fame. Bro. John Wolf was a boy eleven years old when Illinois became a State, and has lived long enough to see the country change from a wilderness, inhabited by Indians and animals, to the garden spot of the Mississippi Valley. His has been a life full of interesting incidents.

ON another page of this issue will be found Bro. I. J. Rosenberger's reply to what we said in the Querists' Department, some weeks ago, concerning the laying on of hands after baptism as an act of confirmation. We can hardly expect the views set forth in this department to be accepted by all of our readers, for there are points about which we honestly differ, but when one presents a contrary view, with the brevity and spirit that characterizes Bro. Rosenberger's article, he is entitled to a hearing, whether we can accept his position in full or not. Having expressed our mind on the subject, it is not always necessary for us to reply to those who honestly and kindly differ from us, so we call attention to the article without further comment.

WE know a minister who often happens into a town or neighborhood where his first appointment has not been well circulated. He will go from house to house and invite the people out to hear him in such an unassuming way that they flock to his meetings by the hundreds. He has studied this method of getting the people out until he has become an expert at the business. Then he has the faculty of entertaining and instructing them when they do come. While all ministers may not be able to follow his example in every particular, still there are chances for all of them to improve in their methods so as to increase their usefulness. There is nothing wrong about a minister hunting up the Lord's lost sheep and inviting them to where they may receive a full supply of the Bread and Water of Life. Yea, the practice is rather to be commended.

We are informed that in places some of our brethren need to be admonished on account of their persistent efforts in seeking office at the hands of political parties. We learn of one place where those seeking positions belong to different political parties and are actually running against each other. Most assuredly this is a great wrong. While we know that only a few of our members feel disposed to enter the political arena, still the tendency of the evil is to spread, and everywhere and at all times our brethren should be warned against seeking or accepting positions that will jeopardize their Christian principles.

The Brethren near Hawthorn, Fla, have their new meetinghouse completed and are now well prepared for regular services, which they will most assuredly enjoy. Bro. D. E. Bowman writes us that they are having abundance of rain this summer, and everything seems quite promising. He should now be addressed at Hope, that being a new post-office just established near his place and presided over by sister Emma Bowser, the widow of Bro. B. F. Bowser, the promising young minister who died there four years ago. At present the preaching in this part of the State is done by Bro. E. J. Neher, who resides at Keuka, twelve miles away. There is a good opening in the neighborhood of Hope for a minister to do a grand work for the Lord.

In a world like this there is much sadness. There are few people who do not endure more or less trouble. There is not a heart that is not at times weighed down with some great sorrow. It is also natural for us to think that our troubles are greater than those of others. But such is not the case. Since the day that our first parents were expelled from Eden all hearts have suffered pain. But it is not necessary that we should spread our sorrows broadcast over the world. We should seek sympathy from those who can enter into our feelings and console the troubled spirit. Ten thousand persons may read of our personal sorrows in a well-written article, and only a few intimate friends of that great number can give the sympathy so earnestly craved. Instead of spreading our sorrows before a world that cannot understand our feelings, it will be found far better to spread sunshine wherever we go, and keep our personal sorrows on the background, especially when telling them can be of no good to any one. The more we strive to cheer others and make the lives of others pleasant, the more sunshine will we bring into our own souls.

THOUGHTS FOR MEDITATION.

In our travels it is our custom to note down such thoughts as come to us that seem worth remembering. The same is true of what we read. A few days ago we spent an hour in looking over an old note book, and we gleaned the following, thinking perhaps they might be helpful to our readers. They were written on the Nile, in Palestine, on the Great Sea, among the hills and valleys of Asia Minor, in Greece, and on homeward bound ocean voyages.

* * *

I walked alone in meditation on the seashore southward from the old seaport town of Joppa, the oldest in the world. The great waves were breaking on the sandy beach and wasting their strength at my feet. I culled here and there a beautiful shell from the mass of shining, pearly children of the sea, cast on the shore to be beaten and ground to pieces by the relentless waves. In thoughtful mood I wrote my name with my walking stick deep in the smooth sand and passed on, meditating upon the frailty of human life. An hour later I returned that way, and behold, the rippling wavelets had obliterated the name forever. It was as if it had never been written there. Then I thought how true this is of human life. We strive to write our names where they will live, but they are written on the sands of time. A wave from the shoreless sea of eternity obliterates the name and carries us away, and we are gone forever. Those who pass by after the flight of a few years, know not of us, and see not our names which are as if they had not been. Would you write your name where it will live forever? Write it by deeds of goodness and acts of kindness on the souls of men and women. The waves of death will not obliterate it, and in eternity it will shine on forever.

* * *

To me it is no light thing that I should have the love of a little child so fresh and pure from the hands of God. Ah, we never prize half enough the priceless love of the innocents. How much purer and unselfish is the love of a child than that of men, when self and the world have made inroads upon innocency and guilelessness!

* * *

Only those who have known a sorrow that clouded the sky and covered the soul, only those who have loved with a heart love that knows no end, only those who have felt a joy that stirred the whole being to its depths, only those who have been separated from loved ones at home and felt the yearnings of the homesick heart, know the full meaning of the words sorrow, love, joy, homesickness. Those who have not felt cannot know. So sympathy for suffering comes only from suffering itself. Jesus, our Savior, experienced all of human life. He drank to the dregs the cup of human woe and human suffering, and he knows; yes, thank God, he knows!

"Well to suffer is divine;
Pass the watchword down the line;
Pass the countersign 'Endure,'
Not to him who rashly dares,
But to him who nobly bears
Is the victor's garland sure."

* * *

I once read of a leader, who in giving up his life-work said to his followers: "I do entreat you, if it were with my latest breath, I would entreat you to let the dead bury the dead and cast behind you every recollection of bygone evils, and to cherish and love and sustain one another through all the vicissitudes of human affairs in time that is yet to come." What excellent advice for us in our relations to each other in the church! Forgive and forget.

* * *

"O brother man! fold to thy heart thy brother;
Where pity dwells the peace of God is there,
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

"Follow with reverent steps the great example
Of him whose holy work was doing good:
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

"Then shall all shackles fall; the stormy clangor
Of wild war's music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace."

The spirit of these beautiful lines should dwell richly in every Christian heart. Alas for the poverty of our love for each other! God help and pity us all!

* * *

Pain and love are two of this world's great educators, the greatest perhaps that we have. He who loved most and suffered most was the one perfect character known to the world. He who has never had the discipline of suffering and has never been purified by love comes far from being a full man. God is love. Jesus Christ suffered.

* * *

Standing here by Mount Calvary I am deeply impressed with the wonderful tragedy of the cross. The top of the hill is but fifty feet above the common level, and yet it stands in grand isolation, the highest mountain peak in the world's history. Surrounded as it was in the death agony of Christ by a darkness denser than that which came upon Egypt, it gave birth to the brightest light the world has seen. God knows how to roll back the sable curtains of darkness and let in the light.

* * *

The contrast between civilization and semi-barbarism, the Bible and the Koran, is nowhere more strongly seen than in going from Gibralter on the coast of Europe to Tangier on the coast of Africa. The distance is traveled in three hours in a small coasting boat, and yet the contrast is as striking as if you had traveled ten thousand miles.

* * *

On the Nile one of our party, a gentleman from New York, offered a prize of six piasters (thirty cents) to two Arab boys for climbing two lofty palm trees. The one who reached the spreading branches of the palms first should have four, the other two piasters. When the feat was accomplished the native bystanders said, "The boy who got to the branches first is rich and the other poor. Give the four piasters to the poor boy." Our friend, however, kept his word and gave the money as he had promised, whereupon the winner gave his money to the poor boy, an act of generosity that would put to shame the selfish greed of some who claim the advantages of higher civilization. D. L. M.

ALL THE DELEGATES PRESENT.

Bro. Hays' excellent article in last issue will probably put many of our people to thinking along the line of improving some things at our Annual Meetings. We like his idea of discussing important questions more thoroughly. But we would suggest that all vital questions, on which a fair unanimity cannot be had after ample discussion, be deferred one year for further consideration. We should be slow to pass any important decision at our Conference on which we are much divided. Instead of rushing a vital question through, and forcing a decision with a two-thirds vote, it would be better to keep on discussing it from year to year, until it becomes apparent that the decision proposed is the right thing. Then it would probably be a good plan if we would so amend our rules as to require all questions to be put in the affirmative, and not pass anything that is not of sufficient interest to secure two-thirds of the delegates present in its favor.

With a little well-directed effort this method of deciding questions can be easily operated. It is the method adopted in the District Meeting in Northern Illinois and other Districts, and will doubtless continue to give excellent satisfaction. Any question that cannot bring to its support, after being fully discussed, at least two-thirds of the delegates present, most assuredly should not pass the Conference. J. H. M.

QUERISTS' DEPARTMENT.

Is it right for a brother to be editor and proprietor of a political paper? N. T.

We see nothing wrong about a brother owning and editing a secular paper if he keeps within the bounds of Christian propriety. The newspaper business is both honorable and useful, but we think that one who is a member of the church should keep himself aloof from politics. The political arena is full of corruption, and few can enter it without becoming defiled.

When a deacon is advanced to the ministry, is it according to the order of the Brethren for the installing officers to tell him that he is still a deacon? In the course of time the brother is deposed from the ministry. Does or is he entitled to hold or still hold the office of deacon? N. Trapp.

A deacon cannot be *advanced* to the ministry, but he may be elected to the ministry the same as any other brother. When he is installed into the office of the ministry he ceases to be a deacon. If at any time he be deposed from the ministry, he does not become a deacon by virtue of that act, but he may be re-instated in his former office by a special action of the church.

On page 362 of the Messenger is this question: "Is it right for one or two members to withdraw fellowship from a member before the church has taken action on the case?" The undersigned says, Yes, in case said church refuses to take action when the case of a gross crime has been positively proven. From the following Scripture: 1 Cor. 5: 11-13; 2 Thess. 3: 6, 14; 1 Tim. 6: 5; Rom. 16: 17, again I answer, Yes, by the authority of our beloved Annual Council. See Minutes, page 222, Art. 12. Now please explain on what authority your answer to the above query is founded. J. A. Landis.

On page 362 of the Messenger we said it was not right for one or two members to withdraw fellowship from an accused member before the church had taken action on the case. We reaffirm that answer with emphasis. If the church refuses to take action on the case, she should be immediately reported to the adjoining elders. But it is not likely that any church in the Brotherhood would refuse to take action on a case where the crime is as clearly proven as stated by our querist. We judge there is a misunderstanding somewhere, and that the proper place to settle such matters is in the church council. The references cited in the Scriptures and the Minutes do not justify the withdrawing of fellowship before the church has taken action, as we have suggested.

1. Is it lawful for an elder or minister in charge of a church to call for a letter of membership for any member of his family?
2. Is it lawful to ask for a letter in *public assemblies?*
3. Is it lawful for members to be present when letters are granted?
4. Have officials a right to refuse to sign letters obtained under the above circumstances? J. A. Miller.

While it may be lawful for an elder to call for a certificate for a member of his own family, it would give less occasion for unfavorable remarks should he request one of his co-laborers to announce the call. The call may be made in a public assembly, provided the minister making the call, will state that members, who know any reasons why the letter may not be granted, should make their objections known to the elder privately, at the close of the services. It would not be lawful to receive objections in public. Under these circumstances the one desiring the letter may be present at the time the call is made. If lawful objections are handed in to the elder, they must be removed before the letter is signed and handed over. We have seen scores of letters granted in this manner. An official has no right to refuse to sign a certificate of membership if the call has been properly made, and there are no objections filed. If objections have been filed by himself or others, it would not be right for him or any one else to sign the certificate until the objections are removed in a lawful way.

Why is it that no brother prepares a quarterly or a paper for the little folks in our Sunday schools? Riley Stump.

Our *Juvenile Quarterly* and the *Young Disciple* are intended, in a measure at least, to meet the want referred to. In course of time we hope to have helps more fully adapted to the wants of the little folks. It requires time to work up to these things. Some thought the *Juvenile Quarterly* a long step in the right direction.

Why do the Brethren in the East use different things at their feasts from what is used by the Brethren in the West? Riley Stump.

Nearly all the churches in the East hold their feasts much like we do in the West. The difference is so slight as to be hardly noticeable. The differences, referred to by our querist, are confined to a few congregations only, and a little charity and wisdom will, in course of time, remove whatever dissimilarity may now exist.

When is the baptism with fire, mentioned in Matt. 3: 11, to take place? T. Hess.

At the time the chaff is to be burned up with unquenchable fire. See verse 12 of the same chapter. This will take place when the wicked shall be cast into the lake of fire. Rev. 20: 15.

Please explain 1 John 5: 16. What is the sin unto death? T. Hess.

A sin that leads to spiritual death. A willful rejection of the testimony of the Holy Spirit in support of the Messiahship of Jesus. One who willfully denies that Jesus is the Christ is engaged in a sin that is unto death. In Heb. 6: 4-6 a sin is mentioned that is unto death. This is in clear contrast with the sin referred to in Gal. 6: 1, where it says: "If any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness." J. H. M.

VACATION TALKS WITH THE YOUNG PEOPLE.

No. 4.—Education.

To some minds education means no more than the knowledge acquired from the study of textbooks. Such persons measure education by so much grammar, geography, and arithmetic. In its broader sense, education embraces (*a*) the training of the intellectual powers and the knowledge such training affords; (*b*) the training and development of the moral and religious sentiments; (*c*) the guidance and control of the animal propensities and the social dispositions; and (*d*) the development and care of the bodily constitution.

There may be perversion by training. The appetite, nature's commissary for supplying wastes, may be perverted to gluttony, or it may be trained to crave noxious drinks. The fact that the several powers which enter into the constitution of man are susceptible of training and culture, ought to be a strong intimation that God would not only have man guard the mind against evil influences, but also encourage proper growth by placing before it that which will tend to develop it aright.

Development is produced in a manner similar to that by which the child is taught the rudiments of knowledge. The child creeps, walks, runs, leaps; and man must be taught the science of right living, thinking and feeling, fact by fact, fiber by fiber. Nature thus works in the vegetable and animal kingdoms. She so works in the intellectual and spiritual kingdoms. A tree cannot be grown two feet in diameter in one summer. The infant grows steadily but slowly: a little each day, and much in years. So in the broad realm of education, whether it be in the culture of the intellect, the development of the moral sentiments, or the control and guidance of the animal propensities,—power is acquired steadily but surely, like the slow construction of the ant-hill.

A great part of our education, physically, intellectually and religiously, consists in the formation of habits. By the repetition of virtuous acts moral power is gained. By the repetition of vicious acts a tendency towards such repetition is developed, the power of passion is increased and the moral power to resist passion is diminished.

Erroneous methods of training and education lie at the foundation of a large proportion of the sin and misery in the world. Mobs and riots are made up of persons who have been miseducated. The same is true in neighborhoods and families. That disobedient son and wayward daughter are what they are, not because they were born to be such, but because they were slowly but steadily developed into what they are through a failure of having been put under favorable influences on the one hand, and under unfavorable influences on the other. It is the abuse or perversion of God-given powers, developed under skeptic influences while at school, that makes scores of young people of pious parents so indifferent to the enjoyments afforded by true vital piety.

Let the closing thought of this talk be one of caution and warning to our young people who are seeking an education. In selecting a school to give training and culture to your intellectual and social powers, be careful that you do not put yourselves under influences by which your higher nature will be miseducated, and instead of steadily developing into comely sons and daughters of your heavenly King, you now slowly but surely lay the foundation for a constant source of regrets in the riper period of your life. J. G. R.

THE NEW FRAUD.

In former issues we published some information concerning a certain manuscript reported to have been found in India. The following, clipped from the *Independent*, fully confirms what has been said, and will prove interesting reading:

The days of frauds in Biblical literature and antiquities are by no means over, and their history constitutes an interesting chapter in the ups and downs of this department. Less than a score of years ago the famous, or rather, the infamous, Moabitish antiquities deceived the very elect, as the Curator of the Berlin Museum, who acquired them at a heavy price, and the late Professor Schlottmann, of Halle, who defended their authenticity, can amply testify.

It is only a few years ago since the Shapira Deuteronomy fraud was the sensation of the hour in the circle of Biblical scholars. The newest thing in this direction is the publication of a pretended biographical sketch of Christ between his thirteenth and twenty-ninth year, coming from India and edited by the French publicist, Nicolas Notowitch, in a small volume, entitled, "*La Vie inconnue de Jesus Christ. Cartes et illustra-*

tions. (Paris: Paul Ollendorff. 1894 3 50 francs.)

The fact that this book has within a few months passed through eight editions, and is being discussed at a lively rate by certain journals, shows that it deserves at least a passing notice. The editor claims that he discovered the manuscript while on a journey to Tibet in a cloister where he was lying with a broken leg. He received the work from a lama or Tibetan priest, who read it to him in the Tibetan language, from which the editor then, with the assistance of his interpreter, made a French translation which covers seventy-seven and a half pages octavo print.

The title of the book is, "The Life of the Holy Issa [Jesus], the Best among the Children of Men." It claims to be founded on data furnished by Jewish merchants. After a brief introductory summary of the history of Israel from the captivity in Egypt to the birth of Issa, Jesus, the biographical sketch begins. According to this, Issa is the son of poor but pious parents, sent and chosen by God "to raise up those who have fallen into sin and to help those who suffer." Even in early youth he preaches repentance. Already famous at thirteen, he marries. Afterwards he flees to India, where he rejects the castes. Through his preaching he persuaded the people to cast aside their idols. The efforts of the priest to have him rejected by the people fail; they themselves must flee.

From India Issa goes to Persia, where the people are forbidden by the priests to listen to him. The magi manage to drive him out of the country, whereupon he returns to Judea at the age of twenty-nine. Pilate tries to persuade the priests and elders to have him put to death; but failing in this, he, through false witnesses, secures his end. He is crucified and buried. On the third day the report is spread that his grave is empty, and that "the highest Judge has sent his angels to carry the mortal remains of the Holy One up to heaven, in whom a part of the divine spirit has been dwelling on earth." Then the disciples preach his Gospel over the entire earth.

Interspersed with this historical sketch are teachings and sayings of this Issa, of general ethical, theological, and historical character, which show little or no connection with the Gospel records. Lic. Preuschen, in the *Christliche Welt*, a. c. No. 20, has examined into the merits and demerits of the find, and unhesitatingly pronounces it a fraud, on the ground (1) of contradictions on the part of the editor; (2) the literary character of the work is entirely non-Tibetan and non-Indian; (3) plain anachronisms and other contradictions in the contents themselves. Throughout it appears as the composition of the pretended editor, in whose eyes Christ is a Buddhistic Jew, with a dash of socialism in his character. The book is in more than one respect a sign of the times.

FROM JERUSALEM.

For ages the Dead Sea, located twenty-five miles east of Jerusalem, has been a mystery. Not one living thing is found on either its shores or in its waters. It has also been said that not a craft of any kind has ever floated upon its surface. But a change is coming over this body of water that is supposed to cover the location on which Sodom and Gomorrah once stood. It is yielding up some of its wealth, and may yet divulge some of its secrets. Concerning what is being accomplished we give the following from the *Scientific American:*

The British consul at Jerusalem, in his latest report, gives some interesting details respecting the state of the Holy City. It appears that buildings of various kinds continue to be erected in the vicinity, and that the city is far outgrowing its former limits. On the western side houses have increased so rapidly within the last few years that quite a large suburb has arisen where formerly there were fields and vineyards. Every available piece of land is now being bought up by private persons or by benevolent societies and missions, and already the name of "Modern Jerusalem" has been given to this new quarter. Last year the first public garden was completed outside the Jaffa Gate, and the trade is generally increasing, especially that in Jaffa oranges, olive wood work (now an important local industry), and olive oil. The export of colocynth declined in consequence of a tithe levied on it by the authorities. It is gathered by Arabs in the neighborhood of Gaza, where it grows wild.

An interesting enterprise which has recently been commenced, is the collection of the bitumen which rises to the surface and floats about on the Dead Sea. Two sailing boats were taken by train from Jaffa to Jerusalem, and then conveyed on carts to the Jordan, where they were floated down the river to the Dead Sea, and they are now engaged in picking up the bitumen, which is in much request in Europe. The consul thinks it would be advantageous to trade with the inland districts, if a steam launch and several lighters were placed on the Dead Sea to ferry across the produce of Moab, which is a country rich in cereals, fruit and cattle. At present it is conveyed by caravans round the north or south end of the Dead Sea, entailing a journey of from four to five days. Kerak, the chief town of Moab, is now garrisoned with Ottoman troops, and authority is established there, so that if rapid communication were established, the whole produce of Moab would find its way to Jerusalem and the coast.

RUINS OF AN OLD CIVILIZATION.

The following interesting bit of news is gleaned from a late issue of the St. Louis *Globe-Democrat:*

It's a strange, wild region, that strip of desert, one hundred miles wide by five hundred long, lying between the Sierre Madre Mountains on the west, and the Colorado River and Gulf of California on the east, and locked in the granite bosoms of its sun-baked hills or buried in its unfathomable sands is the history of a certain stage of civilization that flourished there before the Pilgrims gained a foothold on Plymouth Rock; a history that might tell of dark-skinned children of the sun, who gamboled amid groves of pomegranates, orange, and olive, long before Columbus cried "Land, O!" from the decks of the Santa Maria; of immense temples of hewn stone that possibly were moss-covered and ivy-grown before the birth of the architect that conceived the plans for the Pyramids of Egypt; of irrigating canals, wide and deep, that nourished the luxuriant semi-tropic gardens which covered that vast plain. Now it is nothing but a treeless, trackless, waterless waste of sand and barren mountains, a grewsome level of grey death, whose mysteries are being slowly solved by a few hardy prospectors.

Not many weeks since two prospectors arrived in this city from an isolated part of the Cocopah Desert and reported having found a ruined temple half buried in the sand. To support their story they brought in pieces of pottery and stone carvings, on which the tracings followed no patterns known to man.

According to their statement, the ruins above the sand consisted of immense, cylindrical stone columns, arranged in the form of a parallelogram, covering an area of 265x400 feet. On the east side was a group of columns, which they concluded must have been the entrance. Here they shovelled away the sand and uncovered a broad flight of stone steps. The columns at the entrance were in a modified form of the letter "S," and carved to represent huge rattlesnakes. The entire inclosure was filled with drifting sand, only the ends of the columns showing above the surface. Near by was a huge stone turtle.

Two exploring parties have once tried to reach the find, but each has been driven back; once by the intolerant heat and thirst, and again by a terrible sand-storm.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Gardner, Kans.—July 14 the Olathe church met in council at our west churchhouse, with Eld. John Sherfy present. Among other business the church called to the ministry Bro. J. E. Crist. He and his wife were duly installed and, we trust, will do much good in advancing the Master's cause.—*I. H. Crist, July 18.*

Sandy Church, Ohio.—Yesterday we held our Annual missionary meeting. Our dear young brother, M. W. Hahn, delivered an able sermon on missionary work. The meeting was not as well attended by the brethren and sisters as would have been desirable, but those present manifested their zeal in the work by aiding the cause with that wherewith the Lord has blessed them. The amount collected was $18.50.—*Ella Weaver, North Georgetown, Ohio, July 16.*

Clarence, Iowa.—We have appointed our love-feast Sept. 8 and 9, beginning at 2 P. M., Sept. 8, at the Pleasant View church, Cedar Co., Iowa, five and one-half miles northeast of Tipton, and six and one-half miles southwest of Clarence. One was received in the Cedar County church by letter, and one baptized near Muscatine. The Lord be praised! We expect Bro. I. J. Rosenberger to labor for us, beginning Sept. 22, at the Pleasant View church.—*Jno. Zuck, July 16.*

Chenowith, Wash.—We would like to see a good minister come into our valley and hold a series of meetings, as we have no church here and no minister. We have quite a good many families belonging to different denominations, and I suggest that ministers come and make use of the opportunity offered here, for the cause is suffering. The harvest truly is great, but there are no laborers. No one seems to be responsible for the many who are dying in their sins, and have never heard the pure Gospel preached. May God help some one to sacrifice pleasant homes and friends and carry the Gospel to those who have never heard it!—*Mrs. Libbie Shearer.*

Anderson, Ind.—Several months have elapsed since I have been heard through the Gospel Messenger, but my silence was no sign that I have been idle. According to arrangements with the Brethren in the Bethany church, Boone Co., Ind., I have been preaching for them every third Sunday for a few months. At the last meeting there were three baptized which makes nine since my first visit in February. During the latter part of June and forepart of July, wife and I made a three weeks' visit in Ohio. We visited and preached in Shelby, Hancock and Henry Counties, and now, if no providential hindrance, I purpose traveling through Illinois and Iowa this fall. If the brethren will make arrangements for my services and write me to that effect, I will comply as far as possible.—*Joseph Holder, July 23.*

Huntington, Ind.—The work is still steadily progressing, here in the city. Last Sunday a week two more were immersed; and last Sunday night two more came out on the Lord's side, and will be baptized next Sunday. The attendance at our Sunday school now averages about one hundred and twenty-five.—*D. H. Snowberger, July 25.*

Cerro Gordo, Ill.—Health here is reasonably good. The grain harvest was most excellent. Wheat yielded twenty-five to fifty bushels per acre, oats fifty to seventy bushels. Sept. 1 we will begin a protracted effort, gathering sheaves for the Lord. Bro. P. Stuckman, of Nappanee, Ind., will wield the sickle. May the spiritual harvest be as abundant as the temporal.—*W. M. Landis, July 26.*

Williams Creek, Texas.—This church met in her regular council July 21. After doing considerable business, which passed off very pleasantly, we decided to hold a love-feast Sept. 13. We earnestly plead for ministerial help at that time, to hold meetings for at least two weeks. We have members living in the City of Gainsville, and they need some meetings. Prospects are good for an interesting time. Who will come? By notifying M. S. Trout, Rosston, or D. S. Kinzie, Muenster, or the writer, parties will be met at Gainsville and conveyed to the place of meeting.—*A. W. Austin.*

Jerico, Mo.—The members of the Cedar County church met in quarterly council July 21. Not much business came before the church, but all passed off pleasantly. Our home elder, John R. Mays, conducted the meeting. Brethren Henry Tingly and C. Rydler were appointed delegates to District Meeting. We decided to have a Communion meeting Thursday, Sept. 13, at 11 A. M., at Bro. Henry Tingley's, three and one-half miles north-west of Jerico, Mo. All members of adjoining churches are cordially invited, especially the ministers. Eld. Mays also preached an instructive sermon for us last Lord's Day.—*Cora L. Garrison, July 23.*

Spring Gap, W. Va.—Since our last writing we have enjoyed some good meetings. Bro. Benjamin W. Smith preached for us July 14 and 15. He preached on Saturday night at the Bethel schoolhouse to a large concourse of people. The meeting was interesting and while there were no additions, several seemed to be near the church. While it is pleasant to meet and have meetings here on earth, a grander meeting will be over yonder, in those bright realms of bliss, if we are so unspeakably happy to reach that blessed abode. Our Sunday school is doing well. It is still conducted by Bro. Alpheus Whitacre. We hope that the Lord will bless us, that our school and church will prosper!—*Anna B. Shanholtz, July 16.*

Markleysburg, Pa.—I was called to attend a council-meeting and a Communion service in the Markleysburg congregation, Fayette County, Pa. We had a very pleasant and enjoyable communion service, and a pleasant and satisfactory council meeting. We succeeded in adjusting, without any great difficulty, the matter presented for investigation, to the satisfaction of all concerned, as expressed by the members present. We are glad to say and we state it here by request and unanimous consent of all the brethren in the council, that the report, as circulated, concerning Bro. J. H. Myers, was very largely exaggerated, and *untrue.* Great care should be exercised in receiving and further enlarging upon reports of any kind. A truthful report is often to be regretted and in some instances better suppressed than, like a banner, to be unfurled to the wind. On the other hand no little care should be exercised in avoiding the occasion of a report.—*John C. Johnson.*

Burlington, W. Va.—July 13, at 1: 30 P. M., we gathered at the water-side to receive another sister by baptism, in the Beaver Run congregation. She had been a member of another church. Thus the good work goes on, and we praise God for it. —*Geo. S. Arnold, July 23.*

Exeter, Nebr.—Our council is one of the things of the past. All business pertaining to the council passed off pleasantly. One was reclaimed. The next day one was baptized. We have preaching every Sunday and every Sunday night. Though our elder is from home much of the time, the two who are younger in the ministry, carry on the work. We all can work for the Master.—*C. A. Lewis, July 20.*

Kansas City, Mo.—There will be meeting in Argentine, on each second Sunday at 11 A. M., and 3:30 P. M. Place of meeting, two blocks west and two north from the end of the extended Metropolitan street railway which is now completed. Members are requested to attend as much as possible. From the city, transfer at the stock exchange, for Argentine.—*Isaac H. Crist, Gardner, Kans.*

St. Joseph, Mo.—Eld. C. H. Brown, of Mound City, was here July 7, to hold council. We decided to have our love-feast Sept. 22 and 23, — the fourth Sunday. Bro. O. H. Lutz was appointed Secretary in Bro. G. H. Lutz's place. Bro. Weaver and sisters Culp and Mohler, from Warrensburgh, Mo., were with us that evening. All ministers and brethren and sisters are invited to be present.—*O. H. Lutz, July 24.*

Whitesville Church, Mo.—July 21 our little band of members met in council to work for the Master, our elder, C. H. Brown, being with us. He also preached for us on Saturday evening, Sunday and Sunday evening. We decided, the Lord willing, to have a love-feast some time in September. Bro. Jesse Shamberger still preaches for us once a month. We intend having a series of meetings in the near future.—*Mollie L. Taylor, July 26.*

Fredonia, Kans.—The members here are all in peace and union. We also have a very interesting Sunday School. Bro. D. Vaniman was with us and preached two soul-cheering sermons June 24. There have recently been three additions to the church,—one young man, the other two, husband and wife. We have but two ministers, but they are kept busy holding meetings here in town every Sunday. Besides that we have three other appointments.—*Mary F. Rench, July 23.*

Monroe County Church, Iowa.—In our last report we omitted to say that at our council, two were received by letter,—a deacon and wife. Yesterday, July 22, was our regular appointment at our church house. At the close of our services a brother came forward, desiring to unite with the church. We repaired to the water and administered baptism. A young sister came forward, desiring to be baptized, and others are expressing themselves as being ready.—*J. M. Follis, July 23.*

Bareville, Pa.—We rejoice that we can report the organization, and thus far flourishing condition of a Sunday school at Bareville, Pa., in the Conestoga congregation. Our first meeting was held May 6, 1894, and with Bro. A. H. Royer as Superintendent, and a corps of earnest officers and teachers, and the encouragement of ministering brethren, as well as others, we find the work interesting and helpful. May the work of teaching these dear little souls (as well as those who are older in years), how to trace and follow in the footsteps of our Savior, tell for ages,—tell for eternity! May they, and all of us, store up and feed upon the precious seed grains of truth which our Blessed Master would have us teach until we become perfect men and women in Christ Jesus.—*Lizzie Myers, July 23.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

Ministerial Meeting.

Sept. 13 and 14, Ministerial Meeting of the Second District of Virginia, in the Pleasant Valley church, Augusta Co., Va. Programmes to be had by applying to committee, or D. H. Zigler, Mayland, Va.

District Meeting.

Sept. 14, North Missouri District, in the Log Creek congregation, Caldwell Co. Ministerial Meeting the day before. Brethren coming via St. Joseph will take the Santa Fe R. R., to Lawson, thence on the C. M. & St. Paul to Polo.

Love-Feasts.

Oct. 6 and 7, at 2 P. M., Rock Grove church, Floyd County, Iowa.

Oct. 11, at 4 P. M., Bremen church, Marshall Co., Ind.

Oct. 12, at 3 P. M., Cedar Creek church, Anderson Co., Kans.

Oct. 13, at 10 A. M., Locust Grove church, Md.

Oct. 13, at 4 P. M., Monticello church, Md.

Oct. 13 and 14, at 10 A. M., North Solomon church, at the house of Bro. Lewis Lerew, two miles north of Portis, Smith County, Kans.

Oct. 13 and 14, Kingman church, Kingman Co., Kans., two miles west and one-half mile south of Cleveland, at the Tucker schoolhouse, beginning at 1:30 P. M.

Oct 13, at 10 A. M., West Branch, Ill.

Oct. 13 and 14, Cole Creek, Ill.

Oct. 13, at 3:30 P. M., Covina church, Los Angeles Co., Cal.

Oct. 17, at 2 P. M., in Loramies church, Shelby Co., Ohio, eight miles west of Sidney.

Oct. 19, at 4 P. M., in the Salem church, Starke and Marshall Counties, Ind. The place of meeting is two and one-half miles west of Burr Oak, on the New York, Chicago & St. Louis R. R.

Oct. 20, at 10 A. M., at Fair View church, Wyandot Co., Ohio.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Northwestern Nebraska.

LEAVING Rush Valley, Sunday, July 15, we came by wagon thirty miles to the southern part of Sheridan County. During the week we held seven meetings and one council-meeting. Two that had wandered away were restored again.

When we first entered this field in December of 1893, we found nine live members, without an official or any one to look after them. They are a remnant of the Niobrara church. The officials not working in harmony, all moved away and left the field in a neglected condition. Since then some have been baptized and others restored to fellowship. Several members have also moved in, so that altogether there are thirteen souls

Several have moved away, leaving yet a membership of eighteen zealous members. A love-feast was held here in May and another feast is appointed for September.

Brother and sister Trump have set apart a furnished room in their spacious sod-house, for Sunday school and church purposes, where we enjoyed some pleasant meetings with the Father's children. We were also with them in their Sunday school. The country here is thinly settled, and congregations necessarily small. The wheat is ready for harvest but the crop is light. Corn, potatoes and garden vegetables are doing very well. JESSE Y. HECKLER.

Moomaw, Nebr., July 23.

From Liberty, Ill.

I WRITE these few lines to inform my friends far and near, that I am still in the land of the living. My general health is as good as could be expected for one of my age, with the exception of my eyes. For the last month about every ten or twelve days a little boil rises and breaks on the edge of the upper lid of my right eye, which gives me considerable pain and causes the eye to water. It also affects my sight very much. I suppose it is one of the infirmities of age, and I will have to put up with it as best I can, feeling thankful it is no worse and awaiting patiently the end which, according to the course of nature, cannot be a long way in the future. Should I live until next Monday a week, I will have seen eighty-three years. I am the oldest native of Illinois in Adams County, and I doubt if there is exceeding a dozen in the State who have lived continuously on Illinois soil longer than I have. I was born in Illinois and have never lived in any other State except while away on business or pleasure. So you see I am an old settler of this State, and I expect to spend my few remaining days on my native soil.

We have quite an interesting Sunday school. It was organized the first Sunday in April, and it seems to be growing. Nearly every Sunday there are new scholars added to the list. The church seems to be in a healthy condition considering the small amount of preaching we have had thus far. We have only had from one to two meetings a month. Bro. G. W. Cripe has promised to hold meetings every first and third Sundays in the month, so either he or Bro. Lierle will be with us on those days. By this it may be seen that the prospect is good for a better state of affairs in the future. For the want of space I must close for the present. JOHN WOLFE.

July 25.

By Faith.

[Bro. H. B. B., our eastern editor, writes us that the writer of the following made her home in his family for a time, and he knows her to be a devoted sister worthy of confidence, that the statements are all facts, and that the cure referred to is of nine months' standing. We give it as news, knowing that it will prove interesting reading, to some of our readers at least. We wish to state, however, that we are in no way committed to the modern "Faith Cure" theory, but we do believe that when there are any sick among us, they should call for the elders of the church, and be anointed, and leave the results with the Lord. Following the performance of many duties are often remarkable blessings that are sometimes mistaken for miracles, whereas they only indicate the finger of God in the line of special providence.—ED.]

ISAIAH 12: 4 says, "And in that day shall ye say, Praise the Lord, call upon His name, declare His doings among the people, make mention that his name is exalted." In order that God may be magnified in the hearts of his people, through his son, Jesus Christ, I cheerfully endeavor to comply with the above Scripture, in declaring to all who may read this the power and love of God, and furthermore to prove that miracles are not things of the past, and that faith and obedience will, as of old, be followed by the power and blessing of God.

As many readers of the MESSENGER know, I was severely afflicted for over two years, having endured throughout this time the pain and suffering known only to those who have experienced the miseries of chronic dyspepsia; accompanied by a continuous headache which at times seemed unendurable. This was not all nor the worst. I suffered much from pain and weakness in my back, the cause of which I little understood, until my physician, on examination, pronounced the trouble to be the result of a double curvature of the spine. I was not able to sit up without great suffering, and then not long at a time.

By advice of my physician I made two trips to Cleveland, in order to have a brace made for my back. For these trips I know that the Lord gave me much strength, as I had prayed, for without it I could not have gone.

I wore the brace for nine months, gaining little strength, and suffering greatly. During this time I found great peace and consolation in God's gracious promises to me, and felt that, "Unless thy law had been my delight, I should have perished in mine affliction." Ps. 119: 92.

I now began to meditate upon the problem of Divine healing. I felt that I ought to be well, and according to his promises, especially that in Jas. 5: 13–15, that it was my privilege so to be. I had tried several physicians and many remedies. My every need was quickly supplied, and every earthly assistance was cheerfully rendered by loving hands, and yet hope in the efficacy of human skill and care grew less day by day. I took no more medicine. I relaxed my grasp on *earthly* power and tightened it on the *heavenly*, for I had now determined, after much prayer and meditation, to try the Great Physician.

Accordingly when I felt that my faith was sufficiently strong to enable me to comply with the gracious promise in Jas. 5: 13–15, in the full assurance that I would be healed, I made my desire known to my parents. I desired to follow carefully the directions in James concerning the anointing of the sick, and felt, too, that it was God's will that I should go to the home of Elder Stuckey, who lives, by rail, about thirty-three miles from my home.

To this my father objected on the ground that I could not endure the trip, as I was able to walk but a few rods, and riding meant great suffering and fatigue. He wished to bring the elder and have the anointing performed at our home, but I felt that I had a work to do and therefore that I should go, knowing that I should receive strength of the Lord. Finally, through the interposition of my mother, who is a woman of strong faith, father gave his consent for me to go. He further wished to go to the station to inquire concerning the connections on the several roads over which I would have to travel, but at my request he did not go, for I felt that the Lord would open up the way, as I had prayed, and that his going would show a lack of faith on my part. I was quite willing to go alone but as my mother preferred going along, I was glad for her company.

We accordingly started on the morning of March 2 Driving to Beloit, we then took the train for Alliance. On reaching that place, we learned that the train going directly to Freeburg, near which station lives Eld. Stuckey, had already left, and in order to reach Freeburg that day we were obliged to take another road, which necessitated traveling a greater distance. We soon found that, by mistake, we had not taken sufficient money along, since we were obliged to take the longer route. Thinking we could borrow some from friends at Freeburg, to return, we boarded the train. I soon began thinking that if it were necessary for us to borrow money, it would not seem as though the way were being opened up according to my prayer and so I prayed that the Lord should give us the necessary money in some way, in order that our faith might be strengthened and his name be honored.

We changed cars again at Minerva, in making which change it was necessary that we walk a half mile to the other station. After waiting about two hours and a half, we again took the train for Freeburg. At the station we had just left, which has no ticket office, we met a friend who went with us. At our request he asked the conductor to stop the train between the stations, which was kindly done, since we were then nearer Eld. Stuckey's. As the conductor helped us off the train, we said to him, "We've not paid you yet," to which he replied, "That's all right; your friend paid your way." We thanked God and proceeded with increased faith, knowing that he had answered my prayer.

We then walked three quarters of a mile to Eld. Stuckey's. The Lord had been a very present help to me on this day, for it was only by the strength received from him that I was enabled to ride a mile and a half in a buggy, thirty-three miles on the cars, and what was most remarkable, to walk a mile and a quarter, all without dinner, and at the end feeling no more tired than at the close of many days spent in inaction at home.

As I desired to proceed in full harmony with the instructions of James, I felt that there should be at least two elders at the anointing, but did not yet know from whence the second was to come. Late that night we heard that a recent death in Freeburg would bring Eld. Hoover to the place, to officiate at the funeral. Thereupon we concluded to wait till after the funeral and ask him to assist with the anointing, which was done. In all this we clearly recognized the directing hand of the Lord. The funeral was held on Sabbath morning; the afternoon of which was appointed for the anointing.

Having spent the day in blessed Communion with God alone, through which I received untold blessings and peace, I prepared for the anointing by first taking off my brace,—about which I had spoken to no one,—feeling that I should never need it again. I then told the elders and all present that I had laid it off to prove to them and to all men my faith and that their faith might be strengthened, and that God's name might be glorified the more; for I could not have been satisfied to have had the anointing performed with it on. I further said that there should be no wavering on the part of any, that I did not only hope or think that I would be healed, but, according to his promise, I *knew* that I would.

During the performance of the rite, I helped sing a number of songs as I had not been able to do for a long time. I received physical strength at once, and have since enjoyed good health, and I rejoice to say that the spiritual blessing, which came to me on that occasion, far transcended the bodily healing. I now realize with the Psalmist, "It is good for me that I have been afflicted; that I might learn thy statutes," and "that thou in faithfulness hast afflicted me."

Words fail to convey the depth and fullness of joy that I experienced in the consciousness of pardoned sins and of freedom from pain and suffering. To God belongs all the praise and honor. To this end, and to the end that sufferers everywhere might be encouraged to try the Great Physician and learn the great lessons of faith and obedience I have cheerfully and trustfully written the above. ANNA D. MICHENER.

Beloit, Ohio.

From Madison, Mo.

I HAVE just closed a series of meetings at Spickardsville, Mo. This belongs to the Sandy Creek congregation. I held meetings in four different places for them. While at the Hamilton schoolhouse there was one baptized, and quite an interest was manifested. At Spickardsville the people were anxious to hear a sermon on trine immersion. I first gave them a sermon on "Baptism by Immersion." To this the "Christians," or Disciples, gave their hearty consent. The next evening I took up "Trine Immersion." During my discourse the pastor of the M. E. church answered with a hearty "Amen."

When the meeting was dismissed the pastor came to the stand, as he said, to congratulate me. He said, "I am glad to hear that subject discussed as it was. You are right and perfectly right. I know it is right. I have those historians that you spoke of. Trine immersion is the apostolic mode of baptism." I replied, "If trine immersion was right at one time, then what is the matter with it now?" He replied, "It is non-essential to salvation." I said, "If it is non-essential to salvation, will you please tell me what it is essential to? You would hardly be willing to say that a heaven-born institution is not essential to something, if not salvation. I am at a loss to know what it would be for."

I distributed all the tracts I had and the people willingly took them. There is a good interest now at that place Two,—a man and wife,—made application to come to the church at my next appointment. I hope there will be more.

I am now at Madison, Mo., and will commence meetings to-night, the Lord willing. We have only to stand among the people after a meeting is dismissed, to learn how much the evangelist or missionary is needed in this pleasant land of ours. It is not an uncommon thing to hear them say, "I never heard such a doctrine, but it is according to the Bible." I wonder why our preachers don't preach that way? WM O. HIPES

July 22.

In the Field.

IN my last I stated we had left Salem for Idaho. We arrived in Portland early in the morning and found a good portion of the business part of the town under water, caused by a rise in the Columbia River. Some rain and principally melting snow from the mountains had backed the water up the Willamette into Portland. The railroads were under water, so we had to be transferred about sixty miles by boat to Kelso, a town on the Cowlitz river, a station of the U. P. R. R., where we again took our seats in the cars, and pursued our way over the Cascades toward Moscow, where we arrived June 7, at 2 P. M.

The readers of the MESSENGER have learned that this church has put herself under our care, after Bro. Sidney Hodgden left them. We found the church alive to the cause of their Master. They have had their troubles, and dark clouds have passed over them. At present the church seems to be in good condition. We never attended a pleasanter council than we had with the members of the Moscow church. Considerable business came before the council, but everything was disposed of to the satisfaction of all present. I was much pleased with the order and spirit they manifested in their church work. We had quite a number of meetings with them; also one Communion. About twenty-eight members communed. At present they have only one minister, —Bro. Guin, who expects to move to Southern Oregon this fall on account of his health. Then they will be left without a minister. There are about forty members. Some live quite a distance from Moscow, where the main body of the church is. We tried to show them the necessity of calling one or two brethren to the ministry, but the majority opposed the move. While with that church, I enjoyed my association with the members both in worship and at their homes, which will not soon be forgotten.

On the morning of June 18 we went to the depot, accompanied by a number of brethren and sisters. We then boarded the train for Damascus, Oregon. We got as far as Spokane, Wash., where we were detained thirty-six hours on account of a land-slide which covered the tract. After losing about forty-eight hours' sleep, we reached Damascus on the evening of the 21st, in time to meet an appointment for preaching. This is known as the Powell's Valley congregation. They are few in number, but seem to be alive to the cause of the Master. They have but one minister, J. A. Royer, here. We had five meetings at that point, after which we started for our homes in Coos County, where we arrived June 28 and found all in their usual health except my wife, who was suffering from a severe cold, but at this writing is better. We traveled, in all, over two thousand miles. We feel to thank the Lord for his care over us and those with whom we met for their kindness. S. S. BARKLOW.

From Herington, Kans

WE wish to acknowledge the receipt of the following moneys, so kindly sent us to help pay the mortgage of $500 on our churchhouse: Eld. D. L. Miller, $5; Eel River church, Ind., $3 93; Cherry Grove church, Ill, $6.34; Media A. Walters, 50 cents; A J. Campbell, $5; Yellow Creek church, Ill., $15 07; Loraine church, Ill., $2; Linville Creek church, Va., $33 50; the children of Hudson, Ill., $7; Naperville church, Ill., $3 65; Long Meadow church, Md., $11 65; Bethel church, Nebr., $21; Plymouth church, Ind., $2 36; Lower Cumberland church, Pa, $5 78; sister J. H. Peck, 50 cents; Garrison church, Iowa, $3.25; Waddam's Grove church, Ill, $4.90; total, $131 43.

May the Lord's blessing rest on us all is our prayer. J. W. MOSIER.

July 17.

From Martinsburg, W Va.

JULY 19, while at Wealkins' schoolhouse in the Beaver Run congregation, W Va, a young lady, who had been suffering with typhoid fever, and was not able to sit up, made application for baptism. Bro. Peter Arnold, sister Arnold, his wife, and I, visited her. We thought best for her to defer her baptism for a few days We reasoned with her and she reluctantly consented to put it off, but we were gone but a short time, when she sent and said we must come and baptize her. We returned and visited her and agreed to attend to the work at 7 P. M.

Four men carried her in a sheet about one half mile to the Creek, where she was baptized by Bro. Peter Arnold and then carried back to her home. Her brother also was baptized. I called to see the young sister on the 20th and if there was any difference she felt stronger physically than before her baptism. S. N MCCANN.

July 21.

From Holyoke, Colo.

I LEFT home, June 27, for Sherman County, Kans., to attend to some church work. I was with the members near Bird City over Sunday and had two meetings. On Monday Bro. Esrom Slifer conveyed me to Bro. John Hamilton's near Goodland, Sherman Co, where I met Bro. Levi Whisler, one of the ministers in the Fairview church, who took me to his home. On Tuesday J. N. Garber, of the Norton church, joined us. On Wednesday, the Fourth, the church met and was counseled in regard to ordaining a brother to the full ministry, and decided unanimously that Bro. John F. Cline should be set apart for the good work. He was then installed according to the order of the Gospel and the Brethren. I left Eld. Garver and came to the Cheyenne church on Thursday. We had a council-meeting with the members there on Friday. On Saturday I went to Atwood, Rawlins County, where we had three meetings. I got home on Wednesday, the 11th, and found all well.

Crop prospects are poor in some places. There are even no prospects for any feed for stock. In some parts there may be some corn, if the season is favorable from now on.

JOHN S. SNOWBERGER.

From Circleville, Ill.

THE little band of isolated members of this place wishes to give thanks to our Mission Board and our beloved brethren, J. H. Brubaker, Charles Gibson and James Wirt, for the Bread of Life they have given us. We do feel refreshed after a season of worship with those of like precious faith. During the last three years we have had no conversions, but we have been fed with the undefiled Bread of Life. We do know that good seed has been sown, and some are counting the cost and we hope, in the near future, to reap what has been sown. If you could realize our loneliness, three Sundays out of each month, you would not wonder at our joy, when the Bread of Life is spread before us. R. C. WRIGHT.

Literary and Miscellaneous.

The publication of Walker's Concise Concordance, which the Congregational Sunday school and Publishing Society, Boston, are to issue Sept. 1, marks an important period in the history of Aids to Bible Study, and the public will look for the work with a great deal of interest. The only handy Concordance in use to day, Cruden's, was issued one hundred and fifty years ago, and though full of errors and omissions, has practically held the field, as there was nothing else to be had. The new Concordance contains fifty thousand more references than "Cruden's Complete," and for the Bible student will prove a perfect "Text Finder." It is rigidly alphabetical in its arrangement; all words, including proper names and appellatives, are included in the one list. The book represents the life work of its author, Rev. J. B. R. Walker, and shows everywhere the marks of scholarship, skill and good judgment. The clear, distinct and sightly pages, with the caption words in full-faced letters, figures referring to chapters in full-faced and the verses in light-faced type, avoid confusion to the reader and present a marked and favorable contrast to most works of this sort.

The Concordance is now in the printer's hands, and when issued, will contain about 950 pages. It will be printed on a fine quality of thin paper and will be neatly and strongly bound. The price will be only $2. The preparation of such a work as this involves an unusually large outlay of money, to say nothing of the labor and scholarship of a life-time which was freely given by the editor without expectation of adequate return. The publishers of the work cannot afford to issue it at the low price named except in the expectation of a general demand which will warrant the printing of large editions. The indications are that these expectations will be realized. The work may be ordered from this office.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

BAIR—BEELMAN.—At the residence of the bride's parents, July 15, 1894, by S A. Walker, Bro. Elmer S. Bair, of Richland County, Ohio, and sister Ella F. Beelman, of Huron County, Ohio. FLOY WALKER.

ULERY—RICHTER.—By the undersigned, at his residence, near Waterside, July 8, 1894, Mr. John H. Ulery and sister Sarah Richter, all of Bedford County, Pa. L. F. HOLSINGER.

IKENBERRY—COLES.—At the residence of the bride's parents, Nora, Nebr., July 18, 1894, by the undersigned, Mr. John Ikenberry and Nancy A. Coles. E. S. ROTHROCK.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

WOODS.—At Wolf Glade, Carroll Co., Va., July 6, 1894, Mariah Woods, aged 80 years, 11 months and 2 days. June 16 she was taken with what the doctor supposed to be neuralgia of the heart, but it was not thought to be very serious until about two weeks before her death, when finally she grew worse and worse. Her suffering at times seemed to be very great, but she bore all with patience. July 7 we buried her at the Sutherland graveyard, there to await the final resurrection and last day. She had been a member of the Brethren church for a number of years. FANNIE B. SMITH, AMELIA SMITH.

BAER.—In the Quemahoning church, Pa., June 28, 1894, after an illness of about two weeks, Bro. John D. Baer, aged 47 years, 2 months and 5 days. He was the only child of Bro. Daniel and sister Susan Baer. Being in delicate health he stayed with father and mother in their declining years, to whom he was dearly attached. Interment in the Baer meetinghouse cemetery. Funeral services by Bro. Valentine Blough and Bro. Silas Hoover, from 1 Thess. 4: 13, 14. JOHN J. DARR.

FLORY.—Near Lone Star, Douglas Co, Kans., July 8, 1894, of spinal affection, Jessie, daughter of Charles and Sarah Flory, and granddaughter of E. W. Flory, aged 9 years, 1 month and 25 days. Jessie was sick but a short time. Funeral services by S. R. Wells, assisted by Joseph Michael. E. W. FLORY.

BOWSER.—In the bounds of the Bear Creek church, Montgomery Co., Ohio, July 5, 1894 Bro. Henry Bowser, aged 80 years, 6 months and 18 days. On the afternoon of the 7th the funeral was preached at the meetinghouse of the Bear Creek church, by Bro. Enoch Eby, of Booth, Kans. Text, Amos 4: 12, latter clause. Interment in the Mount Pleasant cemetery. Bro. Henry leaves a wife,—an aged sister in the church,—one son and two daughters. LEVI A. HARRIS.

LASHBAUGH.—July 14, 1894, at the home of her son, Bro. O. E. Lashbaugh, in the Indian Territory, of heart trouble, sister Sarah S. Lashbaugh, aged 63 years, 4 months and 23 days. Funeral occasion improved from Job 14: 14 by the writer. NICHOLAS TRAPP.

SMITH.—In the Woodbury church, Bedford Co., Pa., May 25, 1894, sister —— Smith, wife of Bro. Samuel A. Smith, aged 78 years, 7 months and 11 days Funeral services by elders J. B. Fluke and Jno. L. Holsinger. Subject, "The Resurrection."

FREDERICK.—Also in the same church, June 20, 1894, sister Barbara Frederick, wife of Bro. Henry Frederick, aged 43 years, 7 months and 28 days. Funeral services by elders J. B. Replogle and J. B. Miller from 2 Cor. 5: 1. J. C. STAYER.

MILLER.—In the Lower Cumberland church, Pa., July 5, 1894, Elizabeth Miller, wife of Joseph Miller, aged 58 years, 3 months and 30 days. She was afflicted for over one year. About one week before she died, she called for the elders of the church and was anointed She lived a quiet life,—strong in the faith of the Lord. She lived in Mechanicsburgh and was buried in the cemetery near that place. Services by the undersigned and the United Brethren minister. DAVID NIESLEY.

LITLER.—Near Bettsville, Ohio, June 25, 1894, sister Mary Litler, aged 68 years, 1 month and 1 day. Funeral discourse by the undersigned, assisted by Bro. David Wise, from 2 Tim. 4: 7, 8. S. A. WALKER.

GUIN.—At the home of the writer, June 12, 1894, of heart disease, William C. Guin, aged 56 years. He was a member of the Presbyterian church for twenty-six years. Not being satisfied with his baptism, and learning the Truth by attending the meetings of the Brethren, he applied for admission and was baptized by Bro. A. Miller six years ago. He leaves a wife and two small children. Funeral services by the writer from 1 Pet. 1: 24, 25. He was laid away in the Rocky Spring Cemetery to await the resurrection. A. T. WRIGHT.

BABCOCK.—In Mechanicsburgh, Pa, July 14, 1894, a little son of Captain Babcock, aged about 4 months. Services by the writer. DAVID NIESLEY.

EBERLY.—In the Swan Creek church, Ohio, June 28, 1894, of inflammation of the bowels, sister Martha Eberly, wife of Daniel Eberly, aged 68 years, 7 months and 13 days. Deceased was born in Tuscarawas County, Ohio, and was married to Daniel Eberly March 26, 1846. The latter died June 19, 1885. Sister Eberly was the mother of six children,—three sons and three daughters. She was a faithful member of the Brethren church for almost thirty-eight years. She called for the elders the evening before she passed away and was anointed. Funeral services in the Brethren church and burial in the cemetery near by. Funeral services conducted by Bro. Perry McKimmy, assisted by Bro. David Berkeybile. LIBBY HALL.

McELHANY.—In the Prairie Creek church, Wells Co., Ind., July 8, 1894, Carle Russel Evert McElhany, son of Bro. Stephen and sister Elizabeth McElhany, aged 6 months and 10 days. Funeral discourse by the undersigned. L. HUFFMAN.

LEWIS.—In Hyndman, Pa., July 20, 1894, Benjamin Franklin, son of Bro. Freeman and sister Matilda Lewis, aged 3 years, 4 months and 8 days. Services by the writer in the Brethren's church at this place. Text, Matt. 24: 44. THOMAS HARDEN.

EASH.—In the Monitor church, Kans., March 17, 1894, Bro. William H. Eash, aged 23 years, 4 months and 16 days. Discourse by Eld. Jacob Witmore.

HARRISON.—In the bounds of the same church, July 19, 1894, of cholera infantum, Howard Franklin, son of friends Fred and Lizzie Harrison, aged 15 months. Discourse by Henry Brubaker and J. J. Yoder, from Matt. 19: 13, 14. S. E. LANTZ.

GOOCH.—At Edmond, Kans., June 1, 1894, Lucy Weygood Gooch, aged about 70 years. Deceased was born in Swanzea, Wales, Oct. 7, 1824. In 1858 she was married to Henry Gooch, of Somerton, Somersetshire, England. They came to Ashton, Ill., in 1880. The following spring they moved to Belleville, Republic Co., Kans. In the fall of 1882 she united with the church. She leaves an aged husband (a brother in the church) and three children. SARAH A. DAGGETT.

HELTZEL.—In the Woodland congregation, Fulton Co, Ill, May 2, 1894, Bro. Samuel Heltzel, aged 70 years. He was a member of the church for about eleven years. He was sick only a short time. He called for the elders and was anointed with oil just a few days before his death. He leaves an aged wife and six children. LYDIA WALTER.

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Announcements

DISTRICT MEETINGS.

Aug. 10, District of Texas, Oklahoma and Indian Territory, at Mount Hope church, Logan Co , Okla. Ter. Ministerial Meeting the day before.

Aug. 30, Southern District of Missouri and Arkansas, at Nevada, Mo.

LOVE-FEASTS.

Aug. 4, Mulberry Grove, Ill.

Aug. 9, at 10 A. M , 2 miles west of North Manchester, Ind.

Aug 17, Franklin church, Iowa.

Aug. 18, at 2 P. M., Ogan's Creek church, Ind

Aug. 18, southeast part of Round Mountain church, Ark.

Aug 18, Monroe church, near Madison, Mo.

Aug. 18, at 4 P. M., Fairview church, Iowa.

Aug 18 and 19, at 11 A. M , Crooked Creek, Iowa.

Aug. 24, Prairie View church, Morgan Co., Mo.

Aug. 25, at 10 A M , Eagle Creek church, Ohio. Series of meetings two weeks previous.

Sept. 7, at 5 P. M , Wenger house, South Bend, Ind.

Sept 7, at 4 P. M , at Falmer, Bear Creek church, Ill

Sept 7, at 4 P. M , Hollinger house, Bedford Co., Pa.

Sept 8 and 9, at 11 A M , Oak Grove, Iowa.

Sept. 8, Maple Grove church, Garrett Co., Md.

Sept 8 and 9, at 10 A. M , Boone River, Iowa

Sept 6 and 7, at 1:30 P M., Rock Creek, Ill.

Sept 13, at 11 A. M., near Jerico, Mo

Sept. 13, Williams Creek church, Tex

Sept. 14, at 10 30 A. M , Four Mile church, Ind

Sept 14, at 11 A. M , in the Mississinewa church, Union Grove churchhouse, Delaware Co , Ind. Stop off at Shideler.

Sept 15 and 16, at 10 A. M., at Jacob Merkey's near Washington, Kans.

Sept. 15, at 2:30 P. M , Maple Glen church, Pa.

Sept. 15, at 3 P. M , Blue Ridge church, Ill.

Sept. 15, at 2 P. M , Sangerville, Va.

Sept 15, at 2 P. M , Osage church, Kans.

Sept. 15, at 3 P. M , Meyersdale, Pa.

Sept. 15, Grenola, Elk Co , Kans.

Sept. 15 and 16, at 10 A M , Garrison church, Benton Co , Iowa.

Sept. 15, at 2 P. M , Walnut Valley, Barton Co , Kans

Sept 15, in the Log Creek congregation, Caldwell Co , Mo.

Sept. 21, at 4 P M , Pipe Creek, Ind.

Sept. 22 and 23, St Joseph, Mo.

Sept. 29, at 4 P. M., Lick Creek, Ind

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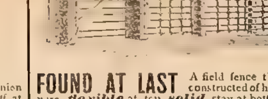

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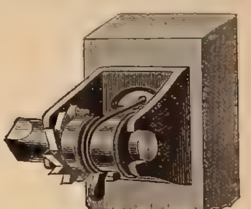

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
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OUR very best friends do not always agree with us, nor are those who flatter us always the most valuable friends. Of Queen Victoria it is said that only two men ever ventured to contradict her. One is Mr. Gladstone, the wisest counselor she ever had, and the other was her devoted servant, John Brown.

THE plague continues with unabated deadliness in Hong Kong, and the adjacent territory of China. Commercial advices state that during the last three months over 120,000 deaths have occurred from the pestilence, which has all the symptoms of the Black Death that repeatedly scourged Europe during the middle ages, and if this statement of mortality be correct, the present visitation lacks little of being as deadly as the pestilence of mediæval times.

EVERY-DAY RELIGION.

WHEN we speak of religion, we mean what we do rather than what we feel. Our feelings should be a result from our doing, and make us happy as we approximate the life and walk of our Master. We have to-day, and, we suppose, always had more or less of it, two kinds of religion. One of these is practical on Sundays and is fairly good and respectable. The other is the week-days' religion, and much of it is poor, shabby stuff. We treat our religion a good deal as we do the clothes we wear and the houses we live in. Those we wear on Sunday are nicer, cleaner and of a better quality than those worn on week days. There is this difference, however,—the clothes we wear on the different days are much better adapted to the purpose intended than the religion we practice.

It is not our purpose so much to condemn the practice of the different kinds of religion, as to look at the character of them. Let us, for a moment, look after the character of the comparison we are using. As the week of labor closes, the world commences cleaning up. People wash themselves; the soiled and shabby clothes are laid aside and clean ones, of a better quality, are put on. The houses are garnished and swept, and the larder is filled with choice provisions. This is accepted as the right thing to do because it is the suitable preparation for the day of rest and recuperation. To this we offer no objections, when the things are done with justifiable moderation, as godliness is cleanliness, and we can be more devoted when we have pleasant surroundings.

In looking at the subject in this light, we recognize a shade of difference between what we call "Sunday" and "every-day religion." The former is more exclusively devotional, while the latter includes more of the practical. By this we do not mean to divorce the devotional and practical,—only more and less in degree. On Sunday we are expected to read more, meditate more, attend religious services and do such work as is intended to develop the devotional. During the week days our religion should be more of the practical sort—such as comes in closer touch with the temptations, trials and sufferings around us. Our finer clothes, neater rooms, better provisions, and more cleanliness of person and appearance may represent that which is more especially devotional, while our rougher and stronger apparel, and less care for our personal appearance better represents us in our Samaritan duties as they come to us. And as we have six days of this kind of duties to perform, they make up the bulk of our life work, and therefore command our more serious attention. The religion of the Master was expressively and actively an every-day religion. And the great mistake the world is to-day making, is that of so exclusively confining our religion to the Sabbath.

As said before, our Sunday religion is fairly good, but our week-day religion is rather poor stuff. We have assumed wrong ideas as to the possibilities of doing religion in connection with our daily duties. And yet, right here is the great field for Christian labor. Telling men and women to repent and be baptized,—that they must be born again, is, by no means, the sum and substance of religion. There is so much that antedates this that we have a world of labor to do before we get there. And this is the kind of work the farmer, the mechanic, the merchant, the tradesman and the miner, etc., can do on the week day, appareled in the rougher garments, and in the midst of the practical duties of life.

If every man and woman would *do* religion during the week days as they profess and confess during the Sabbath, what a world of good would be done! It is when men and women are earnestly engaged in the money and bread race that the devil reaps his best harvest. It is in the scramble for the mighty dollar that men and women forget that they are of the same family and are brethren. On this field the bread-winners fight like demons, and many are the wounded and bleeding that are left, just because the doing of religion is laid aside with the Sunday clothes, and all this with the notion that it cannot be practiced so well in the rougher garments of every-day life.

Whence comes the conflict between labor and capital that has been waging war all over our blessed land of plenty? Is it not because too much of our religion does not reach outside of our church doors? Men meet in the Lord's house, and at the altar, pray for each other, and for all men, and then go out, and from Monday morning till Saturday night shuffle and skuffle against each other as vigorously as Jews and Gentiles. Cain-like we say or act, "Am I my brother's keeper?" Yes, we may be, but our keeping is too much in keeping him down instead of helping him up. Instead of bearing each other's burdens we are selfish and are always striving to be uppermost and foremost in the struggle of life. We want it *all*,—even to the gleanings.

The Lord intended that some should or would be more provident than others, because he said: "The poor ye will always have with you and ye can do them good when ye will." This implies that there are those who are good that have to give to the poor, and it also implies that those who are thus blessed should give,—not to encourage or make paupers, but to help others to help themselves. This way of doing religion we have clearly taught in the old law of gleaning. When harvest was on, the droppings were to be left in the field for the poor that they might glean, and thus live by their own gathering. This allowed the poor to live, without encouraging idleness. The trouble with the Christian world to-day is, the fields are gathered too closely, so that there are no gleanings left. The rich man and Lazarus are too far apart. The one is the fine linen and the sumptuous table of the Sabbath, without the devotional spirit, while the other is the week-day rags denied of justifiable sympathy. What we need most is more of the Christ-like "going about doing good." Our re-

(Concluded on page 507.)

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

AS IT WAS IN THE DAYS OF NOAH.

BY J. S MOHLER.

In the days of Noah they ate and they drank,
And deeper and deeper in wickedness sank,
And violence covered the earth in its sway
Till the flood came upon them and swept them away.

In the days of Noah they builded and planted,
With the lusts of the world their hearts were enchanted,
And imagined that the world forever would stay,
Till the flood came upon them and swept them away.

In the days of Noah they bought and they sold,
Yet the preacher did often their danger unfold;
But they passed it all by as a tale of the day,
Till the flood came upon them and swept them away.

In the days of Noah they invited and married,
While the judgment of God in great mercy had tarried:
They ate and they drank, and arose for the play
Till the flood came upon them and swept them away.

And so, in like manner, will the Savior appear,
The world never thinking that his coming is near;
But the saints he commanded to watch and to pray,
And be ready for his coming in that awful great day.

If Christ came this day in the glory of the clouds,
And the trumpet of God waxed exceedingly loud,
The planter, the builder, the merchant and groom
Would flee to the mountains and call for their doom.

Ye negligent sinners, a warning receive;
Awake from your slumber, Christ's coming believe
As now being near, even close to your door,
To meet him prepare as you have never before.

For his coming will be quick like a flash in the sky,
Of the millions on the earth he will pass none by;
In a whirlwind of fire the wicked will burn,
And the saints in great glory to their Lord will return.

Morrill, Kans.

"THEY COULD NOT ENTER IN BECAUSE OF UNBELIEF."

MR. ——, ——, MO.,

Dear Friend:—

HOPING that you are a seeker after the true light, I take this method of trying to point you to "the common salvation,—the faith which was once delivered unto the saints." Jude 3. If a man will only walk in this good old way, he will find rest to his soul.

You have been very much misled by some means, and if you will only take the care to purchase, and the patience to read carefully our Discipline, you will find that it centers everything in Christ, our Intercessor. You will find our Discipline frequently pointing you up to God and pressing upon you the great doctrine of grace, full and free. You will find our Discipline strongly teaches the great doctrine of justification by faith, Rom. 5: 1, of holiness, purity and righteousness by the obedience of Christ alone, and not by our own obedience, so full of weakness and of ignorance. Rom. 5: 19.

Though our creed teaches that we are made righteous by Christ's obedience and not by our own, it just as clearly and definitely teaches that a single act of willful disobedience on our part cuts off Christ's righteousness to us, and throws us back upon the merits of our own works, where we are without any part with him. John 13: 8. "If I wash thee not, thou hast no part with me." It matters not how small the act of disobedience,—if wilfully done, Christ is cut off and we fall back upon the merits of our own imperfect works. Believe the Lord and trust him, lest you fall through unbelief. The man who renders a complete submission of his whole will to the Lord, may fail, through the weakness of the flesh or through ignorance, in many things, but Jesus, our Advocate, tenderly bears such sins and we escape from their condemning power, bitterly repenting of all such sins as we come to know them, and thus growing out of them. Rom. 4: 8; 6: 15.

When we render a complete submission of our wills to the Lord, submitting to his words, even when he says, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you," we are not doing our own works, but the work of the Lord, committed to our hands. No man *has* to do what the Lord says he OUGHT to do,—he can do just as he pleases about it. The Lord has not given a command that you or any other man must obey,—you can just do what you will to do about it, but Jesus says, "IF A MAN LOVE ME, HE WILL KEEP MY WORDS." John 14: 23.

When the sinner does not do what the Lord directs him to do, he must abide the consequences. Will it not be the same with us? Behold Israel and her leaders, our examples.

If you will read carefully you will find, however strange it may seem to you, that there is not a single record in the Old Testament where a servant washed even his master's feet, much less where the master washed the servant's feet. Please point out even one.

If this washing was only a custom, Peter was surely a very odd man to object to the common custom. Peter did not understand its deep import, hence he willfully refused to have his feet washed, but when he learned that Jesus attached much to this ordinance, he submitted.

This washing was not to cleanse from the filth of the flesh, else Judas would have been as easily cleansed as Peter. "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all."

If you will read with care, strange as it may seem to you, you will find that Judas, after the "Bethany Supper," went out and made a contract to sell Jesus for thirty pieces of silver, and he, after that, sought opportunity to betray Jesus. Matt. 26: 6–16; Mark 14: 3–11. A fitting opportunity was not found until after the Lord instituted feet-washing, the Supper and the Communion, and said, "If ye know these things, happy are ye if ye do them."

You will notice that after feet-washing Jesus sat down again, and while they were yet eating the question arose in reference to his betrayal. Judas was designated, and he went out and filled the contract made with the priests, just after the Bethany Supper.

After Judas goes out, Peter is told that he will deny the Master thrice before the cock crows. When Peter denies the Master, he is under arrest, hence the time was after the Lord's Supper and not immediately after the Bethany Supper. There was no retiring to rest that night, after the feet-washing, but a retiring to the Garden where the Master was betrayed.

"He that loveth me not keepeth not my sayings." John 14: 24. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Some one may say, "Lord, I love you, but I don't think it necessary to wash one another's feet, unless we all wear sandals and get them dirty. I am willing, Lord, but I don't think it is necessary." "Shew me thy faith without thy works, and I will shew thee my faith by my works."

Read again, with care, 1 Tim. 2: 9; also 1 Pet. 3: 3, 4. Note that while we are to adorn with good works, we are not to adorn "with braided hair, or gold, or pearls, or costly array." Just how to make a display of gold and at the same time *not* adorn with gold is certainly, to say the least of it, trifling with God's Word. I would not risk doing just what the Lord said I must *not* do, and then expect my good works to save me. All our works are as filthy rags, and we are as an unclean thing without the righteousness of Jesus. His righteousness is given to us only when we make a complete submission of our wills to Jesus.

Modest apparel is not an emblem of faith, but only a natural outcropping of a modest, obedient heart.

The covering is to be worn in worship by every woman when praying or prophesying, if she does not desire to dishonor her Divinely-restored Head, Christ, her decreed head, man, and her physical head.

The hat or the bonnet,—either one,—is nothing more or less than a covering of protection,—just what Paul appealed to when he said, "We have no such custom." The custom of women was to wear their coverings of protection when in the public assembly.

Paul only says, "We have no such custom as for women to appear in public without a covering, neither have the churches of God any such custom as for their women to appear in public without a covering." The churches of God did not use the covering of protection in praying or prophesying, but a special covering.

Now, if you want to be on the side of safety, come over where you can engage in the Bible service of feet-washing; lay off your gold, bow in humble submission to Jesus, do good for evil and fill your life with good works and we will call you a Dunkard and a brother in full fellowship.

If you want a copy of our Discipline, you can get it for a few cents at any bookstore. It is entitled, "The New Testament of our Lord and Savior Jesus Christ."

S. N. MCCANN.

CHURCH GOVERNMENT.

BY B. E. KESLER.

WHAT IS IT?—Church government as revealed in the Sacred Word is what we may call a theocratic democracy,—a government by God and man, republic in its form and representative in its nature. Like all republics it may be divided into legislative, judicial and executive departments.

BY WHOM ADMINISTERED. — As in other republics, so in this, the body that makes the laws does not execute them, and it is because of these different functions to be performed that agents, legislators and executors are necessary in its administration. The power of legislation, God has, as his own prerogative, assumed to himself, and Christ, as his representative, has revealed to us whatsoever laws the Father gave him for the government of his church and it is to him that we look, with unwavering confidence, for all the laws necessary in the administration of church government, and for all the principles of faith and doctrine in the kingdom of Christ. To man has been delegated, by God, the power to execute those laws, and to administer them in such a way as will best conduce to the welfare and safety of the governed.

As this power relates to us as individuals, self-government has been laid down as the first great principle upon which our welfare and safety are to be maintained. Matt. 18: 4, 6, 7, 10.

As this power relates to man and man, arbitration is given as the tribunal before which all personal matters may be amicably settled. Matt. 18: 15, 16, 17.

As this power relates to the body, the council hall was erected, within whose walls all public grievances are to be adjusted, all wrongs righted, all errors corrected, and all injustice compensated,

and whose judgments are to be final, and to which we look for decisions on all disputed or doubtful points of law and equity. Matt. 18: 17; Acts 15: 6-35.

In these three relations of this power we discover the three great principles,—self-government, arbitration and the council chamber, by which Christ would have us settle all matters pertaining to offenses, privileges or liberties, but to the latter alone has been delegated the power to decide the force and virtue of all disputed or doubtful points of law and doctrine, from which delegated power it devolves upon the church, through her councils, to decide,—

1. What are the conditions of admission into her government, including faith, repentance, confession and baptism, all of which the church rightly holds as prerequisites to full membership, communion and citizenship in the kingdom of Christ. Matt. 3: 8; 4: 17; Mark 10: 16; Acts 2: 38; Heb. 11: 6.

2. In consequence of this delegated power the church decides what is proper and what is not proper conduct in members, and by virtue of this and on the authority of the Word of God, she has placed the standard of Christian conduct far above all sinful pleasures and practices of this world, including many so called innocent social games, and worldly gatherings, together with the long list of crimes mentioned by Paul, Gal. 5: 19, 20, 21, and by the Revelator in Rev. 21: 8.

Children are not made worse by being hedged in by restrictions. Israel did not suffer greater penalty by being held under a strict schoolmaster whose mandates were enforced by a "just recompense of reward." No soul will ever drink deeper the cup of bitter regrets, for having been held under strict Gospel rules, rigidly but judiciously enforced.

"Feed my sheep" means something more than giving spiritual food. We must hedge them in and if nothing else will do, still restrain them. Because some are a little unruly, a little stubborn, we must not think that they are any the less sheep. That is their nature and probably a little more Christian sympathy, making their surroundings a little more pleasant, would enable them to overcome those sins and so render them more easy to manage.

3. In all forms of government the subjects are entitled to some sort of privileges, rights and powers, and just what these are must be determined by the judicial department thereof.

Our Lawgiver entitles us to certain privileges, rights and powers, and just what these are, must be, and *is*, determined by the church, the judicial department in church government.

Every consistent member enjoys all the privileges of a soldier of Christ, has the right to a hearing in case of offense; has a right to all the blessings, privileges and immunities of the Gospel, has the power to institute proceedings, if necessary,—to obtain these, and redress for all grievances, either in person, through arbitration, or, finally, through the official council of the church. Matt. 18: 15, 16, 17; Acts 15: 6-35.

4. In every well-regulated government the judicial department decides the force and power of the laws, and the executive department puts them in force or enforces them.

Just so the church exercises judicial and executive functions and decides the force and virtue of all the laws given her by Christ, and enforces or administers them according to the decisions of her councils, the combined and united wisdom of the church.

Right here we discover one of the great breaches that separates a divided Christianity, one part claiming the right of individual choice, supreme, the other, the supremacy of church council.

The right of individual choice, free thinking, free will, liberty of conscience, etc, should not be abridged in matters of expediency, but on all points of Christian life and conduct there must be a standard, and on all points of doctrine there must be an established order, a custom, and this standard and this order can be had only by the combined will and mind of the church, as expressed by the decisions of her councils, and in this particular the Brethren church has done no more than has been done by other churches. The only difference is in the enforcement of church discipline, and because of this fact, we are not justly chargeable with the crime of being "narrow-minded," "contracted," "selfish," "illiberal," etc. We have only interpreted the mind of the Spirit on matters of Christian life and conduct, church polity, doctrine, etc., and now require conformity to that mind of the Spirit as revealed in the Word, while others have so interpreted that mind of the Spirit, but the principle "do as you please" or "just as you think," as allowed by others, makes the great difference as manifested by us, as representatives of the two great doctrines,—liberalism and ecclesiastical authority. The greater difference is not in the interpretation of the mind of the Spirit, but in the enforcement of conformity to that interpretation. "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

But the objection is made: "You make so many things tests of membership, such as secrecy, brethren using the law, the civil oath, dressing as the world does, and a long list of other unimportant(?) things." Do we? Let us consider that point a little. Hear Paul: "Withdraw yourselves from *every brother that walketh disorderly.*" "*Be not* conformed to this world." "Not fashioning yourselves according to your former lusts in your ignorance." "Be not unequally yoked together with unbelievers." "It is a shame to speak of the things done of them in secret." "Swear not at all." "But brother goeth to law with brother and that before the unjust" (unbelievers) and not before the saints," (the church). "There is utterly a fault among you."

Now, Paul, what do you mean by all this? Why, "If any man among you claim to be spiritual or a prophet let him acknowledge that the things which I write unto you are the commandments of the Lord."

Here the objector says: "But this does not mean the abstaining from secretism, going to law, swearing by taking the civil oath, conformity to the world, and a whole lot of other peculiar theories that you Dunkard people endeavor to promulgate. It don't? Well, then, in the name of all that is reasonable and fair and in justice to Paul, what does it mean? The Scriptures certainly relate to something, and that something evidently is Christian life and conduct, whence it will appear that, instead of our having made them tests of membership, the Spirit has made them, and we only enforce obedience to the mind of the Spirit, which is too clearly revealed in these Scriptures for any one to be mistaken.

On the same principle the church decides what are church ordinances and the proper method of observing them. And in this particular the Brethren church has done no more than is done by others, and they claim no more than is claimed in common by others,—the right to interpret and enforce the laws of the Bible as we understand them.

When viewed in this light it will be manifest that there is not, among us, that narrowness, selfishness, and prejudice that is sometimes ascribed to us by those who are not "of us." Indeed, our church polity and government is, to say the least, as broad as the Bible. The only question in the matter is, "Are we, not in common with others, laying "other" and broader foundation "than that is laid?" May we ever build on the rock!

Pernello, Va.

DRIFTING, DRIFTING!

BY D. W. CRIST.

DEAR brethren, how are we drifting!

"Drifting? Which way?"

Yes. Drifting toward the world of fashion.

"But what is the danger?"

Well, if we do not turn and stem the current, we will float right into, and get mixed up with the world. Then when Jesus comes to call his elect home, he cannot distinguish between us and the world. Then what a pitiable state of affairs!

Seeing that such must be our fate, if we go on, will we continue to drift,—resting, as it were, upon our oars, until we drift to ruin?

Our brethren are discussing, "How shall we get all members to conform to the order of the church?" Indeed, it is time that this and similar questions be considered, for nothing, to-day, is so signally leading our people astray, as the Goddess of Fashion. The surest and most successful way to answer this question, is: Train them, from *infancy*, to live and dress as children of God.

The mistake many parents make, in rearing their children in the luxuries of fashionable dress, to be members of the church of our lowly Redeemer, is a grave one, one to be lamented. This they actually do, thinking, perhaps, that when the children are old enough to unite with the church, these costly robes can all be exchanged for plain ones. But not so. Such a *mistake time cannot fully correct.* Such ideas are squarely against Bible instruction, and even nature itself. Paul teaches, "Bring them up in the nurture and admonition of the Lord." Eph. 6: 4.

To dress your children like the world, simply because they, as children, are not in the church, is surely not heeding either Paul or Solomon. "Train up a child in the way he should go, and when he is old, he will not depart from it," says the Wise Man. Prov. 22: 6.

Judging from their practice, many seemingly would have this teaching reversed, thus having it read,—"Train up a child in the way he should not go, and when he is old, let him depart from it."

That this plan will not work, is quite evident. "As the twig is bent, the tree is inclined," is certainly true, and the tree that has grown "crooked, cannot be made straight." Ecc. 1: 15.

Let this fact take root in the hearts of all parents, and let them remember that as they fashion the dear little bodies entrusted to their training, so, in a great measure, will they be for eternity. Fathers and mothers, would it not be a good rule to observe in dressing children, never to put on them, even in early childhood, what you could not consistently wear on your own person? Try it.

We profess plainness, but few practice it. Hence we are inconsistent. If we would be subjects of the King of Glory, the meek and lowly Jesus, why not array ourselves as his soldiers? Then will we be consistent.

Dearly beloved, let us "think on these things," and endeavor to be consistent in *all* things. Consistency is a jewel too *precious* to be offered on the cursed altar of Fashion.

Oh, how careful we should be in arraying the the little ones in our care, that they be nurtured as ornaments in God's church, and not mere displays of outward adorning! Will you, dear brother, dear sister, take rank with the world, and be

damned with Satan's proud army? Or will you choose the simple, modest apparel of the Savior, to live with him in glory? Choose one or the other you must, and "which shall it be?" *Think*, and decide wisely!

Timberville, Va.

THE BOW IN THE CLOUD.

BY J. S. LECKRONE.

God is a teacher. Nature and revelation are his text books. In one we behold the symbol, in the other we read its meaning. The chosen family had survived the storm, but the water had not yet assuaged, and a dark cloud still hung in the sky.

Gathering the sun's rays into his hands the Divine Artist glorifies this cloud with the richest coloring. Upon such a sight man might gaze forever with admiring wonder, had not revelation said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Though the firmament still wore a threatening aspect, in the bow of promise was the assurance of safety.

Our nation has passed through terrific storms. Twice has she been deluged with blood; repeatedly have the floods of financial crises almost overwhelmed her, yet she has sailed grandly on. Now she rests upon the mountain top of her glory, but the sky above is not yet clear. A cloud forms a background for our beauteous bow of promise.

This cloud is not one but many. Into its darkening folds are gathered the threatening portents of many storms; here we can discern various elements struggling like wild beasts, eager to seize upon their prey. If this storm-cloud be permitted to let loose all its furies upon us, the grandest civilization the world has ever witnessed would perish as ingloriously as the nations of the past.

One of the elements entering into the cloud, that darkens our sky, is the large influx of foreigners. We do not regret that they have come. Coming was their privilege. The pilgrims of the seventeenth century had no better right than the pilgrims of the nineteenth. Their coming is our benefit; the wealth of a nation depends upon its men.

Yet this new population brings with it untold peril. We have opened our doors to the oppressed of all nations, and while we have drawn many to our shores who bring strength and honor, yet thousands come who seek our destruction. America has become the home for the vicious and criminal classes of all nations. In proportion as this class increases, is the stability of our free institutions threatened.

The ballot in the hands of an ignorant man is a dangerous power. In one broad section of our land, comprising seventeen states, three-fourths of the voters are unable to read. Should this vast population, as it may, come to assume the balance of power, our glory will depart.

Another threatening element in the cloud is intemperance,—that cyclonic evil that devastates our homes and sweeps multitudes to dishonored graves. Our corrupt system of local politics paralyzes almost every effort to get good laws, and even when they are obtained, the power of the saloon is such that enforcements seem impossible.

The power of the Romish church is another element to be feared. Her principles strike at the very foundation of our republic. Our public school she openly declares to be the bane of the nation, while she is as determined as ever in her affirmation of the union of church and state.

How her sons can acknowledge allegiance to some foreign power and yet remain loyal subjects of our republic, we confess we are unable to understand. When we remember that it is righteousness that exalts the nations, we should view with alarm the spread of atheism. While anarchy is aiming at the destruction of society, infidelity is hurling her poisoned arrows at our religious system. The cloud is dark and threatening, but over it is spread the richest coloring,—the bow of promise. This bow is formed of seven colors,—bright and glorious, inspiring hope, casting out fear. As we turn our eyes upon this symbol, four of its brightest colors engage our attention. The first is the intelligence of our people. We have a system of free schools superior to that of any other country. Compulsory education of the young is becoming more and more wide spread, while our facilities for higher training are rarely excelled. Freedom of speech and freedom of press are mighty forces in creating and maintaining intelligent citizenship.

Another hopeful color is the energy characteristic of the American people. The spirit of our fathers that enabled them to hew out homes in the inhospitable forests of the North and East, has sent their sons and daughters westward to develop with marvelous rapidity the resources of this richest of all lands,—that for which they have so faithfully toiled, they will as conscientiously defend.

Another fact that adds its bright coloring to our bow of promise, is the dominant principle of republicanism. Ours is a government of the people, for the people and by the people. No tyrant king sways a scepter over a race of slaves; no great-men-born sit as lords of our inheritance. The people wear the crown. Let public servants take heed how they administer the nation's affairs.

We look once more upon a color rich and beautiful. It was first formed by a sunbeam of divine love, refracted and reflected from a tear, and it is crimson. Christianity, that mighty power that has sustained and glorified our nation in the past, offers the only remedy for the perils that darken our national life. Let us say in the words of the illustrious poet:

"Thou, too, sail on, oh ship of state,
Sail on, oh union, strong and great,
Humanity with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate.
Sail on, nor fear to breast the sea,
Our hearts, our hopes are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee."

MYSTERY.

BY JOHN M. STOVER.

"If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words; whereby when ye read, ye may understand my knowledge in the mystery of Christ."—Eph. 3: 2-4.

What a world of meaning is contained in this one short word! Some of the most common occurrences of life,—things which pass before our notice without a word of comment, simply because they are familiar,—are the most mysterious. Of the millions of people who enjoy, daily, the blessing of sight, how many ponder, for an instant, on the wonderfulness of the organ of sight?

The eye is constructed on a principle which is followed to some extent in making that delicate piece of machinery known as a camera.

But how rude and unfinished is the finest camera, when compared with the human eye! The photographer must focus his instrument, giving attention to the distance of the object, the quantity of light that enters the lens, etc.

The eye is self-focusing and automatic. But the mystery does not stop here. After the camera is focused, and an exposure made, the instrument transfers a likeness or image of the object before it, to a senseless card and its work is done. Neither has the card any power to develop itself, so as to communicate with either the physical or spiritual world.

The eye, however, after it has taken the likeness of an object, passes it, by an involuntary action, along the optic nerve to the brain. Here is the place where mind and matter meet. Here is where the spiritual world comes in contact with the physical. Here is a mystery which has defied philosophers and sages, and will, doubtless, remain a mystery, to mortal man, while time shall last.

The mind is the spiritual part of man,—that part of his nature which constitutes him a rational being, and distinguishes him from the material world about him. Just what relation the mind bears to the body, or how the two are joined so as to work in unison, we do not know. This is the mystery of physical life. But this is only the beginning of the mysterious.

In the spiritual world we find mystery on every hand, but if we do not recognize the fact that there are many hidden things in the physical world, how can we learn the depths of the spiritual?

We take too much for granted. We read in God's Word of the many wonderful things which it contains, and say, "Yes, I believe it is true, because it is in the Bible."

If we proceed thus, we shall never grow to a full stature, spiritually. Faith is one of the essentials of a Christian character. But God never intended we should believe blindly. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." Eph. 1: 9.

The apostle calls it a mystery, because it is hidden in the depths of God's Word. There we must go to find it. It is not hard to find, for it is so plain, that "a wayfaring man, though a fool, need not err therein." But if we do not search for the hidden treasures of God's Word,—"the mystery of his will," how shall we find it? "Search the Scriptures!" Christ's command to the Jews comes ringing down the corridors of time, without losing a particle of its force or efficacy. How thankful we should be that we are living,—not in the ages of heathen darkness, but in the glorious era of the marvelous Gospel light!

Bradford, Ohio.

THE HIDDEN TREASURE.

BY DANIEL HAYS.

"The kingdom of heaven is like unto treasure hid in a field."—Matt. 14: 44

"If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."—Prov. 2: 4, 5.

It is not good to figure too much upon the surface. We must dig deep. The world was not made in a day, neither was the Bible given in a day. We take too much for granted, and pass on with eager, hasty steps, while beneath us lie the treasures we are looking for, and longing to obtain.

Peter tells us that in Paul's writings there are "some things hard to be understood which they that are unlearned and unstable wrest as they do also the other Scriptures unto their own destruction." 2 Pet. 3: 16. This comes from not searching the Scriptures. The one class that wrest the Scriptures are the *unlearned*, and it means that they are unlearned in the Scriptures. They read the

Bible, but do not search for its meaning. The second class are the *unstable*,—"children tossed to and fro, and carried about with every wind of doctrine." Those who dig deep are firmly fixed, rooted and grounded in the truth. To wrest the Scriptures is to turn or twist the language of the Bible from its natural meaning, and to put a construction upon any part of it that is not in harmony with the whole. The danger lies in this: We state a proposition and look about for its proof. If the proposition be well based, we can easily find proof to sustain it, and there can be nothing found to upset it. If, however, the proposition be untrue, and our heart be set upon the statement, we may be tempted to seek proofs by twisting the meaning of the language employed, or we may make an application of the truth foreign to the subject in hand.

The man who digs deep and founds his spiritual house upon the rock of divine truth will be careful to guard against such a mistake. He will see that the proposition he wishes to prove is a Scriptural one. There is danger in every attempt to establish a dogma in religion. No one is safe in laying down anything as a basis for religious opinion or duty except it be a direct Scriptural quotation, and this must be interpreted in the light of the context and parallel passages bearing upon it. Bible teaching is elementary. Truth is presented to us in its simplest form. There is no danger of mistaking our duty if we be willing. Our duty to God and to one another is made plain. But the known is everywhere bounded by the unknown, where human minds should tread with reverence, where faith takes up the thread of knowledge and experience and we accept what we fail to understand because it is *God* who speaks.

We are not left without a witness of this fact in the Bible. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55: 8, 9. We are confronted with mystery in many places in the Gospel, and in no place is it more plainly stated to be a mystery after the most careful illustration by the Great Teacher, than the fact of the new birth: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3: 8.

The fact, the necessity, and the law of the new birth are given in unmistakable terms, but the manner of this heavenly change is declared to be a mystery. We can not tell.

We sometimes hear the statement that "water baptism is the new birth." This statement is too narrow. If there was nothing else born but the outer, or physical man, it would be a fair presentation of the case. But the law of the new birth gives it a deeper significance. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." John 3: 5. This makes the new birth two-fold. We can not separate the work of the Spirit from the external rite, neither can we conceive of the internal change without the external rite. The law of Christ unites them in one, and what the natural element is to the outer man, the Spirit, in a higher and fuller sense, is to the inner man. The work of the Holy Spirit is antecedent as well as present in the new birth.

Again; we hear the statement that the birth of the Spirit is accomplished in the "laying on of hands" after baptism. Now the first objectionable feature in this statement is, that it is not a Scriptural quotation. The second is that a finite being framed the proposition and it lacks scope. Then it ignores the work and efficacy of the baptismal formula when the believer is baptized into the name of the Holy Spirit. The baptismal formula, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," unites the three actions in one; so the law of the new birth, "Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God," unites the water and the spirit birth in one. "For by one Spirit are we all baptized into one body." 1 Cor. 12: 13. Of the nature and work of the Holy Spirit we know nothing beyond what we read in the Holy Scriptures, and what we feel of his holy influence. We should speak with reverence of the names of the Holy Trinity. The Holy Spirit is one with the Father and the Son. "No man can say that Jesus is Lord but by the Holy Ghost." "Quickened by the Spirit," "living in the Spirit," "walking in the Spirit,"—this makes man a spiritual being. "That which is born of the Spirit is spirit."

But what is the birth of the Spirit? Is the birth of the Spirit and the gift of the Spirit the same? A birth implies antecedent life in the thing born,—a life inherent in itself, because of being begotten by the "Word of Truth," which is *spirit* and *life*. The gift of the Spirit is a power, or faculty, bestowed by the Spirit upon the individual, and it implies that the one, receiving the gracious gift, has an individual spiritual existence and capacity to receive and to use the gift. The gifts of the Spirit are various, adapted to the capacity of each one. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1 Cor. 12: 4-11.

Here are nine different kinds of gifts named by the apostle, bestowed by the Holy Spirit upon men just as each one is capable of receiving and using the gift. These are given to every man to profit withal,—not merely as an individual blessing, but for the upbuilding, enjoyment, and glory of the whole body of Christ. These gifts are not, as some conceive, for the purpose of dividing the Christian world into various forms and shades of belief, but they are bestowed for the purpose of preserving the unity and purity of the whole church. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been made to drink into one Spirit." 1 Cor. 12: 12, 13.

Broadway, Va.

FRUITFUL PLANTS.

BY MARY ROYER.

God wants no plant in his vineyard that does not bear fruit. A fruitful plant also adds beauty and usefulness to the vineyard. So God wants the members of his church to be fruitful for good. Those who are fruitful in good works help to beautify the church and add to its power for usefulness. Every member of the church is wielding an influence, and God alone knows where our personal influence will stop. What a power for good, if it is exerted in the right direction! If each day we add some small act of kindness, and help some poor soul that is heavy-hearted, we will be fruitful plants in the Lord's vineyard. Life is too short and uncertain to be wasted in doing nothing for ourselves and others. Let each one who professes to love the Lord, try to use the opportunities he has, to stand up for the church and so help to advance the cause of our Master.

The work and responsibilities of the church in the future are before us as young brethren and sisters. Shall the work of the church be continued as our fathers and mothers have given it to us? If we mean to keep the church pure and make it still purer, as the years go by, each one of us should let go more and more of the world, and by our actions and prayers be fruitful branches in Christ, the living vine. Will not every young brother and sister be willing to help by coming out of the paths of fashion, and make personal influence a greater power for good?

A GOOD RESOLUTION.

BY ELIZABETH VANIMAN.

A short time ago husband and I visited in an adjoining church. After preaching we went home with a brother and family. The brother stated that his health was much better this summer than usual; he could work more; did not get so tired and had gained ten pounds. He had quit using tobacco. He said if he had quit thirty-five years ago, he could buy himself a nice farm with the money thus saved. May many others do likewise and profit by the lesson! This is not the way we should use the Lord's money.

EVERY-DAY RELIGION.

(*Concluded from first page.*)

ligion must get out more, and more in touch with the world around us. Unless we can get it into the lives of others it is no good.

The religion of Christ is good to the world only as it gets into the lives of the people, and as this good passed through the Christ into the lives of those who came in contact with him, so the world must get it through us. This is best done by right doing in our every-day life, as we live and move among the people. We have among us men who have been received into the church, are loyal to the order and are rich in this world's goods, and yet, with those without, they have no influence. There is nothing about them that attracts, no cords that draw and bind, and as a result, they are looked upon as cold-hearted and close-fisted. With them it is rake and scrape, year in and year out. Farm after farm is added, but it does not mean anything for the cause of Christ or the well being of the poor. Neither does it add to the welfare of the one who accumulates. It only means more care, more waking hours from needed rest and sleep. And yet they live and die as consistent members of the church. There is too much of this kind of every-day living, but not enough of every-day religion. More of the Christ-life and less of the world-life will make a better church and save more souls. "Let your light so *shine* before men that they may see your good works, and glorify your Father which is in heaven,"—not only on Sunday, but every day, wherever you be and wherever you go. And then will your lives be as rain clouds passing over the parched ground, leaving life and growth in their pathway, and many sons and daughters will rise up and call you blessed.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 3: 12.

☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

FAITH, HOPE AND LOVE.

THERE is a star whose constant light
If cherished as a welcome guest,
Will change to day our darkest night,
And calm our troubled hearts to rest.

That star is faith. Oh, let it shine!
All doubts and fears it will dispel
And light our souls with love divine
If we in its effulgence dwell.

Sweet star of hope! How bright and glad
It sends its rays into each heart,
Cheering us when we would be sad,
And bidding grief and care depart.

Sometimes in darkest ways we grope,
And oft would sink beneath our load,
Were it not for the star of hope
That bids us rise and trust in God.

But the star that shineth far above,
Yet over all its radiance pours,
Will light the world. Its name is love.
Life's sweetest joys its light insures.

All-conquering in its silent power,
A mighty monarch it will prove,
Yet gentle as a summer shower
That purifies the earth, is love.

IF THE LORD SHOULD GO WITH ME TO MEETING.

BY W. B. STOVER.

Number Two.

I WAS thinking that if the Lord were staying over night with me some Saturday night, we would very likely get up on Sunday morning as early as we do on the mornings of the week. Somehow I feel that He would expect us to do that way, and I wouldn't want him to be disappointed in me.

I confess, too, that my memory fails me sometimes, but I don't believe I'd forget that time to brush out the buggy and grease it on Saturday afternoon, for I would hate awfully for Him to see me do that on Sunday morning, as we sometimes do. Not saying that it would be wrong at all, but under those circumstances, I'd rather have it done beforehand.

Now I always try to live up to all the requirements of the Gospel, and so I am plain in my manner of dress, and plain in my home, but I do like to indulge myself a little in respect to horses, and I don't think it is particularly wrong either. I have fine and fast horses, and fine, plated harness, and by the horses' ears are colored tassels dangling. I hope the Lord would not think these out of place at all, for that's the way I have been raised. If we should say anything about these things, however, I scarcely know just what I would better say.

At the meeting-house I suspect he would go in at once. Sometimes we stand around on the outside and talk about the weather and the crops, but I think I'd prefer to go right in, if the Lord were with me, and I wonder what He would think when He would take His seat behind the table, and behind that same table we should arrange ourselves, six or eight preachers more. I suppose He would have one of us to open the meeting. I imagine that hymn and that Scripture and that prayer would be given in such earnest and life that it itself would be nearly sufficient to lead a sinner to the Savior. Sometimes our prayers are dead. Sometimes we get into such ruts that we pray without thought, just coldly repeating what we prayed at the other meeting, and even with such sameness that the younger members of the congregation, whose memories are keen, can tell by each sentence what is going to come next and how long to the end of it. But it would not be that way if He were here, and I wonder what His text would be! If He would take those last verses of Matthew and then say by way of remark that He sent us out two by two, I would think He meant to reprove me kindly. If He should say, "Ye are the salt of the earth," I couldn't help but think about the miles and miles of earth without any salt at all.

If He should say, "Ye are the light of the world," I could not help but think about how little a part of the world we are lighting. And if He should say that the mission of the church is twofold, to bring souls *to* Christ and to build them up *in* Christ, and then should mention how many were in the church, and how many were out of it, I could not help but think of the comparative effort we are making in behalf of the small number within and the large number without, for it always did seem to me that comparative numbers required comparative efforts.

Suppose he should turn to the prophets for a text and find, "The King's business requireth haste." I could not help thinking of how often I had eased my conscience by quoting, "Stand still and see the salvation of the Lord."

Suppose the congregation were largely members and He should take for His text, "Be not conformed to this world," I wonder how much He would justify the wearing of a gold ring or chain, or the use of cutting words, or a haughty look, or a proud heart, or the neglect of daily prayer, or an indifferent spirit about the souls of those who have not yet learned Christ.

How I would like to hear Him preach on "Resist not evil," "Pray without ceasing," "Suffer the little ones," "Be ye separate," or "Go ye therefore!" It seems to me He would bring forth facts both new and old. And I wonder how many of those poor unfortunates who just cannot help but go to sleep in church, would go to sleep if Christ the Lord were preaching to them! It seems to me I could keep awake, even in India, where it is a good deal hotter than it is here in August.

After the meeting and after the Lord had given His own blessing, I wonder if He'd sit there and talk to us preachers, or go back and meet the one who was not yet one of the number by covenant.

And on the way home I don't think I'd tell Him about sister A's new bonnet, or brother B's indifference, or how C ought to have done, or that D was too young to belong to church, or that I thought we had enough to do to look after the heathen around about home. I would not, for fear He might ask me if I were without sin, since such persons alone are qualified to do stone throwing.

On the whole I do believe that if the Lord were to come to the meeting some Sunday, several of us would materially change our ways of doing, and that change would not be for the worse.

THE TIMES.—THE CHURCH.

BY E. D. MESSIMORE.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Ps. 37: 3.

THE present era in the history of our country is a peculiar one, as it differs in so many respects from anything we have known or experienced. To see people suffering with hunger in the midst of plenty, to see destitution and hunger go hand in hand, and to experience *calamitous times* in the absence of war, famine, or pestilence, is indeed new, strange and unprecedented.

On the one hand we are confronted with idle mines, closed factories, limited traffic, destitute and impoverished laborers, strikes, political fraud and trickery, and numberless worldly schemes,—neither wise nor expedient,—by which the popular churches of the day have innovated and traduced the plain teachings of God's Word.

On the other hand we are blest with bounteous crops, cheap markets, unlimited credit, national peace, and a plentitude of all things needed to make us a happy and prosperous nation.

We have sometimes thought, that much, if not all, of this "business depression" or "hard times" is caused by the wickedness and idolatry of the world, by the lack of faith in Christ, and by the insincerity of those who profess to be his followers. See how the various governmental positions of trust and honor have become debased with fraud and bribery! How our legislators are so frequently the willing tools of monopolists, and how often our courts of justice are controlled by bribery and political influence! The "powers that be" have become so decidedly unrighteous, that no true Christian can consistently seek their positions or identify himself with their profane influences.

The spirit of discord and internal dissension is provokingly rampant among a number of our religious bodies. Pride, caste and creed are in the ascendency, and have, in many cases, entirely supplanted the plain and simple teachings of Christ, and he who would seek to worship Jesus according to the letter and spirit of the Gospel, devoid of man-made isms and dogmas, is looked upon as an old fogy, behind the times, etc. We must not suppose that, on account of so much wickedness and idolatry, there is nothing good or worthy in this world. On the contrary there is much good in the world, but it lies dormant and undeveloped, and only becomes active under stress of some special sorrow or urgent need, when the truth of the adage, "One touch of nature makes the whole world kin," is often manifested.

But amid all these peculiar conditions, with their strangely opposite characteristics we find much cause for rejoicing that our Brotherhood is practically free from the evils and influences of the world's conflicting elements. With a firm and unyielding faith in the simplicity, truthfulness and divine power of Christ's word, with an earnest and sincere desire to do his will, and obey his commands without added creed or ceremony, with a clear and defined purpose in her every form of worship, with a true spirit of love for Christ among her members, and for all things which God has ordained, the church goes on in the even tenor of her way, ever growing stronger and more efficient in the exercise of her power to convert sinners, to do deeds of charity and benevolence, to spread the Gospel at home and abroad in all its primitive purity and truthfulness, and to sustain Sabbath schools and colleges within her own dominion.

Peace, love, and unity of faith are the tie which should ever bind us into one glorious an

inseparable Brotherhood, and we, as Brethren, should rejoice and feel a just degree of pride in the exalted position of our beloved Fraternity. And why is it so well with us? It is because we are complying with the advice of David, patiently and confidently put our trust in the Lord, and do good. Because we stand aloof from the pride, caste and creed of the world's unrighteousness, and are committed to the commands and precepts of the Gospel of Jesus Christ, who is our only recognized Leader. Who ever heard of our beloved church seeking popularity in a discipline so liberal that her power was lost in the vices, follies, and fashions of an idolatrous world? Who ever heard of her holding fairs, or suppers, or engaging in theatrical exhibitions to raise money to pay her ministers, or repair her houses of worship? Who ever heard of her engaging in lotteries, or games of chance to obtain money for costly decorations, or salaried choirs? Why should the church sell pews, or cater to the demands of would-be aristocrats? No, be it said to her honor and glory that she stands pure and free, with no political, social or lodge affiliations to retard her influence, or hinder her from doing the Master's will. What a grand thought for remembrance, that in putting our trust in the Lord and doing good, we are verily made to dwell in God's appointed land, happy in the assurance that we shall never be forsaken and ever be blessed and fed!

Freeburgh, Ohio.

LOVE-FEAST OBSERVATIONS.

BY S. N. M'CANN.

DISORDER often spoils the enjoyment of the meeting. This is much worse where meetings are protracted to a very late hour. Late hours for closing wears out the aged, and mothers who have children to care for.

As a rule meetings of this kind should not be protracted long into the night. To avoid this, the feet-washing service should begin before sunset. Where the membership is large, one hour before sunset is not too soon. The supper will come off, then, between sunset and dark, and the Communion services will close the meeting very soon after dark. Meetings conducted thus are generally orderly, and carry with them a more lasting influence for good.

Members are often absent at examination services. This should not be. Every Communion should be a time of reconsecration. Our life should be reviewed, and we should renew, as it were, our old baptismal covenant. We should rededicate and reconsecrate ourselves to God.

The season of prayer, where all are exhorted to prayer, and where any one may pour out his desires to God, should be a sacred season. The announcement is always formally made that any of the brethren or sisters who feel to do so have the liberty to pour out their wants to the Lord audibly. As a rule, before the congregation has assumed the kneeling posture, some one from behind the table begins to pray. He scarcely says "Amen," before another brother minister begins to pray, or urges some other brother minister, saying, "You go ahead," or, "You be free," and so the season of prayer is confined, in reality, to the ministry. Then we wonder why the deacons or their wives, or the laity, in general, do not exercise more freely.

As a rule, if they wanted to exercise, they would be compelled to be in a hurry or some minister would be going ahead. If we extend the liberty to all, why not do so in a way that those who are pressed, would at least have a chance to express themselves? Why be in such a hurry at this point? A few moments spent in silent prayer, might not injure any one. It would be well for the ministry to be silent a moment or so and make the other members, both sisters and brethren, feel that it is their duty, at least their privilege, to pray, and that audibly, if they so desire.

While engaging in the rite of feet-washing we should remember that this is not to cleanse from the filth of the flesh. There is no necessity of spending unnecessary time rubbing and washing, as if we were intent only on cleansing the feet.

Brethren should at all times keep themselves clean, and the feet need to be washed frequently, or else they become very filthy. It is indecent for brethren to let their feet get in such a condition that an offensive odor is noticeable as soon as they take their shoes off. To come to a love-feast with the feet in this state is wrong, and brethren should not do so. Where there are from twenty to thirty to wash from the same tub, if the feet are in an indecent condition, the water becomes filthy and is disgusting, to say the least. Take the deacon's place once, and examine the water that is emptied from the tubs, and you will find that we need some preaching along the line of personal cleanliness, especially in some congregations. Perhaps a little preaching here would be good on this point, for filth is a twin sister to vice, and they dearly love each other.

The supper is a full meal and we should eat to satisfy the cravings of hunger. Having tarried one for another, we can now eat as one family. We should feel free here, and not hurry, as though we were afraid we would not get enough.

The Supper being now over, we should remember that the bread of the Communion is not in any sense to represent a full meal. We should *not break the bread as if we were going to make* a full meal of it. I have seen brethren break from three to four inches of bread, enough to make all a delicate person would wish to eat, even if they had not just previously eaten Supper. If we are going to make a meal out of the Communion, then the Supper is out of place. If the Supper is already past, then let us not deal out the Communion bread as if we were going to have Supper again. A very small bit of bread broken to a brother or sister fills all Scriptural demands. I would rather have one-half inch broken to me than an inch of bread, and when it comes to two inches, three inches, and even four, I feel like protesting.

After the meeting has been dismissed, every one should be on his guard. It often seems as if each one were trying to see who could talk the loudest and the most.

We should get out of the church and leave without unnecessary confusion. I hope these observations will be applied wherever needed, and I feel sure that God's name will be glorified.

Bridgewater, Va

A BUNDLE OF IFS.

BY MARY C. MILLER.

"IF it is important to be able to recognize the voice of God . . . in nature," will some one tell us something about that voice?

If the laws of nature are God's voice, his people are going to keep them.

If Christians observe the laws of nature, they will grow healthy and more healthy from generation to generation.

If you have impure dreams, please read Dr. Kellogg's "Plain Facts for Old and Young," and you will find out what ails you.

If you have sickly children and your baby has no milk fit to thrive upon, read (Dr.) sister Sturgis' "*Maternity*" and it will tell you how to remedy it.

If you are just married and have good health Dr. Fowler's "Science of Life" will tell you how to keep it on to old age with God's blessings.

If a widow may not be taken care of who has had more than one husband, does it not please God best for us to marry but once?*

If the elders in Africa and Asia are allowed to marry but once, does any one suppose they are unconcerned about the health of their wives?

If your wife is running into quick consumption, "Maternity," spoken of already, will tell you how to prevent it.

If Dr. King tells the truth, two-thirds of the diseases of women are caused by indiscretion on the part of their husbands. "If," as Dr. Kellogg says, "The natives of the gold coast and many other African tribes," treat their women better than the Americans in some very important matters, would we not better get a missionary from there to tell our people about the laws of nature?

If a man is successful in this world for the next he must keep his body under. It is according to Scripture.

If this bundle does not suit the guilty ones, it will those who are honest.

If the paper is brave enough to carry this to the people, it may be followed by another one sometime.

Pickrell, Nebr.

* While our sister gives some good and timely hints, she misinterprets what Paul in 1 Tim. 5: 9 says concerning the widow. This Scripture has no reference to the number of times she had been married, but refers solely to the fidelity of the marriage vow, as only women who had lived virtuous lives were to be received into the number. To show that *Paul has no reference to remarrying, one has only to refer to* verses 11 and 14 of the same chapter, where the younger widows are advised to marry and bear children. See Rom. 7: 1–3; 1 Cor. 7: 8, 9, 39, where the lawfulness of remarriage is clearly stated. See also Teeter's Commentary. 1 Tim. 5: 9—ED.

"ALL truly consecrated men learn, little by little, that what they are consecrated to is not joy or sorrow, but a divine idea, and a profound obedience, which can find their full outward expression, not in joy, and not in sorrow, but in the mysterious and inseparable mingling of the two."

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying precepts of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract work, the giving to the Lord for the spread of the Gospel and for the relief of sufferers.

In a word, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be in accordance with apostolic

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Mount Morris, Ill, . . . Aug. 14, 1894.

FIVE recently united with the church in Butler County, Kans, causing much rejoicing among the saints.

THE largest library in the world is the Bibliotheque Nationale of Paris. It contains 1,400,000 volumes.

LAST week Bro. I. J. Rosenberger went to Hodgensville, Ky., for the purpose of holding a series of meetings.

DURING the month of July over 15,000 tracts were sent to various parts of the Union by the Brethren's Tract Department.

LAST week we stated that Bro. A. H. Emmert, of Chicago, would locate at Lordsburg, Cal. We should have said at Los Angeles.

THE Coventry church, Pa., has been quite successful this year in adding to her number such as should be saved. So far over fifty have been received into the church.

THE Ministerial Meeting for Northern Illinois will be held in Lanark, Sept. 12. It is to be hoped that the meeting will be largely attended by ministers and others.

PAUL, with a thorn in the flesh, did more solid missionary and literary work than any preacher now living with the best of health. Paul had the will, and it is the will that makes the man.

IT is well said that the last view we have of Mary, the mother of Jesus, is when she was on her knees, in the prayer meeting in the upper room in Jerusalem.

IN this issue Bro. McCann has an article that should be carefully read by every member in the church before the opening of the love-feast season the coming fall. The writer's suggestions are needed in many congregations and should be heeded everywhere. The article is headed "Love-feast Observations."

IN the next issue will be commenced another series of four articles on the Seven Churches of Asia, giving an account of the church at Smyrna. Our readers will find these articles exceedingly interesting.

WHEN a certain minister received his degree of Doctor of Divinity, his innocent little girl, in childish simplicity circulated it all around the neighborhood that her papa had been made "a doctor of vanity." She came near telling the truth.

AT a special District Meeting, held at Pleasant Hill, Ill., Aug. 2, a committee was appointed to select a suitable place for the next Annual Meeting. A committee of arrangements was also appointed. The committee on location will probably be able to report soon.

A BROTHER writes us to give him "an outline of the foundation of the Christian Church." We can do no better than to refer him to the New Testament. While this answer may not be very satisfactory, it may prompt some one to prepare an article giving the outline referred to.

BRO Jacob Witmore, of McPherson, Kans., has been in poor health for some years, but has so greatly improved of late that he hopes to soon enter the field again and devote all his time to holding series of meetings where his services may be desired. Bro. Witmore is a workman who knows how to rightly divide the word of truth.

AN interesting piece of translation work—the translation of part of the Russian liturgy into the dialect of the Yakuts of Northwestern Siberia, has just been accomplished by some Russian scholars. It seems that the language of the Yakuts is so poor that it can only reckon a total of two hundred root words. They have no word for body, as distinguished from flesh, and none for 'bread" The Lord's Prayer even could not be translated literally.

THE urgent need of more missionary work on the frontier is brought out by Bro. Heckler's article in another column. Think of families, with children nearly grown, that had never been to church previous to hearing Bro. Heckler! Think of it next Sunday when enjoying the pleasant associations of the sanctuary! Think of it when you pray, "Thy kingdom come!" Think of it when you make your next missionary contribution, and be sure to make it large enough to stand the test in the day of reckoning!

"CANNOT one who loves Christ and is sincerely trying to live a righteous life, be a good Christian without practicing feet-washing?" No one who fully loves Christ would care to make the experiment. Peter tried it, but when informed that he was to have no part with Christ, was glad to do as his Master told him. Faithful Christians do not seek to evade any of the commandments clearly set forth in the Scriptures, and most assuredly feet-washing is one of the most clearly-defined duties mentioned in the New Testament.

IN the United States it is said that the people spend annually $2,000,000,000 for tobacco and intoxicating liquors, or an average of about $160 for each family. This is perhaps the heaviest tax ever laid on a race, and it is self-imposed, and is borne without a murmur. This sum alone, were it wisely directed, would be sufficient to clothe, feed, shelter and educate all the needy in the land. Surely there is no need of any suffering for the want of the ordinary comforts of life in this land where millions of dollars are annually wasted.

IT is really astonishing how much Bible some people may have in the head, and how little gets into the heart. They can quote scripture by the hour, and relate Bible incidents by the day, and yet be overcome by the ordinary perplexities of life. Less Bible in the head and more in the heart would serve a practical purpose. It is the true heart that counts in the struggle and perplexities of life. A well-kept heart is the power that holds the head level in the time of storm.

THE great cry is for preachers noted for their learning and oratory. Men are wanted who can fill the large houses and make the places noted resorts for the best people in the community. Learning and oratory are good in their places, but the church stands more in need of preachers noted for their zeal and personal piety. The man who is not personally pious should never be allowed a place behind the sacred desk. Let churches learn to select only the best of men for the ministry, and then she will wield an influence that will be far-reaching.

WE are asked to state why our two *Quarterlies* differ in stating the distance from Jerusalem to Nazareth. The advanced *Quarterly* gives the distance in round numbers or "about eighty miles," while the *Juvenile Quarterly* gives the exact distance, "seventy-six miles." The difference is slight and ought not to produce any confusion in class. The author, not having the exact figure at hand, gave the distance in round numbers, a practice that is allowable among the best of writers. The *Quarterlies* are prepared by two different persons, and on a few minor points may sometimes differ slightly, but this is the first instance pointed out to us.

THE question, "Which is the oldest book in the world?" has aroused some interest and investigation. A physician declared that a papyrus discovered by George Ebers, containing a treatise on medicine, and supposed to belong to the ancient Vedas, was written from 1500 to 1000 B. C. The Pentateuch, as written by Moses, dates from B. C. 1450-1492. There is, however, an older manuscript known as the "papyrus Prisse," which claims to have been written no later than 2500 B. C. The tomb in which it was found contained the mummy of one of the Entews of the eleventh or first Theban dynasty. From the text we find it was originally prepared by one Ptahhotep, a king who was last but one of the fifth dynasty; it contains his "Precepts." The manuscript was discovered at Thebes by Mons. Prisse and presented to the Bibliotheque Nationale at Paris.—*American Messenger.*

THE *Christian Advocate* says: "Such a sirocco as passed over the western states during the week has not been known for many years. Reports come from Iowa, Kansas, Nebraska and Missouri points of unprecedented hot weather, made more unendurable by winds of a withering nature, which have blasted whole fields of growing crops, and made the prospects of even a one-third corn crop dubious. In the northwest the thermometer rose to a height rarely known before. The following are some of the records reported: Mankato, 102 degrees; Fairbault, 108; St. James, 106; Caledonia, 104; Bird Island, 102; Yankton, S. Dak., 110; Vermillion, 112; Sioux Falls, 110; Pierre, 104; Huron, 100; Bismark, 110; West Union, Iowa, 104; Sibley, 104. Notwithstanding the alarmingly high temperature, fatalities were not numerous, the atmosphere being extremely dry. Such sunstrokes as occurred were chiefly among persons in low health or of dissipated habits."

THE Clerks of our District Meetings should bear in mind that we should have a copy of their Minutes as soon as possible, if they are published. It may also be well to keep in mind the fact, that we are prepared to print Minutes and get them out in good shape at reasonable rates. Some of the Minutes, sent to this office, but printed elsewhere, in their appearance and make-up are no credit to our people.

WE are frequently requested to publish warnings about this, that and another person traveling over the country and getting aid from our members by deception. The better way is for each member not to allow himself to be persuaded into giving or lending money to persons whose condition he does not understand. If a man is hungry, feed and lodge him; if naked, give some clothes. Do not allow him to suffer. If he is honest, he will feel grateful, but if he wants money you have a right to know his condition and act accordingly. We are asked to expose a boy who is at large, probably among the members, getting money under false pretenses. People ought to know better than to give money to boys, or any one else traveling over the country. You need not let them starve, but give them work, and let them earn money. An honest man is willing to earn money. Then let our people use some judgment and not allow themselves to be deceived. If they are deceived, let them blame themselves and not some one else.

THE MORAL MAN.

THE young man mentioned in Mark 10: 17–22, who came running to the Savior, was a moral young man of the highest type. From youth he had kept the law and there was probably not one stain upon his moral character. His standing was such that Jesus beholding him loved him. He was also rich and influential, for he was a ruler. In him Jesus saw the elements of usefulness. He was just such a man as was needed in any good cause. His character was spotless. His means were ample, and his influence among the people of the highest order.

But he must be tested before important responsibilities could be entrusted to him. He had just asked Jesus what he must do to inherit eternal life. With his high moral standing, great wealth and wide influence, he was mindful of the future. This gave Jesus an opportunity to test him fully. Without underrating the value of his moral standing, he told him that he yet lacked one thing. He must sell what he had, give to the poor, then take up the cross and follow him. He gave him to clearly understand that while his morality was essential to eternal life, yet of itself it was insufficient. Jesus knew that the young man's heart was set on his great wealth. And here he applied the test. It was wealth on the one side and eternal life on the other. He must make the choice.

He could not stand the test. His fortitude was not strong enough in the hour of trial. The opportunity of his life had come. He turned his back to Jesus and cleaved to his wealth, yet in deep sorrow. This test was a special one, like the test that was applied to Abraham when he was told to offer his son Isaac on the mount. Abraham stood the test and was permitted to keep his son. The young man, in failing to stand the test, cut off all opportunity for Jesus to help him to greater wealth and eternal life. He failed just at the time he should have succeeded.

He refused to take up the cross and follow Jesus, depending for eternal life wholly on his morality. That is just what the moralist of today is doing. He refuses to follow Jesus, depending altogether upon his moral conduct for eternal life. With him everything is staked on morality. He trusts nothing to the cross. While the morality is essential to eternal life, and good as far as it goes, it is not all that is required in order that one may inherit life everlasting.

One who trusts to morality alone is like the man at the well, far out on the desert, with a rope too short to reach the water that would keep him from perishing, could he only be permitted to drink of it. The water may be sweet and in great abundance. The rope may be strong, but because it is just a little too short, the man must perish in the sight of water. Just so with the moralist. His religion, though of the best quality as far as it goes, will not reach to the gate of heaven. He may perish just close enough to the portals of life eternal to feel his loss only the more keenly. He is like the man in the upper story of a burning building, where the fireman's ladder cannot be made to reach him. Or like the man who undertakes to cancel the one thousand dollar mortgage with a five hundred dollar check; or like the one who thinks to pay his taxes with only half the amount of money demanded. All may be good as far as it goes, but it is not sufficient. The man in the burning building must perish, not because the ladder is not strong, but because it is too short. The other man may lose his farm, not because the five hundred dollars is not good, but because there is not enough of it. So must the moralist perish because he does not go far enough. He does not take up the cross and follow Jesus.

He is an unfortunate man. After living in this world a life of the highest moral type, and spending a whole life in the interest of education, good government and morality, he makes life a failure. In this world he enjoys the very best of society, but in the next he must be consigned to the worst, and that because he does not take up the cross and follow Jesus. Can he afford to run such a risk? Most assuredly he cannot. He would never think of running such a risk in temporal things, and if he be wise, how dare he approach the judgment relying alone upon his morality? His morality alone may enable him to climb to the pinnacle of fame in this world, but it will not stand the test of the judgment at the entrance into life eternal. J. H. M.

THE ROMAN CATHOLIC AND GREEK CHURCHES ON FEET-WASHING.

NOTWITHSTANDING the fact that our Divine Master plainly commanded his disciples to wash feet, yet there are found many people who assume to themselves the prerogative of setting aside the example and command of Jesus. In order to do this, they seek for various excuses and reasons why they should not obey this plain command of the Savior. Some of the reasons given are so flimsy that it seems almost incredible that honest men would use them. Of this character is the one given in a recent number of a religious journal, in which it is held that because only a few minor sects observe feet-washing, therefore it is not to be practiced. The fact is that even this trifling excuse for not obeying the Lord's command is based upon a false statement.

The Roman Catholic Church, with a membership of about 190,000,000, observes in its way this command of Jesus, and is to be commended for it. Below we give an interesting extract from a letter received in reply to inquiries addressed to the President of the University of Notre Dame, a Catholic school, in regard to their practice of feet-washing. The writer says:

"The literal imitation of this, our Savior's act, has always been observed in the church. At the commencement it was almost a daily practice. St. Paul, when mentioning the qualities which should adorn the Christian widow, includes that of 'washing the feet of the saints;' 1 Tim. 5: 10, that is, of the faithful. We find this act of humble charity in the ages of persecution, and even later. The 'Acts of the Saints' of the first six centuries, and the Homilies and writings of the Holy Fathers are filled with allusions to it. Afterwards charity grew cold, and this particular way of exercising it was confined almost exclusively to monasteries. Still, from time to time it was practiced elsewhere. The church, with that spirit which makes her treasure up every recommendation of her Divine Lord, has introduced this act of humility into her Liturgy, and it is on *Maundy-Thursday*, the day before Good Friday, that she puts the great lesson before her children. In every church of any importance, the Prelate, or Superior, honors our Savior's condescension by the ceremony called 'The Washing of the Feet.' The Bishops throughout the world follow the example set them by the Sovereign Pontiff, who performs this ceremony in the Vatican at Rome. * * * The twelve apostles are represented by twelve poor who, according to the most general practice, are chosen for the ceremony. After a deacon has chanted the Gospel of the Mass of Maundy-Thursday, which is the thirteenth chapter of St. John, as far as verse fifteenth included, the celebrant then takes off the mantle, girds himself with a towel, and, kneeling down, begins to wash the feet of those who have been chosen."

During our stay in the City of Rome in the spring of 1893, we saw notices in the *Roman Times*, a paper published in the interest of English-speaking people who visit the Imperial City, stating that the ceremony of the washing of feet would take place in the different churches in the city on Maundy-Thursday. As above noted, the Pope washes feet in the Vatican on that day and the Bishops in many of the churches, not only in Rome but all over the Roman Catholic world, follow his example.

The following extract from our interview with the patriarch of the Greek church at Jerusalem, Feb. 8, 1893, will show the position held by that church. The Greek Christians number about 90,000,000.

Question.—"What is the practice of the Greek Church as to feet-washing?"

Answer.—We wash feet at this place, *i.e.*, Jerusalem, because here Jesus Christ washed his disciples' feet, and we feel we ought to follow his example. All the Patriarchs and Bishops of the Greek Church may wash feet in any of the churches, but we do not now make it a dogma of the church. In practice twelve ministers are chosen to represent the twelve Apostles and the Patriarch washes their feet."

Dr. Henry M. Field who was at Jerusalem during the Easter week and witnessed the ceremony of the washing of feet, says:

"Dr. Post came in and bid me come instantly to see the crowd gathering to witness the washing of feet by the Patriarch of the Greek Church. When it came to the feet-washing, the Patriarch, laying aside his costly vestments, girded himself with a towel, in imitation of his Divine Master, and began to wash the feet of those who represented the Apostles." *

We give the above facts, not because we base our practice, as a church, on what the Roman and Greek churches do, but to show the fallacy of the statement that but a few minor sects observe feet-washing. Our practice is based on the words of the Lord Jesus Christ, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." D. L. M.

* "Among the Holy Hills," H. M. Field. Published by Scribner's, 1893.

QUERISTS' DEPARTMENT.

Is it right for members to kneel with their back toward the one who is praying, if it can be conveniently avoided?

L. HERTZLER.

THE New Testament is silent on this subject. "God is a spirit; and they that worship him must worship him in spirit and in truth." John 4:24. Those who worship God in spirit and in truth, need not be concerned about the direction of their face during the kneeling. We suggest that members do not think about things of that kind. See that the heart is feeling for God during prayer and he will be found.

Does the Bible teach that this natural body, which goes to the grave, will be resurrected and changed, so as to be immortal, or does it teach an entire new body is to be given the spirit at the resurrection?

J. R. GARBER.

WE are requested to answer this question at some length, but all the answers in this department must necessarily be very brief. The nature of the resurrection is clearly explained in the fifteenth chapter of first Corinthians. Paul says, "For this corruptible must put on incorruption, and this mortal must put on immortality." Verse 53. When Jesus arose from the dead it was with the same body that was taken from the cross and placed in the tomb. This body underwent the change manifested at the time of the transfiguration. The saints that arose and appeared to their friends at Jerusalem, at the time of the resurrection of Jesus, give proof of the actual resurrection of the same body that is placed in the grave, for of them it is said, "Many bodies of the saints which slept arose, and came out of the grave." Matt. 27:52-53. We are further taught that at his coming Jesus "shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:21. The very meaning of the term, "resurrection of the dead," proves clearly that it is the body that dies and is buried that will come forth, being changed from the mortal to the immortal.

The Bible refers to the lost tribes of Israel, and it has been an old saying for many years. Will you tell us which are the lost tribes of Israel?

C. MOWER.

By "lost tribes" is meant all the tribes of Israel save Judah, Benjamin and Levi. These were the only ones that returned to the promised land after the overthrow of the Babylonian empire by Cyrus, B. C. 538. The other ten tribes disappeared from history, and concerning them nothing definite is known. They probably became largely absorbed by the Gentile nations. However, descendants of each tribe seem to have been living in the time of the apostles, for James in his letter addresses "The twelve tribes which are scattered abroad." 1:1. In Rev. 7:4-8 the different tribes are mentioned in a way which indicates that descendants of each existed. But as tribes they have long since ceased to be known to history. All the published theories concerning the ten lost tribes have thrown but little substantial light on this exceedingly perplexing question. A few years ago a traveler published that he had found descendants of them in India. Others maintain that the North America Indians descended from the ten lost tribes. But these and other theories are speculative, and therefore unreliable as a whole, though a grain of truth seems to be running through each. It is one of the most romantic of questions, and furnishes an almost boundless and fascinating field for the fertile imagination.

In our Sunday school a question arose as to how long the children of Israel were held in bondage or were evil entreated. According to the *Quarterly* they were only held two hundred years, but Acts 7:6 says, "That his (Abraham's) seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years." See Gen. 15:13. Ex. 12:40 says: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." They surely were not held in bondage before Joseph's time.

J. E. FIANT.

The four hundred years of Gen. 15:13 is the time in round numbers, while the four hundred and thirty years mentioned in Ex. 12:40 is the exact time from the call of Abraham to the giving of the law at Mt. Sinai. See Gal. 3:16-17. Abraham and his seed were in a strange land from the time he left his kindred until they entered upon the Exodus, though but about two hundred and fifteen years were spent in the land of Egypt. The four hundred years of Acts 7:6 are intended to cover the entire period from the call of Abraham to the departure from the land of Egypt.

I write you for information concerning Wall's "History of Infant Baptism." In your tract entitled, "Trine Immersion Traced to the Apostles," page eight, reference is made to Vol. 2, page 419. On page 9 reference is made to Vol. 2, page 424. I fail to find the quotation you make on the pages mentioned in your tract. Why is this?

E. DERRICK.

There are different editions of Wall's "History of Infant Baptism." Not having the work in our possession at the time the pamphlet was written, we gave the references as they had been given by Bro. Quinter in his writings. We now have the Oxford University Press edition, published in 1862. The quotation referred to may be found on pages 592 and 595, Vol. 1 of that edition. The one on page 592 is sweeping. It reads thus: "The way of trine immersion, or plunging the head of the person three times into the water, was the general practice of all antiquity."

We have social meeting every Sunday evening. One evening we had "Prayer" for our subject. 1 Thess. 5:17 was referred to. Some brethren thought it impossible to pray without ceasing. Please explain this part.

J. O. SAYLOR.

In Luke 18:1 Jesus says, "Men ought always to pray, and not to faint." A similar lesson is taught in Eph. 6:18 where Paul says: "Praying always with all prayer and supplication in the Spirit." To "pray without ceasing" and pray always means the habit of prayer. The man who returns thanks at each meal, and has his regular family worship, prays without ceasing. That is he never ceases to perform the duties of a praying man. Of Cornelius it is said that he "prayed to God always." Acts 10:2 We are not to understand by this that he did nothing but pray, but that he had his regular seasons of prayer.

There is here in Gainesville, Tex., a man calling himself the Blind Evangelist. On the streets he has three tracts for sale. One is entitled, "When Will Christ Come?" He advocates Trine Immersion, Feet-washing and the Supper. In one of his books the following paragraph is found: "For more light on the subject of baptism, see a book entitled, 'Trine Immersion Traced to the Apostles,' forty-eight pages, by J. H. Moore; for sale at the Brethren's Book and Tract Work, Dayton, Ohio. The Brethren's Almanac contains the post-office addresses of about two thousand ministers that are qualified to administer holy baptism." Can you tell me who this man is? By whom was he baptized, and where does he belong? I have not seen the man, but I have seen his books.

A. W. AUSTIN.

Concerning the man we can say nothing definitely, but at this time there are a number of persons and small bodies of people outside of the Brethren church advocating the principles maintained by the Blind Evangelist. During Wm. C. Thurman's sojourn in Chicago, and the New England States, a number of persons accepted his views and received at his hands baptism by trine immersion. Those in the East seem to have spread northward from Massachusetts, and we occasionally receive orders from some of them for pamphlets on trine immersion. The Blind Evangelist may be one of this class. His tract entitled "When Will Christ Come?" would seem to justify such a conclusion. Trine immersion is becoming more common than it was thirty years ago. The one hundred and fifty recently baptized in Chicago, laying the foundation for an independent movement, may be the means of spreading the practice of trine immersion to some extent. All those who accept this form of baptism make a very free use of tracts on that subject, published by the Brethren's Tract Department, which should now be addressed at Mt. Morris. The more freely our brethren will judiciously circulate well-written tracts, in defense of the principles set forth by the Brethren, the more people will be inclined to accept the apostolic order of things.

J. H. M.

TRACTS SENT OUT.

THINKING that a list of the tracts called for and sent out would prove interesting to our readers, we give the following, which was prepared by the Secretary of the Missionary and Tract Committee. It shows the number and kind of tracts sent out during the last half of June. Nearly ten thousand tracts for half of one month is not a bad showing. Tract distribution is an important work, and it is to be hoped that the church will not neglect to support it with liberal contributions.

Atoning Blood of Christ,	458
Baptism, Christian,	350
Baptism, The Design of,	150
Brethren or Dunkards,	489
Brethren's Card,	871
Christian, Why am I not a,	649
Church, Which is the Right,	356
Commandments, What Shall I Do with the,	367
Come Let us Reason Together, (Tobacco Tract),	214
Communion,	174
Communion, Close Examined,	263
Feet-washing, The Bible Service of,	277
Giving, Christian,	227
Gold and Costly Array,	209
House We Live in, (English),	700
House We Live in, (German),	311
Immersion, Origin of Single,	394
Immersion, Trine Immersion Traced,	153
Immersion, Ten Reasons for Trine,	148
Intemperance,	166
Light House,	183
Music, Vocal and Instrumental in Worship,	100
Path of Life,	53
Plain Dressing,	350
Prayer Covering,	364
Sabbath, or Lord's Day,	34
Salutation, Christian,	175
Salvation, Perfect Plan of,	142
Secret Societies,	300
Skepticism, Modern, Found in the Camp,	150
Supper, The Lord's,	396
Swear, Are Christians Allowed to,	324
War, Christ and,	204
Total,	9701

"IT is a disgrace to any Christian man to die rich in the things of this world." Such was the language of an elderly disciple who had been a successful business man. He had accumulated considerable wealth, but spent his advanced years in giving it away. He was himself a practical demonstration of the doctrine that he preached. At the age of fifty he was probably worth forty thousand dollars, and at the age of seventy-nine, when he died, his bank account was exhausted, and he gave his house and a few acres of land that he still owned to the most needy of his children. He believed that it was a disgrace for a Christian to die rich in the things of this world. He might have added, says the *Octographic Review*, that it is *dangerous* thus to die.

THE British Consul at Jerusalem, in his latest report, gives some interesting details respecting the state of the Holy City. It appears that buildings of various kinds continue to be erected in the vicinity, and that the city is far outgrowing its former limits. On the western side houses have increased so rapidly within the last few years that quite a large suburb has arisen where formely there were fields and vineyards. Every available piece of land is now being bought up by private persons or by benevolent societies and missions, and already the name of "Modern Jerusalem" has been given to this new quarter.—*The Peculiar People.*

RUSSIA is feeling the pressure of the indignation in other countries against her unjust treatment of the Hebrews. Instead of expelling them from their homes to go into exile whither they can find a place, a plan has been devised to colonize them in Southern Russia, and gather them at a definite locality. Grants of land and agricultural implements are to be given them, and their estates in the places which they leave are to be purchased by the government. Arbitrary as the compulsive removal may seem to us, it is more merciful than driving them out of the country as wanderers in other lands, dependent on charity for the necessities of life.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Linganore, Md.—Our love feast will be held Oct. 13, at 10 A. M., at the Locust Grove church, Frederick Co., Md. We had a very pleasant visit from Bro. J. D. Trostle, of Hope, Kans. He preached at Locust Grove, Md., Wednesday night, July 18, which was highly appreciated, this being his former home.—*M. E. Ecker, July 23.*

Notice.—At last Annual Meeting a number of Brethren requested my promise to conduct a series of meetings for them this coming fall. They gave me their addresses, but as I have lost them, they will please write me. I have arranged to accede to the wishes of at least some of them. —*D. F. Stouffer, Benevola, Md.*

Jeffersonville, Ohio.—July 27 brethren Jonas Horning and Daniel Garver came to us and preached five soul-cheering sermons, by which four dear souls were made to come out on the Lord's side. Pray for us, that we may hold out faithful to the end! On Sunday night we had a love-feast. Thirteen members surrounded the table and partook of the Lord's Supper.—*Wiley Dolby, July 31.*

Burlington, W. Va.—Recently wife and I were called to see a young girl that was sick with typhoid fever. We went to see her and she requested baptism. We talked with her a while and she concluded to wait a few days, so we returned home. About three o'clock she sent for us again, making the same request, so we made arrangements and took her to the place of baptism,—about one-half mile distant, and baptized her. She stood it well and has improved ever since.—*Peter C. Arnold.*

Notice.—A harvest and missionary meeting will be held at the Brick church in the Elkhart Valley congregation, Ind., Aug. 18, commencing at 9:30 A. M. Brethren A. H. Puterbaugh and Isaac Berkey have promised to be with us. Brethren and friends of surrounding churches are invited. At the close of the afternoon session all will have an opportunity to give to the mission work of the Brotherhood, and it would be well to come with purse strings in a bow-knot, and a heart full of love for the Lord's cause.—*I. D. Parker.*

Warrenhurst, Ill.—Last Wednesday afternoon while my father was cutting oats, he caught his hand on the drive chain. The second and third fingers had to be partly taken off. The first finger is broken at the second joint and his thumb is very badly hurt. He also broke his arm in five places. He is getting along encouragingly. We desire the prayers of our brethren and sisters in our sad affliction.—*Carrie Barkdoll, July 30.*

Mexico, Ind.—The work of the Lord is steadily progressing in this part of the Lord's vineyard. Yesterday, July 29, our aged elder, Samuel Murray, preached for us from 1 Sam. 15: 23, and at the close of the service the church was made to rejoice, when seven young sisters went forward and requested baptism. They ranged in age from eleven to thirteen years. We went to the water, where the ordinance of baptism was witnessed by a large number of people. We pray that God's blessings may rest upon these dear ones.—*J. M. Replogle, Aug. 1.*

Claysburg, Blair Co., Pa.—The members of the Claar congregation met in quarterly council July 28, and disposed of all the business that came before the church. A Christian spirit and the best of feeling characterized the meeting. Bro. F. C. Dively was chosen moderator. He did his work well. Our harvest and children's meeting will commence on Saturday evening and continue over Sunday, Aug. 18 and 19. Bro. J. B. Fluck, of Loysburg, Bedford Co., Pa., is to do the preaching. We also decided to hold our love-feast on Sunday, Oct. 14 Services are to commence at 3 P. M.—*C. F. Lingenfelter, July 30.*

Coventry, Pa.—During the spring and summer months there were forty-nine baptized in the confines of Coventry congregation, besides eight or nine at Royer's Ford. They partly belong to our congregation. Of these, thirty-two have been reported in the MESSENGER. Yesterday, July 28, we held a quarterly meeting. Bro. J. H. Halterman was elected as clerk of this church. Aug. 4 will be our harvest meeting, at which time we will hold an election for two more deacons. Bro. W. J. Swigart, of Huntingdon, is with us. He preached at the Harmonyville house July 29.—*W. W. Kulp, Pottstown, Pa.*

Polo, Mo.—The District Meeting for the Northern District of Missouri will be held with the members in the Log Creek congregation, Caldwell County, Sept. 14. We have also arranged to hold a Ministerial Meeting Sept. 13, commencing at 10 A. M. We hope all our ministers have received a copy of the "Topics for Discussion." If any have been overlooked, they will please notify the undersigned. As this is the first meeting of the kind in this District, we hope to have a general turnout. Brethren, help to make it a success! Our love-feast will occur Sept. 15. We hope to have a general attendance to all these meetings.—*J. E. Ellenberger, July 29.*

Raleigh, W. Va.—The church here seems to be progressing nicely, considering her circumstances. We are greatly in need of ministerial aid. Our home ministers reside about twenty-five miles from here. We have preaching at the Raleigh place of worship about every two months, once or twice a year at others, and at a few points none at all. Usually the seed thus sown proves unproductive. We appreciate the labors of our home brethren. We could utilize the efforts of a good, practical minister just now. Others are cultivating the fields which should be ours and thus the harvest is passing away. Any of our ministering brethren wishing to change location would do well to address me at Raleigh, Raleigh Co., W. Va. Your labors would no doubt prove a success. —*Matthew P. Snuffer, July 25.*

Huntingdon, Ind.—As stated in my last report, we had two applicants for baptism. Yesterday, in addition to those, at the close of the morning services, four more dear souls came forward to be enlisted in the kingdom. One dear old brother and his side companion are nearing their three score and ten years. It is encouraging for us to see so many come flocking home to Jesus. God speed the day when we will have representatives of the doctrine of Jesus, proclaiming the glad tidings of salvation everywhere, in its primitive purity. Our church house will be commenced in a few weeks. Remember us at a throne of grace, that the work may still go on!—*D. H. Snowberger, July 30.*

Price's Creek Church, Ohio.—July 25, at 2 P. M., which was the time appointed for our harvest meeting, a goodly number convened to render thanks for the bountiful harvest we have reaped. Our elder, Tobias Krider, and Bro. G. C. Stump were with us and gave us good counsel, which was appreciated by all present. Next day, at 10 A. M, we again assembled in quarterly council and had an excellent meeting. Next Sunday the dedication of our new church will take place near the Indiana state line. Bro. Henry Frantz will be with us on the occasion. We have two Sunday schools organized this summer. They are progressing finely. Three were baptized since our last report.—*Joseph Longanecker, West Manchester, Ohio, July 27.*

Arcadia, Nebr.—Bro. C. Hope commenced meetings in the Muddy Valley church, Custer County, Nebr., July 5, and preached six sermons. He then went six miles south of Arcadia, Sherman Co., and preached sixteen sermons. July 14 he went to Berwyn, Custer County where he held some meetings. He then held a few meetings at O'Connor and returned to Berwyn, July 28, where he baptized six Danes,—two brothers and four sisters. After the baptizing three of the lambs knelt down and thanked God for his kindness and his blessings. This was great encouragement to all who were at the water-side. We were all built up in the spirit. While our brethren and sisters worked so earnestly in our quarterly council, July 28, we feel sad as to our temporal condition. The drouth destroyed our wheat, and the hot winds killed the corn and the hay. Many will need aid in this part of the country. The Brethren decided to appoint one of the deacons to see after the wants of those in distress. Bro. Wm. May, Berwyn, Custer Co, Nebr., was appointed for this work.—*D. M. Ross, July 30.*

Bourbon, Ind.—Our harvest meeting which was held on Sunday, July 29, was a meeting which will long be remembered. Bro. Levi Stoneburner, of Warsaw, Ind., came to us on Saturday evening, and told us many good things. As our meeting on Sunday was to be held in a beautiful grove near the church, the crowd of people began to collect as early as 8:30 A. M., and continued coming until several hundred were present. Bro. Stoneburner did the preaching in the forenoon, after which an offering of $21.00 was given to the mission cause. After partaking of some refreshments, the people engaged in song service, after which sister Boone, of Chicago, addressed the audience in regard to her work in that city. She also gave the children an interesting lesson. Many were the tears that were shed while sister Boone was talking of her work in the city. A collection of $2.00 was raised for the Children's Mission. Services were held at the church on Sunday evening. Many expressed themselves as being highly pleased with the meeting, and they felt that it was good to be there.—*John E. Joseph, July 31.*

Johnstown, Pa.—I notice in the love-feast announcements the notice of a feast to be held in the Johnstown congregation. It should read "Walnut Grove" and not "Washington Grove." —*E. Strayer, Aug. 1.*

Ashland, Ohio.—A harvest and missionary meeting will be held at the Maple Grove church, Ashland Co., Ohio, Aug. 18, 1894. The time of the harvest meeting is 10:30 A. M; missionary meeting, 2 o'clock P. M. Sister churches, neighbors, friends and ministers, are cordially invited to attend these services.—*D. Snyder, Aug. 1.*

White Church, Ind.—July 28 there were two funerals at our church,—that of Bro. Franklin Harshbarger in the forenoon, and brother and sister Shobe's little daughter in the afternoon. We expect to have a harvest meeting Aug. 26, and a children's meeting in the afternoon. Our love-feast will occur Oct. 11.—*Mary E. Harmeson, Bowers, Ind., Aug. 1.*

Crawford, Nebr. — Brother and sister Jesse Y. Heckler came to this place July 26, and preached eight soul-cheering sermons. Brother and sister Heckler made many friends while here. Though there were no immediate accessions to the church, yet I feel there have been lasting impressions made. Brethren, pray for us that the good work may go on here in the far West!—*J. G. Dove, Aug. 4.*

Round Mountain Church, Ark.—I left home July 26 for the Boston Mountain church. I arrived next day, had meeting the same evening, and two meetings on Saturday. I baptized one who was nearly persuaded last fall, and on Sunday morning I preached the funeral of four persons, two of whom were members of the church. Three were drowned in a flood, over a year ago, while living along a small stream.—*Samuel Weimer, Wyman, Ark.*

Stuttgart, Ark.—Not often do we see an entire household, the youngest eleven years old, baptized at one time, yet it took place on the banks of the stream, near Stuttgart, Ark. Sending out tracts has done, and will do a great work for the Master, but to my mind it is best to supplement the work by personal intercourse with the common people. They hear the Word gladly. Brother, will you come? Oh, may the Lord deeply impress our minds and hearts with the importance of working in the good cause!—*Jas. H. Larkins, Aug. 4*

Grand Prairie Church, Nebr.—The brethren and sisters met in regular quarterly council July 28. Business was disposed of satisfactory to all. Though but few in number we believe there is a deep-felt interest in behalf of this part of God's moral vineyard. May we have an interest in the prayers of God's people, that some good may be done here for the Master! We have preaching every two weeks; also Sunday school, in which there seems to be quite an interest manifested. We use the *Brethren's Quarterlies*.—*D. A. Harter, Sidney, Nebr., July 30*

Panhandle Church, Tex.—July 10 Bro. Abe Molsbee came to labor among us and to organize us into a working order. He remained thirteen days and preached eighteen sermons. On the morning of July 21 we met in a church capacity and organized what will now be known as the "Panhandle church." Eleven letters were received and two requested baptism. A choice was held for a deacon. The lot fell on Bro. J. L. Simmons. We chose Bro. Molsbee as our elder. He is also our delegate to represent us at District Meeting. We had our love-feast July 21. We had good meetings and the best of order.—*Nannie Stump, Miami, Roberts Co., Tex.*

Grove Meeting.—The Brethren will conduct a series of religious services on New Creek, four and one-half miles south of Keyser, from Aug. 16 to Sept. 2, inclusive. There will be services at 7:30 o'clock each evening, and all day basket services on Aug. 19 and 26. Sept. 1, exercises will begin at 2 o'clock, and Communion services will be held in the evening. This year there will be no restaurant nor feed department conducted on the ground.—*Geo. W. Leatherman, Keyser, W. Va.*

North Manchester, Ind.—The work of the Lord is steadily moving along in this part of God's vineyard. Aug. 2 the members of this congregation met in council, preparatory to our Communion meeting, to be held Aug. 9. Much business was disposed of. We number about four hundred and forty members in this congregation, hence much business had to be attended to. The most important feature of the meeting was the receiving of two precious souls by confession and baptism. One was also received by letter. May the blessing of God rest upon all!—*D. C. Cripe.*

Longmont, Colo.—The following is the report of money received for building the Denver Mission meeting-house, for the month of July: Elmer Weaver, Longmont, Colo, 51 cents; a sister, Mt. Morris, Ill., 30 cents; Ann Ruple and sister, $5; M. L. Wenger, $5; Indian Creek church, Maxwell, Iowa, $6; D. E. Brubaker, Mount Morris, Ill., 50 cents; Ida Cool, Forgy, Ohio, 10 cents; Abraham Mosier, Meriden, Kans., 50 cents; English River church, South English, Iowa, $6.10; J. M. Ikenberry, Wirtz, Va, 25 cents; church at Herington, Kans., $4 20; Swan Creek church, Ohio, $3.20; G. W. Kephart, Altoona, Pa., $1; D. E. Bowman, Campville, Fla, $2; Silver Lake church, Nebr., $5; by H. A. Spanogle, Maitland, Pa., $6; North Morrill church, Morrill, Kans., $10.50; S. C. Miller, Robins, Iowa, $2; Dry Creek Sunday school, $2 34; St. Vrain church, Longmont, Colo., $20 25.—*Jennie Brubaker, Aug. 1.*

Snake Spring, Pa.—On the evening of July 24, Bro. D. S. Clapper, of Everett, Pa., began meetings in a grove in the eastern part of Monroe Township, Bedford Co., Pa., within the bounds of the above church, and continued until Sunday evening, July 29, with good and apparently increasing interest, and also one addition by baptism. The Brethren have been holding meetings in this neighborhood occasionally for over a year. They now have three members, and others are counting the cost. I hope they may soon decide to unite with a people where they can keep all the commands of Jesus. I am sorry to state that we are about to lose the labors of Bro. Clapper, here in the East. Aug. 9 he expects to start West, intending to locate in the East McPherson church, Kansas. Bro. Clapper is an efficient worker in the cause of the Master, and although we will miss his services here, the churches in the West also need helpers and, no doubt, will appreciate his labors there. May God overrule all our labors here to the advancement of his cause and the building up of his kingdom!—*John Bennett, Artemas, Pa, Aug. 1.*

Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

Love-Feasts.

Sept. 1, Farnhamville, Calhoun Co., Iowa.

Sept. 7 and 8, at 4 P. M., Libertyville church, Jefferson Co., Iowa.

Sept. 11 at 4 P. M., Sugar Creek church, Ill.

Sept. 12, Verdigris church, Kans., at Bro. David Frank's, seven miles north-west of Madison.

Sept. 14, at 6 P. M., Litchfield, Ill.; meetings to continue over Sunday or longer.

Sept. 29, at 2 P. M., Hyndman, Bedford Co., Pa.

Oct. 6, at 2 P. M, Roann church, Wabash Co., Ind.

Oct. 6, at 3:30 P. M, McPherson College, Kansas.

Oct 6, at 5 P. M, Poudre Valley church, Colo.

Oct. 12, at 4 P. M., Spring Run, two and one-half miles north of McVeytown Station, Mifflin Co., Pa.

Oct. 13, at 2 P. M., Summit church at Oasis meeting-house, three and one-half miles east of Summitville, Ohio.

Oct. 14, at 3 P. M., Claar congregation, Pa.

Oct. 19 and 20, at 11 A. M., South Keokuk, Iowa.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department We have an advertising page, and, if necessary, will issue supplements.

McPherson Notes

On account of the great draft made upon the McPherson church for preaching, it was decided to hold an election for minister. The lot fell upon Bro. C. E. Arnold, one of the professors in the College. It is a great satisfaction when the members of a church are united in their choice.

It was also decided to hold a love-feast, Oct. 6, beginning at 3:30 P. M. At this time there are two applicants for baptism.

The school closed very satisfactorily, with thirty-one graduates from the full Collegiate, Normal, Preparatory and Commercial courses. The experiment was made to hold a summer school for those expecting to teach. The result was also quite satisfactory.

The prospects for next year are quite encouraging. We were not permitted to attend Annual Meeting this year, and had to be satisfied with reading the Full Report. There are some things in that which we can not fully understand, but will leave now for a more extended notice.

The wheat crop in this part of Kansas is fair. Oats and corn are not over half a crop. Apples seem plenty.

S. Z. Sharp.

From Lanark, Ill.

A special council was held at Lanark on Saturday, July 28, at which important business was transacted. Elders D. E. Price and Joseph Amick, of Mt. Morris, were summoned by the church, to assist in the work.

Bro. Scott Snively and wife, who, during a time of excitement, were moved by the Progressive faction to sever their connection with the church for a time, after care and deliberate thought returned to the church again, last winter, and were welcomed back to the fold.

At the above meeting Bro. Snively was restored to the first degree of the ministry. The church also decided to select a suitable elder to reside in her midst, and supervise her work. We regard this as a judicious movement, as an elder, separated from a church in his charge, labors at a great disadvantage, and the church is deprived of the vigilant care and attention that

should be exercised by her overseer, and especially is this the case in towns or cities.

Our labors with the Lanark church since the spring of 1891 have, in the main, been pleasant, and we earnestly pray for her spiritual growth and prosperity. GEO. D. ZOLLERS.

Special District Meeting of Southern Illinois.

A SPECIAL District Meeting was held in the Pleasant Hill church, near Virden, Ill., Aug. 2, for the purpose of selecting committees to arrange for next Annual Meeting. Twenty churches were represented.

The Committee on Location is: David Vaniman, J. S. Kuns, S. Bucklew, Isaac Shively and Wm. Landis.

The Committee of Arrangements is: Isaac Shively, H. H. Harnley, S. Bucklew, S S. Brubaker, and Wm. Landis.

The Meeting adjourned at 3 P. M.

S. BUCKLEW, Moderator.
WM. LANDIS, Clerk.

Cerro Gordo, Ill., Aug. 3.

From Macoupin Creek, Ill.

YESTERDAY we met for quarterly council. We had a good representation of members. Officers were present from adjoining churches, as also from a distance. Elders C. Fitz, D. Hollinger and J. C. Demmy, from Astoria, were with us, who gave us serviceable aid. Much business came before the meeting, but all was disposed of pleasantly. Contributions to mission work were the largest ever received at one time. A Communion was appointed for Sept. 14, at 6 P. M., at Litchfield. Arrangements for District Meeting Oct. 10 were looked after, and a managing committee appointed. Delegates elected to District Meeting were S W. Stutsman and S. F. Brubaker; alternates, B. G. Stead and A. A. Oberlin. One was received by letter.

Bro. A A. Oberlin was forwarded to the second degree of the ministry. Eld. Fitz delivered the charge, after which he was installed with the usual solemnity.

The consolidation of the Northern and Southern Districts of Illinois in the Old People's and Orphans' Home, located at Mt. Morris, Ill., was considered and the church decided favorable to the enterprise, if the means can be raised. The meeting closed at 3 P. M., with some feeling talks by brethren Demmy and Hollinger. May the Lord enable us to heed the instructions given, is the earnest prayer of all God's faithful ones.

MICHAEL FLORY.

Girard, Ill., Aug. 5.

From Northwestern Nebraska.

BIDDING farewell to the members of the Niobrara church, we were taken west into Box Butte County, where I held two meetings. Then, after traveling all of eighty miles by farm wagon, we again took the train for Crawford. From there we were taken northwest into Sioux County. Here as elsewhere we were busy visiting among the members and friends during the day, and preaching each evening. Although it is now harvest time, we had good attendance.

The country is but thinly settled, yet the ministers of the different denominations are here, offering their most liberal terms of salvation,—each one trying to raise his standard first.

From here we were taken north into what is known as the "Bad Lands,"—a country but thinly settled. Here we were for once the first on the field. Would you believe it, if I tell you that two families attended our meetings here with their children, aged eight, ten and thirteen years respectively, that had never been to any meeting before? One lady said it was the first sermon she had heard for nine years. Several of our young brethren went over there and opened a Sunday school with Brethren's free literature. This work is doing much good.

Our cause in Sioux County has a very hopeful outlook. A love-feast is called for here at the time of our next visit.

Crops here are good and there is an abundance of the finest of wild fruit. JESSE Y. HECKLER.

Crawford, Nebr., Aug. 2.

Field Notes.

JULY 21 Bro. Owen Barnhart and I started on a short preaching tour. On the same evening we tried to encourage the Father's children at Red Oak Grove to press forward in the cause of Christ. The next day we attended a funeral at Huffville, at 11 A. M., where we had under consideration the line of five crossings. At 3 P. M. we preached at the same place on the importance of keeping the "commandments." After services we rode eight miles to St. Matthew's, a new M. E. church, where, at 8 P. M., we again met a fair congregation. On Monday we preached at 11 A. M., expecting to start for our homes, but being strongly solicited we remained and preached again at 8 P. M., at which time two members of the M. E. church made application for membership with the Brethren.

July 26, J. C. Beahm, M. F. Woods and I started to the St. Paul church in Carroll County. On our way we officiated at a marriage, and so did not reach our destination until the evening of the 27th. We met the little band at 11 A. M., next day. At 8 P. M. Bro. Beahm preached a very interesting sermon, which was enjoyed by us all. Since our last visit to this church a few individuals have given "heed to seducing spirits," and were in such a condition that they could not enjoy themselves with us as in the days of yore. What a grand thing it is for us to live in a land of religious liberty!

We held four meetings here with the Brethren, and had some excellent song service, conducted by brethren Beahm and Woods.

This congregation is only about four miles from the North Carolina line, and in company with Bro. Wm. Wisler we crossed the line and visited Mt. Airy, North Carolina, a small town of about 2,500 inhabitants.

We had a number of invitations to preach at different points in this section. Truly, here in the South, the harvest is great but the laborers are very few. I know of no time when the Brethren were solicited so earnestly to preach the Word of God as now. We need men and means to prosecute the work.

On our return home we preached at a M. E. church, and were strongly solicited to stop again. C. D. HYLTON.

Hylton, Va., Aug. 1.

From McPherson, Kans

THIS will inform the many dear brethren and sisters, who have known of my bodily and mental suffering for a number of years, that I feel confident I am now on the right road to better health. During the past fifteen years of my suffering, I have consulted a number of well-recommended physicians, but none seemed to understand my case, therefore could not give permanent relief. My suffering was so intense, at times, that I almost despaired of life, but I was induced once more by dear brethren to seek medical aid at the hands of Dr. J. W. Heddens, 301 North Eighth Street, St. Joseph, Mo., which I did July 9, 1894. In the examination of my case, Dr. Heddens found ailments that had serious tendencies, and yet *never* were discovered by any other physician. Although I had to pass through a painful surgical operation, I feel that the Lord is blessing the means used by the doctor for my good. Now, dear brethren, after a few months' rest, I expect, if the Lord will, to devote the remaining years of my life (as much so as health will permit) in traveling and preaching among the churches, as the Brethren may desire my labors. I am engaged until December next. In November I expect to be in Iowa (if the Lord will) to assist the Brethren in Yale in holding a series of meetings.

Believing the Brotherhood will be glad to know of my being on the road to sunshine and health, I write these lines, stating in conclusion that if any one wishes to know more about Dr. Hedden's success as a physician and surgeon, they can address me personally, by enclosing stamps for an answer. JACOB WITMORE.

July 31.

From Black Rock, Pa.

As there is frequent inquiry, in regard to my whereabouts, I will use this method to inform my friends and brethren that I reached this place July 31. After having spent about four weeks in Virginia, and about that much time in Maryland, among the churches, I expect to reach York, Pa, to-morrow.

I intend to spend about four days in the East Codorus church, and then go to Gettysburgh, among the Father's children, to be comforted by them. After that, if the Lord will, I expect to go to Lancaster, Lebanon, and other Counties east of the Susquehanna River.

I have enjoyed excellent health and received much kindness and evidences of the love of the Brethren. I attended three meetings over last Sunday with the Brethren at Woodberry, and Baltimore, Md. There I witnessed the burial of three precious souls with Christ by baptism, in the presence of a large multitude of spectators. The church seemed to be alive and working.

At the latter place I found Bro. Samuel Larkins and family, formerly from Herington, Kans., who seemed to be actively working with the church. I also met with (Bro.) Dr. J. S. Dorsey, 813 North Howard Street, Baltimore, who, about twenty-five years ago, came from the city to our place, at Linganore, Md, for the purpose of being baptized. After an interview with him upon the subject, we called a number of the church together and had a meeting to attend to the work. He then went on his way rejoicing. It afforded us pleasure to find him, with many others, so deeply interested in the work of the church. In consequence of his close application to his business (dentistry) and the Bible work, in classes and Sunday school, his health is being impaired, and he is arranging to go to the country and visit among the churches, to more fully make the acquaintance of the Brethren, and thereby recuperate both soul and body. As he may be a stranger to many of those with whom he may meet, I bespeak for him a hearty welcome. I have not yet been able to decide when I shall start for home. I had expected to stop off in Illinois and visit my children, brother and sister, and spend a short time among my friends, but time is stealing so fast away that it will be uncertain.

We are having splendid rains. "Corn on hills and valleys" is promising excellent crops. "O that men would praise the Lord!"

J. D. TROSTLE.

Aug. 2.

From the Mission Field in Butler County, Kans.

THIS field is in charge of the Southern District of Kansas and Colorado. Three appointments are filled every two weeks by Bro. T. B. Young, of Wichita, Kans., and F. H. Bradley, of Canton, Kans., alternately. July 14, in company with F. H. Bradley and our wives, we started for the above-named field, distant about fifty-five miles. Bro. F. H. Bradley preached on Saturday evening. One applicant applied for membership.

On Sunday morning a young man came on horseback from a distance, inquiring the way to the Brethren meeting. He said his parents had been members of the church, but were both dead, and he had come with the intention of being baptized. An explanation of the order was then laid before him, to which he subscribed.

After preaching by Bro. Geo. Stryeker, of Peabody, Kans., two others yielded to the pleadings of the Master and came forward. After the order of the church was stated and explained to them, another dear one requested to be received. He said, "I have been attentive to the service; have heard all the questions pertaining to the order of the church and the reading of Matt. 18 and can endorse every word of it. I am ready and willing to be baptized if acceptable." We said, "Come along and we will do thee good."

So much for laying down the order to applicants in the public assembly. All five were immediately baptized in the Whitewater. The young man of twenty believed that *now* was the best time, and the old man of sixty-five realized that he had been dead up to this time and that now he really just commenced to live.

Question:—Why not visit and explain the order of the church to all applicants *in public*,* thus proving there are no secrets about our religion, and also disabuse the minds of many who think the Brethren demand a great deal more than can well be subscribed to? Here is at least one instance when baptism would not have taken place at the time, had not the principles of the church been explained in the public assembly. May the Lord bless every effort of his children in the mission work, both at home and abroad!

J. H. BOSSERMAN.

McPherson, Kans., July 28.

* We frequently do that way here at Mt. Morris.—ED.

From Elkhart, Ind.

BRO E S YOUNG and little daughter, Katie, of Mt. Morris, Ill., *en route* for Ohio, stopped with us over Sunday, July 22. Their visit to our home was greatly enjoyed by us. Bible study and pure Bible religion are his favorite themes and his associations always awaken within us a desire to know more of the Book of books and to drink deeper of the well of salvation. His talk to the Sunday school and sermons were highly appreciated by our people and for them we say, Come again and come often. Also to others, traveling east and west, we say, "Do likewise." The service on Sunday evening helped a husband and wife to decide for God, and yesterday (July 25), at their call, we had the pleasure of going with them into the baptismal waters.

Farmers adjacent to the city have well-filled barns and granaries and good prospects for corn and potatoes, and we rejoice that God also visits us with occasional showers of grace, through which we are enabled to gather a few sheaves for the garner of heaven.

I. D. PARKER.

July 26.

Our Benevolent Society.

AN account of the organization of our Benevolent Society was given in No. 21 of GOSPEL MESSENGER and some of our sisters heard so many words of encouragement while at Annual Meeting, and received so much substantial aid for the same, that now they think others are likely as much interested. We decided to have our work more fully explained. We meet once a week, bringing with us such things as we see fit, such as clothing to be made over, or, if children's clothing that has been outgrown, it is put in without remodeling. Some bring a few yards of calico or gingham. Last week one man, whose heart was stirred with sympathy, bought forty yards of calico for us. Clothing that can be worked over into smaller garments is utilized in that way. The scraps are made into quilt and comfort pieces, three inches square. The refuse goes into the paper-rags which are turned into pennies for our treasury.

Our work has prospered beyond our expectation, and the interest is increasing. Thirty-two sisters were present at the last sewing. We have met nine afternoons and have two hundred and twenty-five garments finished and several commenced. We also have six hundred and four quilt pieces cut. These garments are for the poor at home and abroad.

Now, brethren and sisters, we feel that we have begun a good work, and we feel to urge all congregations to begin a similar work.

S E CART, Pres.

July 3.

[There is a demand for this kind of work in all places, and especially cities, where there are poor people. Our sisters here have been carrying on a similar work for quite awhile. The poor may be supplied with clothing, the sick looked after and much good done in a very quiet way. It is well for our sisters to have something to do. Let all things, however, be done in a way that need not prove offensive to any of the saints.—ED.]

Our Eastern Trip.—The Mint Continued.

WHEN a bar of metal is wanted for coining it is passed between rollers a great many times, becoming thinner each time until, at last, it is brought to the required thickness for coining. Bringing this bar to the required thickness is a gradual process. It cannot be done by once passing between the rollers.

So God does not design that we shall be brought to the standard of Christian perfection at one bound. We must pass between the rollers time and again. We may sometimes become discouraged and think we are improving very slowly, but so long as we can see that we are making improvement, we should not become disheartened. Any great work must pass between the rollers a number of times.

Look back at many of the things that the church has to-day, as means of doing good, and consider how many times each passed between the rollers,—the Sunday school, single mode of feet-washing, the Missionary Work, the Tract Work, Brethren's schools, the tobacco question, etc. Each time a question comes to Annual Meeting it passes between the rollers. Some improvement would be made, some educating done, the opposition lessened until, at last, it could be put to practical use. When the metal has passed between the rollers a certain number of times, it is placed in a furnace to heat awhile. It is said to become too hard and brittle if it is continuously passed between the rollers without heating again.

So it is with every one of these questions referred to. Their history shows the necessity of resting spells.

The "Publishing Interests" question has been passing between the rollers rather frequently the last few years, and it is probably best to set it aside for awhile now and let it rest. The time is coming when the Brotherhood will own her publishing interests, but it does not seem to be yet.

After this bar of metal has been reduced to the proper thickness, it passes to the machine where it is coined and pressed into dies, and where it receives an impression so that an image is stamped upon it. It is first cut out the proper size, shape and weight, but it is not money until it has the image and superscriptions.

So, the moral man or woman may do many good things which weigh just as heavy in many ways as those of the Christian, but not until we are born again and receive the impress of Christ, will we pass in God's kingdom.

After the coins are finished they are counted, placed into bags, sealed and labeled, and are now ready for shipment.

After seeing the different processes of coining and learning some lessons therefrom, we went to the room where is a collection of the coins of all nations. Here one can spend hours in examining these. Many facts in history are established by the ancient coins. One important feature is lacking on most of them,—the date of their coining. Here we saw what is of much interest to every Bible student,—the widow's mite,—worth about one-fifth of a cent. Here also can be seen a penny like the one brought to Jesus containing the image and superscription of Cæsar. Here also is to be seen a piece of the wall of ancient Nineveh.

When Christ fed the multitude he commanded the disciples to gather up the fragments that nothing be wasted, thus teaching the lesson which many need to learn,—economy. Many people are poor because they do not save the small things. Here, at the mint, they save *all* the sweepings, barrel them up, and sell them to the highest bidder. Sometimes they get as high as ten cents a pound for them. This, in course of time, amounts to a great sum. When we think of the little sums given for the missionary work, it was no doubt a great surprise to many to hear Bro. D. L. Miller say at Annual Meeting that since 1884 the church had raised over one hundred and seventy-five thousand dollars. When we consider that this was done by less than two hundred churches prior to the India Mission movement, it only shows what we, as a church, might do if there were more wakening up along this line.

A. W. VANIMAN.

Topeka, Kans.

"EXPRESSION of feeling has value only in proportion to the feeling it expresses. A show of feeling may be made where there is no feeling, but that is only surface show. Real feeling finds expression in spite of itself, or because of itself; and the expression of real feeling impresses others because of the feeling that is back of it. But a mere show of feeling has neither basis nor influence."

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

WYMORE—JAMES.—By the undersigned, at his residence, near Union Mills, Iowa, July 21, 1894, Mr. Albert G. Wymore and Miss Anna James. S. P. MILLER.

LEEDY—EWING.—At Abilene, Kans., July 23, 1894, by the writer, Elmer S. Leedy and Eva L. Ewing, both of Solomon City, Kans. ELD. J. HUMBARGAR.

COCKLIN—MOHLER.—By the undersigned, at his residence, in Bowmansdale, Pa., Walter C. Cocklin, of Monaghan township, York Co., Pa., and Clara O. Mohler (daughter of Bro. Lewis and sister Fanny Mohler), of Carroll township, York Co., Pa. DANIEL LANDIS.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

LONG.—In the Beaver Creek congregation, Va, July 17, 1894, Bro. Samuel E. Long, aged 82 years, 7 months and 25 days. He was a faithful deacon in the church for many years. His seat was seldom vacant while he was able to go, but for the last ten years he suffered from a cancer in his mouth, from which only death relieved him. Burial and funeral at Beaver Creek, from Philpp. 1: 21.

PROPES.—In the same congregation, July 21, 1894, sister Elizabeth Propes, aged 91 years, 11 months and 9 days. Funeral at her son-in-law's, Bro. D. Craun's, where she had her home. Sister Propes was a member of the Brethren church for about forty-one years. G. W. WINE.

GARDENER.—Near Waterford, La Porte Co., Ind., July 11, 1894, at the home of R. J. Shreve, his brother-in-law, Robert Gardener, aged 65 years, 7 months and 8 days. The subject of this notice was born in Schenectady, N. Y., and was married in early life to Miss Lydda Shreve, by whom were born to him two sons and one daughter. Bro. Gardener's companion died about fifteen years ago, and since then their children have also died. He united with the church Sept. 29, 1893, and soon afterward, on a journey to Kansas, contracted a cold which settled on his lungs permanently. Realizing that his condition was critical, he was anointed while in Kansas. He returned here April 21 in a prostrate condition, gradually declining to the end. Funeral services at the residence of Bro. R. J. Shreve, conducted by the writer, from Heb. 4: 9. Interment in Low's cemetery. THURSTON MILLER.

DILLMAN.—At Martinsdale, Lancaster Co., Pa, July 2, 1894, of apoplexy, John Dillman, consort of sister Annie Dillman, aged 64 years, 3 months and 25 days Funeral services by Bro. John Grabill and Bro. Isaac Taylor, from Job 17: 11.

KNOLL.—Near Bird-in-hand, Lancaster Co., Pa., in the Conestoga congregation, July 4, 1894, of heart trouble, sister Christiana (Kurtz) Knoll, consort of Ernst Knoll, aged 50 years, 1 month and 21 days. Funeral services and interment at Eby's meeting-house. Preaching from 2 Tim. 4: 7, 8, by Eld. Jno. Grabill and Bro. Jacob Pfautz. LIZZIE MYERS.

ZIMMERMAN.—In the Quemahoning church, Somerset Co, Pa., July 13. 1894, Elmer Elsworth Zimmerman, son of Edward and sister Sarah Zimmerman, aged 21 years, 10 months and 20 days. The subject of this notice, two weeks prior to his death, was placed on a cart and conveyed to the stream where baptism was administered. Funeral services by Eld. E. J. Blough and S. P. Zimmerman.

DUNCAN.—In Wright County, Mo. June 30, 1894, sister Vila Duncan, aged 83 years, 9 months and 6 days Her husband, Peter Duncan, died in the year 1875 and she remained a widow ever since. Early in life she united with the Brethren church, and for sixty-four years was a bright and shining light in that body. Her exemplary Christian life made her loved by all who were acquainted with her. She leaves a large number of children and grandchildren to mourn their loss, but after a long life spent in the service of the Redeemer, we trust that she has heard the plaudit of the Master, saying, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things." Funeral services at the Fairview church. STEPHEN E. BURCH.

COUSER.—In the Pleasant Hill church, Jefferson Co., Iowa, July 25, 1894, sister Sarah Etta Couser, aged 15 years, 5 months and 11 days. She united with the Brethren's church at the age of thirteen years. She had a quiet, gentle disposition and but few of her age could equal her in singing, in which she took a great delight at home, in Sunday school and church. Funeral services conducted by brethren A. Wolf and J. Glottelty, from the words, "Be ye also ready." J. T. COUSER.

BAKER.—In the Greenmount church, near Melrose, Rockingham Co., Va., of stomach trouble, July 20, 1894, sister Rebecca J. Baker, aged 62 years, 2 months and 27 days. She was a consistent member of the church for a number of years, but was in poor health for some years. She leaves three children. Services at Melrose church July 22, by the Brethren from 2 Tim. 4: 6–8. JACOB A. GARBER.

MORROW.—In the Nevada church, Vernon Co, Mo, July 19, 1894, of abscess of the bowels, sister Ida May Morrow, aged 24 years. She was the wife of Bro. C. K. Morrow and daughter of Bro. Henry and sister Mary C. Etter, formerly of Iowa, and later of Kidder, Mo. Deceased was sick about three and one-half months. Her funeral was preached by the home ministers. Burial in Fairview cemetery. S. CLICK.

TURNER.—At Huntington, Ind., July 20, 1894, Sarah Turner, aged 36 years, 4 months and 8 days. The husband preceded her to the spirit world about two months previous, leaving a little family of five orphan children to the charity of the city. Funeral services conducted by Eld. Noah Fisher from Heb. 13: 14. D. H. SNOWBERGER.

BABCOCK.—In Churchtown, Cumberland Co., Pa., July 24, 1894, of dropsy, Ransom E. Babcock, aged 49 years, 11 months and 7 days. Deceased came from New York to Pennsylvania for his health, but failed in obtaining relief. DAVID NIESLEY.

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Announcements

DISTRICT MEETINGS.

Aug. 30, Southern District of Missouri and Arkansas, at Nevada, Mo.

Sept. 14, Northern District of Missouri, in Log Creek church, Caldwell Co., Mo.

LOVE-FEASTS.

Aug. 4, Mulberry Grove, Ill.

Aug. 9, at 10 A. M., 2 miles west of North Manchester, Ind.

Aug 17, Franklin church, Iowa.

Aug. 18, at 2 P. M., Ogan's Creek church, Ind.

Aug. 18, southeast part of Round Mountain church, Ark.

Aug 18, Monroe church, near Madison, Mo.

Aug. 18, at 4 P. M., Fairview church, Iowa.

Aug. 18 and 19, at 11 A. M., Crooked Creek, Iowa.

Aug. 24, Prairie View church, Morgan Co., Mo.

Aug. 25, at 10 A. M., Eagle Creek church, Ohio. Series of meetings two weeks previous.

Sept. 7, at 5 P. M., Wenger house, South Bend, Ind.

Sept 7, at 4 P. M., at Palmer, Bear Creek church, Ill.

Sept 7, at 4 P. M., Holsinger house, Bedford Co., Pa.

Sept. 8 and 9, at 11 A. M., Oak Grove, Iowa.

Sept. 8, Maple Grove church, Garrett Co., Md.

Sept. 8 and 9, at 10 A. M., Boone River, Iowa

Sept 6 and 7, at 1:30 P. M., Rock Creek, Ill.

Sept 13, at 11 A. M., near Jerico, Mo.

Sept. 13, Williams Creek church, Tex.

Sept 14, at 10 30 A. M., Four Mile church, Ind.

Sept 14, at 10 A. M., in the Missisinewa church, Union Grove churchhouse, Delaware Co., Ind. Stop off at Shideler.

Sept 15 and 16, at 10 A. M., at Jacob Merkey's near Washington, Kans.

Sept. 15, at 2:30 P. M., Maple Glen church, Pa.

Sept 15, at 3 P. M., Blue Ridge church, Ill.

Sept. 15, at 3 P. M., Sangerville, Va.

Sept 15, at 2 P. M., Osage church, Kans

Sept. 15, at 3 P. M., Meyersdale, Pa.

Sept. 15, Grenola, Elk Co., Kans.

Sept 15 and 16, at 10 A. M., Garrison church, Benton Co., Iowa

Sept. 15, at 2 P. M., Walnut Valley, Barton Co., Kans.

Sept 15, in the Log Creek congregation, Caldwell Co., Mo.

Sept. 21, at 4 P. M., Pipe Creek, Ind.

Sept. 22 and 23, St. Joseph, Mo.

Sept. 29, at 4 P. M., Lick Creek, Ind

Oct. 13, at 4 P. M., New Enterprise, Pa.

ACKNOWLEDGMENT.

WE, the undersigned, Brethren of the German Baptist, or Brethren Church, wish to testify our appreciation of the kindness and attention extended to us by Messrs. F. I. Whitney, G. P. & T. A., and Max Bass, Immigration Agent, and other officials of the Great Northern Railway, in helping us to find homes and to locate ourselves in North Dakota. All statements made by these gentlemen were in accordance with the facts. The descriptive publications sent out from their offices and frequent correspondence had with them, we have been able to verify from actual observation and experience. With Mr. Bass we have had much personal communication, and we take pleasure in commending him to our Brethren and all others as a truthful, trustworthy and intelligent gentleman, worthy of all confidence, in the employment of a company willing always to accord consideration, courtesy and favors to new settlers and the traveling public. The Great Northern is a new trans-continental line extending from St. Paul to the Pacific Coast, *en route* opening up a vast region abounding in resources. It has two branch lines running into the Turtle Mountain section and three through the Red River Valley, and altogether gives North Dakota superior railway facilities.

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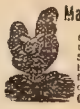

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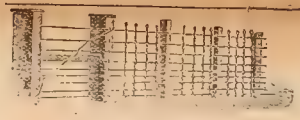

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50
Huntingdon, Pa.

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ON Wednesday morning, Aug. 8, we were called to attend the funeral services of Roxie Belle, daughter of brother John Eyer, near Warrior's Mark, Pa. She was an invalid for some six years, and was noted for her kind and amiable disposition, which endeared her, not only to the home family, but to all who came in contact with her. Her death was a hard stroke to the surviving family. And their grief seemed to be intensified because of the recent illness and death of the mother, which occurred on April 23. It is thought that the death of the mother hastened the early decease of the daughter, as she was the pet of the family, and mother's darling child. Of them it can be said:

"In life united, and
In death not parted."

While, to the father and children, the stroke seems to be a hard one, yet we hope the bitter may be sweetened through the love of Christ, and that through this providence they may all be led into a sweeter fellowship with him.

FAITH HEALING.

WE have, at different times, been asked for an opinion on the subject of faith healing, but have been waiting to get a settled opinion in our own minds relative to it. It is rather a broad and intricate subject to discuss on account of the many interpretations given of it. That some wonderful things have grown out of the exercising of faith, is a fact that has been made evident by practical demonstration. What the eye sees, the ear hears, and the sense of feeling declares, must be accepted as being a truth, whether the cause is understood or not. And that there is such a thing as faith healing we as fully believe as we believe that there is healing through the science of medicine. More, we believe that without the auxiliary of faith the practice of medicine would be robbed of much of its reputation. It might seem to be exaggeration to say that four-fifths of all the healing done through the medical profession is the result of faith, but facts prove the assertion to be true.

Physicians build their reputation, not so much on their medical skill, as their dress and address, or the manner in which they approach their patients and diagnose the case. The physician who can enter the sick-room with a cheerful countenance, feel the pulse *wisely*, look at the tongue, hear an account of all the pains and ask a multitude of questions, and then give an assuring look, has done much in establishing his reputation. The great secret lies in inspiring confidence on the part of the people and patients. This done the victory is largely won.

There are thousands of visits made by physicians where the giving of medicine, of itself, is practically of no use, and yet the patients would not be satisfied without the visit, neither would they get well without it. Faith in the physician does the work. In all cases, faith is a very important factor in the healing of diseases.

It is really wonderful to notice the effects that the mind has over the physical body. We now remember of a case where a man really died on believing that he was bleeding to death, and, at the time, was not losing a drop of blood. It was the case of a criminal on whom the experiment was made. He was told, that, instead of being hanged, he would be bled to death. The necessary preparations were made, his eyes were bandaged, he was laid on the table, his arm extended out over the side, and a basin placed under it. The lancet was then struck, and a small stream of water was made to pass from the supposed wound into the basin underneath. Then the physician carefully noted the time aloud,—the pulse growing weaker, weaker, weaker,—it stopped,—and he was dead.

The same holds equally good in restoring health and life. Yes, we believe in faith cures. But in doing so, we discriminate between the natural and the divine. And yet, in a sense, there is no difference, as the natural is always in harmony with the divine, except in that which is purely miraculous.

The discrimination must be made between the promised healing, taught in the Scriptures and the healing done in the name of religion. Much of this is a religious fraud, as the results, whatever they be, are those that follow the ordinary faith healing, when the faith is placed in the means used and not in Christ who alone can heal.

In the Scriptures we have two kinds of faith healing taught. First, that which comes from fervent prayer. "Pray for one another that ye may be healed." "The effectual, fervent prayer of the righteous man availeth much." In this case it is necessary that the one who prays, be righteous, which, of course, means that he prays in faith believing. And this means much. How very few, after all, have faith strong enough to believe that, what they pray for, will be granted. But this is the kind of faith to be exercised when healing is to follow. To heal it must "avail much." And many are not healed because of the not availing much in prayer. Then, too, it requires faith on the part of the sick as well. When two or more agree in the matter of asking of God, the answer will come. But there are times when the answer does not come because of "asking amiss." Hence great discretion should be exercised in asking for divine healing, to believe that the result will follow. Praying for the sick is a very common practice. And while the righteous makes it provisional on ordinary occasions, yet a great many pray for the healing without even an expectation that the healing will follow. This is wrong, as it is trifling with God and his promises. We believe, however, that there are cases when it is right to unite in asking the Lord to heal, and we quite as fully believe that the Lord hears such prayers and that the healing follows, or why should we pray for the healing of the sick?

The fact that we are to pray is sufficient grounds for believing that he will answer such prayers and heal the sick. This we call faith healing. The other faith healing is that which follows the anointing as we have it in James 5: 14, 15.

As we look at this subject, the question comes to us, What do we expect to follow as a result of the anointing? It is very evident to us that there is some very loose teaching done on this subject. In many cases there is no teaching at all, and as a result there is nothing expected and nothing done. In some cases it is desired and done simply as a thing commanded. This is a mistaken idea. Because people are sick they send for a physician, not because they are commanded to do so, or because it is a custom, but *because* they are sick and want to be healed. This is believed to be a means to a healing. Another means to this end is the anointing. This means is offered and recommended not because people are sinners and that they need pardon, but because they are sick and need healing. It is not the sinner that is to call for the elders to be anointed for the pardoning of his sins, but the sick, for the healing of his diseases. While the pardoning of sins is named as a result that will follow, it does seem to us that in the mind of the apostle, the primary object was the healing and raising up of the body. And if such were our teachings on this subject, such would be the expectations of those who call

(Concluded on page 517.)

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE SISTER OF CHARITY.

BY N. PEARSON.

From the open window straying,
Gentle winds are softly playing
Through the darkened room;
To the sick a message bringing,
Of the birds in rapture singing
And the flowers in bloom.

From the people helpless lying
Comes a low and stifled sighing
Of suppressed despair;
To the room of suffering fated,
But they look as if they waited
For some loved one there.

She is coming, see her enter,
Fair as if an angel sent her
Down from Paradise.
Maiden with the radiant features,
Loveliest of mortal creatures
In the sufferers' eyes.

Once she floated animated,
In the dance intoxicated
By life's reckless mirth;
Every wish of hers was granted,
Like a fairy land enchanted
Seemed the smiling earth.

Then she heard that far beneath her,
Down where only grief would meet her
In the city's strife,
Human beings in misery wasted
And the pleasures never tasted
Of her joyous life.

And it touched with deepest feeling
All her soul, the love revealing
That so long was hid
Now she labors on unceasing,
Always pain and sorrow easing,
As her Savior did.

Eager eyes for her are gaz'ng
Where the dazzling lights are blazing
In the festive halls.
For they miss the queenly beauty
Now in humble paths of duty
Where her Master calls

There her courage does not leave her,
E'en though battling with the fever
In the poisonous air,
Tenderly her fellow mortals
Taking from death's open portals
With her skillful care

And she views with rapture burning
Roses to the cheeks returning,
Beauteous as before;
But sometimes the soul is beating
'Gainst the bars and swiftly fleeting
To the mystic shore.

Then beside the bedside kneeling,
Where the form is fast congealing
In the grasp of death;
When the chilly hands caress her
And the pale lips move to bless her
With their dying breath.

For her work of love untiring,
For the words she spoke inspiring,
Peace and heavenly trust,
When the star of Hope was hidden
And the soul in paths forbidden
Sank into the dust.

O what are the earthly treasures
And the shallow, fleeting pleasures
To the joy she feels?
For an angel bright and holy
Hovers o'er the maiden lowly
Where in prayer she kneels.

Conway, Kans.

"Why should scientists undervalue and strive to put out the light of Christianity, while it has built the universities and schools where they received their education; built them by the labor of their pious fathers?

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

PURE RELIGION.

BY JAS A SELL.

In Two Parts—Part One.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Tim. 4: 12.

The only amaranthine flower on earth
Is virtue; the only lasting virtue truth.
—*Cowper.*

"O brother man! fold to thy heart thy brother;
Where pity dwells the peace of God is there,
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

"Follow with reverent steps the great example
Of Him whose holy work was 'doing good;'
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude."

When man came forth from the hands of his Creator he was "upright," and along with the other part of creation was pronounced "very good." But when he was brought under the corrupting influences of sin, he became the very opposite, and one of the ancient seers, contemplating the awful depravity of the human heart, pronounced it "deceitful above all things, and desperately wicked."

This is sadly true of man in his natural state, and if there were no mitigating influences, and he were to follow the inclinations of his depraved heart he would be plunged deeper and deeper into the awful thralldom of moral corruption. To lift him from his fallen condition was a work so stupendous and vast that nothing short of the Son of God becoming incarnate and sojourning among men for a time, to set the example of a pure and holy life and give to the world a system of laws, could lift man from his fallen condition and restore him to his pristine condition.

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." Heb. 2: 9.

"Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7: 26.

Our condition being so deplorable and wretched, it required a pure and holy character, not only to redeem, but also give a code of doctrines that would purify the sinful and degraded race, and establish a religion that would "purify unto himself a peculiar people zealous of good works." We have as the Author of the Christian religion one who was absolutely undefiled and separate from sinners. His most inveterate enemies could not convince him of sin. He contracted no sinful infirmity because of associating with a wicked and adulterous generation. He was elevated to a dignity higher than the angels, and language cannot express a greater contrast than there was between him and those for whom he died, yet he took their place and bore the buffeting and scorn and suffering to pay the penalty due their sin and all the blessing accrued to them.

Having such a high, pure and holy source for our religion we find it correspondingly pure and good, and rising above the prevailing practices of the Savior's day. Christ introduced what was not only new and unpopular, but purer and more sublime than anything that ever proceeded from the hands or heart of man, and has never been equaled or improved upon. His system of morals and virtues, backed up and supported by his own blessed example, is as a light shining in a dark place. He is truly, as was predicted of him—The Sun of Righteousness, who "rose with healing in his wings." His doctrines are pure in their principles and influence. They go right to the heart and seek to purify the stream at the fountain. "Keep thy heart with all diligence, for out of it are the issues of life." "As a man thinketh in his heart, so is he."

All the atrocious crimes that have been committed were at one time but thoughts in the mind, at first, germs, buds. Cherished there they ripened into the act which brought the disgrace and suffering which were its legitimate fruit. Our holy religion requires "truth in the inward parts." Ps. 51. It demands first a radical change of the wicked and deceitful heart which is brought about by faith, repentance and conversion, as set forth in previous chapters of this work.

Our Blessed Savior not only warned against indulging evil thoughts in the mind, but, at the same time, gave doctrines and maxims which furnish food and employment for mind and heart, which will cause them to expand in beauty, purity, power, usefulness and happiness. The Psalmist, in defining the happy man, says, "His delight is in the law of the Lord, and in his law doth he meditate day and night." Ps. 1: 2.

The doctrines of that law purify the life and make the man happy because it makes him good. They are like water which cleanses. The apostle Paul, in speaking of the Savior's love for his church, says, he "gave himself for it that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 26, 27.

The truth of God, like water, is a cleansing power, and all who are properly brought in contact with it are made better by it. It refines like the fire, purifies like the air, and heals like a medicine, and thus its general and special effect upon the world is always good. The same apostle, quoted above, in view of the beneficial effects of Christianity upon the world, says, "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." 1 Tim. 4: 8.

Strong and tender sympathies show a great soul, and these, with many kindred graces, shone forth from the life of our Savior. Close attachment and conformity to him not only binds his followers to him, but produces a character after that high model, and while it thus regulates the whole life and continually entices it into purity and holiness, it opens before it a sphere of unlimited and boundless growth. The religion of Christ is so comprehensive and expansive in its nature, so beneficent in its purposes, that it absorbs the affections, reason, conscience, and, in fact, all the faculties of the mind, and produces a motive of purity and honesty in the relation of man to man. Enlightened and inspired by it, the Christian goes forth, honest and truthful in his business engagements. He respects the rights, the feelings and the property of others. Confidence is not betrayed, innocence is respected, virtue is encouraged and mankind is accordingly elevated.

THEN AND NOW.

BY ENOCH BEERY.

Nearly fifty years ago I commenced reading our church papers, and I have read nearly all from that time on. I can truly say there has been a wonderful improvement in the paper since that time. Then the paper had but few contribu-

tors, and some of these were poor writers. Now it has many good writers. Then they wrote under assumed names. Now we have the writer's true name; and we become acquainted, to a certain extent, with brethren that we never see face to face.

Then they had to beg for matter to fill a monthly paper. Now they cannot crowd it all into a weekly paper. Then I wrote some for the paper. Now my writings go into the waste-basket. [Articles as interesting as this one don't go into the waste-basket.—ED.]

I think the improvement in our church paper has been equal to the improvement in our common school system. For the benefit of young folks, I shall say how it was sixty years ago when I went to school in eastern Ohio. The building was a log-cabin. The seats were made of slabs from the saw-mill. The writing-desk was a broad slab, edged up against the wall. The teacher's wages were from twelve to sixteen dollars per month. One-half of this was public money; and the other half he had to collect from the parents of the children. One of the duties of the teacher was to whip the scholars. The branches taught were spelling, reading, writing and arithmetic (or ciphering as we used to call it). The large boys and girls were generally in one large Testament class. The hard words were sometimes skipped or mispronounced. The fuel was furnished by the householders who dragged large logs and treetops to the house. The teacher and big boys had to chop and split it for the stove. The big boys could attend that kind of a school about two months in a year. This was about the extent of my education.

If the editor will have patience and give me a little space, I will review the condition of the church as it was when I joined fifty years ago, and compare it with our present condition. Then we had but few able text preachers. Now we have them by the hundred. Then we had but few meetinghouses. Now we have them dotted over the length and breadth of this country. Then we had no Sunday schools. Now we have them in nearly every congregation in the Brotherhood. Then we had but little church literature. Now we have our publications by the thousands, setting forth the teachings of Christ and the apostles in their primitive purity. Then we had no schools of our own. Now we have five in a prosperous condition. Then we had no series of meetings; and members were added to the church very slowly. Now we have protracted meetings and hundreds are added to the church. Then we had but few young people in the church. Now we have perhaps more young folks than old ones. Then we had but little missionary spirit in the church. Now we have organized missionary work at home and abroad. Then the use of tobacco was freely indulged in by some of our preachers, deacons and lay-members. Now we are almost ready to make the filthy use of tobacco a test of fellowship. I would like to live long enough to help sweep tobacco and whisky entirely out of the church, and let it go with the rubbish of the world where it belongs. Then the number attending our Yearly Meetings was from six to eight hundred. Now it has reached that many thousand. Then we were considered far behind the times. Now some of us think we are well up with the times we are living in. May there be still further improvement!

Pleasant Hill, Ohio.

"BE true to yourself, and enemies cannot harm you. They cannot, by their efforts, take away your knowledge of yourself, the purity of your motives, the integrity of your character, and the generosity of your nature."

THE DEVIL.

BY CHAS M YEAROUT.

In Two Parts—Part One.

His Origin—His Names.—His Attributes.—His Work of Deception—His Purpose, and His Final Doom

IT is a little difficult to give an answer that will satisfy all, as regards the origin of the devil. It is very evident that the being who, after his creation, became a devil, was created by God, but God never created the devil. He was once a being of truth,—an angel of light, "but he abode not in the truth." John 8:44 He was not satisfied with the station God gave him, but with others of the angels he revolted, and as a result of his insubordination to and dissatisfaction with God, he was cast out with his followers. 2 Peter 2:4; Jude 6.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not: neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7, 8, 9. Satan was the originator of evil; in him was sin conceived. It is his legitimate offspring, and death is the offspring of sin.

I am aware of the fact that some say that God originated sin, and created evil; but such a doctrine is antagonistic to the teachings of the Bible. The prophet said, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1:13; Ps. 5:5.

If God created evil, why does he ask man to turn from it lest he die? Ezek. 33:11. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:18. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8.

The devil originated sin and every evil work, and he uses them to enslave and engulf the human family. Christ came to thwart him in his hellish design. His very names indicate his character and attributes: "Belial," 2 Cor. 6:15, wickedness; "Accuser," Rev. 12:10; "The great dragon," verse 9; "The angel of the bottomless pit," Rev. 9:11; "Beelzebub," "The prince of devils," Matt. 12:24; "The wicked one," "An enemy," Matt. 13:19, 28; "The God of this world," 2 Cor. 4:4; "A murderer," "A liar," "The father of lies," John 8:44; "The prince of the power of the air," Eph. 2:2; "The old serpent," "Satan," Rev. 20:2; "Tempter," Matt. 4:3; "Your adversary," "The devil," 1 Peter 5:8. The above is the being with some of his attributes, whom so many people worship or serve, in preference to the God of heaven! What a choice!

The devil being at one time a heavenly inhabitant, of heavenly attributes, he was conversant with the heavenly throng, and understood the ways and manners of heaven. When he fell, he became the inveterate enemy of God and man. His whole purpose and design is to thwart God in his purposes, and bring misery, suffering and death to the human family. How far he has accomplished his desired end, let the past history of the world attest. But what of the judgment and great future before us?

Notwithstanding the great number of followers who carry forward his purposes, Satan has no power over man only as man gives him the right to bind, rule and ruin both soul and body, and fit them for that long dismal night of despair in the abode of evil spirits.

God created man for a higher and nobler purpose than to grovel in the cesspools of sin and iniquity, but man, like the devil, exercises his volitional powers and chooses for himself, and should be satisfied with the results of his own choice.

If man submits to the deceptive devices of the devil, and is thus taken captive by him at his will, he must necessarily expect to dwell with him, and participate with him in his eternal doom of endless woe. The Lord will say to those who have made themselves the followers of the devil,—the servants of sin, in the great day of separation when they shall be placed at his left hand: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41; 7:23; Luke 13:27, 28; Rev. 20:10, 15.

The devil never made a fair proposition to man since he deceived Mother Eve in the Garden of Eden. He caused Adam and Eve to transgress God's law by presenting part truth, and part falsehood, and his agents and ministers work on the same line to-day. They present just truth enough to capture the unsuspecting, and cover up the glaring inconsistencies of falsehood, which they generally mix with the truth. If you expect the devil to always present himself as a hydra-headed monster with scowling countenance, and a vicious look, you will be deceived. He often comes to us as a sweet messenger of love, his countenance wreathed in smiles, seemingly much interested in us and our welfare. He begins to reason with us on a very broad, liberal platform. Watch him very closely and see if he does not appeal to the aggrandizement of the flesh as one of his strongest arguments. He wants union upon a platform upon which all can stand; you must lay aside all narrow-mindedness which he always argues in harmony with the gratification of the carnal mind, and appetites. For example: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:5.

That was enough, the argument prevailed, and as to the terrible consequences and results following, let the human family attest.

To the Savior he said: "If thou be the Son of God, command that these stones be made bread." Matt. 4:3. You are hungry by reason of your long fast; now turn these stones into bread, and satisfy your natural appetite.

Christ gave him a good answer: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If we would heed and follow Christ's example in resisting the devil by quoting from God's Word, he would take his flight. He cannot stand before the two-edged sword.

THE DIVINE PROGRAMME.

BY C. H. BALSBAUGH.

To a Bereaved Sister in Michigan:—

I WILL arrange for your contemplation a few passages of Scripture in their natural order, although they lie millenniums apart. "I AM THAT I AM." Ex. 3:14. GOD WAS MANIFEST IN THE FLESH." 1 Tim. 3:16. IN HIM DWELLETH ALL THE FULLNESS OF THE GODHEAD BODILY." Col. 2:9. "*My* GOD *shall supply* ALL *your needs* ACCORDING TO HIS RICHES IN GLORY BY CHRIST JESUS." Philpp. 4:19. "*Looking unto Jesus the Author and Finisher of our faith.*" Heb. 12:2. "*Be not* AFRAID, *only* BELIEVE." Mark 5:36. "*All things are possible to him that believeth.*" Mark 9:23. "BELIEVEST THOU THIS?" "*Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?*" John 11:26, 40.

Jehovah, God Incarnate, Faith, Salvation! The Life and Peace and Blessedness and Glory of God given to man—fallen, sinful man. *The* SINLESS was made sin, that the VERY RIGHTEOUSNESS OF GOD *may be ours.* 2 Cor. 5: 21. THE EVER BLESSED GOD *became a man of sorrows, and acquainted with grief, despised and rejected of men.* Isa. 53: 3. "OUGHT *not Christ to have suffered these things, and to enter into his glory?*" Luke 24: 26. "*It behooved Christ to suffer.*" Verse 46. "*It is a faithful saying;* if we be *dead* with Him, we shall also *live* with him: if we *suffer*, we shall also *reign* with Him." 2 Tim. 2: 11, 12. Oh the glory of Philpp. 3: 10! Have we learned to aspire and pray and triumph like that? What babes and dwarfs we are! We want somehow to be saved *without* salvation, get into the kingdom objectively, while subjectively we are out. This is the delusion of nineteenth century Christianity. The "*ought*" of the cross is an imperative which even God cannot evade. We shun it if possible. He sought it. It was the *sine qua non* of His mission. Without it He would have been incarnate in vain. Take away the cross, and redemption is nullity. "*Crucified with Christ*" is both a *reckoning* and an *experience.* Rom. 6: 11; Gal. 2: 20. Faith in Jesus means realization no less than imputation. Rom. 4: 23, 24; 1 John 2: 29, and 3: 7.

Turn to Luke 4: 18, 19, and you will find Emmanuel waiting with radiant face and extended arms to welcome and bless you. That record contains your sad-faced photograph, and the love-beaming visage of the Godman. You have been terribly smitten, but every stroke fell on Him before it touched you. His humanity is our humanity—flesh of our flesh, bone of our bone. Very God, very man. "We have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are." Can anything be more absolutely human?

But this is only the nether side of the matter. "*Yet without sin.*" Can anything be more absolutely divine? Heb. 4: 15. Is it not perfectly consistent that he should meet Paul with this wonderful, glorious, comforting announcement: "*My grace* is *sufficient* for thee; for my *strength* is made *perfect* in *weakness.*" And is it at all strange that Paul, in the believing apprehension of this declaration should break out in such a rhapsody of confidence that puts modern Christendom to shame: "*Most gladly* will I *rather* glory in my *infirmities*, that the *power of Christ* may rest upon me: therefore *I take pleasure* in infirmities, in reproaches, in necessities, in persecutions, in distresses *for Christ's sake;* for when I am *weak* then am I *strong.*" 2 Cor. 12: 9, 10.

Where are these gloriously paradoxical souls to be found to-day? "*Fear not,* LITTLE FLOCK; for it is *your Father's* GOOD PLEASURE *to give you the kingdom.*" Luke 12: 32. Go over 1 Pet. 4: 12, 13 again and again, and yet again, until the great truth of "Christ in you the hope of glory" flames in the center of your heart as the very fire of God's own love and peace and joy. This is the Christianity that Christ brought into the world, and offers to every believer to-day. Omnipotence had its mightiest exhibition in raising Christ from the dead. "Declared to be the *Son of God* WITH POWER, *according to the* SPIRIT OF HOLINESS, BY THE RESURRECTION FROM THE DEAD." Rom. 1: 4.

Now turn to Eph. 1: 17–20. See in verses 19 and 20 how this same mighty mystery is repeated in the believer. Ah, my dear sister, we hardly know the alphabet of our "great salvation." We are groping and stumbling among the hieroglyphs of redemption, and have but little acquaintance with Jesus as He is made unto us of God. 1 Cor. 1: 30. Read His Word, attend to his ordinances, accept His providences with the glowing, positive expectation of finding and enjoying HIM. Let your tears for the holy dead be more the tears of joyful anticipation than sorrowful retrospect. The "*that*" in Heb. 12: 10, and the "*nevertheless*" in verse 11, infinitely preponderate all the suffering and sorrow of our mortal probation. Keep in the beatitude of Paul's reckoning. Rom. 8: 18.

Union Deposit, Pa

A MODEL CONGREGATION.

BY JERRY BOTTORFF.

OUR readers will find an account of a model congregation in Acts 10: 33: "Now therefore we are all here present before God to hear all things that are commanded thee of God." Cornelius was a Roman centurion, a native of Rome, and a captain of an Italian band. But in Judea he learned about Jehovah, the only living and true God. Disgusted with idolatry, as many sensible people were at that time, he began to pray to the true God. God heard his prayers as he hears all sincere prayer. No doubt in his prayers Cornelius asked for more light, and, in answer, God sent an angel. Perhaps he thought that he would now learn what he was anxious to know. But the angel, instead of telling about Christ and the way of salvation through faith, tells him to send to Joppa for one Simon whose surname is Peter, who is lodging at the house of another Simon, who is a tanner. The angel does not say that the "one Simon" is a disciple of Christ, the eloquent preacher of the pentecostal sermon in Jerusalem, and the fact that he was lodging with a tanner was not suggestive of either social or moral elevation, as tanners were held in very low respect by all the ancient nations.

But Cornelius did not hesitate because the man he was to send for was neither a priest nor a scribe, and was lodging at the house of a social outcast. He not only sent promptly for the unknown Simon Peter, but he waited anxiously for his coming, and gathered a houseful of his kindred and friends to hear him. There they were when the apostle came, "all present before God," to hear all things that he was commanded to speak in the name of God. "All present!"

How often does a minister go upon the sacred stand and find some one absent for whom he thought he had a special message! How often does he see, with sadness, that the children are not present! They will come to Sunday school, but he wants them trained to take an interest in the church services. The fact that all are not present who could and should be, shows that we have not many successors of Cornelius in our modern congregations. Cornelius called together his kinsmen and his near friends. Perhaps he sent his servants with special invitations, asking them to attend as a personal favor. Perhaps he went himself and invited them. Perhaps he said, "A man is coming from Joppa to tell about God, and I want you to hear him." "Is he a learned or an eloquent man?"—his friends and kindred might have asked. The centurion's reply would have been, "I don't know, but he is the man that an angel told me to send for."

So, though he was simply "one Simon" lodging with a tanner, they came and filled the house, impatient to hear him, because he was the messenger of God. That meeting was in a private house, and yet a house consecrated by prayer and the presence of an ambassador for Christ. When the Jews went into the temple on Mount Moriah, they thought and spoke of it as appearing before God; so when the Lord's Day comes, and the Word is to be preached, we ought to feel as did they in the house of Cornelius that day,—we are not before the minister, but we are in the presence of God,—his Lord and ours. The true worshiper enters its courts with joy, and yet with solemnity and holy awe. In a congregation of true believers there is a spirit of expectancy when the services begin, but it is not as to who will preach, or how he will preach, but as to the message he will bring from God. Well may Christians, in these days of growing irreverence, go back and study the example of Cornelius and his friends as they sat to hear the words of the stranger from Joppa. It was not to hear how *eloquently* Peter preached, but what he was sent to tell them.

Oh, ye Christian people, and ye clear-headed, true-hearted people who are not Christians, think of this Roman centurion, and learn a lesson from him! When you go to church, remember that you go there before God; you are in his house; you have come to listen to his ambassador; he is looking down upon you, and reading your heart; he is going to ask you some day how you received the messages that he sent you, and remember that if the preacher is true to his mission, he brings you the things that are commanded of God. He does not preach himself, but Christ. He is not a lecturer or an advocate, but a herald. He comes with commands and invitations and promises from the Lord. His words may not be so graceful as to charm the cultivated ear, but they are wonderful words of life; and we ought to listen as we love our souls.

A company of men and women were lost in the woods. Their friends sent an experienced guide, who had traveled all over those woods, to find them and lead them out. But the guide was an awkward man and stammered in his speech. So, instead of following him, they made one of their own number, who was graceful and fluent, their guide, though he knew no more about the woods than they did. Is it any wonder that they kept on wandering, and failed to get out of the woods? Such a company of lost men and women is every congregation that does not welcome the Gospel, pure and simple,—the Gospel sent by God, whether the messenger is eloquent or not.

South Bend, Ind.

JUSTIFICATION AND SANCTIFICATION.

BY WM. BOROUGH.

THE word *just* means "lawful," "upright," "righteous." The word *justification* means to vindicate that which is just.

In that memorable prayer of the Savior, recorded in John 17, we have a clear example of these definitions. After praying for his own glorification, he remembers his apostles and his disciples, saying, "I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John 17: 8.

Here and in some of the following verses, the Savior sets forth a full vindication in defense of his disciples, for having fully received his Word. That is, he justifies them before his Father.

We learn further that the Savior did not only desire that his disciples should be justified and made pure, clean and holy, but that they should be set apart from the customs, habits and practices of a sinful world to a holy purpose. Therefore he prays, "Sanctify them through thy truth; thy word is truth." John 17: 17. He desired that they should remain holy and useful men and women, that through them the Word might come to all successive generations for all time to come.

"Sanctification," then, means to set apart for a holy purpose; also to purify. Hence Peter says, "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren." 1 Pet. 1: 22. Therefore we must conclude that sanctification is obtained not only by accepting the Word, but by strict obedience to what it requires. The Savior first sanctified himself in this same manner for their sakes, that they (the disciples) might also be sanctified through the Truth and that, as he was equipped for his work in the world, they might also be equipped for their mission in the world. Christ says: "As thou hast sent me into the world, even so have I also sent them into the world."

Now, dear reader, we have come to the part of the prayer that refers to you and me,—"Neither pray I for these alone, but for them also which shall believe on me through their word." This brings the whole matter down to us. We, too, have a mission to perform in the world. Then, in order to prepare for this mission, we must accept the Word with all its meaning, that we may become justified and then purify our souls in obeying the Word, that we may be sanctified and equipped for our mission in the world.

From the above deductions we conclude that "sanctification" and "obedience" must go hand in hand all the way through the requirements of the Word. This cuts off the idea that "once sanctified" means "always sanctified," and teaches us that when obedience ceases, sanctification is lost. Let us learn the value of true obedience, that we may enjoy its rewards.

North Liberty, Ind.

A PRACTICAL COURSE OF BIBLE STUDY.

BY C. E. ARNOLD.

It is highly important that we, a people whose *creed* is the Bible itself, possess extensive knowledge of the Word of Truth. The Word is the food upon which the spiritual man feeds. The Holy Spirit assimilates this food into real, spiritual life within.

We must feed upon,—study,—the Word. Little is accomplished without system, in anything. Wisely-planned, systematic efforts scarcely ever fail to attain success. Then, why not pursue a systematic *course* of Bible study, covering the whole Bible in a number of years? The International Sunday School Lessons constitute such a course. They cover the Bible in a period of seven years. Many of our young people are longing to pursue a course of Bible study. Here it is, right at your service,—a seven years' course with very little expense. Think how much you could attain by devoting from three to six hours a week to systematic Bible study for seven years! This would be equivalent to one school year devoted solely to Bible study. Thus a middle-aged person could have, and ought to have, what is equivalent to a four years' theological course. In subject matter and spiritual attainment, I believe, such a course would be superior to the courses prescribed in many Bible colleges.

This course may be made very thorough, at the same time incurring little expense. If you have time to use helps other than a good reference Bible (or better still, a Teacher's Bible) and Quarterly, "Pelonbet's Notes" ($1.25) and the *Sunday School Times* (50 cents in clubs) will afford all the matter needed for six or eight hours' weekly study. ["Johnson's Notes" are also excellent, price $1.—Ed.]

A seven years' course began with the first quarter of the present year. If you have not already taken it up, do the next best thing,—begin *now*. You may *attend* Sunday school seven years and not make much permanent attainment in Biblical knowledge. What I am recommending is systematic *study*, filling in, in every case, the intervening history, so as to comprehend the whole as a *course* or *development*, and thus retain it.

I hope several thousand of our young people and older ones, too, will study the Sunday school lessons in this way, looking forward to some permanent attainment in Bible knowledge. Get genuinely interested and let those about you see that you consider the Bible the most interesting study in the world. A few representative brethren or sisters in each community, following this program of Bible study and work, will soon inaugurate a new era in Bible study among our people.

McPherson, Kans.

GIVE US THIS DAY OUR DAILY BREAD.

BY MARY A. EVANS.

More than eighteen hundred years ago, Jesus taught his disciples this prayer, and during all these ages, in every clime and country, from the rich and poor, high and low, the words have been repeated, but how few have realized, especially the rich and prosperous, whose barns are well filled and whose tables are loaded, not only with necessary food, but with all the luxuries and dainties of modern times, who have never known want or felt the pangs of hunger, that they are dependent on their Father in heaven for their daily bread.

But now we have come down to the last days, spoken of by the prophet Daniel, when there shall be a time of trouble such as never was, when "many shall be purified, and made white and tried."

Now from all the great cities of this prosperous country, where there is enough and to spare, where eight thousand millionaires are hoarding up their riches,—thousands of unemployed are crying for bread.

Why is it? Whence is the struggle between capital and labor? Because the rich are heaping up treasure against the last days. But the cry of the laborers has entered into the ears of the Lord of Sabaoth, and speedily he will come to take vengeance on them that obey him not, and give reward unto his saints. "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25: 32 46.

Minneapolis, Minn.

"FORGIVE US OUR DEBTS."

BY ALICE QUAKENBUSH.

How many of us consider what we say when we repeat that part of the Lord's Prayer which says, "Forgive us our debts," that is, forgive us our wrongs, as we forgive the wrongs of others? I fear that if we are not more careful we will come short of what we expect. If our Heavenly Father gives us what we ask for, we will be disappointed, because we don't stop and think what we are asking.

"Forgive us our wrongs as we forgive the wrongs of others." How do we do this? By censuring them for everything that don't just suit us? Let us be more careful how we live, and how we forgive others their wrongs. Let us forgive others their wrongs, as we will be willing to have them to forgive us our wrongs! Let us so live that we are ready to forgive others!

Let us not think we have no wrongs to be forgiven, but let us stop and think before it will be too late to forgive our debtors. If we will only practice this prayer as the Lord would have us do, what a happy life we would live! Then let us forgive our debtors as we would have our debts forgiven us!

Olpe, Kans.

STAY IN THE COUNTRY, GIRLS.

The desire to live in the cities is an all-pervading one, and it is sad to see it indulged even by young girls. As shop-girls and factory hands their lot is a hard one, the hours are long, the rules oppressive, they usually work in an overheated and impure atmosphere, and are, owing to extreme competition, paid but a mere pittance. In the great and beautiful country are open doors, pure air laden with the perfume of flowers and echoing the songs of birds. Girls in the country are not chained down to a monotony of labor; its variety is rest to weary bones. They are fully as well paid pecuniarily, besides which they gain in physical and moral health. City life is demoralizing and the temptations are many.

FAITH HEALING.

(*Concluded from first page.*)

for it. We would not at all discourage those who wish the anointing, though not expecting a healing, as there may be cases that are so fully resigned to the providences of God in their sickness, that they have no wish to express in regard to their healing. But there the thought comes to us, Are not such prepared to die without the anointing? As the pardon of sins is not conditional on the anointing if there is no desire on the part of the sick to be healed, we do not see where the grounds are for calling for the anointing.

Yes, we believe in faith healing, and believe that it may follow fervent prayer of the righteous and also the anointing in the name of the Lord. "And the prayer of faith shall save the sick, and the Lord shall raise him up." H. B. B.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 3: 12.

☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

THE SERMON.

[*Mrs. Emma Lent*]

"WELL, wife, I'm back from church, you see;
Too bad you couldn't go,
For what the preacher said would sure
Have done you good, I know.
He told a woman's duty plain;
How they should patient be,
And bear the cares and ills of life
With due humility.

"He spoke of dress, and I do wish
You could have heard him when
He preached about the sufferin' poor
And needy missions; then
He told about the sinful waste
Of money, time, and strength
That wimmen spend upon their clothes,—
He dwelt on that at length.

"I thought of you, and how I wished
That you were there to hear
His mind on foolish fashions, for
He made it all so clear
You don't have much? why no; but still
You'd like to, all the while;
You've got a taste for finery,
And hankerin' after style.

"But then you ain't entire to blame,
For wimmen's minds is weak;
So, as the preacher said, they ought
To be both mild and meek;
And such adornment's quite enough
For them. But I declare,
The very ones he sought to reach
With warnin' wasn't there.

"The sermon not for men, you say?
O yes, he hit them, too;
How some were hard and miserly,—
I thought of Jason Drew;
And some were mean and quarrelsome,—
I wish Joe Trent was there.
He would have thought of that line fence,
And all he made me bear.

"And then he preached of selfishness,
And bein' harsh and proud,
And it did seem he re'ly spoke
My very thoughts out loud:
But my! that sermon won't half pay
For all his pains and care,
Because the ones it ought to reach
And profit wasn't there."

IF THE LORD SHOULD COME TO THE COUNCIL-MEETING.

BY W. B STOVER.

I HAVE been thinking a good deal, of late, about church life as it is and as it ought to be. Now, brother, I do not mean your life and the church, —I mean mine. And I was wondering what the Lord would do and say if He should drop into a council-meeting sometime. If He should there ask what we have these meetings for, I think I should reply like this, "Good Master, these are the business meetings of the church. They are for advancing the cause, strengthening the members, and adjusting all difficulties in an amicable way. Then, if He should sit down and wait in silence I think I would do so too. If He were there I think I would not make any sharp speeches at all, for I know He wouldn't say "Amen" to them. And then suppose He should suggest that we pray, right after my sharp speech, if I made one, and suppose He'd suggest that I lead in prayer, what *would* I do? To call on me thus would not be unnatural for Him to do, because He did a great deal of praying when He was here eighteen hundred years ago.

I would not want to see a "case on hand," if the Lord were there. Somebody is sure to get angry when there is a case on hand, and then some one else takes his part, and some one else opposes, and I'd dread to have the Lord see me even hearing the evidence. He might remind me that I told Him that these meetings were for business and to settle all difficulties *amicably*.

Some brethren seem to forget their Christian obligations when they get to council-meeting. There, in a short period of time they give expression to more words that don't come from the Holy Spirit than one would suppose they ever thought. I heard a sister once say that a council-meeting threw her out of a three months' Christian growth! How the Lord's great heart would ache should he attend one such! And yet some of our dear brethren, and even some of the sisters suppress all bitterness until at the council-meeting *and then they let it out*. I'm glad they don't all do that way. Council-meeting don't always mean a case on hand.

Suppose He should remind me that I said these were the business meetings, and would dwell on the word "business" with peculiar significance. It seems to me that I could not help thinking that He meant to ask me what I thought was the business of the church, and then I'd surely recall the the words of His last will and testament. I'd wonder how much He would turn the council-meeting into a missionary meeting, for missions is the business of the church. If it isn't the work of the church, whose is it?

I know one thing. If He should suggest getting missionary teaching into every quarterly council-meeting, I would not suggest to take up a collection for missions at those meetings. If I should make such a suggestion, He might think I was decreasing instead of growing in the grace of giving for I remember the way they did eighteen hundred years ago was, to lay by in store every man on the first day of the week as the Lord had prospered him, and to make the offerings quarterly would be only one-thirteenth as often as they did then.

Sometimes somebody scolds the members in the council-meeting, for not being better. I wouldn't want any one to do that if the Lord were there. He might ask me if we considered that the divine way of strengthening the church, inasmuch as I had said these meetings were for the strengthening of the members, and He might ask me if we had found thus far that a "good scolding" materially advanced the cause.

I rather think, too, that if some one were to be brought up as an offender the Lord would want the privilege of asking some questions, and I think He would begin with the accuser and not with the accused. He used to have more trouble with accusers in His day, than with those who were accused. I imagine he would begin: "Son, did you go in love, and privately, to this one and talk this matter over kindly?" Perhaps a good many accusers would have their mouth effectually closed if the Lord's first question were more frequently applied. He might continue, "Son, after you had gone privately, did you select carefully one or two persons whom you thought were the best suited to win the erring one, and with them did you go in love, and quietly, to that one, and talk this matter over kindly?" Would there not be a scatterment among public accusers with these questions applied? How many charges would be brought before the Lord against those who were "out of order" and "unorthodox" and "disobedient" and "over-zealous" and "weak in the faith," if His own rules were strictly adhered to? And yet every one of us has promised faithfully to live up to this standard!

How quickly, too, would we be willing to hear the church, whether we were guilty or not guilty, if the Lord would be at the council-meeting! How much rather would we be abased than justified, if He were there! "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." How few would insist on having "justice" and "my rights!" Impudence and ignorance and independence, wherever existing, usually hanging together, would then hang apart! These three I's are not *so very* frequent, but wherever they are, there is sorrow in the hearts of a circle of friends.

How many times do we deceive ourselves in in this matter! Isn't the Lord constantly with us in our homes? Doesn't He go with us to the meeting? Isn't He at the council-meeting? Beloved in the Lord, think on these things.

WOMAN'S WORK.

BY SADIE BRALLIER NOFFSINGER.

Chapter 1.—Woman as a Housekeeper.

HOUSEKEEPING is an important feature of woman's work. It is important because many home comforts depend upon it; nay, more *than* that,—because in the absence of it the home can not prosper.

It is an art which embraces more of the prose of life than the poetry, more of the useful than the ornamental. But it is an *honorable* calling, nevertheless, and the true housekeeper assumes at once a high, dignified and imperious position.

Take a glance into the home, where this virtue is not cultivated, and what do you find? Extravagance, disorder, clashing of dishes, slamming of doors, hurry, flurry, excitement and a perpetual confusion of things. Meals are always behind time, the dining room is strewn with rubbish and if the husband brings home an unexpected guest to dine, the result is a long list of apologies and regrets. The kitchen is topsy-turvy, the cupboards are greasy, the parlor furniture is covered with dust, and though the housekeeper toils until she is nervous and crabbed, forever drudging from morning till night, nothing has the appearance of neatness or comfort. And why? Simply because there is an absence of system, or, in other words, *housekeeping proper*.

The educated housekeeper,—for this science requires a thorough education in all branches of household work,—is generally called a woman of faculty. I wish the nineteenth century could boast of more such women! I wish every mother, and every wife and every daughter were women of faculty. Then would we cease to be drudges and whiners, and our hearts' ambition would be embodied in the effort to exalt the duties and requirements of our calling, and most gracefully would we wear the dignity and honor which this calling alone can give.

The true housekeeper's ideal is such a woman. And it matters not whether we be rich or poor, learned or unlearned, plain or beautiful, we all can reach that standard.

The secret and grand principle underlying successful housekeeping is system,—a time and a

place for everything. It has been said: "A good housekeeper is known by the lustre of her stove, and the brightness of her linen." I will go further than that and say, A good housekeeper should be known rather by the cleanliness of her closets and the purity of her cellar. I will even go further and say, An immaculate housekeeper, perhaps, can be tested only by perfect order existing in holes and corners into which the strangers and the guests are not admitted.

In this age of the world shams abound, and often disorder and corruption are hidden beneath a serene and perfect surface. Though the parlor be elegant, the dining-room tidy, the kitchen floor beyond reproach; yet if mouldy bread and stale swill be stowed away in the closet, the woman who manages that home is not an excellent housekeeper. Though beauty and order be exhibited at table when company is present; yet, when the family dine alone, if the dishes be distastefully arranged and the children allowed to soil the table cloth, that mother is not a faultless housekeeper. I know of a woman who made great pretensions at housekeeping, but who was, in truth, careless and slovenly in the extreme. She was in the habit of allowing her unwashed dishes to accumulate until she had made use of all her cupboard contained. With matters at this crisis, prominent persons of the village unexpectedly called to dine with her, and having neither the time nor the desire at that critical moment to undertake the job of scouring and cleaning, she bridged the dilemma by borrowing dishes from her next door neighbor; and in due time had the satisfaction of seating her guests around a table richly decorated with borrowed china. Let us, my sisters, dispense with all artificial means of housekeeping, and employ only the genuine and practical.

The accomplished housekeeper is an early riser. She has a systematic way of discharging her household duties and is punctual to the letter. She is very careful to properly ventilate her rooms each day, especially the sleeping apartments. She makes judicious and serviceable selections for her wardrobe, and is sure to keep it in good repair. She is proficient in the culinary art, and the viands which she prepares are eaten with relish. With all her work she finds time to visit and receive company, and she succeeds in making her house a very cheerful and desired place to be.

Many of our American women have imbibed the idea, that, to stand well in society, a "hired girl" must do the kitchen work. The model housekeeper does not share this opinion, but depends upon her own judgment and labor to supervise and transact her household affairs. If her health fails, or the work be too burdensome for her own shoulders, she wisely secures help; but in either case discreetly manages that perfect order be maintained and no extravagance tolerated. A hired girl *may* take due interest in her mistress' affairs, but such is the exception; by no means the rule. Mothers, let your daughters learn to be good housekeepers! Be not afraid that such knowledge will make them less lady-like, or rob them of their fitness for fine society. Do not teach them that calloused hands and sunburned brows will disgrace their womanhood. Teach them, rather, the stern truth that many a man has grown to disrespect his wife because she was careless enough to evade the sacred duties of her household.

Johnstown, Pa.

"INFIDELITY strikes at religion, communism at property. One seeks to weaken our faith and the other demands for the idle and worthless an equal share in the savings of the industrious and frugal."

MISSION RECEIPTS FOR JULY, 1894

☞ Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary *immediately*, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

HOME AND EUROPEAN FUND

(Used only for Mission in U. S., Denmark and Sweden.)

Ohio.—Oak Grove Sunday school, $1 95; Levi Simmons, Carrolton, 75 cents; Loramies church, $1 83; Lick Creek church, Bryan, $6.75; Loudonville church, Northeastern Ohio, $1.70; Ashland church, Northeastern Ohio, $9.61; Maple Grove church, Northeastern Ohio, $19.19; Maple Grove Sunday school, Northeastern Ohio, $4; Mohican church, Northeastern Ohio, $8 29; Chippewa church, Northeastern Ohio, $24.05; Black River church, Northeastern Ohio, $5; total,.................$ 83 12

Iowa.—South Waterloo church, $20; a friend, $6; Mrs. Jane Kelso, Waterloo, 50 cents; total,.........................$ 26 50

Pennsylvania.—Jos. Holsople, Indiana, 25 cents; Mechanicsburg Sunday school, $6; Scalp Level Sunday school, $3 08; Moses M. Walker, Boone, $10; John S. Hershberger, Everett, $1; Back Creek church, $4.20; total,....................$ 24 53

Kansas.—Fort Scott Sunday school, $2; —— Caney, 25 cents; Newton church, $2 80; Eden Valley church, $2; Kingman church, 70 cents; Slate Creek church, $1.65; Belleville church, $2; Vermillion church Sunday school, $1; total,.........$ 12 40

Illinois.—A member, Mt Morris, $10; a sister, Lacon, $1; total,................$ 11 00

Tennessee.—Meadow Branch church, $8.25; total,..........................$ 8 25

California.—Covina church, $3 90; total, ...$ 3 90

Louisiana.—Esterly church, $3.47; total, ...$ 3 47

Virginia.—Harrison Copp 52 cents; Eliza F. Hahn 52 cents; Ella Copp, 52 cents; Mary Copp 52 cents; Sallie Maphis, 52 cents; H. M. Copp, 25 cents; total,..2 85
Less amount deducted in sending,.... 22

Above members of Woodstock c'h, 2 63
Mary J. Southall, Ashly, 25 cents; Noah Rhodes, Broadway, 25 cents; total .$ 3 13

Oregon.—Rogue River church, $2 85; total,..................................$ 2 85

Nebraska.—Dr. G H and Catherine VanDyke, Filley, $2 50; total,...........$ 2 50

Missouri.—Sarah Slifer, Holden $2 12; total,..................................$ 2 12

Indiana.—Eliza Lanard, Nettle Creek church, $1; total,........................$ 1 00

Arkansas.—Jonas Hirshey, Dewitt, 40 cents; total, ...$ 40

Total,..............................$185 17

MISSIONARY AND TRACT FUND

(Used for either Mission or Tract Work as needed by the Committee.)

Ohio.—Sarah C. Erbaugh, Dayton, $1; total,...................................$ 1 00

BOOK AND TRACT FUND.

(Used only for Publication and Distribution of Tracts.)

Illinois.—Silver Creek church, $4 85; Lydia Lutz, Winslow, 11 cents; total,...$ 4 96

Kansas.—J. R Garber, Rockwell City, 68 cents; Belleville church, $2 75; total,.$ 3 43

California.—Covina church, $2.90; total, ...$ 2 90

Nebraska.—George A. Roy, Lincoln, 34 cents, total,..........................$ 34

Total,..............................$ 11 63

INDIA MISSION FUND.

(Used only for the Mission in India.)

Maryland.—Lizzie Buzzard, Edgemont, $11.20; John Otto, Sharpsburg, $10; total, ...$ 21 20

Ohio.—Sandy church, $18.50; total,....$ 18 50

Indiana.—Burnett's Creek Sunday school, $3 30; Edna Mills Sunday school, $5 37; New Hope Sunday school, $3.75; total, ...$ 12 42

Pennsylvania.—Margaret Calhoun, Everett, $5; an unprofitable servant, 37 cents; Scalp Level Sunday school, $1 55; Mrs. P. W. Shumaker, New Bethlehem, $2; total,$ 8 92

Missouri.—Sarah Slifer, Holden, $2 13; a brother and sister, Oak View, $1; Box 36, Jasper, 50 cents; a sister, Norborne, $1; total,..............................$ 4 63

Nebraska.—Dr. G. H. VanDyke, Filley, $2.50; total,..........................$ 2 50

Virginia.—Ida A. Garber, New Market, $1 50; Pleasant Valley church, $1; total,.$ 2 50

Louisiana.—Esterly church, 80 cents; total,....................................$ 80

Total,..............................$ 71 47

WASHINGTON CITY MEETINGHOUSE.

(A house in Washington is greatly needed in order that the church there may do more effectual work and have the advantages of a permanent house. The Committee proposes to build as soon as sufficient funds are raised.)

Dr. G. H and Catherine Van Dyke, Filley, Nebr., 50 cents; total,...............$ 50

SUMMARY.

Home and European Fund,.............	$185 17
Mission and Tract Fund,................	$ 1 00
Tract Fund,............................	$ 11 63
India Mission Fund,....................	$ 71 47
Washington City Meetinghouse,.........	$ 50
Total receipts for July, 1894,........	$269 77

CORRECTION.—In June Report, G. L. Studebaker is credited with $5. It should be Mississinewa church. GALEN B ROYER, Secretary.

The Gospel Messenger

[illegible] recognized organ of the German Baptist or Brethren's church, [illegible] advocates the form of doctrine taught in the New Testament and [illegible] for a return to apostolic and primitive Christianity.

[illegible] the New Testament as the only infallible rule of faith and [illegible] maintains that Faith toward God, Repentance from dead [illegible], Regeneration of the heart and mind, baptism by Trine Immersion [illegible] unto the reception of the Holy Ghost by the laying [illegible], are the means of adoption into the household of God,—the [illegible].

[illegible] maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

[illegible] the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in [illegible] with the Communion, should be taken in the evening or after [illegible] of the day.

[illegible] Salutation of the Holy Kiss, or Kiss of Charity, is binding [illegible] the followers of Christ.

[illegible] War and Retaliation are contrary to the spirit and self-denying [illegible] of the religion of Jesus Christ.

[illegible] the principle of Plain Dressing and of Non-conformity to the [illegible] as taught in the New Testament, should be observed by the followers of Christ.

[illegible] the Scriptural duty of Anointing the Sick with Oil, in the Name [illegible], James 5: 14, is binding upon all Christians.

[illegible] advocates the church's duty to support Missionary and Tract [illegible] giving to the Lord for the spread of the Gospel and for the [illegible] sinners.

[illegible] a vindicator of all that Christ and the apostles have enjoined [illegible], amid the conflicting theories and discords of [illegible] ground that all must concede to be infallible.

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The Gospel Messenger,

A Weekly at $1.50 Per Annum

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50 Cents will pay for the MESSENGER from now to the end of the year. Can not our agents send us several hundred names at this rate?

AMONG the standing announcements will be found all the love-feast notices received to date. If any notice is omitted please advise us by return mail.

MANY words of commendation have been received concerning the Brethren's Sunday School Song Book. The third thousand has been sold, and for a few days orders for the book cannot be filled until another edition is published. This should not stop the ordering, for as soon as the edition is completed all orders will be filled promptly. All profits go to the mission work.

NEXT week we shall make a few changes in the make-up of the editorial pages. The first page is to be filled with the editorial items, while the articles, prepared by the different editors, will appear on the regular editorial pages, followed by the initials of the writers. After this look on the first page for the short editorial items. Our readers will soon get the run of the new arrangement.

ON another page of this issue will be found a communication calling for a special meeting to be held at McPherson, Kans., Sept. 3, for the purpose of devising ways and means to help the suffering people of the West. We think the call a timely one, and trust it will be responded to by churches in all parts of the West. The failure of crops in parts of the West has been very great and unless the people can be reached with aid, and that shortly, many of them must perish for the want of food. It is therefore important that the meeting referred to be well attended, and that it be in possession of all important facts concerning the condition of the people, and the prospects, in the localities where there is likely to be suffering. Any one having suggestions to lay before the meeting, and who cannot be present in person, may send the same as directed in the communication.

ON page 518 of this issue sister Sadie B. Noffsinger commences a series of articles on "Woman's Work," that will be read by the women with more than ordinary interest. There are six chapters in the series, and while we can not fully agree with the author in some of the positions she takes near the close of her series, we nevertheless recommend a very careful reading of each chapter. No woman can read these articles without profiting by them, though she may not be able to accept all the writer has to say. The last chapter may bring the blood to your face, and cause some to bite their lips, but think many times before you speak, and you will realize that only half is told of the real truth concerning the sin found in some of the most refined homes in this land of light and liberty.

THE DEBATE.

IN company with Bro. Edmund Forney and wife, we left Polo on the morning of the 7th, for the purpose of attending the debate in Bond County, this State, between Bro. I. M. Gibson, upon the part of the Brethren, and Eld. W. T. Gordon, upon the part of the Disciples. At Decatur we met Bro. Gibson, and had the pleasure of his company the remainder of the trip. On reaching Mulberry Grove we were met by Bro. Henry Lilligh and conducted to the home of Bro. D. B. Sturgis, one of the old pioneer preachers of Illinois, and probably the oldest elder now among us in the State, being in his eighty-fourth year. He came to Illinois in an early day, and knows all about the hardships of a frontier life. His life has been a useful and eventful one, but he is now too old to engage in active work in the ministry, and preaches only occasionally. He was, however, able to attend the discussion throughout.

We were then taken to the comfortable home of Bro. Henry Lilligh, four miles out in the country. Here we found a pleasant abode during the four days we remained. In the vicinity of Mulberry Grove are three congregations, which seem to be in a good working condition. Bro. Lilligh is the elder of what is known as the Mulberry Grove church, numbering less than one hundred members. Here is a good house of worship, with a zealous band of faithful workers, and a wide field, demanding considerable activity upon the part of the ministry.

It was in this congregation that the Discussion was held. It was brought about in this manner. In this part of the State are a number of Disciple churches, having Eld. Gordon as the most influential minister in the regions about. Last winter he stated that the Brethren were in error respecting feet-washing as a church ordinance, and trine immersion, and strongly intimated that the latter was of recent origin, and said he stood ready to prove it in the presence of any man that the advocates of feet-washing and trine immersion might produce. He was informed by some of the Brethren that he would probably be called upon to prove his assertions before the public. He said he was able to do it. Hence it was arranged for him to meet Bro. Gibson to discuss four propositions, *viz.*,

1. "Feet-washing as a Church Ordinance," Gibson affirming.

2. "The Loaf and Cup as the Lord's Supper, to be Taken each First Day of the Week," Gordon affirming.

3. "Trine Immersion, by the Forward Action, as the Baptism taught in the New Testament," Gibson affirming.

4. "Single Immersion by the Backward Action, as the Baptism Taught in the New Testament," Gordon affirming.

The debate commenced on Tuesday morning at 9:30, and lasted four days, there being one proposition for each day, and each speaker being allowed four half-hour speeches, two in the forenoon and two in the afternoon. It was held in a beautiful grove, and was attended by about 700 persons, and among them were a number of ministers from the various denominations. The larger number, however, were from the Disciple and Brethren churches. Most of them were from various parts of Southern Illinois. Several were present from Indiana, and among them brethren L. T. Holsinger, D. C. Campbell and G. V. Goshorn. The large number of preachers that attended the debate throughout, and listened carefully to the arguments presented, was a very interesting feature of the gathering.

Eld. D. K. Barber, a well-informed and influential minister of the Baptist church, residing at Woburn, was elected Moderator, and presided over the meeting with skill and impartiality. Most of those who attended the debate brought with them their dinners, and remained the entire day. The two hours' rest, and social interviews at noon was another pleasant feature of the meeting. The people of Bond County know how to make visitors feel at home with them. No rain had fallen for some time, the dust was deep, and thus rendered traveling exceedingly disagreeable. But aside from this there was nothing to interfere with the enjoyableness of the occasion in the least.

FIRST DAY.

The entire day was spent discussing feet-washing as a church ordinance. Bro. Gibson presented a number of well-prepared arguments in support of his proposition, which he sustained with skill. Mr. Gordon tried to meet but few of the arguments, and admitted that the feet-washing of John 13 was a command, but denied it being a church ordinance. He made labored attempts to prove that the feet-washing mentioned in John 13 occurred at Bethany two days before the Passover. This, of course, was easy for Bro. Gibson to refute. He also attempted to prove that the church was not set up until the Day of Pentecost, and that any command for the church, given before that time, and not observed by the apostles after they received the Holy Spirit, was not in force. Bro. Gibson met all his points in a manner that caused the people to see clearly that Mr. Gordon was not going to have things all his own way. The work of the day ended pleasantly. The disputants had handled themselves with the utmost care, and every one could see, that while they were endeavoring to sustain their positions, still they were paving the way for something more than common the next day. The discussion covered a wide field,—too wide to give either speaker an opportunity to test the real strength of his position concerning feet-washing. It was also a day of more or less curiosity in the minds of the people. They knew Eld. Gordon to be able to cope with any person in that section, and as Bro. Gibson is young, there was a feeling upon the part of not a few that he might not possibly be prepared to meet the argument of his opponent, and build up a reputation and influence in the face of one who stood so well as did Eld.

Gordon. But when the day was ended, it could be clearly seen that Bro. Gibson was at least the equal of Eld. Gordon, and everybody was concerned about the morrow, for it seemed evident that the two men were preparing to throw aside their seemingly cautious movements and meet each other in their full strength.

SECOND DAY.

From the feeling of yesterday it was generally expected that this day would settle the strength of the two men in the estimation of the people, and the strength of their positions would be determined largely by the ability of each speaker to sustain the doctrine he maintained. Eld. Gordon taking the lead, affirmed that the loaf and cup constituted the Lord's Supper, and should be taken each first day of the week. Most of his arguments were read. They were not as strongly put as we had expected they would be. Bro. Gibson met them at every point, and completely refuted every argument advanced. He also offered several arguments of his own, showing that the Lord's Supper was a full meal, that it was instituted on Thursday evening in connection with feet-washing and the Communion, and in that manner should be perpetuated. When the day closed it could be clearly seen that the Elder had been left without one solitary argument sustained. It was the most complete defeat we ever witnessed in a discussion.

THIRD DAY.

This was the day set apart for discussing trine immersion, and the interest the people took in it could be seen by the increased attendance. Bro. Gibson affirmed that trine immersion, by the forward action, is the baptism taught in the New Testament. To most of those who were present, the discussion on the subject was not satisfactory, for the reason, that Eld. Gordon could not be induced to reply to many of the fifteen arguments presented in defense of trine immersion. He would contend that the arguments were beyond the comprehension of the people, and very plainly manifested his inability to tackle them in any way. It was painful for the cause of single immersion, in that community, to see argument after argument presented in defense of the threefold immersion, and no attempt to reply to them. The arguments were mainly Scriptural and grammatical, history being resorted to only a few times. It was a line that Mr. Gordon seems to have been wholly unprepared for. Mr. Gordon in his first speech, admitted that the meaning of the commission, Matt. 28: 19, is, "Baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost." This was one of the strongest admissions in favor of trine immersion, but he did not seem to see the force of it. Our Brethren were greatly elated over the work of the day, and yet felt disappointed at not seeing the points in dispute more fully contested. Many of those, of other denominations, who had expected to see every inch of ground thoroughly contested, went away feeling that they had heard but one side of the question fairly discussed. It was a triumph for trine immersion in that community.

FOURTH DAY.

This was the last day of the discussion. Eld. Gordon affirmed that single immersion, by the backward action, was the baptism taught in the New Testament. He started in well with his arguments, but Bro. Gibson's better knowledge of the Greek, and his skill in readily answering the elder's arguments, and turning some of them forcibly against him, greatly weakened his course in the early part of the day. He maintained that the reference made in Acts, to baptizing in the "name of Jesus Christ" was proof in defense of single immersion. Bro. Gibson turned this against him, by showing that if baptism into one name was to be considered proof in defense of single immersion, then baptism into three names must be held as proof in defense of trine immersion. The elder was met and clearly refuted at every point. He did not however, venture one argument in defense of the backward action. His argument, drawn from Eph. 4: 5,—one baptism,—was completely taken from him. The arguments, drawn from the types, met with the same fate.

The discussion closed on Friday evening with the kindest of feelings upon the part of all present. Eld. Barber, the Moderator, in a closing address said, that he was proud of the Christian spirit manifested upon the part of both disputants during the entire discussion, and felt sure that the people would profit by what they had heard.

CONCLUSION.

Our people could not help feeling that the result was greatly in our favor, though it was evident to all that the men were not evenly matched. Bro. Gibson is much the better debater, and then he was thoroughly prepared for the work. His doctrine, of course, gave him a decided advantage. He is yet a young man, and while he has twice successfully defended our faith and practice in public discussions, one can see his need of experience with skilled debaters. With more training in this direction, and an opportunity for a wider range of reading, he may become a strong debater, capable of meeting the most skillful disputant on any of our doctrinal points. As a defender of the points maintained in this discussion, he can be depended upon against any man who has yet met our Brethren in public debate.

Eld. Gordon is the most agreeable man we ever saw in a public discussion. He acted a gentleman throughout, and while he stands high among his people, and is regarded as the strongest man in that part of the State, he lacks some of the elements of a successful debater, though he is an excellent expounder and a fine speaker. He was not sufficiently acquainted with the various lines of defense, that may be set up by our people, to give him the self-confidence so necessary in a work of this kind. Then his doctrine is a difficult one to defend. Our people, as a rule, can well afford to give the Disciples the advantage in the way of learning and experience, and then cope with them in defending the points of difference between us. From henceforth the Brethren's doctrine will stand much higher in the estimation of the people in Bond County, Illinois, and we trust that the discussion will result in bringing many into the fold.

We were very kindly treated by all parties, and could not help forming a very favorable opinion of the people who reside in this part of the State. Regardless of their differences in faith and practice, and in the very face of the discussion, which at times was a little exciting, they mingled as neighbors, and seemed to be on the very best of terms. A well-conducted discussion among a people of this make-up cannot help resulting in great good.

J. H. M.

THE SEVEN CHURCHES OF ASIA.

Part Five.—The Church at Smyrna.

"And unto the angel of the church of Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death."—Rev. 2: 8-11.

Our notebook says that on Sunday morning, February 26, 1893, we landed at Smyrna and found an excellent lodging place at the Hotel de la Ville, only a short distance from the custom house. Our old guide and dragoman of 1884, when we visited this place before, met us at the steamer and kindly assisted us in getting our baggage through the custom house. He has changed but little since we first met him nine years ago. He is, without doubt, the best posted guide in Asia Minor, and we arranged with him for our tour of the Seven Churches of Asia.

The day was spent partly in reading, and in a short walk along the principal street of the city. Not far from our hotel is a place known as the "Sailors' Rest." It is kept open for English-speaking sailors, and here is a reading room, a chapel where religious services are held, and a restaurant where coffee and edibles may be purchased at a nominal price. The institution is kept up by the charities of a wealthy English lady. In a conversation with the manager we learned that the smallpox is epidemic in the city and that many deaths occur daily. It is not very *pleasant news, but we shall not fear; the Lord* will direct and protect.

When we were here in 1884 we wrote these lines about Smyrna, and the conditions are about the same now: "The streets of Smyrna are narrow and dirty; the houses, many of them, meanly and poorly built. Barefooted and barelegged, half-clad men and boys are to be seen on the streets, all of them dirty and filthy. Poor, lean, half-starved dogs are plenty, and the streets are full of them. They do not disturb you if you let them alone, but it is said, you will get into trouble if you interfere with them. To kick a dog would bring upon you Turkish indignation, but to kick a poor woman is not considered out of the way. So we have been told.

"Passing along the streets, we saw many pools of stagnant water, covered with a green scum, a very cess-pool of malaria. We do not wonder now that the Asiatic cholera and malarial fever waste these eastern cities so often. The sanitary condition could not be worse, and it is only a wonder that any one can live here. With a fine sea breeze, and with the natural advantages for drainage and sewers, the city might be made as healthy as any place in Europe. But under the stupid, half-civilized rule of the Turks, nothing of the kind is done. It seems to be the policy of the Sultan to get all out of the place he can, without doing anything in return. At least so the Greek Christians say." *

HISTORICAL SKETCH OF SMYRNA.

Smyrna, like Ephesus, was founded many centuries before the birth of Christ. Its situation is about fifty miles northwest of Ephesus and about two hundred miles southwest of Constantinople,

* "Europe and Bible Lands," page 171.

in the province of ancient Lydia. The river Meles, a beautiful little stream which flowed by Smyrna, was held in high repute by the ancients and was at one time worshiped in the valley. The ancient city, like the modern, was beautiful for situation.

About seven hundred years before Christ Smyrna became one of the thirteen confederate cities of Ionia, and its favorable situation and excellent land-locked harbor, one of the best on the eastern Mediterranean, facilitated its growth. It advanced rapidly, soon grew into great power and importance, and became one of the first cities of Asia Minor. Wealth flowed into its coffers and its merchants and tradesmen became rich in their traffic. Then came pride and effeminacy, the sure results of great wealth, and the sure forerunners of downfall. The poets wrote five hundred years before Christ that pride caused the destruction of Smyrna and bewailed the weakness and degeneracy of her rich, pleasure-loving people. They lost the ability to defend themselves against foreign invaders. The city fell into the hands of its enemies, and for three hundred years its place among the Ionian cities was lost.

Alexander the Great determined to rebuild and restore Smyrna to its former splendor and greatness. Tradition says he reached this conclusion because of a dream in which it was revealed to him that it was his duty to restore the city. His plans were fully carried out about three hundred years before the birth of Christ. Again Smyrna became the chief city of Asia Minor. A citadel and fortifications were constructed on a high hill overlooking the city and the bay, the ruins of which are still to be seen. The city was adorned with magnificent buildings and must have been a wonder in ancient times. The later city was founded on the site which it still occupies, partly on the slopes of a rounded hill called Pagus, near the southeast end of the gulf. The great beauty of Smyrna for location, when seen from the sea, clustering on the hills and low ground, is often referred to by ancient writers, and is still noted by travelers.* One author says: "The beauty of the city when seen from the sea, clustering on the low ground and rising tier over tier on the hillside, is frequently praised by the ancients and is celebrated on its coins; the same impression still strikes the spectator, and must in ancient times have been much stronger, when magnificent buildings, an imposing acropolis, and the wide circle of massive walls combined with the natural scenery in one splendid picture."

When the Romans conquered Asia Minor Smyrna became the seat of a govenor, and it was for some years a constant rival of Ephesus, Miletus and Pergamos for the honor of being called the "first city of Asia;" but its rivals have disappeared and have long since lost their importance, and Smyrna stands now without a rival on the Mediterranean coast.

When, by whom, or by what means the Gospel was first preached at Smyrna is not known. When Paul was preaching at Ephesus he went daily into the school of Tyrannus, disputing with the teachers of the false religion, and teaching the truth as it is in Christ Jesus. "And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."† Ephesus was at this time the religious center of Asia Minor. The worship of Diana was held sacred in all parts of the country. As a result thousands would flock to Ephesus each year to take part in the worship and visit the magnificent temple of the goddess. Many of these would hear of Paul's preaching and teaching. The students in the school would also carry with them to the various cities the seed planted in their hearts by the apostle. Thus the Gospel was in part spread far and wide over Asia. From this the foresight and wisdom of the apostle in going to Ephesus, the great religious and commercial center of the country, to begin preaching the Gospel will be seen. After the church had been planted at Ephesus men went out into other surrounding cities, preaching the Gospel and baptizing believers. It will be remembered that when Paul visited Ephesus the second time he laid his hands on twelve men who had at the first received John's baptism and had now been baptized according to the commission given by the Lord Jesus, and they received the special or apostolic gift of the Holy Ghost.* These men especially may have gone out preaching the Gospel and preparing the way for the organization of the seven churches.

It is stated by some early writers that the beloved disciple John left about A D 65 and began his labors in Asia Minor, and that he organized the churches at Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. This statement gains probability because John was chosen as the revelator through whom the messages of the Apocalypse were sent to the churches. Under the persecution of Domitian it is stated that John was cast into a caldron of boiling oil, and having escaped all injury was banished to the isle of Patmos. The statement has, however, only tradition to sustain it. We do know, however, that he was banished to Patmos and while there wrote the message to Smyrna which stands at the opening of this chapter. It was doubtless in this way that Smyrna received the Gospel, and the second church of Asia was organized and established.

For two hundred years after the introduction of Christianity Smyrna continued to prosper and gained in population and in trade and commerce. The infant church planted in this great commercial city also became strong, not only in numbers but in the faith of the Lord Jesus Christ, and rich in grace and in good works The words of the Spirit, "I know thy works, and tribulation, and poverty, but thou art rich," were peculiarly adapted to her condition. She was poor in this world's goods, but rich in faithfulness to Christ.

The first bishop of the church was the noble and pious Polycarp, one of the most celebrated characters of the early Christian church. According to a statement of Irenæus, one of his pupils, Polycarp was himself a pupil of the apostles. He had sat at the feet of the beloved disciple John, and had learned the way of life from him. He attained a great age and was finally called upon to seal his faith with his blood and to die a martyr to the cause he advocated so strongly and loved so well. According to Tertullian Polycarp was ordained bishop of Smyrna by John. He visited Rome when Anicetus was bishop of the church at that place and conferred with him as to the difference between the East and the West in regard to Easter day, and while at the imperial city participated in the feast of love or Lord's Supper. Of Polycarp his pupil Irenæus writes: "And Polycarp, a man who had been instructed by the apostles, and had familiar intercourse with many that had seen Christ, and had also been appointed bishop by the apostles in Asia, in the church at Smyrna, whom we have also seen in our youth, for he lived a long time, and to a very advanced age, when, after a glorious and most distinguished martyrdom, he departed this life. He always taught what he had learned from the apostle, what the church had handed down, and what is the only true doctrine."

D. L. M.

* Encyclopædia Britannica, page 186.

† Acts 19: 10.

* Acts 19: 2-7.

THE SALOON QUESTION AMONG THE CATHOLICS.

It is probable that a majority of the saloons in this country are run by Catholics, and in far too many instances are sustained by the members of that Church. It is indeed gratifying to see some of the leading Catholic Bishops taking a firm stand against the saloon business. In order to give our readers much reliable information on the subject we publish the following, clipped from the editorial department of the *Independent:*

Archbishop Satolli, the Apostolic Delegate, has given a decision for which Protestants will thank him as heartily as his warmest Catholic supporters. In sustaining on appeal the position of Bishop Watterson, of Columbus, toward saloon-keepers, he has not simply sustained the right of a Catholic bishop to guard "faith and morals" in the limits of his diocese,—that was to be expected,—but he has declared the liquor traffic "a source of much evil" and has approved of the discipline of saloon-keepers. No previous action of the Catholic Church on this subject seems to us as important as this utterance of the Pope's representative in the United States. Let us see what it involves.

The action of Bishop Watterson, from which appeal was taken, was in line with his well-known policy against the saloon and saloon-keepers. He declared his purpose, in the first place, to withdraw his approbation from any Catholic society or branch in his diocese having saloon-keepers among its officers, and to suspend such society or branch from its rank and privileges; (2) to recognize no new society which has saloon-keepers among its members; (3) to refuse absolution to those saloon-keepers who conduct their business "in a forbidding or disedifying way," and sell on Sundays. This is the sort of discipline that this brave bishop had brought to bear against Catholics who are engaged in the liquor traffic. Some of them, rebelling against this proposal "to restrict individual liberty," appealed to the Apostolic Delegate. He gave a decision in favor of the bishop. Believing that he had not fully understood the question, the matter was again referred to him, and in response he has given a decision upholding the bishop upon every point. It is worth while to state the points of the decision that the full import of it may be understood. They are three, as follows:

1. Bishops are divinely-appointed judges with respect to matters pertaining to faith and morals in their dioceses, and neither societies nor individuals may set their decisions at defiance. The mere fact that such decisions may involve temporal loss does not justify opposition to them, for the spiritual good is paramount.

2. The liquor traffic, especially as conducted in the United States, is the source of much evil, and the bishop was acting within his rights in seeking to restrict it.

3. The Apostolic Delegate, therefore, sustains Bishop Watterson's action and approves of his circular letter and regulations concerning saloons and the expulsion of saloon-keepers from membership in Catholic societies.

It will be said, and said truly, that Archbishop Satolli's decision has reference to only one diocese, that each bishop is the administrator of his own diocese, and that whether Bishop Watterson's severe discipline is to be applied in other dioceses, depends entirely upon the heads of those dioceses. In other words, while this decision would sustain any bishop who desires to enter upon a similar course of action it is not at all mandatory upon any to do so. It is, however, general in its moral effect, which must be great.

It has been the occasion of great alarm among Catholic saloon-keepers, particularly in this city. There are a very large number of them here, and when the decision was communicated to them they were very greatly disturbed, and some of them said that if an attempt were made to carry out such severe discipline generally, it would cause a rebellion in the Church. Certainly it would in the Archdiocese of New York, and in other populous centers.

The Catholic Church has been gradually approaching this decision. As is well known, there is a Catholic Total Abstinence Society, which has a large number of members, and whose influence has been growing from year to year. There are also strong temperance representatives in the hierarchy of the Church, notably Archbishop Ireland and Cardinal Gibbons; and an attempt was made in 1885 to get something positive from the Plenary Council. The result was an exhortation to pastors to persuade Catholics engaged in the liquor traffic to abandon it and adopt "a more becoming way of making a living," a general commendation of total abstinence societies, and a provision prohibiting all liquors at church fairs or picnics, and patronage of saloons on Sunday.

The utterance of the highest official of the Church in this country will be a very great encouragement to those in the Church who wish to bring it into line with the temperance sentiment of other Churches. Many earnest Catholic bishops and priests and intelligent laymen feel that the influence of the Church is greatly circumscribed by the complicity of so many of its members with a traffic which has come to be regarded as immoral, certainly as the source of the greatest evils which afflict modern society. It is felt as a great reproach to the Church that so many of its laymen are saloon-keepers, and that by their political associations they are enabled to wield so large a power in the interest of corrupt government. A prominent Catholic layman of this city, in an interview, last week, said:

"The standing of the Catholic Church in this community is jeopardized by the belief, whether right or wrong, that the Catholic liquor dealers are the support, in a great measure, of Tammany Hall, and consequently of bad government."

We welcome most heartily the numerous expressions of satisfaction with Satolli's decision which have already been heard from Catholics of standing and influence. We have long been hoping that the Catholic Church, which has in its keeping the faith and morals of more than six millions of our people, would come forward as a strong ally of the great temperance movement. The utterance of the Apostolic Delegate is, we believe, a step in that direction. We shall look in the comments of the Catholic press, and of Catholic bishops and priests, for a strong support of Bishop Watterson's action, and expect similar action in other dioceses. We know no religious body which can do more to separate Christianity from all responsibility for the hateful liquor traffic than the Catholic.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

St. Joseph, Mo.—Two meetings were held here Aug. 2 and 3, by Eld A. Hutchison. Bro. C. H. Brown, of Mound City, was with us on Friday evening. We enjoyed the meetings very much. They were very well attended.—*O. H. Lutz, Aug. 7.*

York, Pa.—We had our quarterly council on Saturday, July 28 Not much business was brought up, and everything passed off in a peaceable way. On Sunday, July 22, Bro. Peter Brown, from East Berlin, was with us and gave us two stirring sermons.—*Adam Ness, 455 West Princess St., Aug. 1.*

Menomonie, Wis.—The Irvin Creek church met in council June 30. All business was adjusted in brotherly love and union. We decided to hold our love-feast Sept. 15, the Lord willing, at Bro. John Yoder's near Teegarden. Brethren and sisters of adjoining districts are cordially invited to be present with us.—*John Stockman.*

Westport, Ill.—Aug. 4 Bro. David Troxel from Cerro Gordo came to this place and preached over Sunday to attentive audiences. A good interest was shown, and after Sunday school two of our citizens made special inquiries of brother Troxel about our faith and practice, and they and others seemed very favorably impressed. Bro. Thomas Metz and wife, of the Lamotte church, and brethren Moore and Rife, and families, of the Allison church were with us on Sunday. Their presence and admonitions will encourage us to a more God-like walk.—*Frank M. Calvert, Aug. 6.*

Glenstel, Mo.—The Prairie View church convened in quarterly council Saturday, Aug. 4. All business was disposed of with Christian forbearance, thus making our meeting an enjoyable one. My father, D. Bowman, is now holding a series of meetings in the Richland congregation, under an arbor, with good interest. A mission Sunday school has also been organized at the same place, for we feel a deep interest in the children. Our series of meetings will commence on Friday, Aug. 10. Bro. G. W. Lentz will do the preaching. Our love-feast will be Aug. 24.—*Anna Bowman, Aug. 6.*

Eg'on, W. Va.—July 22, Bro. Ogg preached again at the Brookside church, at 10: 30 A. M. At 4 P. M. Bro J. Fike preached at Maple Spring. Next morning Bro. Ogg left us to go to Maryland, and from there home. It was sad to give him the parting hand. July 29 Bro. Tobias Fike preached at the Red Oak school-house on the mountain, and brethren Aaron and Jonas Fike preached at the red school-house at the pike. Aug. 5 brethren Tobias and Jonas Fike preached for us at Maple Spring at 10: 30 A. M., and at 3 P. M. brethren Jonas Fike and J. A. Arnold at the Accident schoolhouse. Our brethren are kept busy nearly every Sunday.—*Rachel Weimer.*

Dayton, Ohio.—The quarterly council of the West Dayton, Ohio, church was held July 26, at 7 P. M. Ministers present, Elds. I. J. Rosenberger, Aaron Coy and Bro. Bagwell. All business before the meeting was disposed of in a pleasant way. We will hold a series of meetings in the early fall. Several committees were appointed to look after the interests of the church. We held our children's meeting Aug. 5, after Sunday school. The exercises were highly appreciated by all, as was the illustrated talk given by Bro. O. P. Hoover. In the evening we had the pleasure of listening to one of Bro. M. G. Brumbaugh's sermons. It was food for the soul.—*Elmer Wombold, Aug. 6.*

Ollie, Iowa.—The members of the South Keokuk church met in quarterly council June 16. All business passed off pleasantly. We decided to hold our love-feast, Oct. 19 and 20. Brethren and sisters of adjoining churches are invited to be with us.—*Mary Heilman, July 31.*

Middle Fork, Ind.—There were two,—a young man and his wife,—baptized since my last report. We held our quarterly church meeting to-day. One was received by letter. We appointed a harvest meeting for Sept. 2 commencing at 10:30 A. M. We will have preaching both forenoon and afternoon. We appointed our Communion for Oct. 5, at 2 P. M. We had a pleasant meeting to-day. —*John E. Metzger, Edna Mills, Ind., Aug. 7.*

Pearland, Texas.—No doubt many will wonder as to the condition of Eld David Beer, as notice was given in a late *Messenger* of his affliction and being anointed. He has recovered sufficiently to preach a funeral sermon and anoint a sister since then. All is going well with us, except that we have a few cases of typhoid fever. We have fine rains, and our crops are good. We certainly have much to be thankful for. The weather is very pleasant. Corn has matured and is being put away. Some are planting the second crop. The first crop of garden produce is gone and the second crop is being planted. We have Sunday school every Sunday and preaching every first and third Sundays *Jacob P. Moomaw, Aug. 5.*

Yellow Creek, Pa.—The members of the Yellow Creek church, Pa., met in regular quarterly council Aug. 4 We had a very pleasant meeting. It was decided to hold a harvest and children's meeting Sept. 9. Bro. J. B. Brumbaugh, of Huntingdon, met with us and gave us a short talk on the importance of more active work in the mission field of the Middle District of Pennsylvania. According to Bro. B's. statement there is much to be done in the mission field and it requires means and workers to accomplish the desired end. Dear brethren and sisters, let us do all we can to help this grand and glorious work along. While all cannot enter the field, we can economize and give as the Lord prospers us. Bro. Brumbaugh preached two very instructive sermons while with us, one on the great commission and the other on the importance of not forsaking the assembling of ourselves together as the manner of some is.—*Hannah A. Buck, New Enterprise, Pa, Aug. 6.*

Woodberry, Md.—On Sunday, July 29, three more precious souls were received into Christ's fold by baptism, making in all six baptized in three successive Sundays,—July 15, two sisters; July 22, one sister; July 29, two sisters and one brother. There are good prospects for more in the near future. God's army is steadily increasing in this city. Our dearly beloved brother, Eld. Jacob D. Trostle, of Kansas, spent a few days with us last week, and preached three soul-cheering sermons. He also gave us a very encouraging talk in our "Young People's Meeting." Bro. Trostle's fatherly advice and admonitions were highly appreciated, and his short visit will long be remembered by those who were privileged to meet with him. He remarked to the writer, while riding on a street car, that "he had seen more beer saloons in Baltimore than he had seen altogether since he came east." Ah, is not this one of the strongest evidences that more earnest, apostolic preaching should be done in the large cities of our so-called "free country?" I thank God for Bro. H. C. Early's remarks on "*City Missions*," in MESSENGER No. 31. Read the article and study it, for it is authorized by our Savior. Pray on, Brethren, God will help us if we keep on his side!—*John S. Geiser.*

Hoyle, Okla.—All those who desire information from me about this country will please enclose a stamp to insure an answer.—*J. H. Root, Aug 6.*

Williamsport, Pa.—We have just enjoyed a series of meetings by Bro. J. M. Mohler. He came May 19 and stayed one week. We were permitted to have only a few meetings, as it was during the flood, but the meetings we had were interesting and, indeed, soul-reviving. July 5 he stopped as he passed through our city, and gave us another very interesting sermon, for which we are very thankful.—*Mary E. Deckman, 816 Cherry St.*

Palestine, Ark.—Again two more are made willing to forsake sin and to seek rest in Jesus' fold. A husband and wife have, through heart-rending griefs, learned to trust him who died for them. The sister was baptized to-day, Aug. 5. The afflictions of the husband did not permit him to receive the Lord's saving ordinance now. We pray that he may be spared to attend to that one thing most needful before he will be called away. —*Aaron I. Mow.*

Naffs, Va.—The church at this point is still prospering, as we have received two by baptism since the ingathering we had in March, which has been reported. As we have no deacons living in this part of our congregation, being a little to one side of the main body of the members, we decided to hold an election at this point for two deacons. July 28 was appointed for that purpose. We had an interesting meeting. About one hundred members were present. The lot fell on brethren George W. Naff and James T. Cummings. They were installed with their companions. May they prove faithful workers in the Lord's vineyard, is our prayer!—*D. A. Naff.*

Coquille Valley, Oregon.—The Brethren in this part of God's vineyard are enjoying many blessings, many good meetings and the privilege of attending Sunday school and prayer meeting. We have eight different appointments for preaching this summer. So far three souls have accepted the Word of God and have put on Christ. Others are almost persuaded but the devil says, "Not now, but by and by." The District Meeting of Oregon, Washington and Idaho, will be held with the Brethren of the Coquille Valley church this fall. We expect to commence a series of meetings Sept. 8. Our council-meeting will be on Sept. 15, and the ministerial meeting on Sept. 19. Our District Meeting will be held Sept. 20 and 21 and our love-feast Sept. 22 We extend an invitation to all to be with us in body and spirit, that the borders of Zion may be enlarged and souls saved.—*Geo. C. Carl, Aug. 4*

Jones, Mich.—I commenced a series of tent meetings in Cass County, Mich., Aug. 4. In the eastern part of the County, and six miles from the Indiana line, lives a sister who seems to be isolated. She desires to have preaching done. The board concluded to pitch the tent, and give the work a trial. This sister, Jenny Everding (*nee* Good), came to Michigan from Virginia, about twenty-five years ago. I had concluded to do no preaching in July and August on account of heat and sickness, but the call was urgent, and I responded. My health is not good. There is too much heat for good health. Some portions of Michigan are not so good for the Brethren to work. A number of the Michigan people are from New York State and a large portion of those are Free Thinkers. They believe in being generous and kind to each other, live to enjoy life and to have a good time (if it is in sporting on Sunday). They come to church, all attentive, all good listeners, but, as a rule, hard to move. Here they are called "New York Yankees." I may have more to say in the future.—*J. H. Miller, Aug. 6.*

Chicago, Ill—This morning I leave Chicago for Astoria, Fulton Co., Ill. I will meet with the Brethren in that community and worship with them, working for the salvation of souls. I may likely spend three months in Illinois and then go to Indiana.—*J. M. Mohler, Lewistown, Pa., Aug. 10.*

Bethany, Ind.—The Bethany church met in quarterly council Aug. 4. A good deal of business was brought before the church, but was disposed of satisfactorily. We decided to have a harvest meeting in the near future, and a love-feast Oct. 5 Bro T. T. Myers, of Philadelphia, was with us and delivered two excellent sermons. *Maggie Keeney, Rainstown, Ind., Aug. 6.*

Salem, Ohio.—We had our harvest or thanksgiving meeting Aug. 3 Bro. J. G. Royer, of Mt. Morris, Ill., was with us and preached two very interesting sermons, one at 2 P. M. and one also at 8 o' clock in the evening. Quite a large congregation had assembled to join in to praise the good Lord for the fruits of the earth, which he has so bountifully conferred upon us. We hope that we have all been encouraged to more zealously "press toward the mark for the prize of the high calling of God in Christ Jesus." Come again, Bro. J. G , and preach for us when you pass through the valley.—*Jesse K. Brumbaugh.*

Fort Collins, Colo.—The members of the Poudre Valley church met in regular quarterly council July 21. All business was transacted in a pleasant spirit. Bro D. H. Weaver, in company with three sisters from Longmont, was with us. We appreciated their visit very much. Bro. Weaver presided over our council. The time for our love-feast was set for Oct. 6, at five P. M. We invite all who can make it suit to be with us. Ministers visiting in the West are especially invited to stop with us. We now have four regular appointments at different places. We would be much pleased to have some ministering brother come and help us work the field. The attendance at one of our outposts, where there is only one member living, showed their appreciation of our efforts by making up a free-will offering of $7.50 and presenting it to us a few weeks ago. We hope that soon some of them will feel to give their hearts to Jesus.—*D. M. Click.*

Ephrata, Pa.—We held our quarterly council Aug. 4 at the Springville meetinghouse. Eld. Christian Bucher was with us. Everything passed off pleasantly, and I hope all was done to the honor and glory of God. It was decided to hold a love-feast Nov. 13 A series of meetings will commence about Nov. 3 Our harvest service will be Aug. 18, at the Mohler church. We have a good Sunday school each Sunday afternoon at 2 o'clock, in the basement of our church. Bro. Samuel W. Kulp is Superintendent. We have one hundred and nineteen scholars enrolled and fourteen teachers and officers. The average attendance since January has been sixty-nine. The school should be very much larger than it is, being the only one in a congregation of about three hundred members, but we hope and pray the day may not be far distant, when all our dear brethren will look favorably upon the Sunday schools and come and help to sow good seed in the hearts of the children. The Bible class meets each Wednesday evening at the homes of brethren. We spend very pleasant evenings together singing, praying, going over the lessons in the *Quarterly*, and trying to become a little better acquainted with Jesus. We always feel that it is good to be there and we feel encouraged to go on in the good work of the Lord. Our dear elder, Samuel Harley, is in poor health, having had several strokes of apoplexy, which have weakened his mind.—*Emma K. Seltzer, Aug. 7.*

More Workers.—Aug. 4 the Brethren of the Brick church, Floyd Co., Va., held an election which resulted in calling Bro. A. N. Hylton to the ministry, and brethren Leroy Weddle, L. J. Dickerson and Stephen Hylton to the deacon's office. These are all young brethren and we trust that they may magnify their offices.—*C. D. Hylton.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department We have an advertising page, and, if necessary, will issue supplements.

A Program.

As I have been requested by a number of churches to hold series of meetings for them this fall, I can comply with their wishes in part, no preventing Providence. For the satisfaction of those concerned, I will give my work as arranged:

1. In Cass County, Mich , in the month of August.
2. Sept. 6, Allen County, Ohio, in C. L. Wilkins' congregation.
3 Oct. 6, Berrien County, Mich.
4 Nov. 1, Lima, Ohio.
5 Dec. 1, in Wood County, Ohio, in J. E. Witmer's congregation.
6. Jan. 5, 1895, in Logan County, Ohio, near Degraff, in J. L. Frantz's congregation.

My time is all taken up until Feb. 1. I have changed my manner of holding meetings. I do not allow myself to be crowded. One series of meetings a month is enough. If there is any spare time, my presence at home will be very acceptable. J. H. MILLER

Goshen, Ind , Aug. 6.

From Washington, D. C.

THE members at this place met in council on Sunday, Aug 5, with elders S. F. Sanger, J. S. Holsinger, E. W. Stoner and M. G. Early, for the purpose of organization. The represented membership was twenty-six

The brethren who came to us expressed themselves as well pleased and we trust that much good may be the result. The congregation chose the name of "*Washington City Church.*" Eld. E. W. Stoner, of Maryland, was elected to have the oversight of the congregation.

Sometime ago a love-feast was held in this city for the benefit of an aged sister,—a sister Merill, from Maryland. She has been here for twelve years and is eighty-three years of age. Seven members participated and a number of friends were present. Good impressions seem to have been made. Sister Merill was anointed in connection with the other service.

May all who love the Lord Jesus Christ *in sincerity* pray for the up-building of His cause in this city! In behalf of the congregation, I feel to express our thanks to all the dear brethren and sisters who have manifested an interest in the work. May Philpp. 2: 5 and Matt. 10: 16 be *living realities* in all of us and the work *must tell* MIGHTILY FOR GOD! W. M. LYON.

Our Eastern Trip.

APRIL 3, accompanied by my wife, daughter, Mary Kuns, son, John W. Metzger and wife, I left Lordsburg, and after a pleasant trip, arrived at Cerro Gordo on the morning of the 6th. Resting a few days among old friends, we were much built up in spirit. News came of the death of my sister, Hannah Ernte, at North Manchester,

Ind. Taking the night train, we arrived in North Manchester April 12, at 3 A. M., and were met by my nephew.

Hannah Frute was born near Dayton, Ohio, and was married to Joseph Frute. In an early day they moved to North Manchester. She lived 70 years, 2 months and 4 days. She united with the Brethren when quite young.

After the funeral we visited friends, attended meetings, and then returned to Cerro Gordo.

Our next visit was to Adams County, Ill., amongst wife's children. After returning to Cerro Gordo, we went to Chicago on railroad business.

May 25 I started to Annual Meeting, arriving next day, where I was happy in meeting so many brethren and sisters, though many others who used to attend, were not present. I have attended nearly all the Annual Meetings since 1848. Those then known as "the old brethren" have about all passed over the river into a better world. Beholding the excellent spirit in the committee meetings and in the tabernacle, it was one of the most enjoyable times of my life. It seemed like heaven to me. Whether I shall ever enjoy another such meeting, the good Lord only knows, for on Dec. 20, if I live I shall be eighty-seven years of age.

June 12 we went to Marysville, Mo., and spent a little time with the family of my wife's daughter. June 21 we left Cerro Gordo for our home in California, arriving the 25th. We got along nicely, thank the Lord, and were glad to meet the dear members here again, and worship the Lord with them, for it is a great privilege to be with those of like precious faith.

JOHN METZGER.

More Destitution and What to Do.

PROBABLY because McPherson, Kans, was last year made an aid-distributing center for the entire West, letters keep coming here, stating the present situation and asking aid and advice. McPherson church, being apprised of the wide-spread destitution and the utter helplessness of many of our members, as well as others in the drought-stricken districts of Nebraska, Western Kansas, Colorado and Indian Territory, the church being in council assembled July 28, by order of the church, sent a few sample letters, with suggestions what to do, for publication in GOSPEL MESSENGER, which were returned by the Editors, with advice from some of the elders of Northern Illinois, to call a special District Meeting in the West to devise ways and means to afford, so far as possible, relief for the present distress.

Upon receipt of this advice, a special council of McPherson church was called in College chapel Aug. 9, where the difficulties of convening delegates from churches scattered over hundreds of miles of territory, the time and expense required, the facts that it is not the duty of any one District alone, and that no one feels authorized to call such a meeting, were all duly considered. In view of this the following was unanimously agreed upon:

1. *Resolved* that a general meeting be hereby called at McPherson College, Kans., at 9 A. M., Sept. 3, 1894, for the purpose of devising ways and means to afford speedy relief to the destitute.

2. That representatives from the German Baptist Brethren churches everywhere be invited to attend and assist.

3. That the German Baptist Brethren churches in the drought-stricken districts, be specially requested to send representatives or letters, stating as near as possible, the kinds and amount of help required, and to whom means should be sent for distribution.

4. That all communications intended for the meeting of Sept. 3, be, without delay, addressed to Daniel Vaniman, McPherson, Kans.

5. That full instructions be published in GOSPEL MESSENGER immediately after the meeting of Sept. 3.

6. That inasmuch as our Heavenly Father has blessed his children with an abundance for all, if properly distributed; it is therefore the duty of all who have an abundance and to spare, to be ready to respond promptly in sending the much-needed relief immediately, after instructions will be published by the committee of ways and means, to be appointed at the meeting of Sept. 3, 1894. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17.

By order of the church,

DANIEL VANIMAN, Moderator,
C. E. ARNOLD, Clerk.

Notice to Churches Desiring to Improve Their Church and Sunday School Music.

Now, that we have our new Sunday School Song Book, it becomes necessary, in order that it may accomplish the good desired, to have some good teaching done in connection with it, and, in order that this may be done, some one must take the matter in hand.

In order to help the work along, I have decided to offer my services to the churches, desiring such work, during the coming fall and winter. I would prefer teaching in the States of West Virginia, Ohio, Indiana, and Illinois, but will go as far west as Missouri and as far east as Pennsylvania. I would prefer using the Brethren's Hymnal in connection with the Sunday School Song Book, as there is not a sufficiency of church music in the Sunday School Song Book, for the regular church services.

Having had about ten years of actual experience in teaching singing schools, musical conventions, and normal musical institutes, as well as a composer of music, I feel that I can do fairly good work, and, hence, would promise thorough satisfaction.

And now, brethren, if you feel you need some good practical work done along this line, make your arrangements to have at least one good school taught in your church during the coming fall or winter, and let us hear from you, and we will do you all the good we can. My terms are reasonable Address as follows:

J. HENRY SHOWALTER,
Care Breth. Pub. Co.,
Mt. Morris, Ill.

A Drive Over the Prairies of Western Kansas, and our Observations

FRIDAY morning, July 27, Bro. Michael and sister Betty Keller, wife and I, started for a drive to Hodgeman County, this State. Leaving our own County at Pawnee Rock, we passed up the Arkansas Valley, along the line of the Atchison, Topeka and Santa Fe R R, as far as Larned in this Valley,—a distance of nine miles. We saw one threshing-machine at work and that was the only place where any wheat-stacks were in sight of the road. Leaving Larned we went directly west twenty-seven miles, thence south five miles to Bro. Kingery's. Bro. Kingery is one of the first settlers here, having lived here eighteen years. From here we went west to Jetmore, the county seat of Hodgeman County, sixteen miles from Bro. Kingery's. Nearing the suburbs of the town, we passed a small wheat-stack, the first we noticed since leaving Larned, a distance of forty-eight miles. During this distance all the corn we saw along the road will not produce enough to fill a common wagon bed, nor fodder enough to winter fifty head of cattle. Most of the corn was from six inches to two feet high, and that was burnt by a scorching wind which at that time was blowing unusually hot, with the mercury at from 100 to 106 degrees in the shade.

As to vegetables, those who have windmills and can irrigate their gardens, will have some garden truck. Those that have no mills have no gardens nor crops of any kind. The grass is as dry as in midwinter.

From here we went west to Bro. Glatheart's,—a distance of fifteen miles. This is one of the mission points of Southwestern Kansas, and is in charge of Eld. G. W. Studebaker, who is spending all his time in the mission field here. Bro. Keller preached twice to a very attentive congregation.

Here, indeed, is a double famine,—souls perishing for the Bread of Life, and, as far as the necessary things of this life are concerned, the failure could not be greater, as not a thing, save a little dry buffalo grass for the support of man or beast was to be seen in this neighborhood.

The great question is, What will we do? Many are leaving the country. Some have already gone and others are preparing to go, while some know not where to go. Some cannot go, and to go is to lose all and begin anew in some other country. Truly, now is the time for the Brethren to work. Now is the time to reap a rich harvest for the Lord! Come with the Bread of Eternal Life in one hand and the bread for the sustenance of this temporal life in the other, and you shall have souls for your hire. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

From Bro. Glatheart's we drove northeast to Ness City, the county seat of Ness County; thence *eight miles northwest to sister Horning's.* Here we met Eld. G. W. Studebaker. This is also another mission point under his care. Here he baptized one the same day we arrived. In this County the famine is not quite so severe, there being some wheat,—perhaps enough to seed the County. Grass is more plentiful and there is some other feed for stock.

From here we turned our course homeward, passing down the Walnut Valley through Rush County. Here, in Rush County, they were blessed with more rain this summer. They have some wheat and also some corn along the Walnut Valley, while other parts of the County have but little.

Leaving Rush County we again entered Barton County, and arrived safely home after a drive of about two hundred miles. As to our own County, crops are very light. Wheat only made from two to six bushels per acre, while corn is almost an entire failure, yet, by the aid of our cows and chickens, we hope to be able to pull through till we can raise another crop. We try to be thankful to the Giver of all good for what we do enjoy, and endeavor, while we have food and raiment, to be therewith content.

Dear brethren and sisters, you who have been blessed with this world's goods, think of the many poor people on those western prairies who, without aid and assistance, must suffer from cold and hunger. Imagine little children crying for bread and no bread to give them. This undoubtedly must be the case unless aid comes to them ere the winter months set in.

I have tried to draw a true picture of the situation of things, hoping that it may be the means of stirring up the minds of some of our brethren who, we believe, are ready and willing to assist, if they only knew the true facts in the case.

S. P. WEAVER.

Heiser, Kans., Aug. 5.

A Sad Accident.

Bro. George Hart, of the Black River congregation, was instantly killed July 24, while attempting to cross a bridge with a heavy traction engine. The bridge broke down, and the engine falling on Bro. Hart, instantly ended his life. He leaves a wife (a sister) and six small children (the oldest ten years, the youngest three months old). They have the heartfelt sympathy of the entire community. To say that Bro. Hart will be missed but feebly expresses our loss. He will be missed, not only by his dear companion and children, but also by the brethren and sisters. He was a deacon in the church and assistant superintendent and teacher in our Sunday school. Surely in the midst of life we are in death! How important it is that we are always ready!

Bro. Hart was thirty-six years, nine months and ten days old. He was buried July 26 at the cemetery near the Black River meetinghouse. Funeral services conducted by Bro. W. Dessenberg, assisted by brethren Garver and Hoover. Text, 1 Sam 30: 3, latter clause, "There is but a step between me and death." Mary Hoover.

Chatham Centre, Ohio, Aug. 7.

Notes by the Way.

I just returned from a five days' trip of hard church work at mission points of Southern Ohio. These isolated places need much care and attention. It would be well to have a minister located at each of those places, one that is a worker, as much hard work is needed to make the work a success. Bro. D. M. Garver was with me part of the time. He baptized four recently at one of our points. May God bless the work everywhere, and that will include cities, outposts and every nook and corner in the universe. All are in the world, and the Gospel is to be proclaimed to the world at large.

What a work to be done by the church! Who could be at ease in Zion! No Christian can, nor would he wish to, when there is so much to do. We need more faithful workers. Who will come to the rescue, and fight manfully?

Last Saturday afternoon we had a very pleasant council-meeting in Madison County, an outpost in the Donnel's Creek church. Peace and union seemed to prevail with all the members. It is pleasant to preside over such pleasant meetings as this was. We decided to have a love-feast at this point Oct. 10, at 2 P. M. Ministers, come to our help! The place of meeting is four miles from London, and trains will be met on the forenoon of the 10th. Those coming will be conveyed to the meeting.

I am not very well at present, having had a sore limb for seven weeks. I labor with much pain, yet I don't want to lay the armor down as long as God gives me strength and health, so I can work in preaching the Gospel. To those interested I will say that, health permitting and no preventing providence, I will be with the Brethren at the following places, as near the dates given as is advisable, to assist in series of meetings:

Aug. 18, Ogan's Creek church, Wabash Co., Ind.

Aug. 30, Buck Creek church, Henry Co., Ind.

Sept. 15, Green Spring church, Seneca Co., Ohio.

Oct. 13, West Branch church, Ogle Co., Ill.

Nov. 8, Pleasant Valley church, Augusta Co., Va.

Nov. 24, Middle River church, Augusta Co., Va

Jan. 3, Price's Creek church, Darke Co., Ohio, in the new churchhouse.

Jan. 17, Ludlow and Painter Creek church, Darke Co., Ohio, in Painter Creek house.

Correspondents will continue to address me at Forgy, Ohio.

Dec. 15 we expect Bro. D. L. Miller at New Carlisle, Ohio, to preach and give Bible Talks till the close of the year.

Feb. 2 we expect Bro. D. D Wine to preach at the Donnel's Creek house in a series of meetings.

Henry Frantz.

Forgy, Ohio, Aug. 6.

Death of Eld. Emmanuel Slifer.

Eld. Emmanuel Slifer died on Saturday morning, July 28, aged eighty-four years, eight months and some days. Eld. Slifer became a member of the Brethren church in 1840, was elected to the ministry in 1847, and was ordained elder some years later. He was an efficient elder and possessed more than ordinary executive ability. We learn that his death was as calm and peaceful as the close of a summer day, and now, that we can see his face no more, we cannot but grieve that the grave denies us the pleasure of our brother's presence.

We hope some brother who has a better knowledge of his life and labors will give a more extended biography of our aged brother. We learn that he had a full knowledge of the history of the Brownsville church from its organization and kept a diary of all important events. Funeral services by elders D. F. Stouffer and Eli Yourtee, assisted by Mr. Slater, of the Lutheran church, from Ps. 71: 18.

Geo. W. Kaetzel.

Brownsville, Md

A Suggestion.

I would suggest that the churches throughout the Brotherhood take a step in trying to have their members (especially the young) more fully indoctrinated in the principles of the Bible. Many good meetings have been held, with a number of accessions, but not much discipline taught. So many preachers these days have a *smooth way of telling* the old story of the *cross*, but are not so apt to "teach all things," as taught by the Savior. Peter was a follower of Christ but not converted (see Luke 22: 32); John 13: 6-10. So the Savior had to teach him. It was necessary to do this teaching as long as Christ was here on earth. John, when old, taught his disciples not to sin, and how to escape sin, if committed. (See 1 John 2: 1.)

In my judgment it takes young men for war and old men for counsel, for the old have the experience. In order to have this work properly done it will require a proper person to do it.

1. He should be a man after God's own purpose, as was David. "Let my heart be sound in thy statutes that I be not ashamed." Ps. 119: 80.

2 He should "love the Brotherhood." By so doing he will love the work of the Brotherhood.

3. He should be sound in the faith of the Gospel, as understood by the church.

4. He should "feed the flock of God," and be "an ensample to the flock."

5. A brother should not be called upon to teach the members unless he is an ensample to the flock.

6. His appearance should be such, in conversation and action, as to fully instruct those who need to be taught.

7. He should comply with Art. 7, of Minutes of Annual Meeting of 1894.

If those suggestions would be carried out a number of young members would see the necessity of being more humble and submissive to the teachings of the Savior.

Let us have more Bible taught, and less death-bed scenes related. If people are fully converted by the teachings of the Bible, they would not likely make the church much trouble.

J. H. Miller.

Goshen, Ind.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

SELL—HAYS.—Aug. 1, 1894, by the groom's father, Bro. Matthew W. Sell, of near McKee's Gap, Pa., and Miss Maria Hays, of Roaring Spring, Pa. E. B. Sell.

KIRCHER—PLANK.—At the residence of the bride's parents, near East Lynne, Mo., by the undersigned, Bro. J. F. Kircher and sister Dollie Plank, all of Cass County, Mo. W. H. Miller.

ALLUM — POLOCK. — Near Tilton, Poweshiek Co., Iowa, by the undersigned, Mr. Isaac Allum and Mrs. Susan Polock (*nee* Slock), all of Deep River township, Iowa. Isaac Barnhizer.

HARRAMAN—NESLON. — At the residence of the bride's mother, July 29, 1894, by the undersigned, Charley Harraman and Phillippine Neslon, both of Payne County, Okla. Jacob Appleman.

MARTIN—HEISEY.—At the residence of the bride's parents, June 19, 1894, by S. R Zug, Bro. A. L. B. Martin, of Harrisburg, Pa, and sister Ellen R. Heisey, of Elizabethtown, Pa. S. R. Engle.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

AULT.—In Holmesville, Nebr., Aug. 1, 1894, Bro. Abram Ault, aged 75 years, 9 months and 14 days. Bro. Ault had been a sufferer for many years with some chronic affection, but bore his affliction with Christian patience and fortitude. He was a man who was much loved and respected by all who knew him, as attested by the very large attendance at his funeral. A very impressive discourse was delivered by Bro. Stephen Yoder, from Rev. 14: 13. The remains were laid to rest in the cemetery of the South Beatrice church. M. L. Spire.

SHEESLEY.—In the Buffalo Valley church, Union Co., Pa., July 11, 1894 Bro. Peter Sheesley, aged 75 years, 1 month and 25 days. Funeral services by the writer.

MILLER.—In the Buffalo Valley church, Union Co., Pa., July 24, 1894, Bro. Andrew Miller, aged 79 years, 6 months and 23 days. The funeral occasion was improved by the writer, assisted by the Brethren.

NEFF.—In the Buffalo Valley church, Union Co., Pa., July 31, 1894, friend Robert Neff, son-in-law of Joel Royer, deceased, aged 72 years, 1 month and 29 days. Services conducted by the writer. J. L. Beaver.

HICKS.—In Shady Grove, Pa., July 12, 1894, Charles Bruce Hicks, infant son of William and sister Katie Hicks (*nee* Bixler), aged 10 months. Funeral occasion improved by the writer, assisted by Eld. Wm. C. Koontz. Interment at the Shank burying-ground. Wm. A. Anthony.

BRALLIER.—In the Johnstown congregation, Pa., July 7, 1894, Millie Victoria, aged 1 year, 2 months and 21 days. Deceased was the daughter of sister Viola and Bro. Samuel Brallier, Jr. Funeral took place July 8, at 3 o'clock P. M., in the Union church at Headricks. Services conducted by Eld. David Hildebrand and George S. Raligh. Rena Hildebrand.

PERRY.—In the Beaver Creek church, Ohio, July 18, 1894, of Bright's disease, sister Elizabeth Perry, wife of William Perry, aged 74 years, 11 months and 13 days. She was born in Fluvanna County, Va., and was married to William Perry in 1840, who preceded her to the spirit world in 1873. She was the mother of nine children, of whom four preceded her to the spirit world. She leaves two sons and three daughters. She was a faithful member of the Brethren church for a number of years. Funeral services by brethren J. Bowman, A. Coy and E. Bagwell. Rebecca A. Durnbaugh.

MILLER.—In the Pipe Creek church, Miami Co., Ind., July 30, 1894, Bro Eli Miller, aged 78 years, 8 months and 12 days. Deceased was born in Washington County, Md., Nov. 18, 1815, and came with his parents to Miami County, Ohio, in 1833. He was married to Eliza Strock, of Champaign County, Ohio, April 11, 1844. They lived there until the fall of 1853, when they moved to Miami County, Ind., and settled on the farm where he died. Bro. Miller was always kind-hearted and had a generous disposition. He lived an upright life while here on earth. A wife and three children are left to mourn. Funeral services by Bro. Jacob Fisher, assisted by Bro. D. P. Shively, from Rev. 2: 10. W. B. Dailey.

CLARK.—In Berrien congregation, Mich., June 22, 1894, Bro. David Clark, aged 79 years, 10 months and 8 days He was married to Elizabeth Wise in 1836. He leaves a companion, a dear sister and seven children,—three boys and four girls,—to mourn his departure. We trust our loss is his great gain. Funeral by the writer.
D. P. MILLER.

DECKER.—In the Berrien congregation, Mich., infant daughter of Bro. William and sister Decker. D. P. MILLER.

RHODS.—In the Berrien congregation, Mich, March 4, 1894, George Lafayette Rhods, aged 74 years, 1 month and 18 days. He was a member of the Baptist church, and a deacon for seven years. He was the father of twenty-three children, of whom eleven are living. He was married three times. Funeral services by the undersigned.
D. P. MILLER.

LAYER.—In the Ludlow church, Darke Co., Ohio, June 30, 1894, sister Elizabeth, wife of Bro. Henry Layer, aged 48 years and 6 days. She was born in Clay Township, Montgomery Co, Ohio, June 24, 1846. She was married to Henry Layer April 30, 1865. She was the mother of four children, three of whom survive her. One preceded her to the spirit world in its infancy. She was a faithful sister of the German Baptist Brethren church for almost twenty years. She was buried in the Newcomer cemetery on Sunday, July 1, 1894. Funeral services at the Brethren church, by brethren B. F. Honeyman, Kreider and Stutsman, from Rev 14: 13. TOBIAS KREIDER.

SWINGER. — In the Lamotte church, Crawford Co., Ill, July 23, 1894, sister Lizzie Swinger (*nee* Stoner), aged 23 years, 7 months and 22 days. She was married to William Swinger Dec. 20, 1893. She united with the church in October, 1887, and lived a Christian life as a worker both in the church and Sunday school. Her suffering was great, but she endured it with patience. She was anointed. She selected the text for the funeral services,—2 Tim. 4: 7, 8; also hymn 181, to be used at her funeral, which was preached by the writer. DAVID TROXEL.

SHRIDER. — In the Jonathan Creek church, at Ziontown, Ohio, July 26, 1894, sister Adella Shrider, aged 15 years, 1 month and 11 days. She leaves a father and mother, one brother and five sisters. Funeral discourse by the writer from Mal. 3: 17.
QUINCY LECKRONE.

EARLY.—At Black Rock Springs, Augusta Co., Va., July 16, 1894, Sarah Early, wife of Noah Early, aged 61 years, 10 months and 20 days. Interment July 18, in the Pleasant Valley graveyard. Services by brethren S. F. Sanger and A. D. Garber. It makes sad hearts to give up a good mother, but we sorrow not as those who have no hope. H. C. EARLY.

MILLER.—In the Middle River congregation, Va., Effie Miller, daughter of Jacob and Mary Miller, aged 2 years, 2 months and 12 days. The remains were laid away in the Pleasant Valley cemetery. Funeral services by Daniel Flory. D. M. CLICK.

NEWCOMER.—Near Newburgh, Jasper Co., Iowa, May 31, 1894, sister Mary Catharine Newcomer, wife of Bro. Joseph Newcomer, aged 36 years, 1 month and 6 days. Funeral services by brethren Levi Saylor and John Cakerice from 2 Kings 20: 1.
LEVI SAYLOR.

VOCHT.—In the Yellow Creek church, Stephenson Co., Ill., July 19, 1894, Mary Vocht (*nee* Fry), aged 55 years, 5 months and 12 days. Sister Vocht was apparently in her usual health and ate a hearty supper before retiring. About midnight she was taken suddenly with a smothering spell. Her children were aroused from their slumbers and neighbors were sent for, but only to witness a few agonizing gasps for breath, and in a few minutes she expired. She was a daughter of Eld. Daniel Fry, deceased. She united with the church early in life, and for some years was a faithful deaconess. Her funeral took place on Sunday, July 22, and was thought by many to have been the largest funeral ever held in the Yellow Creek church. Funeral occasion improved by Eld. Enoch Eby and others, from the words, "But one thing is needful." Luke 10: 42. D. B EBY.

HARSHBARGER. — In the White church, Montgomery Co, Ind, July 28 1894, Bro. Franklin Harshbarger, son of sister Amanda Harshbarger, aged 17 years, 7 months and six days. His father preceded him to the spirit world over two years ago. Funeral by D C. Campbell from John 14: 31.

SHOBE.—In the same congregation, July 28, 1894, Flcety Ugene Shobe, daughter of brother and sister Job Shobe, aged 5 years, 8 months and 17 days. Funeral by Bro. D. C. Campbell from Job 14: 14.
MARY E. HARMESON.

TEETERS.—In the bounds of the Sandy church, Ohio, at Science Hill, July 19, 1894, John C., son of Bro. Edward C. and sister Laura E Teeters, aged 6 months and 10 days.
J. J. HOOVER.

Programs.

Ministerial Meeting of Southern Missouri and Arkansas

1. "THE Cause and Cure of the Present Unrest among the People of the World."—S. Click, F. W. Dove, James R. Gish, J. Adkins.

2. "The Best Method of Conducting Mission Work, whether Singly or in Pairs."—S. Weimer, C. Holderman, S. Wine, S. Stump.

3. "What is the Best Method of Controlling Members Who will not Heed the Admonition of the Elder and no One else at our Council-meetings?" — Geo. Barnhart, Eli Lesley, Henry Sunderland, Joseph Hylton.

4. "What are the Christian's Weapons?"—D. Lorah, D. D. Wine, Daniel Teeter, Ard. George, S. Gault.

5. "What is the Best Means for a Young Minister to Adopt to Become Proficient in his Ministry?"—Wm. Harvey, J. J. Troxel, James P. Harris, Lee Harader.

6. "Inasmuch as the Early Christians had Stated Times for Prayer (see Acts 3. 1, 3), Should not Every Community of Members have Stated Seasons for Prayer and Bible Reading?"—John Mays, Wm Bradt, B. B. Hylton, Ed. Pricket.

7. "How can we Make our Sunday schools an Auxiliary of the Church?"—J. T. Mason, Geo. S. Wine, Henry Tingley, M. V. Price, Abram Tyson.

E LESLEY,
H. M. CROUSE, } Committee.
S. CLICK,

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Announcements.

DISTRICT MEETINGS.

Aug. 30, Southern District of Missouri and Arkansas, at Nevada, Mo.

Sept. 14, Northern District of Missouri, in Log Creek church, Caldwell Co., Mo.

LOVE-FEASTS.

Aug. 24, Prairie View church, Morgan Co., Mo.

Aug. 25, at 10 A M., Eagle Creek church, Ohio. Series of meetings two weeks previous.

Sept. 1 and 2, Farnhamville church, Calhoun Co., Iowa.

Sept. 6, Murphysburgh, Ohio.

Sept. 6 and 7, at 1:30 P. M., Rock Creek, Ill.

Sept. 7, at 5 P. M., Wenger house, South Bend, Ind.

Sept. 7, at 4 P. M., at Palmer, Bear Creek church, Ill.

Sept 7, at 4 P. M., Hobinger house, Bedford Co., Pa.

Sept. 7 and 8, at 4 P. M., Libertyville church, Jefferson Co., Iowa.

Sept. 8 and 9, at 11 A. M., Oak Grove, Iowa.

Sept. 8, Maple Grove church, Garrett Co., Md.

Sept 8, at 3:30 P. M., Middle Creek, Somerset Co., Pa.

Sept. 8 and 9, at 10 A. M., Maple Grove church, 3 miles east of Deshler, Ohio.

Sept. 8 and 9, at 10 A. M., Boone River, Iowa

Sept. 9, Lower Bethel church, Holt Co., Mo.

Sept. 11, at 4 P. M., Sugar Creek church, Ill.

Sept 12, Verdigris church, Kans., at Bro. David Frank's, seven miles northwest of Madison.

Sept. 13, at 11 A. M., near Jerico, Mo.

Sept. 13, Williams Creek church, Tex.

Sept. 14, at 6 P. M., Litchfield, Ill.

Sept. 14, at 10:30 A. M., Four Mile church, Ind.

Sept. 14, at 10 A. M., in the Mississinewa church, Union Grove churchhouse, Delaware Co., Ind. Stop off at Shideler.

Sept. 15 and 16, at 10 A. M., at Jacob Merkey's near Washington, Kans.

Sept. 15, at 2:30 P. M., Maple Glen church, Pa.

Sept. 15, at 10 A. M., Black River congregation, Medina Co., Ohio.

Sept. 25, at 3 P. M., Grundy County church, Iowa.

Sept. 15, at 3 P. M., Blue Ridge church, Ill.

Sept. 15 and 16, at 2 P. M., Maple Spring church, near Eglon, W. Va.

Sept. 15, at 2 P. M., Sangerville, Va.

Sept. 25, at 2 P. M., Osage church, Kans

Sept. 25, at 3 P. M., Meyersdale, Pa.

Sept. 25, at 10 A. M., Mt. Etna church, Mt. Etna, Iowa.

Sept. 25, Grenola, Elk Co., Kans.

Sept. 25 and 26, at 10 A. M., Garrison church, Benton Co., Iowa.

Sept. 25, at 2 P. M., Walnut Valley, Barton Co., Kans.

Sept. 25, in the Log Creek congregation, Caldwell Co., Mo.

Sept. 26, at 4 P. M., Quemahoning church, Somerset Co., Pa. ½ mile west of Sipesville.

Sept. 29, Mercer church, Mercer Co., Ohio, 3 miles east of Mendon.

Sept. 21, at 4 P. M., Pipe Creek, Ind.

Sept. 22, at 4 P. M., Lafayette church, Allen Co., Ohio.

Sept. 22 and 23, St. Joseph, Mo.

Sept. 29, at 4 P. M., Lick Creek, Ind

Sept. 29, at 2 P. M., Hyndman, Bedford Co., Pa.

Oct. 4, at 10 A. M., Bear Creek church, at Portland, Jay Co., Ind.

Oct 5 and 6, at 1 P M, Waddam's Grove, Ill.

Oct. 5, at 4 P. M., Stony Creek church, 4 miles east of Noblesville, Hamilton Co., Ind.

Oct. 5, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct 5, Bethany, Boon Co., Ind.

Oct. 5, at 10 A. M., Upper Fall Creek, 2 miles east of Middletown, Ind.

Oct. 5, at 10 A. M., Eel River church, Ind.

Oct. 6, Beaver Creek, Ind.

Oct. 6, at 4 P. M., Centropolis, Kans.

Oct. 6, Brooklyn church, Iowa.

Oct. 6, at 2 P. M., Saline Valley church, at Bro. D. W. Stoner's, ½ mile north of Vesper, Lincoln Co., Kans.

Oct. 6, at 10 A. M., Lower Fall Creek church, 5 miles south of Anderson, Ind.

Oct. 6 and 7, at 10 A M., Eight Mile church, Huntington Co., Ind., at Markle.

Oct. 6, Pokagon church, Cass Co., Mich.

Oct. 6, at 2 P. M., Roann church, Wabash Co., Ind.

Oct. 6, at 3:30 P. M., McPherson College, Kans.

Oct. 6, at 3 P. M., Poudre Valley church, Colo.

Oct. 6 and 7, at 2 P. M., Rock Grove church, Floyd Co., Iowa.

Oct. 10, at 10 A M., Donnel's Creek church, Clarke Co., Ohio.

Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct. 12, Round Mountain church, Washington Co., Ark.

Oct. 12, at 10 A. M., South Beatrice church, Gage Co., Nebr.

Oct. 12, at 3 P. M., Union church, 5 miles west of Plymouth, Marshall Co., Ind.

Oct. 11, Howard church, Howard Co., Ind.

Oct. 11 and 12, at 2 P. M., Shannon church, Shannon, Ill.

Oct. 11, at 4 P. M., Bremen church, Marshall Co., Ind.

Oct. 11, at 2 P. M., Arcadia church, Arcadia, Hamilton Co., Ind.

Oct. 11, at 10 A M., Falling Spring congregation, Franklin Co., Pa., at the Hade churchhouse.

Oct. 12, at 10 A. M., Nettle Creek church, Hagerstown, Ind.

Oct. 12, at 3 P. M., Cedar Creek church, Anderson Co., Kans.

Oct. 12, at 4 P. M., Spring Run, 2½ miles north of McVeytown Station, Mifflin Co., Pa.

Oct. 13, at 4 P. M., New Enterprise, Pa.

Oct. 13 and 14, at 4 P. M., Greene church, Greene, Iowa.

Oct. 13 and 14, at 2 P. M., Alleghany congregation, Grant Co., W. Va.

Oct. 13, at 2 P. M., Summit church, at Oasis meetinghouse, 3½ miles east of Summitville, Ohio.

Oct. 13, at 10 A. M., Locust Grove church, Md.

Oct. 13 at 4 P. M., Monticello church, Ind.

Oct. 13 and 14, at 10 A. M., North Solomon church, at the house of Bro. Lewis Lerew, 2 miles north of Portis, Smith Co., Kans.

Oct. 13 and 14, at 1:30 P. M., Kingman church, Kingman Co., Kans., 2 miles west and ½ mile south of Cleveland, at the Tucker schoolhouse.

Oct. 13, at 10 A M., West Branch, Ill.

Oct. 13 and 14, Colo Creek, Ill

Oct. 13, at 3:30 P. M., Covina church, Los Angeles Co., Cal.

Oct. 13 and 14, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Oct. 13, at 10 A. M., Fredonia church, Kans. Ministerial Meeting Oct. 12, at 9 A. M.

Oct. 13, Manvel, Tex.

Oct. 13 and 14, Ames church, Boone Co., Iowa.

Oct. 13, at 10 A. M., Logan church, Logan Co., Ohio.

Oct 13, at 1:30 P. M., Manor chuych, Md.

Oct. 13, Spring Branch church, Benton Co., Mo.

Oct. 13 and 14, at 10 A. M., Iowa River church, Marshall Co., Iowa.

Oct. 13 and 14, Honey Creek church, near Sheridan, Worth Co., Mo.

Oct. 13, at 2 P. M., Pigeon Creek church, at the Oak Grove meetinghouse, Kans.

Oct. 13, at 3 P. M., Monitor church, 8 miles west and 2 miles south of McPherson, Kans

Oct. 13, at 4 P. M., Summit church, Somerset Co., Pa.

Oct. 13, at Paradise Prairie church, Payne Co., Okla.

Oct. 13 and 14, at 10 A M., Sabetha church, Nemaha Co., Kans.

Oct. 14, at 3 P. M., Clear congregation, Pa.

Oct 16 and 17, at 2 P. M., Franklin Grove, Ill.

Oct. 19 and 20, at 11 A. M., South Keokuk, Iowa.

Oct. 19, at 4 P. M., Walnut church, Marshall Co., Ind.

Oct. 17, at 2 P. M., in Louanies church, Shelby Co., Ohio, 8 miles west of Sidney.

Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind

Oct 19, at 4 P. M., in the Salem church, Starke and Marshall Counties, Ind.

Oct. 19, at 2 P. M., New Hope, Jackson Co., Ind.

Oct. 20, at 10 A. M., Fair View church, Wyandot Co., Ohio.

Oct. 18, at 4 P. M., Jacob's Creek congregation, Mt. Joy meetinghouse.

Oct 27, at 3 P. M., Big Creek church, Richland Co., Ill

Nov. 9, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov. 10, Slate Creek church, Conway Springs, Kans

Nov. 10 and 11, at 10 A. M., Vermillion church, Kans.

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Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., AUGUST 28, 1894. No. 34.

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IF you have anything for the Almanac send it at once.

SEND in fifty cents and have the MESSENGER sent to some friend the remainder of the year.

BRO. JAMES A. STOUDER changes his address from Post Oak, Texas, to Nocona, same State.

BRO. MILLER'S "Seven Churches of Asia" will soon be completed. We shall have something to say about it next week.

ALL corrections intended for the ministerial list in the "Brethren's Almanac" should reach us inside of a few days.

A FEW announcements that should have appeared in last issue, reached us shortly after the paper was put on the press.

BRO. J. E. YOUNG is engaged in a series of meetings in the Bethel church, Nebr. When last heard from eight had made the good confession.

AT Cando, North Dakota, a congregation has been organized composed of about eighty members. The church starts out with bright prospects.

AFTER a few weeks' absence among the churches in Southern Ohio, Bro. J. G. Royer returned to his home last week. He reports a very enjoyable trip.

IN his old age, Bro. Samuel Murray is becoming quite active in the ministry. In this issue he makes a better report than some of our young ministers could.

If you do not teach your children to sing the songs of the church, do not blame them if they learn to sing other songs. They must and will learn to sing something.

WE received three well-written biographical sketches of Eld. Emmanuel Slifer who recently died in Maryland. We published only the first one that came to our desk.

EIGHT persons recently united with the Mountville church, Pa., by confession and baptism. Four others were added by letter.

BRO. FRANKLIN MYERS, of Mt. Carroll, Ill., lately held some good meetings in the mission field in Wisconsin. His meetings were well attended. Several confessed Christ and were baptized.

THE scores of love-feasts which occur this fall will afford our agents excellent opportunities to gather in hundreds of new subscribers. Remember that the price of the paper from this date to the end of the year is only fifty cents.

ONE of our correspondents writes that sister Hannah Neff, wife of Eld. David Neff, of Roann, Ind., has for three weeks been a great sufferer with a sore foot that has caused blood poison. The family craves the earnest prayers of the faithful.

BRO. T. T. MYERS, of Philadelphia, dropped into the MESSENGER office very unexpectedly last week. He drove over from Lanark. He is enjoying a few weeks' vacation, but while here preached once for us in the chapel. Last Sunday evening he preached at Lanark.

THE list of love-feasts is quite large this week. This means many happy meetings and hundreds of reunions. What opportunities there are for doing good at these meetings! Are all of our ministers preparing some special thoughts for those who may be addressed at these gatherings?

THE Brethren are now building a meeting-house in Mansfield, Piatt Co., Ill. In this vicinity are a number of members who will appreciate the opportunity of attending services in their own house. Mansfield is surrounded by an excellent country, and is a good place for members to locate.

BRO. S. W. HOOVER was with us at the Mount over last Sunday. He preached at Silver Creek in the morning, and in the College Chapel in the evening. The morning appointment in the Chapel was filled by his son, Bro. W. I. T. Hoover, who is spending several days with friends and relatives here.

THE Great Northern Railroad Company invited brethren D. L. Miller, S. W. Hoover and Galen B. Royer, to visit the Turtle Mountain region of North Dakota, with a view of recommending it to the Danes who emigrate to the United States. They left the Mount last Monday evening, expecting to be absent about ten days.

RECENTLY Bro. M. M. Eshelman spent one entire day with Eld. John Metzger, Lordsburg, Cal., gleaning from him and writing up a sketch of his life. We would like to have in our possession a well-written biographical sketch of all our aged and widely-known ministers; then, when the Lord calls them home, we can give our readers some very interesting accounts of these aged veterans. Who will send us information along this line? We have a box in the office where matter of this kind is preserved.

THE next regular meeting of the General Missionary and Tract Committee will be held at Mt. Morris, on Sept. 17, instead of in October. Those having business with the Committee should take note of this.

A MINISTER, who fails to give his name, sends us a report of the good meetings he is holding in Nebraska. We put a western minister's name to the report and let it go at that. If some ministers should in this way happen to get credit for what another minister is doing, we will, of course, make the correction for the sake of teaching somebody a lesson.

BY the invitation of the Mobile and Ohio Railroad Company, brethren J. C. Lahman, Grant Mahan, George Whistler and James Thomas, of Mt. Morris, visited parts of Mississippi and Alabama week before last. They speak very highly of the country in the vicinity of West Point, Miss., and Citronelle, Ala. Bro. Lahman, who has traveled much in the Southern States, says he cannot understand why more of our people do not go south where land is cheap, crops sure and the climate pleasant, and thus assist in building up churches in new localities.

ALL that is mortal of sister Weaver, wife of Bro. D. H. Weaver, of Colorado, passed away a few weeks ago. Though weak in body she was strong in mind and soul, and proved an inspiration to her husband in his ministerial work. Her manner of work, as will be portrayed in next issue, will doubtless encourage others to imitate her noble example. Eternity alone will make known the grand work that has been accomplished by ministers' wives. In this world they may not get the credit due them, but in the coming kingdom they will surely receive a rich reward.

BRO. I. J. ROSENBERGER visited the mission at Hodgensville, Ky. He reports the members in an encouraging condition, especially considering their surroundings and isolated condition. Bro. Andrew Culp, of Laconia, Ind., was with him a few days. He was on his return from Connellsville, Ky., where he has purchased property, well-improved, for less than twelve dollars per acre. Crops are reported to be excellent in that part of the South. Sister Culp is said to be delighted with her new home. We hope to hear of more members locating in the South in order to help build up churches in that genial clime.

BY a notice, published in last issue, it will be seen that Bro. J. Henry Showalter has decided to devote the coming fall and winter to teaching vocal music among the churches where his services may be desired. He proposes to use both the Hymnal and Sunday School Song Book, and thus aid our people in mastering more fully their own songs. Each congregation should arrange, with some competent teacher, for a course of instruction in church and Sunday-school music, the approaching season. A thorough training in vocal music will prove our best safeguard against the introduction of instrumental music into our worship.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

A VISION OF THE CROSS.

BY N. D. UNDERHILL.

BEHOLD the cross! A homely thing!
An ugly piece of wood!
How can folks of its beauty sing?
How can it do us good?

'Tis but a mutilated tree,
With surface rough and cruel:
Its splinters,—how they torture me!
But oh! Its nature's dual.

My Master said, "Take up the cross,"—
(I must not disobey)
"And follow me." Now he's gone home,
And I am on the way.

'Tis heavy, yes, it bears me down,—
It bends me to the earth;
The maxim is, "No cross, no crown:"
I bear it for its worth.

My enemies,—they jeer at me,—
I cannot take my part;
Beneath the cross I bend my knee,
And Jesus reads my heart.

The Tempter says, "Why do you bear
That ugly, heavy load?
Such awful yoke I would not wear,—
I'd leave it by the road."

My MASTER *kind*,—I love HIM best,
And so I do HIS will;
I trust in HIM, HE knows the rest:
HE *shall my wish fulfill*.

This morn I dreamed a lovely dream,—
A beggar stood by me,—
So poor and ugly, blind and lame,—
[illegible] stretched forth,—mute plea!

While I tarried, Lo! a brother
Received him in his arms,—
Filled his hungry heart with wonder,
That *he* should feel love's charms.

Thus I saw my lowly brother
Bowed down beneath his cross,
Filled with Christly love and mercy,—
Treasures of priceless cost.

The cross we bear, makes us humble,
Patient, tender and kind;
Makes us rich in priceless treasures;
Who'd leave such wealth behind?

The cross is full of Christly love:
Wondrous gem of beauty!
Fadeless glory e'er shines above,
The path of sweet duty.

I'll bear the cross, and follow HIM,
Who bore it first for me;
The *world* may scoff,—'twill die in sin,—
But CHRIST *will set us free*.

And when I come to heaven's door,—
A beggar, poor and mean,
HE'LL meet me on the lovely shore,
Ope' his arms,—take me in.

My heavy cross He'll take from me;
He'll put my burdens down;
Then *all through blest eternity*,
I'll wear WITH HIM a CROWN.

THE DEVIL.

BY CHAS. M. YEAROUT.

In Two Parts.—Part Two.

His Origin.—His Names.—His Attributes.—His Work of Deception.—His Purpose, and His Final Doom.

THOSE who follow Satan are in possession of his Spirit, and act and work in harmony with his will and purposes. The apostle tells us of certain characters, "Who changed the truth of God into a lie, and worshipped the creature more than the Creator." Rom. 1: 25. He says in another place: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. 11: 13-15

Here the devil is represented as appearing what he really once was,—an angel of light. The counterfeit, in this case, so nearly approaches the genuine, that it is hard to detect excepting by a knowledge of God's Word. "If it were possible he would deceive the very elect." Hence the great need of our studying the Word of God, and thus acquainting ourselves with God and his heavenly will; otherwise we may be deceived.

While the devil generally appears in his transformed, deceptive position, he sometimes appears in his natural disposition as a roaring lion,—a devouring monster: "Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour: Whom resist steadfast in the faith." 1 Pet. 5: 8, 9.

It is needful for us to "be as wise as serpents and as harmless as doves," seeing we have such a crafty, deceitful enemy to contend with.

Often when the Word is preached, some sin-burdened souls gladly receive it, and would gladly become Christians, but, being under the sway of evil companions, "then cometh the devil, and taketh away the Word out of their hearts; lest they should believe and be saved." Luke 8: 12. The devil often, if not always, meets with the people of God in their places of divine worship, and is always busy, carrying forward his work of deception; preventing all he can from accepting the words of salvation. We find that he met with the sons of God when they presented themselves before the Lord way back in the days of Job. Job 1: 6, 7; 2: 1.

God sowed good seed in his field. The devil sowed the tares. God created everything good, with a kind, harmless disposition. The devil meddled with God's creation, and as a result we see evil, vicious dispositions both in man and beast. Prior to the devil's meddling, man and all creation lived peaceably together; there was no enmity nor hatred, and when the devil is bound and cast into the abyss, all evil dispositions will be bound with him: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." "And dust shall be the serpent's meat." Isa. 11: 6-9; 65: 25.

The troubles and trials of the church, with many long, tedious, unpleasant church meetings are the results of Satan's work. If the Gospel were more fully exemplified, the Holy Spirit followed, the government of the church (which is the best of any on earth) observed by all, there would be little need of long, tedious councils, or committees from District or Annual Meetings. These all indicate a wrong-doing somewhere, as there is a cause for every evil and injustice.

The devil is the originator of disobedience and insubordination to God, and all who disregard and disobey God's requirements or commandments should look well to the spirit that is thus leading and directing. The Holy Spirit says to believers: "Repent and be baptized every one of you in the name of (by the authority of) Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38 Some other spirit says: "Repent and believe and ye shall receive the Holy Ghost." This looks very much like the devil's manner of quoting Scripture.

Jesus, our Leader and Commander, says: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. Another leader and commander says, "It is not necessary to be baptized into each of these names. Only believe and thou shalt be saved." Our LEADER *and* COMMANDER tells us, "To whom ye yield yourselves servants to obey, his servants ye are." Rom. 6: 16.

Jesus, our Lord and Master, says, "Ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13: 14, 15. Another lord and master says: "It is not necessary to wash feet, just so we feel humble enough to do it. The Lord was teaching the apostles a lesson of humility, but he did not intend for us to do it." All I know about it is what the Lord said, and if he did not mean what he said I am not responsible. Beware of the master that says, by action as well as word, that Jesus did not mean what he said. There are two opposites,—God and the devil,—two kingdoms, the church and the world; two ways,—the narrow and the broad; two princes,—Christ and Satan; two final places of abode,—heaven and the lake of fire and brimstone. God speaks, and Christ, the Holy Spirit, and all God's children say, "Amen," and act in harmony with God's will and word, while the combined opposition speak and act to the contrary. There is no ground of compromise between them; they are adverse the one to the other.

The adversary will, with his ministers and agents, continue his work of deception until Christ makes his second advent into this world, to receive his faithful, espoused bride. Then Satan will be bound and cast into the bottomless pit or abyss. His work of deception and misery is thus brought to a close for a thousand years, or during the reign of Christ with the church upon this earth. At the close of the one thousand years, or millennial season, the devil is released out of his prison, and goes out to deceive the nations which are in the four quarters of the earth, Gog and Magog,—to gather them together to battle, the number of whom is as the sand by the sea. After this terrible deception, he now goes up on the breadth of the earth and compasses the camp of the saints and beloved city round about. He makes his last, but futile attack upon the saints. Fire came down from God out of heaven and devoured them, those whom Satan had deceived; and the devil that deceived them was cast into the lake of fire and brimstone where the beast and false prophet are and shall be tormented day and night forever and ever. Rev. 20. Thus the devil at last meets his eternal doom. His career of mischief and deception is ended forever.

O, may all so exercise their volitional powers in accepting of the truth, and in living up to God's requirements that they may escape Satan's doom!

The same power that cast the devil out of heaven, and sealed his eternal doom, will cast out all that follow him in his ways of wickedness. All that live a life of disobedience to God make their own doom of despair certain.

Westphalia, Kans.

"IF you lose your soul it will not be because there are so many hypocrites in the church, but because sin had a hiding-place in your heart."

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

PURE RELIGION.

BY JAS A. SELL.

In Two Parts—Part Two.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Tim. 4: 12.

In the doctrines of the Christian system there is a remarkable union and consistency. They were not delivered as a science, but given incidentally as the occasion required, and when those occasions are considered and the wide range of human experience that is covered, and the point to which all tend,—to elevate the human character to a height in purity and virtue never before conceived, we are made not only to wonder, but to respect and reverence and ardently desire to live them out, to thus approach nearer to their Divine Author. Man stands at the head,—as the masterpiece of God's creation. He is endowed with a soul which is the highest existence in the universe. It is sad to think that he, possessing attributes of divinity, became so debased that the "imagination of his heart was evil continually," that, through the lustful passions of his abandoned heart, all his social pleasures are turned into a curse, and he is living on the low plane of flesh and sense. But we are made to rejoice with inexpressible joy that a Savior came to set up a kingdom within us to "save us from sin," to "turn us from our iniquities," to "create us anew after the image of God," and make us "partakers of the Divine nature," and being thus redeemed and inspired, man goes forth a "new creature," not being controlled by the carnal nature, nor entirely from a sense of duty, but the very springs of thought and affection are dedicated to God, and it is the joy of existence to do those things which please him.

Thus crosses are borne without being considered a sacrifice. Self-denial is practiced as a virtue and rejoiced in as a privilege. The Savior set forth his people as the "light of the world" and the "salt of the earth." To be such, they must be so intrinsically. Religion must be real. High sounding and empty words are not a light to the world, but a pure and holy life has a power to reform without apparent effort. It attracts as a light in the darkness. Obeying forms of doctrine and making contributions of money and property for the propagation of Christianity all fail of their object if not supported by a consistent and pure life. The world must see that our religion is not only a profession,—an idle form or a transient feeling, but a life-long companion, showing us to be honest in our dealings, pure in our intercourse with our fellow-men, keeping our tempers sweet when we are brought under circumstances of provocation, showing sympathy to our fellow-creatures in their distress, and being patient and cheerful under our afflictions.

Christians are not only the "light of the world" and the "salt of the earth," but they are the representatives of the Savior on earth, living epistles "known and read of all men." When the high standard of morals and virtues, as set forth in the Christian Scriptures, are preached to the world, the people will think that is truly fine and good, if it could be lived out, but "who is sufficient for these things?" If they can then look to the Christians and see their characters graced with the principles of the doctrine of Christ, and see, as they must, that such a life is far superior to living in the "lusts of the flesh," it will be a power for good before which the honeyed words of eloquence and the power of riches sink into insignificance. Thus there is given to every one, even in the humblest walks of life, a work to do, and a power for good, the absence of which nothing can replace.

In the beatitudes of the sermon on the mount, our Savior pronounced a benediction upon the pure in heart. He assures them "they shall see God." This would be a sufficient reason for purity of heart if no other could be produced. To see God in his works, doctrines and providences is an attainment which angels might well "desire to look into." A heart longing for purity and following hard by the life of Jesus will have an insight into the heavenly things while the "world by wisdom knows not God." A disposition to do the will of our Heavenly Father with a contrite and humble soul, will do more to fill us with the fulness of God than can be found in all the art and science the world ever dreamed of.

"I asked the angel in my prayer,
With bitter tears and pains,
To show mine eyes the kingdom where
The Lord of glory reigns.

"I said, My way with doubt is dim,
My heart is sick with fear;
Oh come, and help me build to him
A tabernacle here!

"The storms of sorrow wildly beat,
The clouds with death are chill;
I long to hear his voice so sweet,
Who whispered, 'Peace, be still!'

"The angel said, God giveth you
His love,—what more is ours?
And even as the gentle dew
Descends upon the flowers,

"His grace descends, and, as of old,
He walks with men apart,
Keeping the promise as foretold,
With all the pure in heart.

"Thou needs't not ask the angel where
His habitations be;
Keep thou thy spirit clean and fair,
And he shall dwell with thee."

McKee's Gap, Pa.

IS THE DOCTRINE OF PREDESTINATION TAUGHT IN THE BIBLE?

BY A HUTCHISON.

Yes, when properly applied There were certain things necessary in the arrangement of grace, and it was necessary also, that there be suitable persons called, to serve in these places, so that the purpose of God might be wrought out. Here the doctrine of predestination applies. But if we attempt to apply it to the salvation or condemnation of any one, we then miss the true application of those Scriptures, where the term "predestination" is used. We will notice a few of those.

In Eph. 1: 11–13 we have the key to settle the question, as to conditional and unconditional calling to the Lord's work. We will first notice the verses 11 and 12. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsels of his own will: That we should be to the praise of his glory, who first trusted in Christ."

Here we have the apostle saying, "We who first trusted in Christ." Are we to understand that the pronoun "we" represents Paul and the brethren at Ephesus? It seems clear when we read the thirteenth verse, that such is not the case. It reads thus, "In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise."

Now, we must notice the difference in the pronouns used. First *we* is used, and applied to such as were predestined, according to the purpose of him who hath called us. When speaking of the brethren at Ephesus, he says, *ye*, and also says, "In whom ye also trusted." *We* were *predestined*, but *you* come in by means of the Gospel, and he does not say the gospel of *our* salvation, but the gospel of *your* salvation. "In whom also after that ye believed, ye were sealed with that holy Spirit of promise."

The above gives the two classes clearly.

At this point it may be necessary to notice a little more specifically who the little *we* may properly apply to. We will, therefore, call up the following Scriptures! (1) Rom. 8: 29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Here you will notice that he does not say that those persons are predestined to life, or death, but to be conformed to the image of his Son." And that image was one of obedience to the will of the Father. Hence the follower must walk in the light as the leader was in the light. Jesus says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

Now we will notice Rom. 8: 30, which says, "Moreover whom he did predestinate, them he also called." Next we will see who he called. Mark 3: 13, 14 says, "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach."

Here we notice that he called twelve in addition to Paul. But it is said that "whom he called, them he also justified." Have we anything to show that he did justify the twelve? John 17: 6 says, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word."

Here we discover that he does justify them. But still we have another feature of the question to meet. The apostle continues by saying, "And whom he justified, them he also glorified." Now, have we any proof that such was true of the twelve? John 17: 22 says, "And the glory which thou gavest me I have given them; that they may be one, even as we are one."

This finishes up the case of the twelve, in so far as their calling, justification, etc, are concerned. These, taken in with Paul, are the persons represented by the *we*.

Here we are called upon to answer another feature of the question, as represented in Rom. 9: 21, which says, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonor?" In answer thereto I say, Yes, he has, and so has the Lord power over us. But while he has all power, he also has a will in this matter. (For the key by which to unlock this "potter and clay" case read Jer. 18: 1–10.

Here we are again confronted with what is found in 2 Pet. 2: 12, which says, "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." The question is, What are we to do with such characters? But when you read the 15th verse of the same chapter, you will see that it is all made easy and plain. That says, "Which have forsaken the right way, and are gone astray. And we all know that no one can forsake the right way till he is in that way.

We have several instances which might be called up, on the line of special calls to fill certain positions, according to the great purpose of God, such as Pharaoh, Judas, etc., but I shall close this article by referring to the personal responsibility laid upon each one, for him or her to meet. Rom. 6: 16 says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." This teaches us that we are each to answer for ourselves, and it is clearly shown to be a case of our own choosing,—the two are before us now, as in the former time, when the Lord said, "Behold, I set before you this day a blessing and a curse,"—a blessing if ye obey, and a curse if ye do not obey. Deut. 11: 26, 27.

The Lord is calling unto the wandering soul to return, and why not obey, and be saved? The Lord does not predestine that we shall obey, but gives us all the opportunity.

McPherson, Kans.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

What Women may do in the Churches Without Violating the Scriptures

"Let your women keep silence in the churches."—1 Cor. 14: 34.

"I suffer not a woman to teach," etc.—1 Tim. 2: 12.

1. MAY pray. See 1 Cor. 11: 5. May pray with the men in public capacity. "These all continued with one accord in prayer and supplication with the women and Mary, the mother of Jesus, and with his brethren." Acts 1: 14.

2. They may prophesy with covered heads. "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." 1 Cor. 11: 5. "Your sons and your daughters shall prophesy." Acts 2: 17. "Philip, the evangelist, had four virgin daughters which did prophesy." Acts 21: 9. 'Prophesy" here means "to speak to men to edification, exhortation and comfort." (See 1 Cor. 14: 3.) Speaking thus to men has some degree of publicity about it very much like preaching.

3. Women may be servants of the church. "I commend unto you Phebe our sister who is a servant (Margin Revised Version "Deaconess") of the church at Cenchrea that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you, for she hath been a succourer of many and myself also." Rom. 16: 1, 2. Cenchrea was one of the ports of Corinth in Northern Greece. The Epistle to the Romans was written in Corinth, and sent to Rome with Phebe. It was nearly a thousand miles by sea from Cenchrea to Rome; and this was one of the ablest and most important of Paul's letters and yet he sent it over to Rome by this sister and said, "I commend unto you Phebe our sister who is a servant (or deaconess) of the church which is at Cenchrea. We might enquire what gave their sister such prominence? Paul says, "She was a succourer of many and of me also." This gives us some idea. She, like the sisters of our day, who in places are forming themselves into aid societies, and benevolent societies, saw that help was needed; and she went eagerly to work to lend a helping hand in the direction in which her services were most needed. Knowing the prejudice of her time, she was wise enough to see that if she quietly made herself useful to the church, custom would stand back and Paul would come forward and recognize her, and so he did. Had Christ been there he no doubt also would have said to custom and popular prejudice, "Let her alone; she hath done what she could.

4. Women may be teachers of good things. Titus 2: 3.

5. May diligently follow every good work. 1 Tim. 5: 10.

6 May be man's helper in whatever is proper and right. This is God's purpose in creating her. See Gen. 2: 8.

7. May be helpers to their husbands in office. Priscilla helped Aquilla to expound to the apostles the way of the Lord more perfectly. Acts 18: 26. Deacons' wives must possess certain qualifications. See 1 Tim. 3: 11. Must have these qualifications what for? These "Chips" say, In order that they may be successful helpers to their husbands in office. What else can it mean?

About sixty years ago there arose in our Brotherhood a pious virgin sister who, on suitable occasions, spoke to men to edification, exhortation and comfort. Certain ones said, "This is all wrong. This must not be, etc., but she being a virgin and as virgins did, in apostolic times, prophesy, as shown above, so also did this sister. Afterwards she became the wife of Bro. Major, a minister among the Brethren, who would make appointments and call upon his wife to preach, which she did to the edification, exhortation and comfort of many. Much sentiment was thus awakened, this old, apostolic custom being quite new in the nineteenth century. It was twice brought before our Annual Meeting where there was sentiment but no Bible to stop her. She therefore continued to so help her husband in office until she died in old age, thus establishing a precedent in our Brotherhood showing that sisters may help their husbands in office even to preaching and expounding the Word of the Lord more perfectly as did sister Priscilla and sister Major.

But, some one may say, what then do these Scriptures, "Let your women keep silence in the churches," and "Suffer not a woman to teach," etc., mean? These Chips say, What of it if we should never know just what Paul intended to prevent or correct under the circumstances to which these Scriptures applied? Let pious, godly women be allowed and encouraged in all the good things so clearly accorded them by the Scriptures above referred to. Let them use freely the ability that God has given them.

1. To pray both privately and publicly.

2 Prophesy, that is speak to men to edification, exhortation and comfort, on suitable occasions, as at social gatherings, prayer meetings, etc.

3. Be servants of the church like Phebe.

4. Teachers of good things in schools, Sunday schools and wherever the teaching of good things is necessary.

5. Diligently follow every good work. Their own good sense will dictate what all may be embraced in this broad expression.

6. Be man's helper in all that is proper and right.

7. Let official sisters be encouraged to help their husbands in office all they can, even like sister Priscilla and sister Major did help their husbands to expound the Word of the Lord more perfectly.

It is a significant fact, full of meaning, that Christ in all his teaching simply ignored all class distinctions of race, color, rank, or sex, saying, "Blessed are the pure in heart." "Blessed are the meek," "Blessed are the merciful," "Whosoever doeth the will of God the same is my brother, sister and mother." Let prejudice get out of the way and let us be fair with our wives, sisters, and daughters.

In Ps. 144: 12 it is said that our "sons may be as plants grown up in their youth; that our daughters may be as corner-stones polished after the similitude of a palace." Sixty years ago many good people considered it quite unnecessary, even unwise, to educate our daughters, farther than to enable them to read, or at most, to read and write. Now in the present light we say, *Educate*, EDUCATE, EDUCATE them. Give them a chance! Broaden their scope for usefulness as intelligent mothers of the family, sisters in the church and helpers in every good work. It is our duty to encourage, and in every possible way help our sons to grow up as plants in their youth, and our daughters to become as corner-stones polished after the similitude of a palace.

While we make these efforts to develop our daughters physically, intellectually, morally, and spiritually, let us not neglect to teach them not to seek after that outward adorning of fixing the hair after silly fashions, or the wearing of gold, or putting on of apparel, but to seek after the adorning of that hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price, 1 Pet. 3: 4, and which will give them such marvelous power both with God and men.

McPherson, Kans.

FEEDING THE LAMBS.

BY E. S. YOUNG.

THE commands given us in the Holy Bible, when obeyed, are sure to bring blessings. The Christian people are all looking for blessings, but the Bible promises these only to those who are entirely obedient to his revelation. There are many people in the world who would like to live a Christian life, but they see the Bible makes some demands that are not in harmony with the carnal mind. The worldly man wants to be entirely free from anything that to his mind would interfere with the aims and purposes of material progress. It is freedom that he wants and by his experience he claims that freedom is enjoyed by being subject to the material world and under the control of the one that was willing to sell the whole world for the humble worship of the Redeemer of the world. It costs some men too much self-denial to bring themselves and all they have accumulated to the cross in order to obtain salvation. That is, the Savior demands too much when he asks our all to save us.

The Bible has much to encourage the sinner to leave his unfruitful place and come into Christ's kingdom and be under the guiding hand of God, who is able to make him fruitful in every good work.

The Bible has much to encourage the Christian to leave the barren fields of the material world, upon which so many are having their affection, and thus fail in becoming purer and more spiritual in their higher life. It is important to have missionaries to bring sinners into the fold, but it is just as important that we all labor to become active in the church so that we may develop. We are all making every effort to understand the system laid down by Jesus Christ to bring persons into the church, by having the ordinances obeyed in the order in which they have been given to us. If we make such efforts to have children adopted into the spiritual family, what efforts are we making to develop them into strong spiritual men and women?

Christian reader, study and analyze Heb. 5: 12–14; 6: 1–3. In these verses are some practical suggestions to all of us who are concerned about spiritual strength. Are we still using the milk, and not able to endure strong meat? How are

we able to give strong meat unto others as long as we must use milk ourselves?

Again; the apostle would not have us neglect the lambs of the flock, as Jesus gave special directions to the apostles to feed them. The Bible furnishes the proper food if we, as his servants, are able to prepare it to suit the different stages of development in his children. If it requires so much time to prepare proper food for the physical body so that it may develop and remain strong for a few score years, how much more time should be required for those who are to prepare the proper food for the soul so that it may develop and may remain strong for eternity!

Parents, what kind of food do you give those dear children of yours for their souls? Sunday-school teacher, what kind of food do you give those Sunday-school scholars of yours, for their souls? Ministers of the Gospel of Jesus Christ, what kind of food do you give those, who come to be fed, for their souls? Many inquiries have been made by those who desire to do better work for the Master, as to how the above responsibilities may be met.

The Bible gives the answer to all such difficult problems. There are too many who try to give an answer that is not fully in harmony with the Eternal Book. You cannot secure this by studying the best books on philosophy, science or art, because in all books made by men you are studying men's thoughts. You must study and think God's thoughts.

A certain writer said: "There are two things every Christian should follow continually, prayer and meditation or study of the Bible." Paul said, "Pray without ceasing." In prayer we talk to God, thank him for what we have, and ask him for what we need. In meditation and study we hear God speak to us; we hear his voice and obey. How can we obey unless we listen when he talks to us! God is talking to us all the time in his Word, and have we cultivated our ears so that we understand his Word? The more we become acquainted with God through prayer and meditation, the more we can accomplish for our Master.

Mt. Morris, Ill.

SUGGESTIONS.—Ps 39: 3.

BY I. BENNETT TROUT.

"While I was musing the fire burned."

I OPENED the furnace of my heart and found the following, which I suggest to the readers of the GOSPEL MESSENGER:

1. That there be more searching into, and meditating upon the Word of God. Ps. 1: 2

2. That elders prove by their actions that they realize Acts 20: 28; also 1 Tim. 3: 1–7; 1 Pet. 5: 1–4.

3. That all treat elders according to 1 Tim. 5: 1 and 1 Pet. 5: 5.

4. That we more fully consecrate ourselves to God and his Christ. Rom. 12: 1.

5. That we remember the vows made on entering into the church. Deut. 23: 21.

6. That fault-finding and grumbling is not the Scriptural way to correct errors.

7. That we remember that gossipers and tale-bearers are Satan's servants.

8. That members endeavor to quit staying home from church to go visiting, or to entertain company. Matt. 6: 33.

9. That we try to preach better, and also listen more carefully.

10. That every family in the Brotherhood take the GOSPEL MESSENGER, and that there be a better patronage of our church literature in general.

11. That parents *take* their children to Sunday school instead of sending them. Eph. 6: 4.

12. That all members abandon the use of tobacco, and give that money to the Lord's cause. Then they will realize which is the better way of the two to expend it. Rom. 13: 14; 1 Cor. 16: 2.

13. That we send our children to the Brethren's colleges, instead of other schools, not taking distance into consideration, but the moral and spiritual influence of our children.

14. That we have a harmony between practice and profession. 2 Tim. 3: 5.

15. That we tell the good and not the bad of the church in the presence of children and the unconverted. Ps. 48: 12–14.

16. That we remember that Bible admonition is not done by scolding. Col. 3: 16.

17. That we "follow after the things that make for peace." Rom. 14: 19.

18. That each congregation consider the propriety of a social meeting,—not in the dim, false light of prejudice, but in the pure light of the Gospel.

19. That we be willing to accept ALL the Word. Matt. 4: 4.

20. That we cultivate a greater love for the Brotherhood, and a stronger loyalty to the principles she teaches. 1 Pet. 2: 17.

All I ask is prayerful meditation upon these "suggestions."

New Carlisle, Ohio.

HIGHER UP THE MOUNTAIN.

BY ALICE B. SNYDER.

CHRISTIANS should aim to get above their many besetting sins, while in this world, by ascending, step by step, the mountain of salvation. Get close to the Lord! Ask God, in the name of Jesus, to help you. His ears are open to the prayers of those who are truly seeking after the truth. The way to the top of this mountain is through the valley of humiliation. If we wish to become true followers of Jesus we must deny self and be found at his feet, learning of him, and showing the meek, quiet and fervent spirit of our Redeemer. We must be willing to forsake these worldly roses that are strewn along our pathway. We must not be contaminated by the unclean things of this world. This mountain path is narrow and difficult to ascend. But, oh, what a glorious consolation! Our Blessed Redeemer has opened the way and we must walk in his foot-steps. The world is walking in this path, lined with worldly roses, seemingly paying no heed to time, living careless and unconcerned about their soul that is so precious in the sight of God.

Christian, get higher, where you can see and feel the spirit of the Lord, and know that you are a child by grace as well as creation. God wants true soldiers,—those who are willing to obey his commands. Jesus had much opposition here on earth, so it is with his true followers.

Christians have their trials and temptations, but if we put our trust in God he will not forsake us in time of trouble. He says, "I will be with you in six troubles and not forsake in the seventh."

We notice that the Savior did good to one and all, without respect of persons. On our journey through life we must improve every opportunity of doing good to our fellow-men, especially those of the household of faith. If we are ill treated let us remember the saying of our Savior, that the world would hate us because it hated Him! How long Peter followed Jesus and at last declared he never knew Him. Think of that love which he manifested for us in his last moments. I wonder how many of us follow the example of Peter and go and weep when we do wrong! We should not justify our actions and lay the blame on some one else for the wrong. If we do, we are not walking in that narrow path. The top of the mountain is not reached by a single effort, but we mount to its summit round by round. Onward and upward we journey as long as life does last. If we are faithful in this life, we have a promise of life eternal. God will be as good as his word to saint and sinner. Let us get to the top of the mountain!

Robins, Iowa.

HOUSES IN JERUSALEM.

IN the *Journal* of the German Palestine Society, Vol. XVI, No. 8, the indefatigable Jerusalem specialist, Architect C. Schick, has an historico-archeological article on "Jerusalem according to Psalm 122: 3," which contains also incidentally valuable data on several other passages. Luther translates "*eine Stadt da man zusammen kommen soll.*" The English version reads "a city that is compact together." Dr. Zunz translates: "*Wie eine ganz verbundene Stadt.*" All agree in the thought that the city, close and compact, constitutes a whole, and this probably on account of the many visitors of whom each had claims to its hospitality. The entire city was ideally a State organization. The temple was the center of the life of the entire nation. Every adult Israelite in good health was by law compelled to attend the great festivals three times a year, and preparations were made for the entertainment of these guests for fully a week. In such cases tents and huts were also erected on the Mount of Olives and elsewhere. In order to accommodate these masses a special kind of structure was adopted, and on this passage Ps. 122: 3 gives us information. The Jebusites, when in possession of the city, had their own houses. When the Israelites took possession they lived among these. Solomon yet could say, 1 Kings 2: 36, when the temple had not yet been erected: "Build thee an house in Jerusalem." After the return of the Jews from captivity no single individual could lay claim to certain houses or their ruins. The city was built up again by the community as such, and continued to be property of the State. The citizens, in so far as they were not priests, levites, officials, teachers, merchants or artisans, who occupied houses belonging to the State, were the stewards or renters of the others. From this standpoint we are to understand Matt. 23: 14; Mark 12: 40; Luke 20: 47. Christ, too, in his statement, found in John 14: 2, probably had reference to the many pilgrim houses in Jerusalem. He, too, made use of his rights and claims to the hospitality of the city. In Luke 22: 8, *sqq.*, he does not direct his disciples to a certain person but to a certain house. Just in what manner the pilgrim houses in Jerusalem corresponded to these purposes, we naturally can no longer determine at present. Probably they constituted long courts or rows several stories high, one behind the other, separated only by a narrow walk. Josephus confirms this idea by his statement in "Jewish Wars," V, 4, 1. In determining the inhabitants of old Jerusalem these facts must be taken into consideration.

"A GOOD start in life is a good thing to begin with. But a good start is, at the best, only a start. If a man had a good start, it is important for him to live up to its advantages. If he did not have a good start early in life, it is all the more important that he do as well as possible with a later beginning. It were better to have had a bad start and to have a good ending, than to have begun well and to end poorly."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purporeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 3: 12.

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THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

IN HEAVEN.

BY ROSE OVERHOLT.

THERE is no star, nor sun, nor moon,
And yet the light is bright as noon;
God's glory makes it ever light
No earthly splendor half so bright.

The streets are shining, paved with gold,
In beauty that cannot be told;
The walls are made of jasper pure,
Which will forevermore endure.

There, too, the dazzling throne we see,
Where sits the Lamb in majesty;
There saints and angels round him meet,
And humbly worship at his feet.

Oh! May we meet around that throne,
When all our work on earth is done;
And join with saints those songs to sing,
Grand praises to the heavenly king.

Oh! may our days be spent that we
In judgment may accepted be,
And rest in heaven a happy band,
No more to take the parting hand.

But oh! how would it pain the heart
If some dear friends should then depart,
And hear their doom in that great day,—
From Christ and friend be barred away.

How careful then ought we to live,
How earnest God all praise to give;
For what we are, in all we do,
'Tis his strong hand that helps us through.

Oh! Lord, to us such grace impart,
That we may never from thee part:
By thou forever near our side
Till we have crossed the chilly tide.

Dutton, Mich.

WOMAN'S WORK.

BY SADIE BRALLIER NOFFSINGER.

Chapter 2.—Woman as a Homemaker.

THERE is a vast difference between housekeeping and homemaking. While it must be acknowledged that a true homemaker is always a excellent housekeeper, yet an excellent housekeeper, is not always a true homemaker. No doubt the famous Mrs. Caudle was an unblemished housekeeper, but certain it is she did not possess the homemaking qualities.

Where, then, does the difference lie? Alone in this truth that housekeeping is a work of the hands while homemaking is a labor of the heart. If I desire to enhance the respect of my husband, I learn to be a good housekeeper. If I desire to retain the love of my husband, I learn to be a good homemaker. Assuming this position, we are now prepared for the statement that while both callings require careful and proficient study, that of the latter is by far the more important.

Were I to point out models in homemaking, I would refer you to the wife of President Taylor, who, when her husband became our nation's chief, declined the honors of the White House, preferring rather to attend to the personal wants of her husband and children, and on these sufficient grounds suffered another to assume the position of "first lady in the land." Says a writer: "While her husband was winning laurels, she was pursuing the quiet home-life she loved so well."

To Lucretia Mott, whose fame spread as broad as the nation itself, yet whose dearest and most beautiful work was her home-work, long years ago it was said, "Birth made Victoria a queen, but her own sweet graces make Lucretia Mott a queen,—queen of a realm upon which the sun never sets, the realm of home."

The learned Mrs. President Johnson, proved her unbounded love for her uneducated husband by teaching him the alphabet, exhibiting a patience which only a true homemaker can possess, until he had mastered many branches of learning. She was not ashamed of her husband, although he had never been to school a day in all his life and great honor is due her for this. Often, when his day's toil was ended and all nature was asleep, they sat side by side as pupil and teacher, both great,—he in his aspirations and endeavors, she in her wifely love and unselfishness. When he became President, she accompanied him to Washington, but it is said she never shone as lady of the White House. The gayeties of the outer world had no charm for her, and the brilliancy of her life shone brightest in the home, whither she gladly returned with her husband when he vacated the chair of government.

No doubt Hannah and Ruth and Timothy's mother and grandmother, and all the holy women of old, were homemakers. Many of our great women to-day are honored because their greatness lies in this capacity.

One of the prerequisites essential to the true homemaker, is *good health*. Perhaps there is scarcely anything more annoying and disappointing to a man, than a wife who is continually holding her side and gasping for breath, or who is hysterically disposed. By some strange means of perversion of things, many of our wives and daughters believe that society must be spiced with "headache," or some other delicate ache; and even assume an affectation of voice, and try to appear so "frail," that an unexpected blast of wind might carry them away. Such was not the opinion of our grandmothers' days, nor should it be the opinion of to-day; and it is no wonder that our husbands and fathers are rising in rebellion. A truly kind husband will sympathize with and be very considerate toward his wife when she suffers; and the true wife will not take advantage of this kindness by pouring into his ear a score of imaginary ills in order to elicit his sympathy. My sister, if you have the toothache, do not worry your husband about it. Perhaps his brain is already racked with cares and burdens, and you would make home infinitely more happy by trying to soothe and cheer him, than by moaning and groaning because of bad teeth. Have them drawn, and your health and home will both prosper in consequence.

Let us be beautiful in our husband's eyes. God created us beautiful, and it is not his will that we disfigure our faces with frowns and wrinkles; nor, I will also add, our feet with tight shoes and our waists with corsets. Medical statistics prove that a large percentage of ills are born of these foolish customs; and it is a burning shame, if we, knowing this, continue to do violence to ourselves and injustice to our husbands and children. Let us, then, strive for perfect health,—cultivate regular and temperate habits, and usher in the day when America shall boast of more robust and happy women. I am sure that day will be hailed with gladness by a multitude of worried husbands.

A cheerful disposition is of superior advantage to the homemaker. From it is reflected perpetual joy and sunshine, and each member of the home bathes within its soothing light. Sad, indeed, must be the home where this quality is found wanting.

Another virtue which the homemaker requires is a *strong will*. Do not mistake me to mean *self*-will, for there is a measureless difference between the two. A wife needs to be strong-willed for various reasons, the most important of which is, there are generally children whom she must mold for manhood and womanhood. There are principles and restrictions by which children should be governed; and she must not be swayed to and fro by their opinions and desires. She needs sufficient strength of mind and will to enable her to decide for the right and abide by her decision, however urgent the protests of the child may be. This type of woman will always have control over her children, and her less fortunate sisters will marvel at the unison which pervades that home. I pity the mother who must threaten her child with: "I shall tell your father if you disobey me." She needs to be pitied, for she lacks in one of the highest graces of the true homemaker,—that of *will power*.

Last, but by no means least, the homemaker should cultivate a high intellect. It is very necessary that she does this, if there were no other reason, because it is her husband's desire. An honorable man does not marry a woman that she should be his drudge; not only that she should cook his meals and sew on his buttons. If this were all, it would be less expensive for him to remain a bachelor and hire a housekeeper. But his purpose is purer than this. He marries her that he may legitimately love and protect her; that she may occupy the dearest and highest place in his heart, that she may enter into his deepest feelings, converse with him on his most secret thoughts, share his joys and sorrows, beautify his home and be the mother of his children. If this is not a high honor which man pays woman, there is no honor he can render her. If this is not an exalted position which he gives her, there is no exalted position for her to occupy. How expedient, then, that she appreciates her position of trust, and how highly fitting that "her desire be unto her husband!"

Then let her who bears the high distinction of "WIFE," seek to broaden her intellect. Since she is her husband's counselor, she should be capable of great conceptions and fluent arguments. Since she is the mother of his children, she should be able to converse with him upon ways and means for their development and education. Since she is to share his joys and sorrows, she should be competent of speaking fitting words of response and comfort to him. Let her read much, study much, ponder much, and in all her converse, all her labor, all her aspirations, let her seek to know "how she may please her husband."

Finally, my sisters, let us know that on this side of heaven we shall find no place like home. Let us, therefore, ever beautify it with the treasures of our heart, that the love for which we yearned and which we won may abide with us until life's close! Aye, and who dare say it shall not meet and bless us in the holy sanctuary of that Perfect Abode, where "we shall know even as we are also known."

Johnstown, Pa.

"MANY Christians might be much more useful than they are if they would rather aim to edify than to gratify those with whom they converse."

OUR MINISTERS.

BY MARY POLK ELLENBERGER.

We notice in the Annual Meeting Minutes of 1894 a provision for the deposition of ministers, whose preaching is not to edification. It is not for us, in our humble weakness, to criticise the action of our esteemed committee; and such is not our intention. It is the *pitiable condition* of those for whom this provision was made which we deplore.

When we farmers see fit to plant fruit trees, we go to a nursery, select our trees, and in doing so, we bring all our horticultural knowledge to bear upon our movements. We spare no pains, selecting trees best suited to our climate and soil, shunning new varieties and novelties, choosing mainly the "old reliables."

Our next move is to plant the trees of our choice in the place previously prepared for them. And what next?

Are those little trees left, fenceless, uncultivated, unpruned and at the mercy of high winds? Do we so leave them until they arrive at maturity? Do we then go to them and pluck rich, luscious, fruit from their branches?

No! a thousand times no. Here is one, broken years ago by the storms, here another with limbs all on one side. If, by some strange freak of nature, one has fruit upon its boughs, we find it tasteless, insipid and useless.

Ah no; we are too careful of our earthly interest, and of the fruit we expect for ourselves and children to enjoy, to pursue such an unwise course as the above. We fence the plot of ground where stand our young trees; we enrich the ground, cultivating it carefully. We provide a strong windbreak to protect the young trees from storms of wind and sleet, and, last but not least, comes the pruning. With thumb and finger we prune the little trees while very young, thus controlling their form to a great extent. We are rewarded by seeing them grow into strength, beauty and usefulness, and as they reach higher and grow broader, and we breathe the fragrance of their blossoms and later, beneath their grateful shade, we taste of the rich fruit of their branches, we are thankful, thrice thankful for having bestowed the care upon them, which they demanded. Is this not also true of our ministerial garden, which bears fruit for our Master's storehouse? We feel the need for more workers. We come together after prayerful meditation, and select from our church nursery those who, in our weakness, we feel to be best suited for the work,—those who have been tried. We next install them, plant them like young trees in our Master's garden, and next,——?

Ah, we are sorry, but it is too often that there is no next. We forget that each one of these human trees has its individuality and special characteristics, and that culture strengthens and develops individual character. We forget the fencing. This should consist of encouragement, wire-taut, stretched and firm, held to posts of knowledge, by staples of kind words.

Yes, we forget that,—the "encouragement wire" and "kind-word staples" are withheld.

The minister will probably get a few posts of knowledge set, but is apt to get them crooked when he has such short time to devote to them.

Then, too, we forget the pruning. Here is a fault, a limb, as it were, just budding, which could easily be removed by the thumb and finger pruning of love and patience, but we let it grow, and then another; while we hide mocking smiles behind our handkerchiefs. We console ourselves (though we are happy to know there are very few as forgetful of the very first elements of good breeding) by making the statement that we didn't vote for him anyway having no confidence in him. And so we sit back, expecting our ministers to be examples to the rest of us, waiting for the fruit from the trees we planted.

All this time they are growing either strong and useful, or weak and one sided.

Why not think of the trees in our Lord's garden, from whose branches our spiritual natures receive nourishment, as well as to spend all our time on the earthly trees? When we see little mistakes, let us go to our ministers as we do to the young trees in our orchards, and with gentle admonition prune off the deformed limb, watch over, pray for and encourage them, and we think, when maturity is reached, there will be fewer worthless sermons, fewer trees so obnoxious as to demand the ax to be laid to the roots.

Turney, Mo.

TEACH THE LITTLE ONES TO KNEEL.

BY C. M. MORELOCK.

Why are not little children taught to kneel in time of prayer? While Christ was on earth he took little children in his arms and blessed them and said, "Of such is the kingdom of heaven." He seems especially to call our attention to *little* children,—the innocent ones who know no sin. We are taught to "train them up in the way they should go." We all hope and expect them to humbly bow in prayer sometime. Then, why not teach them to do so now? Perhaps, if children were taught, from earliest childhood, to bow in prayer, it would not take so much preaching in after years to persuade them to walk in the narrow way. While there are many things we should teach them, among others let us teach them to bow in prayer. Children take more interest in the service, *too, if they take some* part in it. Early in life they will feel more seriousness in the house of God, if taught to kneel, than if allowed to sit or stand on the seat, while others are kneeling.

If a very small child is gently assisted by father or mother from its seat to the floor, it will usually remain quiet until the prayer is ended, especially if those leading in prayer remember the little ones are kneeling and model their prayers after the divine pattern. No need to remind the Lord of all his promises to us. He never forgets them. But always ask him to bless the little ones. Think what a light it would be to those outside the church if all children of Christian parents would kneel in time of prayer! We may not be able to always have our children kneel with us, much as we desire them to do so, but surely we can the little ones. Oh let us, as parents, as Christians, try to lead them in the right way before their little feet have learned to walk in forbidden paths!

Mitchell, Kans.

KIND WORDS.

BY EMMA A. WELLINGER.

As the breath of the dew to the tender plant, so kind words gently fall upon the drooping heart, refreshing its withered tendrils and smoothing its burning woes. Bright oases they are, in life's great desert. Who can estimate the pangs they have alleviated, or the good works they have accomplished? Long after they are uttered they reverberate in the soul's inner chamber, and low, sweet, liquid strains, quell all the raging storms that may have before existed.

When the heart is sad, and, like a broken harp, the sweetest chords of pleasure cease to vibrate, who can tell the power of one kind word? One little word of tenderness, gushing in upon the soul, will sweep the long-neglected chords and awaken the most pleasant strains.

When borne down with the trials and troubles of life, and ready to sink faintly by the way, how like the cheering rays of sunshine, do kind words come! They disperse the clouds, dispel the gloom and drive sorrow far away.

Kind words are like jewels in the heart,—never to be forgotten, but perhaps to cheer, by their memory, a long sad life, while words of cruelty are like darts in the bosom, wounding and leaving scars that will be borne to the grave by their victim. Why is it, then, that we do not always seek, by kind words, to scatter sunbeams along the pathway of others?

Nappanee, Ind.

A CHRISTIAN MAN'S LIFE.

A Christian man's life is laid in the loom of time, to a pattern which he does not see, but God does; and his heart is in a shuttle. On one side of the loom is sorrow and on the other side is joy, and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs. In the end, when God shall lift up the finished garment and all its changing hues shall be seen, it will then appear that the deep and dark colors were as needful to its beauty as the bright and high colors. So sorrow is as needful to the beauty of a Christian life as joy. One is as essential as the other.—*S. D.*

"Attitude may be more significant than visible bodily action. One performs many acts from impulses involuntary at the time, but he cannot excuse himself on the plea of impulse alone. The real moral estimate is to be made on the basis of the person's attitude toward what he says he could not help. If his thoughts, feelings, desires, toward his involuntary impulses, are what they ought to be, he will soon find himself growing less and less firmly bound by those impulses which he deprecates. One must put his thoughts, even more than his acts, in possession of his will; for, in truth, there is no dividing line between thoughts and acts. Attitude is thus the first aspect of action, and it becomes our primal responsibility, therefore, to ourselves, our neighbor, and our God."

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church of children.

It also maintains that Feet washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract work, and giving to the Lord for the spread of the Gospel and for the relief of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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ALWAYS look on the first page for editorial news items.

THE world is full of good things if you will search for them.

MOST people like to serve God in a way that will not offend the devil.

PUT an unconverted sinner in the church, and he immediately begins to look for places of sin.

THE way to find your calling in life is to immediately engage in some useful employment and stick to it.

THE man who is cheated may get to heaven, but the one who does the cheating is sure to get to the other place.

THE *Sunday School Times* well says: "There is a vast difference between being 'open-minded' and 'open-mouthed.' An open mind is ready to take in any good thing; but an open mouth often lets out things, good and bad, that were better kept in."

A PREACHER one time said, You may hold a corked bottle under the Niagara Falls and you will not get one drop of water in it. There are people who are so thoroughly closed against the truth that there is no chance of getting one particle of the Gospel into their souls.

PARENTS should earnestly strive to make home life pleasant. Home ought to be the most delightful place on earth. Everything reasonable should be done to render it attractive to all the inmates, both old and young. This will require special efforts upon the part of those standing at the head of the family. They must make it a study. They need not be rich or learned, but they must have good hearts. Some of the happiest homes in the land may be found in log huts where people work to live, and try to live right. They love each other, and have learned to labor for each other's welfare. Let proper efforts be made in this direction and we will have more happy homes.

IF you are looking for evil you can find plenty of it everywhere. But it does not pay to devote time and attention to that business.

THE man who keeps all of his Bible in his head and none of it in his heart may have a bright intellect, but he is starving his soul.

PERSONS who live to the great age of one hundred years or more, are almost invariably lean people, of spare habit, and of great moderation in eating and drinking. Of thirty-seven investigated, three took no animal food, four took very little, twenty a little, ten a moderate amount, and only one acknowledged taking much.

As a sign of the times, and as showing the push and enterprise of our American manufactories the following is of equal interest: "Several months ago the Geiser Manufacturing Co, of Waynesborough, Pa., in which a number of our Brethren are interested, sent an agent to Egypt, to set up and operate one of their steam gang plows. This he did, and the machine was received with such favor by the Egyptian farmers that the agent has telegraphed for two more of the largest machines made. These will be shipped at once, and the Land of Goshen, where the Israelites once made brick without straw, will resound to the shriek of the steam whistle, and the rich soil will be turned over by the seven-gang plow. Think of this,—steam plows in the Land of the Pharaohs! How Rameses would be surprised if he could step forth from his mummy case in Cairo, and witness this modern innovation."

THE time is here when each minister should carefully consider his *manner* of preaching, as well as *what he preaches* It is truthfully said,

"It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use
As the tones in which you convey it."

We were forcibly impressed with this thought a few days ago, when it was told us how two ministers, of more than average ability, had virtually killed the interest at the two points where they held regular services. They are both well read in the Scriptures, are sound in the Gospel faith, but have never made human nature a study so as to learn the best methods of presenting the truth. They are like the hard-working farmer who plants only the best of seed, but fails in his business, because he has never made his soil, the climate, and the best manner of cultivating, a study. There are many ministers who have never stopped to think that the manner of presenting the truth to the people is often as important as the truth itself. No man can build up and hold together a congregation, without making his people and their surroundings a careful study. He must know the condition of the people whom he is serving as a minister. Like a shepherd, he must have a knowledge of his flock and their pasture. And in the judgment we shall be held responsible for our manner of preaching, as well as the doctrine we set forth. The Lord does not intend that his ministers shall, by their injudicious ways, drive his people away from the place where they should, Sunday after Sunday, receive the Bread of Life.

OUR LOSS.

BRO W. J. SWIGART writes his wife that while on his way to Northfield he got in company with an Episcopal minister who asked to what church he belonged. He told him that he was a member of the German Baptist Brethren church. As he did not seem to understand, he explained by saying the Dunker church. "O, yes," the minister said, "I know all about the Dunkers, as my parents were members of that church." On his arrival at the place he fell in company with a young Baptist minister, of New York State, when the same explanation was made. "O yes," said the Baptist minister, "I know all about those people, — my parents were members of that church."

And of such cases there are too many. But why is it? The answer is very easy to give. When these men wanted an education, we had no schools of our own. The one went to an Episcopal school; the other to a Baptist school, and the very common result followed. Because of this the church has sustained a great loss in our young men being thus led away from the church. Shall this loss continue? We now have good schools of our own, and yet some of our brethren are sending their sons and daughters to other schools, seemingly ignorant of the results that so commonly follow a course of this kind.

Brethren and sisters, if you desire to save your children for the church, pause and think a moment before you decide. H. B. B.

BAPTIZED IN THE RIVER JORDAN.

WHILE attending the debate at Mulberry Grove, two weeks ago, we had the pleasure of meeting a quaint-looking old gentleman, a minister, who visited Palestine about forty years ago. In those days traveling in the Bible Lands was more difficult than at the present time. When quite young he had been sprinkled, but on reaching manhood he became convinced that immersion was the proper mode.

While at Jerusalem a company was made up to visit the River Jordan, and he was among the number. Not being satisfied with his baptism, he decided to be immersed in the Jordan. His wants being made known, others of the company decided to follow his example. Arrangements were made and they were led into the historic stream by a Baptist minister and immersed once backward. After listening attentively to his story, we told him that he was the only man we had ever heard of, who was baptized in the river Jordan by backward single immersion. He said that would not have happened in his case, had a Greek priest been present. He preferred to have been baptized by trine immersion. He was a member of the Disciple church, and listened to the discussion with much interest.

All of these Greek priests use the threefold immersion, believing it to have been the apostolic method, and further, believe it to be clearly taught in Matt. 28: 19. There has never been a time when the native Greek Christians did not practice trine immersion. They now do, and always have had churches in the cities where the apostles organized the first congregations. From the days of the apostles these native Greek Christians have continued the use of the threefold immersion. It is still practiced in all their churches. J. H. M.

WAYSIDE GLEANINGS.

BY our title we do not mean that we are gathering the fragments, or that which is left, but rather from the abundance we gather handfuls of the choice fruitage that falls across our pathway. Having had a desire to make a short visit among

our friends and brethren in Maryland, we took leave of the dear ones of home on Monday morning, Aug. 13, and as it was just after the copious and blessed rain showers of Sunday, everything in nature seemed to be filling up with renewed life, and the world was in a good humor. This shows that after all, there is some kind of appreciation for blessings showered down from above, even if it should be after the kind that we call selfish. And we confess that we felt in our own heart an unusual amount of joy, peace and cheerfulness. Not because we had nothing to be grateful for before the rain came, but because of the superabundance of blessings that seemed to follow such glorious showers. And the thought comes to us: Do we have such joyful experiences after receiving the divine showers of grace that so abundantly fall on our often dry and parched souls! Surely the Lord is good and we should praise him for all of his benefits.

The first thing that especially attracted our attention, after getting aboard the train, was the attempt made by some of the passengers to get on the shady side of the coach, as the train dashed eastward along the windings of the Juniata River. As they entered, they sought the shady side and smiled at their good fortune of so readily getting their wishes, at the expense of the less fortunate ones, as they thought, on the other side. But before they were well settled in their chosen seats, they were surprised at the sun, in its full brightness, shining directly into their faces. Had they made a mistake? Yes, they thought so, and as the coach was not full, they at once decided to change for the other side. And now they were surely right. But in a very short time another bend was reached, and again they were in the full blaze of the morning sun. This seemed too much for them, and they were puzzled. Of course, those who are familiar with the route cast the average, and take the side that gives the greater amount of comfort.

But from the circumstance we were impressed with the lesson, that in life the good things are not all found on one side. Our Father has been pleased to so distribute his blessings that all may share in them, so that even the most unfortunate may have something to enjoy and be thankful for.

From this line of thought we were turned to the improved appearance of vegetation alongside of the road, as we passed along. We have just passed through the most extended and impoverizing strike that our country has ever experienced, and, to many, the wolf of famine seems to be at the very doors, while starvation has been facing many others. As we looked at the heavy stubbled fields from which a rich harvest has been reaped, the corn fields with the well-eared stalks, and the orchard trees heavily burdened with fruit, the thought came to us: why all this want, this hunger and this starvation? Surely God is good and is giving plenty for all, if we would utilize and appreciate it as it comes. And yet we complain and grumble, not because we do not have enough, but because of the overabundance.

At Harrisburg we had a short layover, which gave us an opportunity of seeing human life as people live it when abroad. One of the most interesting studies in life is to think of individual lives as they live day by day with their hopes before them. Sometimes we are made to think that some people do not stop to think, or, rather, never start thinking, but in this we are all ashore, as every one has an ideal and a hope after which they are pushing, and for which they are laboring to a greater or lesser degree. At the bottom of all is a reaching out for peace or pleasure, either now or hereafter. God has made us to be happy, and after this the world is seeking. It is because of this that men and women in the most unfortunate conditions in life endure and live.

From Harrisburg to Hagerstown we passed through one of the most beautiful and productive valleys of the State. In this valley many of our people live and should be good and happy.

At Hagerstown we were met by Bro. D. Emmert, who took us to his wife's home,—grandpa Sheller's,—where we had the pleasure of meeting the family; also Bro. Wilbur Stover and wife, and Bro. Edwards, from Esterly, La. Bro. Edwards is a returned missionary who spent some fourteen years in India, Burmah and other foreign countries. At Esterly he came in contact with our people, and being persuaded that the doctrine, as we believe and practice it, is nearer the truth than his own church, he accepted the better way and became one of us. He is now in company with Bro. Stover, and together they expect to give lectures and missionary talks in the eastern churches, including Franklin, Cumberland, Juniata, Mifflin, Huntingdon, Blair, Bedford and Cambria Counties As Bro. Edwards has the languages of these foreign people, he is a great help to Bro. Stover in getting a start in the language, and also much other information that will be helpful to him in his new field of labor. And it does seem to us that the right thing to do would be to send Bro. Edwards right along to India, and at least have him remain long enough to have the work started. His talk on Monday evening was quite interesting and was well received by those present.

This was our first meeting with Bro. Edwards, and we were much pleased with the short acquaintance we made with him. As these brethren call with our churches, we ask for them a hearty welcome and all needed encouragement in the good work in which they are engaged.

To-day we have been spending in the great Peach Belt, spending last night at Edgemont, and now at Midvale, where we are penning these wayside thoughts. Last year we were here about this time, and it was a world of peaches, large, red and luscious, everywhere we looked. But this year we see trees only, and many of them are on the decline, so that in a few years many of the fields that are now orchards will be waving with wheat, oats and corn. Only the few who will "stick," will be the peach men of the country and will reap the harvest. As in this, so in all the other enterprises of the world, when fortune smiles, the world turns in and there is an overfullness. Then the reaction comes, and as rapidly they turn out, letting the neglected field to the man who stays, and he reaps the benefit. And a little so it is in religion. When the spirit seems to be at high tide there is a disposition to turn in, but when the more solid experiences of the Christian life come, there is a disposition to lag and fall away and give up the work. But we now close, and may continue our gleanings next week, if we see or hear anything that may be of interest to our readers.

Our stay with these brethren has been exceedingly pleasant, and had we the time, we would be glad to make the visit more general than we can now do.

H. B. B.

THE SEVEN CHURCHES OF ASIA.

Part Six.—The Church at Smyrna.

THE martyrdom of Polycarp is related in an epistle written by the church at Smyrna, and the account written by Eusebius, bishop of Cesarea, who wrote about A. D. 325, is here given:

"At this time, as there were the greatest persecutions excited in Asia, Polycarp ended his life by martyrdom. But I consider it all-important also to record his end in this history, as it is handed down in writings still extant. There is, however, an epistle of the church which he superintended, to the churches of Pontus, which shows what befell him, in the following words: 'The church of God at Smyrna, to that of Philomelius, and to all parts of the universal church everywhere, mercy, peace, and love of God the Father, and of our Lord Jesus Christ, be multiplied. We have written to you, brethren, the circumstances respecting the martyrs, and the blessed Polycarp, who, as if sealing it with his martyrdom has also put a stop to the persecution.' After these, before the account of Polycarp's death, they give the account of the other martyrs, and show what firmness they evinced against the tortures they endured. 'For,' say they, 'those standing around were struck with amazement, at seeing them lacerated with scourges, to their very blood and arteries, so that now the flesh concealed in the very inmost parts of the body, and the bowels themselves were exposed to view. Then they were laid upon conch shells from the sea, and on sharp heads and points of spears on the ground, and after passing through every kind of punishment and torment, were at last thrown as food to wild beasts.' But they relate that Germanicus, a most noble youth, was particularly eminent as a martyr; 'who, strengthened by divine grace, overcame the natural dread of death implanted in us; although the proconsul was desirous of persuading him, and urged him, from considerations of his youth, and entreated him, that as he was so very young and blooming he should take compassion on himself. He, however, hesitated not, but eagerly irritated the wild beast against him, all but forcing and stimulating him, that he might the sooner be freed from this unjust and lawless generation. On the glorious death of this one the whole multitude, amazed at the courage of the pious martyr, and at the fortitude of the whole race of Christians, began to cry out, "Away with the wicked fellow, let Polycarp be sought."' . . . . But the admirable Polycarp hearing these things, continued unmoved, preserving his firm and unshaken mind, and, at first, had determined to remain there in the city. But persuaded by the entreaties of those around him, and exhorting him to leave the city secretly, he went forth to a farm not far from it. There he staid with a few friends, night and day engaged in nothing but constant prayer to the Lord, and imploring peace for all the churches throughout the world. For this had always been his practice. In this situation, three days before he was seized, in a vision at night, and during prayer, the pillow under his head seemed to him suddenly to take fire, and thus to be consumed. On this, waking out of his sleep, he immediately began to interpret the vision to those present, almost foretelling the event that was about to take place, and plainly declaring to those around him, that it would be necessary for him to give up his life in

the flame for Christ's sake. Those, however, that were in search of him, making every effort to discover him, he was again constrained by the affection and love of the brethren, to go away to another part of the country. Thither the pursuers came upon him, not long after, and caught two boys there, one of which they scourged in order to direct them to the retreat of Polycarp. Entering upon him at a late hour of the day, they found him, indeed, resting in an upper room, whence, although he might easily have escaped to another house, he would not, saying, 'The Lord's will be done;' and having understood also that they were come, as it is said, he descended and addressed the men with a very cheerful and mild countenance, so that those who did not know him before, thought they beheld a miracle, as they beheld the advanced age of the man, the gravity and firmness of his countenance, and were surprised that so much zeal should be exercised to seize a venerable old man like this. He, however, without hesitation, ordered a table to be immediately prepared for the men; then requests them to partake of food largely, and begged of them only one hour, that he might pray undisturbed. As they gave him permission, he arose and prayed, so full of the grace of the Lord, that those present who heard him were amazed, and many of them now repented, that so venerable and pious a man should be put to death. Beside these things, the above-mentioned epistle respecting him pursues the narrative as follows:

"'But after he had ended praying, and had in this remembered all that had ever been connected with him, small and great, noble and obscure, and the whole church throughout the world, when the hour came for him to go, they placed him upon an ass and conducted him to the city, it being a great Sabbath day. He was met by Herod, who was the irenarch, and his father Nicetes; who, taking him into their vehicle, persuaded him to take a seat with them, and said, "For what harm is there in saying, Lord Cæsar, and to sacrifice, and thus save your life?" He, however, did not at first make any reply; but as they persevered, he said, "I shall not do what you advise me." Failing, therefore, to persuade him, they uttered dreadful language, and thrust him down from the car with great vehemence, so that as he descended from the car he sprained his thigh. But not at all moved from his purpose, as if nothing had happened, he eagerly went on, and was conducted to the stadium. But as there was so great an uproar in the place that not many could hear, a voice came from heaven to Polycarp as he entered the stadium: "Be strong, Polycarp, and contend manfully." No one saw who it was that spoke; but the voice itself was heard by many of our brethren. When he was led forward, however, a great tumult arose among those that heard Polycarp was taken. At length, as he advanced, the proconsul asked him whether he was Polycarp, and he answering that he was, he persuaded him to renounce Christ saying, "Have a regard for your age," and adding similar expressions, such as is usual for them to say, he said, "Swear by the genius of Cæsar. Repent; say, Away with those that deny the god." But Polycarp, with a countenance grave and serious, and contemplating the whole multitude that were in the stadium, beckoned with his hand to them, and with a sigh he looked up to heaven, and said, "Away with the impious." As the governor, however, continued to urge him, and said, "Swear, and I will dismiss you. Revile Christ;" Polycarp replied, "Eighty and six years have I served him, and he never did me wrong; and how can I now blaspheme my King that has saved me?"

"'The governor still continuing to urge him, and again saying, "Swear by the genius of Cæsar," said Polycarp, "If you are so vain as to think that I should swear by the genius of Cæsar, as you say, pretending not to know who I am, hear my free confession. I am a Christian. But if you wish to learn what the doctrine of Christianity is, grant me a day and listen to me." The proconsul said, "Persuade the people." Polycarp replied, "I have thought proper to give you a reason; for we have been taught to give magistrates and powers appointed by God, the honor that is due to them, as far as it does not injure us; but I do not consider those the proper ones before whom I should deliver my defense." The proconsul said, "I have wild beasts at hand, I will cast you to these unless you change your mind." He answered, "Call them. For we have no reason to repent from the better to the worse, but it is good to change from wickedness to virtue." He again urged him. "I will cause you to be consumed by fire, should you despise the beasts, and not change your mind." Polycarp answered, "You threaten fire that burns for a moment and is soon extinguished, for you know nothing of the judgment to come, and the fire of eternal punishment reserved for the wicked. But why do you delay? Bring what you wish." Saying these and many other similar declarations, he was filled with confidence and joy, and his countenance was brightened with grace. So that he not only continued undismayed at what was said to him, but on the contrary, the governor, astonished, sent the herald to proclaim in the middle of the stadium, "Polycarp confesses that he is a Christian." When this was declared by the herald, all the multitude, Gentiles and Jews dwelling at Smyrna, cried out, "This is that teacher of Asia, the father of the Christians, the destroyer of our gods; he that teaches multitudes not to sacrifice, not to worship." Saying this, they cried out, and asked Philip, the Asiarch, to let loose a lion upon Polycarp. But he replied that he was not permitted, as he had already completed the exhibition of the chase in the amphitheater. Then all cried out together, that Polycarp should be burnt alive. For it seemed necessary that the vision which he saw on his pillow should be fulfilled; when seeing it on fire whilst he prayed, he turned to those few faithful friends with him, and said prophetically, "I must be burnt alive." These things were executed, however, with such haste that they were no sooner said than done. The crowd, however, forthwith collected wood and straw from the shops and baths, especially the Jews, as usual, freely offered their services for this purpose. But when the pile was prepared, laying aside all his clothes, and loosing his girdle, he attempted also to take off his shoes, which he had not been in the habit of doing before, as he always had some one of the brethren, that were soon at his side, and rivalled each other in their service to him. For he had always been treated with great respect on account of his exemplary life even before his gray hairs. Presently the instruments prepared for the funeral pile were applied to him. As they were also on the point of securing him with spikes, he said, 'Let me be thus. For he that gives me strength, to bear the fire, will also give me power, without being secured by you with these spikes, to remain unmoved on the pile." They, therefore did not nail him, but merely bound him to the stake. But he, closing his hands behind him, and bound to the stake as a noble victim selected from the great flock, an acceptable sacrifice to Almighty God, said: "Father of thy well beloved and blessed Son Jesus Christ, through whom we have received the knowledge of thee. The God of angels and powers, and all creation, and of all the family of the righteous, that live before thee, I bless thee that thou hast thought me worthy of the present day and hour, to have a share in the number of the martyrs and in the cup of Christ, unto the resurrection of eternal life, both of the soul and body, in the incorruptible felicity of the Holy Spirit. Among whom may I be received in thy sight, this day, as a rich and acceptable sacrifice, as thou the faithful and true God hast prepared, hast revealed, and fulfilled. Wherefore, on this account, and for all things I praise thee, I bless thee, I glorify thee, through the eternal High Priest, Jesus Christ, thy well-beloved Son. Through whom glory be to thee with him in the Holy Ghost, both now and forever. Amen."

"'After he had repeated amen, and finished his prayer, the executioners kindled the fire. And when it arose in great flames, we saw a miracle, those of us who were privileged to see it, and who, therefore, were preserved to declare the facts to others. For the flames presented an appearance like an oven, as when the sail of a vessel is filled with the wind; and thus formed a wall around the body of the martyr. And he was in the midst not like burning flesh, but like gold and silver purified in the furnace. We also perceived a fragrant odor, like the fumes of incense, or some other precious aromatic drugs. At length the wicked persecutors, seeing that the body could not be consumed by fire, commanded the executioner to draw near to him and to plunge his sword into him; and when he had done this, such a quantity of blood gushed forth that the fire was extinguished. So that the whole multitude were astonished that such a difference should be made between the unbelievers and the elect, of whom this one, bishop of the church in Smyrna, was the most admirable, apostolical, and prophetical teacher of our times. For every word that he uttered, was either fulfilled, or will yet be fulfilled. But that envious and malignant adversary, that wicked enemy of all the righteous, seeing the lustre of his martyrdom, and his uniform walk and conversation, and him now crowned with the crown of immortality, and bearing off the indisputable prize, had provided that not even his corpse should be obtained by us. . . . . The centurion then placed him in the middle of the pile and burnt it according to the custom of the Gentiles. Thus, at last, taking up his bones, more valuable than precious stones, and more tried than gold, we deposited them where it was proper they should be. There, also as far as we can, the Lord will grant us to collect and celebrate the natal day of his martyrdom in joy and gladness, both in commemoration of those who finished their contest before, and to exercise and prepare those that shall hereafter.' Such is the account respecting the blessed Polycarp, who, together with the twelve from Philadelphia, was crowned a martyr. Who, however, is rather mentioned alone by all, so that he is spoken of by the Gen-

tiles in every place. Of such an end, then, was the admirable and apostolical Polycarp deemed worthy, according to the account which the brethren in Smyrna recorded in the epistle that we have quoted." *

My only excuse for giving at length this account of the death of Polycarp is that in all its details it is exceedingly interesting. How in these days of bitter and cruel persecution must the words of John have comforted these persecuted brethren: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life."

The genuineness of the letter from the church at Smyrna is generally accepted by Bible scholars. Schaff says: "The only doubt which can be justly entertained with respect to the document is about its perfect authenticity. It may have been altered here and there, or subjected to interpolations." D. L. M.

*Eusebius, Hist. Eccle., pages 131–138.

Selected Notes.

Of the different religious denominations, the Congregationalists have shown the greatest interest in the education of the colored people of the South. The sums donated by them at various times have amounted to twelve million dollars. The Methodists have contributed six million, and the Baptists three millions.

Out in a mining district of the Black Hills, Dakota, a crystal cavern has recently been discovered by some miners. Its appearance is weirdly beautiful, the walls, ceiling, and floor being all lined with crystals of dog-tooth spar which when lighted up produce a dazzling spectacle. A natural labyrinth has apparently been formed, as there are forty or fifty miles of underground passages.

Remains of a race believed to antedate the cliff-dwellers have been discovered beneath the ruins of the ancient cliff-dwellers' houses in Southern Utah. The figure of a man, of giant stature, and others of a female and two boys have been unearthed. Their bodies were covered with a curious matting and blanket of wool and feathers, and the skulls are shaped like those of the Caucasians. Their hair is reddish.

To young preachers: Do not give away your books. If they are of any account, you will one day need them. The fact that you have thoroughly read them is a reason for keeping them! Do we dismiss our best friends simply because we are familiar with them? An old book, conned over and over, scratched here and there with a pencil, turned down at favorite passages, and battered and worn every way with long use, is likely to be worth more than the most of spick and span new volumes.

At a meeting of the British and Foreign Bible Society in London, a few weeks ago, a speaker told of a conversation held with a gentleman who considered it quite impossible in the present day to believe in any book whose authorship is unknown. He was a mathematician, so the speaker asked him if he knew who compiled the multiplication table. "No," was the answer. "Then," replied the speaker, "of course you do not believe in it." "Oh, yes," answered the gentleman, "because it works well." "And so does the Bible," was the rejoinder. No better reason for belief could have been given.

Two Christian Chinamen who recently entered into a business partnership added the following three rules to other agreements: "First we will not buy or sell anything injurious to our fellow-men. Second, we will do no business on Sunday. Third, of all we make, one-tenth shall be given to the Lord's work." The example of these men might well be followed by all engaged in business.

Use plain English in public discourse. The learned do not need to be informed in a dead language, and the ignorant cannot understand such talk. As foolish a thing as we ever heard was a string of Latin words thrown out to a congregation of devout worshipers, not one of whom knew any more about Latin than about the man in the moon. Good English never offends anybody, and everybody can understand it.

From the "*Missionary Review*" we learn that while in this country the additions to the Presbyterian church during last year averaged 8 persons to membership on confession of faith for each church, the average in China was 12, in India 14, and in the missions on the Corisco Coast, Africa, 23. In the missions of the Presbyterian church, South, an average of ten new members to every ordained missionary was recorded.

The true minister of Jesus Christ cannot be satisfied merely to preach learned and eloquent sermons, or to win the applause of his hearers. Such a minister has a positive hunger for souls. He longs to see them converted and edified. All his efforts of every sort look in this direction. He counts everything else as of only secondary importance. His "heart's desire and prayer to God for Israel is, that they might be saved."

The Nashville *Advocate* has this sensible thing to say: A minister in another church than our own is said to have recently entertained his Sunday-morning congregation with a discourse on "The Dude and the Dudine." Shame on such indecency. Did not this man know that he was profaning the the temple of God? Is it any wonder that reverence is dying out when the noble themes of the Gospel are set aside for such trash? What are we coming to?

We often meet with people who seem eager to undertake work for which they have no capacity. This is a strange thing. It involves either lack of judgment or lack of honesty. Nothing worse can happen to anyone than to be put into a position for which he is not fitted by nature and training. But men of real ability, be it said to their credit, frequently manage by honest labor to adjust themselves quite speedily to novel conditions, and to discharge strange duties with great skill.

One of the first missionaries to Madagascar was one day discussing with a French officer stationed on the Island the prospects of evangelizing the natives. "Make the people of Madagascar Christians! Impossible!" replied the officer. "They are mere brutes, and have not as much sense as irrational cattle." And yet to-day there are 1,200 Christian congregations under the care of the London Missionary Society, and the Society of Friends is also carrying on a good work on the Island.

In the lives of all good men there are sunless days and starless nights—days and nights of utter darkness and desolation. What is a man to do at such times? What can he do but trust in God? The Psalmist must have been thinking of some such experience when he said: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." But some men while in this condition rush into print and spread their gloomy thoughts before the world. They should wait until their hearts are filled with sunshine and then spread sunshine instead of gloom.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Chatham Centre, Ohio.—The members of the Black River congregation, Medina Co, Ohio, met in quarterly council Aug. 4. All business that came before the meeting was disposed of in a Christian spirit. We decided to hold our Communion Sept. 15 and 16, to begin at 10 A. M.—*Mary Hoover, Aug. 7.*

Buck Creek, Ind.—About Sept. 1, we expect Bro. Henry Frantz, of Ohio, to be with us, to conduct a series of meetings. We would be glad to have the members and friends of the neighboring churches to be with us during these meetings. We have been using the Brethren's Sunday School Song Book during the third quarter, and we like it very well.—*D. E. Rhodes, Aug. 11.*

Springfield, Mo.—Our little band of members, increased by two who recently moved into our district, was much refreshed by two sermons from our elder, Bro. Barnhart, Aug. 5. Each sermon seemed better than the previous one. In the afternoon we met at Bro. G. N. Rexroads' for quarterly council. A Christian spirit and the best of feelings characterized the meeting. We decided, the Lord willing, to have a love-feast about Nov. 15. We want to have a series of meetings before the feast. We are making an effort to raise enough funds to have three or four weeks' preaching. We look forward to this with much joy, as we have never had a feast here. The most of us have not been to a feast for years. We extend an invitation to all who can to be present with us, especially the ministering brethren. —*Martin Buterbaugh, Aug. 2.*

Bethel, Kans.—On Saturday, July 21, Bro. N. F. Brubaker and the writer went out to Kiowa County, forty miles distant, where Bro. Brubaker preached to a very attentive and large congregation on Saturday night and Sunday. Bro. Brubaker left an appointment for each fourth Sunday. This is quite a distance to go to preach, and only one preacher to do the work. Those people are very hungry for the Bread of Life. Some said it was the best Gospel preaching they heard for years. Others said it was the best they ever heard. I think the prospect is good for an ingathering at that place. Now, dear brethren, when you see three and four preachers sitting behind the table, think of us and pray for us, so that we may be the means of doing at least a little here on the frontier!—*J. H. Miller, Aug. 13.*

Coventry, Pa.—As announced in my last note, we held our harvest meeting Aug. 4. Bro. W. J. Swigart was with us and spoke from 3 John 2: "Beloved, I desire concerning all things that thou mayest prosper and be in health, even as thy soul prospers." (Diaglott.) Bro. Swigart gave us a very practical talk. May the Lord bless him and us! After service an election was held for two deacons. Brethren Rudolph Harley, Jr., and J. H. Haltermen were chosen,—two worthy young men. They and their wives were received by the church right after election. Altogether we had a blessed time. Our Sunday school is the largest we ever had, over one hundred and fifty being present Aug. 5. Since last March we have had prayer meetings on Sunday evenings. They are well attended, and many take part. Last Sunday evening being very pleasant, we had over one hundred present. May the Lord bless us all!—*W. W. Kulp, Pottstown, Pa.*

Heizer, Kans.—The Walnut Valley church, Barton Co, Kans., held a harvest meeting July 14. Bro. M. E. Brubaker, of Rice County, was present. Bro. Brubaker preached four good sermons, which encouraged us all very much. At the close of the meeting Bro. J. J. Fitbrum was called to the ministry, and installed. May he be a faithful worker!—*M. Keller, Aug. 15.*

Deep River, Iowa.—Our church met in regular quarterly council Aug. 4. All business was transacted in the spirit of love, and we felt it was truly good to be there. We made arrangements for our love-feast, Oct 12 Meetings are to continue over Sunday. Our Sunday school is in a prosperous condition and our social meetings are proving a success. Brethren, pray for us.—*Alice Garber.*

Thornapple Church, Mich.—This church met in quarterly council to-day. All business was disposed of harmoniously and to the satisfaction of all. Arrangements were made for a fall Communion, to be held Nov. 10, in the east house. We also contemplate holding a series of meetings sometime in November, to be conducted by Hiram Forney, of Milford, Ind.—*L. D. Fry, Clerk, Elmdale, Mich., Aug. 11.*

Bashan, Kans.—We just returned from a glorious meeting. My husband has been holding meetings in an isolated place for some time, once a month. He baptized one some time ago. Now three more have come,—all heads of families. Our church is in good working order, as far as we know. Pray for us that we may prosper!—*Martha E. Fitzwater, Aug 9.*

Wacanda, Mo.—Saturday, Aug. 4, was our quarterly council. We had less business at this meeting than usual. We have decided to have a Communion meeting sometime in October. It will be announced in the MESSENGER soon. Brethren Lewis Macey and J. H. Shirky were chosen as delegates to District Meeting. We expect Bro. C. H. Brown, of Holt Co, Mo, to hold a series of meetings here soon.—*J. H. Shirky*

Carleton, Nebr.—Our regular quarterly council was held Aug. 4 We had a good attendance and all the business was pleasantly disposed of,—we trust to the glory of God Next day Bro. J. E Young, of Beatrice, dropped in and since then has been preaching for us each day, excepting one. The meetings were well attended and we trust some advancement in the good work will be made. The drought is severe, but it is the work of the Lord. Let us say, It is well.—*Levi Hoffert.*

Beaver Dam, Ind.—The Beaver Dam church met in special council Aug 11 Elders S Leckrone and Isaac Miller were with us; also brethren G. Ulery and G. Mishler. Bro. Bert Swihart was advanced to the second degree of the ministry. Bro. Ed Warren was elected to the ministry and Bro. Monroe Warren to the deacon's office. On Sunday, Aug. 12, Bro Mishler preached to us in the forenoon and in the afternoon Bro. Leckrone conducted a children's meeting that was much appreciated by the little ones.—*D. E. Cripe.*

North Manchester, Ind.—Our Communion, held Aug. 9, was truly a feast to the soul. The meeting was well attended and the ministerial force from abroad was ample. Bro. I. Bennett Trout, from Ohio, officiated. Sister Alice Boone, from Chicago, addressed the children the following morning. Brethren Trout and Teeter also talked to the children. Deep and, we trust, lasting impressions were made. A collection was taken up for sister Boone, to aid her in her noble work. Yesterday (Sunday), at our regular meeting, two precious souls came out on the Lord's side and were received by confession and baptism. May God bless them!—*D. C. Cripe.*

Carlisle, Ark.—Aug. 4 husband and I, in company with sister Wyland and daughter, started for Prairie County, a distance of about twenty miles, to fill the appointment at the Oak Grove schoolhouse. We had meetings on Saturday night, Sunday morning and night. After meeting on Sunday morning we repaired to the waterside, where one dear sister was buried with Christ in baptism. We think more will follow soon. We expect, the Lord willing, to hold a love-feast Sept. 15, at Bro. Henry Wyland's, four miles southwest of Carlisle. Meetings are to commence one week previous.—*Ada S. Delp, Aug. 9.*

Eel River, Ind.—We met in quarterly council Aug. 4, and transacted considerable business. The church appointed our love-feast for Oct. 5, at 10 A. M. Our harvest meeting will occur Aug. 25 This church has a large membership and three meetinghouses. Services are held every two weeks at 10 A. M, at each place alternately. Three live Sunday schools are in progress, with a full corps of officers and teachers (all members) at each place. The Brethren's Hymn Book and Hymnals are used for the song service. The Testament only is used for reading. Bible questions are sometimes submitted as general questions to the school. The *Young Disciple* is distributed to the little folks.—*C. C. Arnold, Aug. 11.*

Silver Lake, Nebr.—We closed a two weeks' series of meetings July 29, which was an enjoyable one. Bro. J. J. Kindig, our elder, preached the first week, and Eld. Forney, of Kearney, assisted in the good work the second week. Two were added to the fold by baptism. May their life work be for Jesus! Others were near the kingdom, but continued to put it off. Our church is growing and is fully organized. Since our last council Bro. J. J. Kindig was advanced to the full degree of the ministry. Bro. McCue and Bro. Clark were forwarded to the second degree. We also selected another deacon. The choice fell on Bro. Thomas Evans. It was the most unanimous election I ever attended. We now have three deacons.—*Geo. Kistler.*

Mansfield, Ill.—The foundation of a meetinghouse in the City of Mansfield has been laid and no preventing Providence the building will be completed by Oct. 15. Brethren and sisters who wish to locate in town, should come to Mansfield and help to work in the good cause. Mansfield is a quiet little town of 800 inhabitants, free from saloons and other bad influences. It has good common school privileges, and we would like to have more brethren in business,—such as merchants, carpenters, butchers, and other trades. We think with good consistent business brethren permanence may be given to the work in towns and cities as cannot be done in any other way. Ministers, here is a good place for you. We will give notice of the dedication service later. Bro. J. G. Royer has promised to be with us.—*John Barnhart.*

Lexington Church, Ohio.—We were blessed with an abundant harvest and we gave thanks to our Father for the many blessings that he has showered upon us from time to time. We had our harvest meeting Aug. 12. Bro. Quinter Calvert, of May Hill, gave us, a good sermon in the forenoon. Subject, "Harvest and the ingathering of the sheaves." A grand feast it was. Bro. Wm. Calvert, of Bell, gave us in the afternoon, a splendid sermon on missionary work. Both sermons were much appreciated by the people and methinks the church was much benefited by it. At the close of the services the invitation was given out for those outside of the Lord's fold to come within the fold. One dear brother responded. May the good Lord prosper him and make him useful in the church!—*Wm M. Riley, Highland, Highland Co., Ohio, Aug. 13.*

Holliday, Mo.—I am preaching in the Forest Grove church, where we expect to hold our love-feast next Saturday. We have two applicants for baptism to-morrow. Bro. Wm C. Hipes, of Greene, Butler, Iowa, has been preaching here at the Mount Pleasant church, in this congregation, for about three weeks, and has worked up a good feeling among the people. There are those here who are almost persuaded. Bro. Hipes is an able expounder of the Truth, and is working here under the supervision of the Missionary Board of Northern Missouri. He will remain with us over the feast, when he will return by way of Spickardville and other points, where he has some ten or twelve applicants for baptism. God bless such laborers and crown them with success in every place!—*H. W. Strickler, Aug. 16.*

Bethel, Nebr.—At this writing we are in the Bethel congregation, preaching. Though the thermometer registers every day from 95 to 108 in the shade, we have excellent congregations. Last night two made the good confession. We think more will follow soon. This congregation seems to have a bright future, if they dwell in love. Already they have many young members who help to make glad the place of worship. They attend regularly in Sunday school, social meeting and preaching. The older members are endeavoring to feed and have the lambs fed. In September we begin work in Iowa. Last night the house was well filled with attentive hearers. Eight came out on the Lord's side. Others are considering. There are many young people and children in this community, and their earnestness shows they are anxious to hear the glad tidings.—*J. E. Young, Aug. 15.*

Vermillion Church, Kans.—July 15 we were made to rejoice in the receiving of one soul into Christ by baptism. Sunday, July 30, we rejoiced in the presence of our dear aged parents with us, laboring in word and doctrine. The calls for preaching in the West are numerous, and but few are ready to respond. We hope that during the fall months there shall be a large ingathering of souls. Let us labor for more consecration individually, then shall the church be revived. Wherever a local church contemplates holding a series of meetings, should not all brethren and sisters show their consecration by so arranging all temporal matters as to be able to be in regular attendance at these meetings. Let us pray more one for another, and especially let the prayers of the church go up in behalf of our dear young brother, J. M. Risberg, who is now in prison for Jesus' sake.—*L. H. Eby, Summerfield, Kans., Aug. 10.*

Virden, Ill.—The Pleasant Hill church met in regular council yesterday, Bro. M. J. McClure presiding. The business was all pleasantly disposed of. There were three members received by letter. The contributions to the treasury and Mission and Tract Work were liberal. Measures were taken looking to additional improvements, and also to supply the church with Hymn Books and Hymnals. Our Communion will occur Nov. 9, at 4 P. M. The three delegates to District Meeting are brethren John Brubaker, I. J. Harshbarger and S. S. Brubaker. The committee on evangelistic work have secured the services of Bro. I. Bennett Trout, of New Carlisle, Ohio, to begin a series of meetings Nov. 10. The church is conducting two successful Sunday schools,—one in Girard by brethren Jacob Bechtold and C. C. Gibson; the other at the church by brethren Nicholas Brubaker and D. B. Vaniman, ably assisted by a full corps of officers and teachers. Our elder remained with us to-day and held forth the Word of Life in his usual practical and edifying manner.—*James Wirt, Aug. 12.*

Middle Creek, Pa.—On Sunday, Aug. 12, the new churchhouse at Middle Creek was dedicated to the worship of God. Bro. Silas Hoover did the preaching. This is a place well known by a great many people in the West. The old house might have been repaired, but it did not stand in the right place. Then, too, after using a house for fifty years, it is time to make some improvements in the way of convenience. We have now a house 40x70 feet in size, plain and substantial. There are two doors in the gable end, a pulpit between the doors, three aisles, a partition in the middle, to be let down for ordinary meetings. The house is lined inside with yellow pine and varnished. Stairs go down at back end, with a small ante-room in each corner. There is a basement under half of the house with cemented floor; also two rooms for changing clothes at baptism, and a brick furnace on which to do the cooking. The house was crowded, although it was somewhat rainy. We think the church is gaining spiritually as well as numerically. May the Lord help us to continue to work together in peace and harmony and be united with him!—*Isaiah C. Johnson, Somerset, Pa.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

To the Churches of Northern Indiana.

I WISH to call the attention of the churches of Northern Indiana to the report of the Committee on "Old Folks and Orphans' Home," which was accepted, but, owing to the stringency of the times, all active work was deferred one year. It will be perfectly in line of duty for delegates to District Meeting to give the report a deliberate and prayerful study and not in any way out of the province of each church to instruct her delegates as to her wishes. It is evident that some action will be taken this present year unless deemed advisable to again postpone the work. I suggest, then, that, where practicable, the delegates be instructed as to the wishes of the church. It is a matter of no little moment and should be acted upon with great deliberation.

A. H. PUTERBAUGH.

From the La Porte Church, Ind.

OUR annual harvest meetings took place last Saturday and Sunday, Aug. 11 and 12, and was well attended, considering the rainy condition of the weather on Saturday morning.

Bro. J. S. Kulp, of the Elkhart Valley church, Ind., was with us, and did excellent service for the Master in his unassuming but zealous manner, which was much appreciated by all present. The services, on Saturday forenoon, consisted of prayers, songs and speaking, expressive of our gratitude to God, for the gift of a bountiful harvest, and the plentitude of His mercies. Bro. Kulp delivered the principal sermon, in which he presented some beautiful illustrations of the Father's love, in so amply supplying our wants and granting us so many rich blessings.

Dinner followed these exercises,—a plain, substantial meal, corresponding to our profession of non-conformity to the world, that is to say, no frosting nor powdered sugars were used to decorate anything about the dinner, which was spread upon tables in the meetinghouse, where all sat down together, no "*one taking before other his own*" dinner, but all tarried until the divine blessing had been invoked, and then partook at the same time.

Dinner over, the house was soon arranged and the people called to order with "Just the Same To-day." Then followed that old, soul-stirring song, "From Greenland's Icy Mountains," and our missionary meeting was begun. Bro. Kulp again led the speaking, delivering a ringing missionary sermon, in which he brought out many excellent thoughts, deeply impressing us with the importance and certain success of this greatest of all enterprises of the Brotherhood. Bro. Kulp was followed by Bro Shreve, one of the home ministers, with a short, well-timed address which was followed by another speaker in an appeal to our liberality for the missionary cause, the speaker concluding his remarks by naming No. 149 in the New Sunday School Song Book, "Send the Light," which was sung in a spirit that left no doubt about the zeal and earnestness of the many who joined in singing this new and beautiful song. Then came the contributions,—the "golden offering," which amounted to $15 69 for Home and General Mission Work. At the close of the exercises we all retired from the house of God, feeling that the time had been spent profitably for ourselves, and also for the cause of Christ.

Children's meeting occurred on Sunday morning,—the exercises consisting of talks to the little folks, interspersed by appropriate songs, all of which was much enjoyed by those present. Bro. Kulp's talk, especially, I think will not soon be forgotten by the little ones, and I trust that both parents and children may be permanently benefited by the same.

Immediately following these exercises, we listened to one of Bro. Kulp's old-time Gospel sermons, that made us feel it was good to be there. At the close, a meeting at a brother's home was announced, where quite a number met to listen to another one of our kind brother's practical talks. To say that this little meeting was enjoyed by those present, is putting it mild. Some thought the best had been kept to the last.

But, then, next came the hand-clasps, the mysterious "Good-bye," the parting,—with some perhaps forever,—and we all go back to the great busy world of thought and activity, and, "Oh, what shall next year's harvest be?"

THURSTON MILLER

Aug. 15.

From Forgy, Ohio.

WE enjoyed a very pleasant harvest meeting in New Carlisle last Saturday. Bro. J. G. Royer was with us and instructed us richly. After the services were over, twenty dollars were promised and mostly paid, for a new church-house at one of our mission points. Bro. Royer also preached to us in the evening and twice on Sunday. We had a good attendance and the best of interest. Bro. Royer gave us plain Gospel truths that we could all understand, and I trust we will all profit from the Gospel preaching as the instructions were good.

Aug. 14 we attended the fifth ministerial meeting for Southern Ohio. We had a large attendance and hope that the meeting will do us all good, as we can all learn and improve in faithfulness, if we are only willing to make the application at home,—that is each one for himself. A committee was named to arrange a program for the next meeting, to be held Aug. 14, 1895. One was baptized at a mission point Aug. 5. Others seem near the fold.

Health permitting, to-morrow I start out on the fall and winter's work. I have much work before me. How much of it I will be able to perform, God only knows. I have a sore limb and am scarcely able to be about. My physician says I would better not go, but I feel to go, if no worse, and work while I can. Time is short,—the work is ready. There is a heaven to obtain, sinners to warn and to save. There is no time to lose and we should work while it is called to-day. Let us do it!

HENRY FRANTZ

Aug. 16.

From Barron Church, Wis.

THROUGH kind Providence and the aid of the Mission Board of Illinois, we have again been blessed with another interesting series of meetings. Bro. Franklin Myers, of Mt. Carroll, came to us August 1, and commenced meetings the same evening at the Joice schoolhouse. He continued until Saturday evening. On Sunday, Aug. 5, we had a Grove meeting on the farm of Bro. B. F. Williams. We had services at 10 o'clock and dinner at 12 o'clock. Two hundred and forty people satisfied their hunger from a well-filled table. We had a children's meeting at 2 o'clock in the afternoon, where the children were instructed. In the evening the weather was not so favorable for holding meetings at the Grove, so services were held at the Wiseman schoolhouse until Monday evening We then moved the meetings back to the Grove, and continued over Sunday. As a result of these meetings, seven precious souls became tired of sin and wanted to go with the people of God. They were baptized on Sunday, in the presence of a large audience. Bro. Myers made many warm friends while with us and we think the church was greatly built up.

MALINDA WILLIAMS

Aug. 13.

From Lancaster City Church, Pa.

BRO. J. M. MOHLER, of Lewistown, Pa., recently stopped with us over Sunday night and preached for us in the evening. Since our last report from here, one has been baptized and we have one applicant at this time for baptism. Two who have recently come to the city, have handed in their letters of church membership. Some are contemplating putting "on the Lord Jesus Christ." The sisters' missionary and benevolent society, which has now been in existence for sometime, with a full board of officers, and an advisory and relief committee, are doing a good work. Money and clothing have been contributed, a system of giving inaugurated, the needs of some supplied, and the children are being brought into the Sunday school; also those attending church, who never had been to church in their lives.

At their last meeting, held Aug. 7, several sisters spoke of children who might be reached. One of them referred to a little girl who lived with her parents in two little rooms on the third floor. One sister who was privileged for the first time of being in one of these meetings, became quite interested, when seeing what might be done, and since then has given to this work a nice lot of clothing, that had been laid away, and also muslin, calico, etc. It does one good to know of the little hearts that are made to beat with high emotions, when fitted out and led along to Sunday school and church. We expect Bro. Jacob D. Trostle, of Kansas, to stop with us ere he goes home. We are very anxious for our ministering brethren to stop with us when passing by this place, especially those who are in sympathy with the order of the general Brotherhood, for our cities and towns are in need of such material that is grounded and settled in the faith, as there is already plenty of unstableness and abuse of Gospel liberty existing there.

T. F. IMLER.

Aug. 14.

Jottings from the Ridge Church.

HARVEST MEETING.

JULY 28, at 2 P. M., was the hour appointed for our harvest meeting. Brethren Henry Etter and Jacob Hollinger addressed the congregation and reminded the church that there was much to be thankful for. They admonished the people not to hoard up the Lord's share, but use it liberally for the furtherance of his cause. At the close we repaired to the beautiful stream, where a little girl of thirteen years, a Sunday school scholar, was baptized. There are others who should follow her noble example, and who are looking longingly into the church for a home, but who are still waiting. The church needs their help and influence, and they need the care and help of the church.

CHILDREN'S MEETING.

Sunday morning, July 29, was very warm, but it seemed that hearts were warm too, and it was a real pleasure to see the people, old and young, gather in to enjoy the first children's meeting ever held in this congregation. A little blind girl of seven years added much to the interest of the occasion by her singing and reciting. We also had the extreme pleasure of having Bro. O. H. Balsbaugh present, who talked to the children and seemed to greatly enjoy the meeting. It was a scene of much interest, and greatly encouraged those who go there day after day, through the heat, to try, in their great weakness, to teach the children and help keep up the ranks of the church. And why should it be otherwise? In a few years the children, who sang so sweetly last Sunday and listened so attentively, will be the men and women who will have the care of the church, hence the great importance of instilling correct principles and teaching them that youth is the time to prepare for the great work. If we are not interested in training them up in the faith and practices of the Brethren's church, other churches are only waiting for an opportunity, and our loss will be their gain. Let the children have a meeting occasionally. They will not soon forget what Bro. Balsbaugh said to them. While he was talking to them, the members were helped too. They want to be helped.

A SERMON TO THE YOUNG.

A sermon to the young men and women followed, by Bro. S. M. Stouffer, which was replete with good thoughts and much appreciated. At the close all joined in singing the soul-inspiring hymn, "Nearer, my God, to Thee," a fervent prayer was offered, and we went out into the world, feeling that we had had a rich, spiritual feast, and greatly encouraged to still labor to "gather the sheaves" into the Master's storehouse.

"What a good meeting," was the general remark, and it was; but we can have such every Sunday, if we are willing to make a little sacrifice to get to the Lord's house. When all are of "one accord in one place," there seems to be so much more power. Let us not forget to make use of the means of grace provided, that we fall not into that terrible state—"leanness of soul." The world is busy planning pleasure and amusement, and they flock there in numbers. The church people should be busy too, planning ways and means to extend the cause and draw people from the ranks of sin.

WEALTHY A. BURKHOLDER.

From Bro. Murray.

I WAS interested in Bro. John Wolfe's letter in GOSPEL MESSENGER No. 31. He says he was born in Illinois and lived in that state all his life. By this time he is past eighty-three years old; his health is fairly good. It gave me courage to write a little to my very many friends,—the brethren and sisters who read the GOSPEL MESSENGER.

I was born in Huntingdon County, Pa., in 1806. That country was then rather new and much inhabited by wild animals. It was not safe for children to be out in the woods and even men were sometimes attacked.

When I was about seven years old, my parents, with four children, moved to Ohio. We settled right in the thick woods, in Montgomery County, nine miles west of Dayton, which was then a small village. Here we were again much annoyed by the wild animals, and also some by the Indians, so much so that we had to abandon our homes in the woods once, for a short time, till peace was restored. I cannot say what Bro. Wolfe can. I have now lived in four different States. In 1852 I, with wife and nine children, came to Indiana and settled in Miami County, seven miles from Peru, in a new country again. I have lived in three different Counties in Indiana, and also in Ohio. From Jan. 1, 1893, to March 13, 1894, I lived in Mt. Morris, Ill. Since March 14, 1894, I have been living here, close to the little village of Mexico, Ind., quite close to the Old People's and Orphans' Home,—the best of all. In my many changes I have found kind friends and brethren and sisters Of course there are some bad people in all these places, but they never did me any special harm.

I am in my eighty-ninth year, since April 1. My wife is in her seventy-fifth year. Our birthdays are the same. Our health is fairly good for our age, for which we feel to praise God, and bless his holy name. We are still able to go to meeting. One Sunday in July we attended meeting and drove fourteen miles. I did the preaching; of course we felt tired in the evening. I preached four Sundays in succession in July. One Sunday I traveled fourteen miles; another Sunday eight miles; two Sundays I preached here. Where we have quite a short distance to walk, I can preach forty minutes and not get much tired. We had a good thanksgiving meeting here yesterday. I enjoy good meetings just as much as I ever did. I don't think I will ever get too old to go to meeting, as long as there is a way for me to get there.

I remember quite well that old sister Brower, in Ohio, had a bed in the meetinghouse. For several years they hauled her to the meetinghouse and helped her on her bed. She would take part in singing and enjoy the services. That is the kind of spirit I like to see in members of the church of Christ.

Mexico, Ind., Aug. 10.

From Kentucky.

FOR the benefit of the MESSENGER readers, I will say that wife and I left home, July 30, by private conveyance, for Campbellsville, Ky., a distance of eighty-seven miles, where we intend to locate in the near future. We found the country around Campbellsville highly favored above many sections of country, having had plenty of rain. The corn crop is very promising, and the pasture fields are clothed with a coat of green. I am favorably impressed with the country in Taylor County, Ky., and I think that members, and others, with small means can do well by coming to that part of Kentucky. We returned Aug. 4, stopping over at Hodgenville, a mission point, where we have been holding regular services once a month during the summer. Bro. I. J. Rosenberger was engaged in a series of meetings at this place. One Sunday we assisted him in anointing a brother who has been down a long while with typhoid fever. We hope the good Lord will raise him up, so that his family may have his arm of protection and support, as they are very limited in this world's goods.

Bro. S. N. McCann's article in GOSPEL MESSENGER No. 31, "Visiting the Sick," is a timely one. I hope many will give it a careful reading and profit thereby. I fear many of our members do not let their light shine in this particular as brightly as they should. Who has not seen persons that were looked upon as sinners of no small degree, outshine many who claim to be the true children of God? I think the Apostle James would say, "My brethren, these things ought not so to be."

We were permitted to listen to three of Bro. Rosenberger's practical discourses, which gave no uncertain sound. On Monday Aug. 6, we bade them farewell and returned home, finding all well, for which we feel to praise God.

A. S. CULP.

Laconia, Ind., Aug. 8.

Visit to the Church at Manvel, Texas.

JUNE 4 in company with Bro. Simon Studebaker, I left home for a visit to the church at Manvel, Texas, also to see the beauties of the coast country. On our arrival at Manvel, one disciple suggested Peter's proposition (John 21: 3), to the others and they accepted it, for we found a goodly number gone a fishing. This is no mean nor unprofitable occupation in the coast waters of the South.

Sunday, June 10, we were permitted to meet the church in public worship in their neatly-constructed church house.

We rejoiced to meet so orderly and spirited a band of brethren and sisters, so near the great Gulf. We were impressed with the language of Christ to Peter (John 21: 15–16), "Feed my lambs," when we met so many dear children at Sunday school, eleven of whom were young brethren and sisters in Christ, from ten to thirteen years of age. Much spiritual cultivation is now necessary to impart the milk and meat of the Word. We believe the Manvel church has a bright future, if she retains her present, spiritual vigor. Thanks to all the dear ones for kindness received.

L. H. EBY.

Summerfield, Kans., Aug. 4.

SOME people speak lightly of the sorrows of youth as being scarcely worthy of notice. Our own impression is that sensitive children at least suffer more than old folks dream of. Their woes are very real, and are not relieved by the wider hopefulness that comes with advancing years. We learn as we get along in life that even the worst condition of affairs cannot be permanent. This saves us from despair.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

ROYER—HUMMER.—By the undersigned, at his residence, Aug. 9, 1894, Bro. Abram H. Royer, of Talmage, Pa., and sister Alice W. Hummer, of near Ephratah, Pa.

JACOB K. PFAUTZ.

MILLER—NEWSOME.—By Mr. C. M. Brower, at his residence, Aug. 2, 1894, Mr. Harlan Miller and Miss Kate Newsome, both of South English, Keokuk Co., Iowa.

J. S. BROWER.

PEFLEY—BARNETT.—At the residence of Bro. George and sister Mary Pefly, parents of the groom, Aug. 1, 1894, by the undersigned, Mr. J. E. Pefley and Miss Lula A. Barnett, all of Labette County, Kans.

N. TRAPP.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

MILLER. — At her home near Battle Creek, Iowa, June 3, 1894, sister Martha, aged 26 years, 3 months and 18 days. She was born near Hammond, Ill., and was the daughter of Jacob and Catharine M. Spurling. She was married to Wm. Miller Jan. 22, 1893, when they moved to Iowa, where she lived until her death. She united with the church several years ago and remained faithful until death. She called for the elders and was anointed two weeks before her death. She leaves a husband and a little babe to mourn their loss. WINNIE MYLER.

NAFF.—At his home in Franklin County, Va., Aug. 4, 1894, Jonathan Naff, aged 83 years, 8 months and 1 day. He was never married, neither did he ever attach himself to any church. He read the Sc.iptures a good deal and always contended for the doctrine of the Brethren church and lived strictly a moral life. Funeral conducted by the Brethren from 2 Kings 20: 1, latter clause.

D. A. NAFF.

SMITH.—In the Woodland church, Mich., Aug. 2, 1894, of consumption, sister Florence Ella, wife of Bro. John M. Smith, aged 40 years, 9 months and 23 days. Her maiden name was Gibbons. She was united in marriage to Bro. John Smith Jan. 23, 1873. To this union were born five children,—one daughter and four sons. The daughter preceded her mother to the spirit world a number of years ago. Sister Ella united with the Brethren church in her girlhood days, and of her it can truly be said she had "a meek and quiet spirit" and adorned her profession. On Sunday, Aug. 5, a large congregation of members and friends assembled to pay the last tribute of respect to the departed, and to lay her mortal remains in their resting place, to await the coming of the Lord. Funeral sermon by Bro Isaiah Rairigh from John 14: 18. PETER B MESSNER.

BULLIS.—In the Saline Valley church, Ottawa Co., Kans., Aug. 1, 1894, Roy Bullis, son of Bro. Albert and sister Barbara Bullis, aged 1 year, 11 months and 27 days. Little Roy was scalded to death. Funeral services by L. W. Fitzwater from John 11: 25 to a sympathizing congregation.

MARTHA FITZWATER.

MILLER.—In the Salem church, Ohio, Aug. 5, 1894, Katie B, infant daughter of Bro. Christian and sister Lizzie Miller, aged 10 days. Services held at the home.

JOHN H. BRUMBAUGH.

BAKER.– At his home near Harrisonburg, in the Cook's Creek congregation, of consumption, Bro. William Baker, aged 48 years, 4 months and 7 days. He leaves a wife and four children. He united with the church about four years ago and has since lived a consistent, interested member, and seemed to enjoy the service very much. Shortly before his death he called for the elders of the church and was anointed. Through this dispensation of God's wisdom, a willing and uncomplaining sufferer has found release from the infirmities of this life, and we fondly trust he is now enjoying that rest which is promised the saints in Christ. Services in the Dayton church by Bro. S. F. Sanger, from the words: "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33: 27.

ANNIE R. BOWMAN.

EBERLY.—At Liberty, Ohio, Aug. 3, 1894, Ward H. Eberly, aged 18 years, 10 months and 28 days. He was the largest young man in Montgomery County, Ohio. He died of the effects of drinking ice cold water which terminated in inflammation of the bowels. The subject of this notice was five feet, six inches high and weighed 402 pounds in health. The casket could not be taken through an ordinary house door. His body had to be taken out of the house into the yard, and was then put into the casket The weight of the casket and corpse was so great as to require ten men to carry the same. Funeral on Sunday, Aug. 5, in the Lutheran church in Liberty, by Mr. J. L. Swain, of the United Brethren church.

LEVI A. HARRIS.

CRAIG. — At Anderson, Ind, in the bounds of the Lower Fall Creek congregation, July 28, 1894, sister Mary Elizabeth Craig, aged 38 years, 2 months and 18 days. To her companion she was a loving wife, to her family of four children, of whom three survive her, she was an affectionate and loving mother, and to the church we believe her to have been a truly devoted sister. She walked in all the commandments of the Lord, and some weeks before her death she called for the elders of the church and was anointed in the name of the Lord. Funeral in the Lower Fall Creek church, four and one-half miles south of Anderson, Ind, by our much beloved elder, Frederick Fesler, followed by Bro. David Richard, from Rev. 14: 13.

S. A. EMSWILER.

CEARFOSS. — Near Hagerstown, Md, July 30, 1894, of cholera infantum, Charles Martin, infant son of Bro. Charles W. and sister Katie A. Cearfoss, aged 10 months and 4 days. Funeral at Broadfording by brethren Samuel Foltz and Joseph Neibert. He was sick only about fourteen hours.

BARBARA MARTIN.

KINTNER.—In the bounds of the Maumee church, Defiance Co., Ohio, July 6, 1894, of erysipelas in the face, Bro. David Kintner, aged 39 years, 8 months and 17 days. He served as deacon in the church for about eleven years. He was a faithful and conscientious brother He was born in Seneca County, Ohio, Nov. 20, 1854. He leaves a dear companion (a sister in the church) and four children. One child preceded him to the spirit world. Funeral occasion was improved by C. Krabill and the writer from Rev. 14: 13. G. W. SELLERS.

FEIGHT.—In the bounds of the Snake Spring Valley church, Pa., July 24, 1894, sister Elizabeth Feight, aged 37 years, 6 months and 4 days. Deceased leaves a husband and six children. Funeral services by C. L. Buck from Rev. 14: 13. JOHN S. BAKER.

WHITE.—In the Cedar Creek church, De Kalb Co., Ind., Aug. 8, 1894, Earl White, son of Bro. Malon and sister Chet White, aged 1 year, 4 months and 28 days. Funeral services conducted by Eld. James Barton.

EYER.—At Warrior's Mark, Pa., Aug. 6, 1894, Roxie Belle, daughter of Bro. John Eyer, aged 18 years, 5 months and 17 days. Funeral services by brethren H. B. Brumbaugh and S. S. Gray. H. B. B.

HARSHMAN.—At Shady Grove, Pa., July 28, 1894, Mary Ann Harshman, aged 62 years, 4 months and 25 days. Funeral services by Eld. J. F. Oller and the writer. Her husband preceded her to the spirit world about eighteen months ago. They leave one son and two daughters to mourn their loss.

BAKER.—In the Palestine church, Darke Co., Ohio, Aug. 1, 1894, sister Mary Baker, wife of Bro. Henry Baker, aged 41 years, 11 months and 28 days. For more than two years she was afflicted with pulmonary consumption. Sister Baker was the mother of two sons and three daughters. She was a faithful member of the Brethren church for fourteen years, and when she saw that she must depart this life, she called for the elders and was anointed. Funeral services by Bro. Tobias Kreider, assisted by Bro. George Stump. Sister Mary leaves many friends to mourn her departure, but we fully believe our loss is her eternal gain.

DANIEL BAUSMAN.

REPLOGLE.—In the Yellow Creek church, Pa, July 29, 1894, Andrew, infant son of Bro. Andrew Z. (deceased) and sister Nancy Replogle, aged 1 year, 1 month and 19 days. Occasion improved by brethren D. T. Detwiler and C. L. Buck.

HANNAH A. BUCK.

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Announcements.

DISTRICT MEETINGS.

Sept. 14, Northern District of Missouri, in Log Creek church, Caldwell Co., Mo.

Oct. 4, Northeastern Ohio, in the Springfield church, Summit County.

Oct. 4, Northern Indiana, in the Turkey Creek church.

Oct. 10, Southern District of Illinois, at Macoupin Creek church, Montgomery Co., Ill.

Oct. 11 and 12, Ministerial and District Meeting for Southern District of Iowa, at Pleasant Hill church, Jefferson County.

LOVE-FEASTS.

Sept. 1 and 2, Farnhamville church, Calhoun Co., Iowa.

Sept. 1, at 2 P. M., New Hope church, Cherokee Co., Kans., ½ mile east of Neutral.

Sept. 6, Murphysburg, Ohio

Sept. 6 and 7, at 1:30 P. M., Rock Creek, Ill.

Sept. 7, at 5 P. M., Wenger house, South Bend, Ind.

Sept. 7, at 4 P. M., at Palmer, Bear Creek church, Ill.

Sept. 7, at 4 P. M., Hollinger house, Bedford Co., Pa.

Sept. 7 and 8, at 4 P. M., Libertyville church, Jefferson Co., Iowa

Sept. 8, at 3 P. M., at the home of Lewis Margerum, ½ mile west of Clarion, Mich

Sept. 8 and 9, at 11 A. M., Oak Grove, Iowa.

Sept. 8, Maple Grove church, Garrett Co., Md.

Sept. 8 and 9, at 1:30 P. M., Bethel church, Pratt Co., Kans., at the Sawyer schoolhouse.

Sept. 8, at 3:30 P. M., Middle Creek, Somerset Co., Pa.

Sept. 8 and 9, at 10 A. M., Maple Grove church, 3 miles east of Deshler, Ohio.

Sept. 8 and 9, at 10 A. M., Boone River, Iowa

Sept. 8, Lower Bethel church, Holt Co., Mo.

Sept. 8, at 2 P. M., Fairview church, Garrett Co., Md.

Sept. 11, at 4 P. M., Sugar Creek church, Ill.

Sept. 12, at 10 A. M., Plum Run church, 2 miles north east of Loudonville, Ohio.

Sept. 15, at 2 P. M., Huntington church, Ind.

Sept. 12, Verdigris church, Kans., at Bro. David Frank's, seven miles northwest of Madison.

Sept. 13, at 11 A. M., near Jerico, Mo.

Sept. 13, Williams Creek church, Tex.

Sept. 14, at 6 P. M., Litchfield, Ill

Sept. 14, at 10:30 A. M., Four Mile church, Ind.

Sept. 14, in the evening, South Bend, Ind

Sept. 14, at 10 A. M., in the Mississinewa church, Union Grove churchhouse, Delaware Co., Ind. Stop off at Shideler.

Sept. 15 and 16, Bradford, Iowa, at Bro. Ullem's.

Sept. 15 and 16, at 10 A. M., at Jacob Merkey's near Washington, Kans

Sept. 15, at 2:30 P. M., Maple Glen church, Pa.

Sept. 15, at 10 A. M., Black River congregation, Medina Co., Ohio.

Sept. 15, at 3 P. M., Grundy County church, Iowa.

Sept. 15, at 3 P. M., Blue Ridge church, Ill.

Sept. 15 and 16, at 2 P. M., Maple Spring church, near Eglon, W. Va.

Sept. 15, at 2 P. M., Sangerville, Va.

Sept. 15, at 2 P. M., Osage church Kans

Sept. 15, at 3 P. M., Meyerscale, Pa.

Sept. 15, at 10 A. M., Mt. Etna church, Mt. Etna, Iowa.

Sept. 15, Grenola, Elk Co., Kans.

Sept. 15 and 16, at 10 A. M., Garrison church, Benton Co., Iowa

Sept. 15, at 2 P. M., Tropico church, Cal

Sept. 15, at 2 P. M., Walnut Valley, Barton Co., Kans.

Sept. 15, in the Log Creek congregation, Caldwell Co., Mo.

Sept. 15, Turkey Creek congregation, at Bro. A. W. Miller's, Pawnee Co., Nebr.

Sept. 15, at 4 P. M., Wayman Valley church, in the Pleasant Valley schoolhouse, Clayton Co., Iowa.

Sept. 16, at 4 P. M., Quemahoning church, Somerset Co., Pa. ½ mile west of Sipesville.

Sept. 18, at 7 P. M., Walnut Grove house, Johnstown congregation, Pa

Sept. 20, Mercer church, Mercer Co., Ohio, 3 miles east of Mendon

Sept. 21, at 4 P. M., Pipe Creek, Ind.

Sept. 22, at 4 P. M., Lafayette church, Allen Co., Ohio.

Sept. 22 and 23, St. Joseph, Mo.

Sept. 22, at 11 A. M., Kilbuck church, Ind.

Sept. 29, at 4 P. M., Lick Creek, Ind

Sept. 29, at 2 P. M., Hyndman, Bedford Co., Pa.

Sept. 26, at 10 A. M., Woodland church, Mich.

Oct. 4, at 10 A. M., Bear Creek church, at Portland, Jay Co., Ind.

Oct. 5 and 6, at 1 P. M., Waddam's Grove, Ill.

Oct. 5, at 4 P. M., Stony Creek church, 4 miles east of Noblesville, Hamilton Co., Ind.

Oct. 5, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 5, Bethany, Boon Co., Ind.

Oct. 5, at 10 A. M., Upper Fall Creek, 2 miles east of Middletown, Ind.

Oct. 5, at 10 A. M., Eel River church, Ind.

Oct. 5, at 4 P. M., Oakley church, Macon Co., Ill.

Oct. 6, Beaver Creek, Ind.

Oct. 6, at 4 P. M., Centropolis, Kans.

Oct. 6, Brooklyn church, Iowa.

Oct. 6, at 2 P. M., Saline Valley church, at Bro. D. W. Stoner's, 1½ mile north of Vesper, Lincoln Co., Kans.

Oct. 6, at 10 A. M., Lower Fall Creek church, 5 miles south of Anderson, Ind.

Oct. 6 and 7, at 10 A. M., Eight Mile church, Huntington Co., Ind., at Markle.

Oct. 6, Pokagon church, Cass Co., Mich.

Oct. 6, at 2 P. M., Roann church, Wabash Co., Ind.

Oct. 6, at 3:30 P. M., McPherson College, Kans.

Oct. 6, at 5 P. M., Poudre Valley church, Colo.

Oct. 6 and 7, at 2 P. M., Rock Grove church, Floyd Co., Iowa.

Oct 6 and 7, at the Brethren's church, 5 miles south of Prairie City, Iowa.

Oct. 6, at 5 P. M., Roaring Spring, Pa.

Oct. 10, at 10 A. M., Donnel's Creek church, Clarke Co., Ohio.

Oct. 10 and 11, at 9:30 A. M., Mountville congregation Petersburg house.

Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct 11, White church, Montgomery Co., Ind., 4½ miles west of Colfax, Ind.

Oct. 12, at 11 A. M., Deep River church, Iowa.

Oct. 11, Howard church, Howard Co., Ind.

Oct. 11 and 12, at 2 P. M., Shannon church, Shannon, Ill.

Oct. 11, at 4 P. M., Bremen church, Marshall Co., Ind.

Oct. 11, at 2 P. M., Arcadia church, Arcadia, Hamilton Co., Ind.

Oct. 11, at 10 A. M., Falling Spring congregation, Franklin Co., Pa., at the Hade churchhouse.

Oct. 12, Round Mountain church, Washington Co., Ark.

Oct. 12, at 10 A. M., South Beatrice church, Gage Co., Nebr.

Oct. 12, at 3 P. M., Union church, 5 miles west of Plymouth, Marshall Co., Ind.

Oct. 12, at 10 A. M., Nettle Creek church, Hagerstown, Ind.

Oct. 12, at 3 P. M., Cedar Creek church, Anderson Co., Kans.

Oct. 12, at 4 P. M., Spring Run, 2½ miles north of McVeytown Station, Mifflin Co., Pa.

Oct. 13, at 4 P. M., New Enterprise, Pa.

Oct. 13, Pleasant Valley church, Elkhart Co., Ind.

Oct. 13, at 10 A. M., Owl Creek congregation, at the Ankneytowa meet nghouse, ½ mile north of town.

Oct. 13, at 10 A. M., Belleville church, Kans.

Oct. 13 and 14, at 4 P. M., Greene church, Greene, Iowa.

Oct. 13 and 14, at 2 P. M., Alleghany congregation, Grant Co., W. Va.

Oct. 13, at 2 P. M., Summit church, at Oasis meeting-house, 3½ miles east of Summitville, Ohio.

Oct. 13, at 10 A. M., Locust Grove church, Md.

Oct. 13 at 4 P. M., Monticello church, Ind.

Oct. 13 and 14, at 10 A. M., North Solomon church, at the house of Bro. Lewis Lerew, 2 miles north of Portis, Smith Co., Kans.

Oct. 13 and 14, at 1:30 P. M., Kingman church, Kingman Co., Kans., 2 miles west and ½ mile south of Cleveland, at the Tucker schoolhouse.

Oct. 13, at 10 A. M., West Branch, Ill.

Oct. 13 and 14, Cole Creek, Ill

Oct. 13, at 3:30 P. M., Covina church, Los Angeles Co., Cal.

Oct. 13 and 14, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Oct. 13, at 10 A. M., Fredonia church, Kans. Ministerial Meeting Oct. 12, at 9 A. M.

Oct. 13, Manvel, Tex.

Oct. 13 and 14, Ames church, Boone Co., Iowa.

Oct. 13, at 10 A. M., Logan church, Logan Co., Ohio.

Oct 13, at 1:30 P. M., Manor church, Md.

Oct. 13, Spring Branch church, Benton Co., Mo.

Oct. 13 and 14, at 10 A. M., Iowa River church, Marshall Co., Iowa.

Oct. 13 and 14, Honey Creek church, near Sheridan, Worth Co., Mo.

Oct. 13, at 2 P. M., Pigeon Creek church, at the Oak Grove meetinghouse, Kans.

Oct. 13, at 3 P. M., Moniteau church, 8 miles west and 2 miles south of McPherson, Kans

Oct. 13, at 4 P. M., Summit church, Somerset Co., Pa.

Oct. 13 at Paradise Prairie church, Payne Co., Okla.

Oct 13 and 14, at 10 A. M., Sabetha church, Nemaha Co., Kans.

Oct. 14, at 3 P. M., Clear congregation, Pa.

Oct 16 and 17, at 2 P. M., Franklin Grove, Ill.

Oct. 19 and 20, at 11 A. M., South Keokuk, Iowa.

Oct. 19, at 4 P. M., Walnut church, Marshall Co., Ind.

Oct. 17, at 2 P. M., in Loramies church, Shelby Co., Ohio, 8 miles west of Sidney.

Oct. 10, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct 19, at 4 P. M., in the Salem church, Starke and Marshall Counties, Ind.

Oct. 19, at 2 P. M., New Hope, Jackson Co., Ind.

Oct. 20, at 10 A. M., Fair View church, Wyandot Co., Ohio.

Oct. 18, at 4 P. M., Jacob's Creek congregation, Mt. Joy meetinghouse.

Oct. 19, at 10 A. M., Black River church, VanBuren Co., Mich.

Oct. 22, at 2 P. M., Kansas Center church, 3 miles east of Lyons, Rice Co., Kans.

Oct. 20, Wichita church, Kans., 9 miles north of city.

Oct 27, at 3 P. M., Big Creek church, Richland Co., Ill.

Oct. 27, at 4 P. M., Bethel church, Nebr.

NO LIFETIME TASK.

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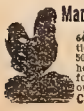

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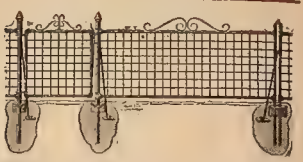

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., SEPTEMBER 4, 1894. No. 35.

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BRO. D. E. BRUBAKER, after an absence of two months in California, returned to the Mount last Wednesday.

THE wife of Eld. David Neff, of Roann, Ind., after much intense suffering, went to her long home last week.

BRO. T. T. MYERS was again with us at the Mount last Sunday and gave us two excellent sermons in the chapel.

BRO. A. W. AUSTIN has been selected to represent Texas, Oklahoma, and Indian Territory on the next Standing Committee.

BRO. D. S. CLAPPER, of Everett, Pa., has moved with his family to Galva, McPherson Co., Kans., where he should now be addressed.

BRO E S. YOUNG spent last Sunday with the Brethren at North Manchester, Ind. He reports a pleasant sojourn among the members.

EVERY congregation should have a series of meetings this fall. If they do not care to employ special help, let the home ministers be encouraged to do the work.

AT the close of a council-meeting in the Pleasant Valley congregation, Va, seven applied for membership, and were baptized the same day. One was also reclaimed.

BRO. THOMAS WATKINS and wife, who were called to Ladoga, Ind., several days ago, to attend the funeral of sister Watkins' father, have returned to their home at the Mount.

FOR quite awhile, to our great regret, we have not been able to trim the MESSENGER on our present paster and folder. Some months ago we ordered a new machine manufactured, which is guaranteed to paste, fold and trim the MESSENGER in a satisfactory manner. The machine will be completed in the course of a few weeks, and if our readers will be patient a little while longer, we shall be able to send them a neatly-trimmed paper.

50 Cents will pay for the MESSENGER from now to the end of the year. Can not our agents send us several hundred names at this rate?

BRO. JOHN F. DRIVER recently held eight meetings at Walker's Chapel, Mt. Jackson, Va., and had the pleasure of seeing nine souls unite with the church.

BRO. C. D. HYLTON reports seven additions to the church, as the result of a few meetings held at an isolated school-house, in the Burk's Fork congregation, Va.

DURING the last part of the month a series of meetings was held at Ingram, Lincoln Co, Okla., and nine were added to the church. The work in the Territory seems to be progressing encouragingly.

BRO. W. A. GAUNT, of Belington, W. Va, has decided to locate with the members of the Elk Lick church, Pa., and by their request become their resident elder. For a time they have been without a resident minister.

BRO. J. E. YOUNG closed his meetings at Bethel, Nebr., with fourteen additions. His earnest desire to get to his family was fully manifested by his starting home after evening services, driving all night, and reaching home the next day at 10 A. M. Distance, 57 miles.

SOME days ago the members (twenty-six in all) in Washington City were organized into a congregation, and are now fully prepared to enter upon their work with renewed zeal and activity. It is gratifying to know that we have a church in the Capital of this great republic. Success to the church at Washington.

IT is reported that the Pope of Rome has addressed a letter to the Bishops of Barget, in South America, urging them to provide for the more general education of the people. This, however, means that all the schools established must be under the control of priests sent from Rome, and that everybody must be made Catholics.

THE *Wine and Spirit Gazette* declares that two-thirds of the liquor-dealers, in the United States, are members of the Roman Catholic church. This certainly does not speak well for the Catholic religion. Still there is a move in a few localities to rid the church of saloon-keepers, —and we hope soon to see that move all along the line.

IN this issue Bro. I. M. Gibson gives our readers a very interesting report of the Holsinger and May debate. What is said about the discussion proving favorable to our side is confirmed by other reports received. It is hard for men to stand against the truth. During the last few weeks brethren Gibson and Holsinger have done the cause of religion good service by standing in defense of our Gospel principles. We learn that the discussion in Bond County has already resulted in some applicants for baptism. It would be good if a revival could at once follow each of these debates.

THE Brethren at Springfield, Mo., are anxious to have a minister locate among them. Some of our ministers may do well to correspond with Bro. N. Buterbaugh of that place. He thinks there are good openings in and about the city for industrious men.

THE Brethren at Lanark have arranged for Bro. J. C. Murray, of Nappanee, Ind., to locate among them, and take charge of the church as her resident elder. The Lanark church has long stood in need of a resident elder, and we congratulate the members in their good fortune by securing the services of Bro. Murray. He expects to move about the first of October.

WE would like to see all our churches adopt the use of the unfermented grape juice for Communion purposes. It is easily prepared and preserved. If the juice is pressed from the grapes, strained, heated and canned the same as fruit, it will keep in its unfermented state for years. While the grapes are ripe is the time to think of this matter, and prepare the wine needed for Communion purposes in the future.

AT Mt. Morris are a number of young members, from ten to fifteen years old, needing special attention the same as young members should have everywhere. We have found it good to organize these lambs of the flock into a separate prayer meeting section, and place them in charge of a few sisters who meet with them once each week and assist them in their simple but earnest little services. We have often known children to "play meeting," but here they have meeting in reality. The services are conducted in a way adapted to their wants, and they enjoy them very much.

SPEAKING of the Gordon and Gibson debate in Bond County, a leading Baptist minister writes thus to the Greenville *Sun*: "Both the speakers seemed to be perfect gentlemen. Mr. Gibson is a young man of literary attainments, keen perception and native shrewdness, with a vein of humor running through his entire mental make-up and, withal, a born debater. He who enters the arena of polemics against him would do well to be fully equipped for the contest. Mr. Gordon is a nice, pleasant, genial gentleman, but was somewhat handicapped by a lack of educational advantages. His opponent possessed some advantage in this respect."

WE are requested to say that the postage, on the "Life of Judson," sent out to the members of State Mission Boards, and others interested in missionary work, is three cents, and that this amount, donated by all who order the work, would be thankfully received by sister Edith S. Newcomer, Waynesborough, Pa., from whom the book must be ordered. We would add, that the book is worth 30 cents of any man's money, and we are assured that all money thus collected will be used for sending out more copies of this work to our ministers. The writer of this note became so interested in the copy sent him, that he read it through at one sitting. It is a book that every preacher and his wife ought to read.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

HARVEST HYMNS.

BY J. O. BARNHART.

[*Music, No. 38 Brethren's Sunday School Song Book. No. 115 Brethren's Hymnal.*]

We, O Lord, would praise thee ever,
For thy loving, tender care,
For thy mercy ceaseth never,
And is with us everywhere.
Thou, upon the "just and unjust,"
Sendest down the sun and rain,
And the earth in goodness covered,
With the fruitful stores of grain.

Oh, thy tender love, abiding,
Feeble tongues can ne'er express,
But, in thee, our trust confiding,
We express our thankfulness.
For the bounteous, bounteous harvest,
That our labor has repaid;
And for countless, countless blessings,
Scattered all along the way.

When thou sendest us the showers,
We are minded of thy grace,
And thy promise to our fathers,
In the rainbow we can trace.
But a still more gracious promise
Fills our hearts with joy and peace,
That, "While earth remains the seedtime,
And the harvest shall not cease."

While we thank thee for this promise,
And remember and believe,
Teach us, Lord, how far more blessed,
'Tis to give than to receive;
That while now we are rejoicing,
For the season's plenteous store,
And the "harvest home" are bringing,
We may not forget the poor.

While too, then, from out our treasures,
We some offering will give,
Oh, we pray thee for thy blessing,
That "our souls and theirs may live."
And from out thy generous bounty,
May we ever, Lord, be fed,
For on thee we are depending,
Also, for the "living bread."

Then, to thee, O Heavenly Father,
We our grateful song will raise,
For thy tender love that follows,
And protects us all our days.
Then when Life's seed-time is ended,
And our work on earth is done,
May we share the golden reaping;
Joining in the "Harvest Home."

A GLORIOUS MISSION.

BY C. H. BALSBAUGH.

To Elder Daniel Hollinger, of Hope, Kansas:—

My beloved brother and companion in tribulation and in the kingdom and patience of Jesus Christ. Rev. 1:9.

What God undertakes will be accomplished. "He is the rock: his way is perfect." Deut. 32: 4. His purpose is eternal and his understanding infinite. Eph. 3:11. Psa. 147:5. "God is love." 1 John 4:16. This determines all His manifestations. His judgments are unsearchable and His ways past finding out. But of Him and through Him and to Him are all things: *to whom be glory forever.* Amen. Rom. 11:33-36. In such hands we are safe. Docility and humility and perfect trust became such shallow, short-sighted, impotent creatures as we are. "We are but of yesterday, and know nothing." Job 8:9. Even Jesus, "Though he were a Son, yet learned he obedience by the things which he suffered." Heb. 5:8. "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." "*For our profit, that we might be partakers of his holiness.* Heb. 12:6-10.

Now the divine secret is out. To know this in very truth is to be able to sing the pean of 2 Cor. 12:9,10. We do not fully know Christ until Gal. 6:14 is our daily heart-song. God in the flesh means crucifixion, resurrection, eternal life, joy unspeakable and full of glory. O, how true is the photograph drawn by Paul in 1 Cor. 2:14. And how gloriously true are verses 12 and 13 in the same chapter. To see with God's vision is to exemplify Heb. 12:2. "For the joy that was set before him endured the cross, despising the shame." "Let this mind be in you, which was *in Christ Jesus.*" Philpp. 2:6. The unseen, unheard, inconceivable things prepared for us by divine grace are already within our comprehension and experience. 1 Cor. 2:9, 10.

When God is incarnate the spirit rules the flesh at every minutest point, and gives us the blessed realization of 2 Cor. 2:14 and 9:8, under all circumstances. This mystery is not for the carnal mind to know; only those to whom Col. 3:3 is an every day fact know the preciousness of Eph. 3:16, 17.

Christ is never dearer to us than when all human help and hope fail. This is your condition now, my dear brother. Sore indeed are your afflictions, and hot is the fire of your crucible. But the Son of God is with you in the flames. The loss of your eyesight is indeed a most trying deprivation, but the inner illumination is an infinite compensation.

Many who read this, who know you personally and sat under your ministry, will weep over your chastenings, and yet more rejoice in the peaceable fruits of righteousness "that are to follow." Heb 12:11. The "*ought*" of Luke 24:26, and the "*needs be*" of 1 Peter 1:6, are synonyms.

God knows why? when? and how? "What I do thou knowest not now; but thou shalt know hereafter." Beautifully complemental is John 11:40. What discipline we need to annihilate self and perfect our trust in God, he only knows. It is to be feared that many of us have an utterly false conception of Christianity. Exemption from hell is a salvation for which Christ would never have shed his blood and sacrificed his life. The absolute, eternal eradication of the faintest taint of sin,—this only is salvation. For this God became flesh. This is the glorious office of the Holy Ghost to possess us as completely as he possessed Emmanuel. Less than this will never admit us at the Gates of Pearl. Let no one be deceived with a religion that means less than "Christ in us *the hope of glory.*"

Man cannot comfort you, my beloved brother, but in our poor way we can repeat 2 Cor. 1:3-5, and that is enough for blind eyes, deaf ears, palsied limbs,—yea, for death itself. The soul that can chant 1 Cor. 15:55-57, is prepared for any ingredient that Providence may put into our cup of trial.

"Comfort ye, comfort ye my people," is the mission of every saint, because it is the mission of the Holy Ghost which dwells in every believer. Isa. 40:1; 1 Thess. 4:18. "He dwelleth with you, and *shall be in you.*" John 14:17. You have the sympathy of God's elect, and, what is infinitely better, the sympathy of the eternal Father, Son and Holy Ghost. Turn Col. 1:11 and Eph. 3:16 into a prayer and offer a hundred times a day, until your soul is in perfect unison with Luke 22:42. In all our trials we must never forget Matt. 19:26 and Rom. 8:28. We must believe in the ultimate fulfillment of Christ's last prayer for his people. John 17:24. Then with glorified eyes you will know Rev. 22:4.

Union Deposit, Pa.

THE TRUE FAITH.

BY E. W. PRATT.

"He that believeth on the Son hath everlasting life."—John 3:36.

In treating this subject I cannot more than show what saving faith consists of. We all admit that faith is the ground-work of our salvation, for Paul says, "But without faith it is impossible to please him." Heb. 11:6. There is so much of the "faith alone" doctrine preached that it seems time that God's people let their voice be heard. Many noted revivalists take the words at the head of this article to demand "only believe" in order to salvation. But by reading the context we learn there is something more to do in order to be saved. If belief alone saves us then the devil will be saved, for James 2:19 says, "The devils also believe and tremble." There must therefore be other conditions in order to a saving faith.

Christ says, "If ye love me, keep my commandments." John 14:15. When one undertakes to teach that faith is all that is required, he is like a man starting on a journey; he takes one step and says, "Oh, I am there; I have started." So in this case. If we fail to bring forth fruits to show our faith, it is only the first step on the journey. James says, "Even so faith, if it hath not works, is dead, being alone." James 2:17.

Let us read the Word and see what the next step is and take it, and after that the others,—one at a time. If we have the true faith it will lead us to cry out as did the many on the day of Pentecost, "Men and brethren, what shall we do?" Acts 3:37.

In the next verse they are told to "repent" and then to be "baptized for the remission of sins." To emphasize the importance of repentance we have this, "I tell you nay; but except ye repent, ye shall all likewise perish." Luke 13:5.

Faith leads us to repentance,—not to sit down and say, "I believe," and wait for God to speak peace. By again referring to Acts 3:37, 38, we learn that people were pricked to the heart by the preaching of Peter, and said, "What must we do?" Suppose Peter had said, "Only believe, and ye shall be saved," would that not have been mockery, for they already believed? Besides, he would need to teach more than belief, in order to do as Christ commanded. In Matthew 28:19, 20 we read, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you." From this we may infer that Peter was required to give the answer he did, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." This clearly teaches that faith and repentance are the *first* steps only, and even they could not result in salvation unless the sinner complied with all the law, for Peter taught no baptism, no remission of sins. It is by baptism we put on Christ. I also hold that if we have the true faith we will be willing to take Matt. 28:19 as it reads, and not open up the broad way of expediency, as did a clergyman I read of.

A poor negro had been led to study the Word and had believed and repented of his sins, but as he understood the command on baptism, sprinkling or pouring was not baptism. He went to the minister of the parish in which he lived and asked him about it. The minister admitted that immersion was the primitive mode, but said that in cold climates it was inexpedient to administer it in this way; therefore the heads of the church had substituted sprinkling and pouring for baptism.

He would lead us to infer that Christ had not given a perfect Gospel, but the men in charge could reject any or all of it on the plea of expediency. Concerning those baptized on the day of Pentecost it is said, "And they continued steadfastly in the apostles' doctrine." Acts 2: 42. What was the apostles' doctrine? I claim it was the whole Gospel. Now turn to Gal. 1: 8 and read what Paul says of those who teach false doctrine: "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." This true faith will lead us to accept the whole Gospel, and this requires that we obey the whole Gospel, and not be content with obeying a part only.

Mermenton, La.

"TURN YOU AT MY REPROOF."—Prov. 1: 23.

BY GEO. A. DOVE.

EVERYWHERE in the Bible we find the duty of repentance taught. There is no hope of blessing or good for any erring one until he turns. To go on as he is going is to enter darkness and death. The path of sin leads only to woe. We are called to turn from everything that is wrong. Repentance is not a duty merely for one moment at the beginning of a new life. There is a great turning then. The whole drift of life is then changed. But we must be always turning, if we would keep our life true according to God's Word. We must always keep our face toward God. Not one moment should we permit our eyes to be turned toward anything sinful. To live one day in sin, to yield to one moment's sinful act is to defile the soul. Evermore is wisdom sounding in our ears, "Turn away from that evil thing." This the Bible says in its every verse. "Turn away from the wrong, the base, the low, the unworthy, to the right, the pure, the noble, the godlike!"

We should not allow an unholy thought to stay a moment in our mind, but should turn from it with firmness and abhorrence. Before we turn, God will not hear us. "Then shall they call upon me, but I will not answer."

No doubt there is a time for all things, and when that time is past, then the door is shut. There is a time when the young can learn and gather knowledge. Those who are diligent then are rich for the times of need that will come when, with knowledge, preparation and training, they can enter into positions of influence, power, usefulness and honor. On the other hand, those who fail to improve the opportunities offered them for learning find themselves by and by in the presence of responsibilities which they cannot take up,—at gateways which they cannot enter. Then they may call upon wisdom to come and help them, but she will not answer; they may seek her earnestly, but will not find her.

The time to gather knowledge, to be trained and fitted for life, is in the days of leisure,—in youth, when wisdom's doors are open and her treasures are urged upon them. But now it is too late. This is true no less of the wisdom which is spiritual. If we do not gather her lessons into our hearts in the days of preparation for life, we shall not be ready to meet temptation, or duty, or trial, or sorrow. When we find ourselves in the face of these needs, and unprepared for them, it will be too late to get what we need. It is true of salvation that there is an accepted time, after which the door is shut. Then every one shall eat of the fruit of his own way. "Whatsoever a man soweth that shall he also reap." Sinning carries in itself its own penalty. Sin persisted in becomes at last a state of sin in the very being, which hardens into obduracy and ends at last in what Christ himself speaks of as an eternal sin. They think they can go on through life in disobedience to God's commands, and in defiance to all moral laws, and then, by a single act of penetence, in one moment, have all the consequences of their sinning wiped out, all the effects in their own nature of life-long evil habits reversed and their characters changed into meetness for the kingdom of heaven.

There is nothing in the Bible to encourage such a hope or belief. Those who choose sin for their way in life must eat sin's fruit. We know something of sin, woe, curse, and sorrow. The fruit of trees drops off, but sin's fruit stays in the life and becomes a part of it. One may sow some seeds, others gather and eat the harvest, but the sinner must gather and eat his own sowing. We are not through with life as we live it; every act, every word, every thought, every choice, every decision, is a seed which we drop. We must watch what we do. We shall have to eat the bitterness of the seeds which we are planting these days; we shall surely reap the harvest of our sowing, good or bad. The Bible does labor everywhere to make it known to all men that "whosoever will may come" to Christ, and that "him that cometh he will in no wise cast out." We are not to think of God taking pleasure in the death of the wicked, even when they have rejected his mercy. The true picture in the divine feeling is that shown in Christ looking down upon Jerusalem and weeping when they had so treated his wondrous love. God takes no pleasure in the death of the wicked; his Father's heart is broken, as it were, when his lost children will not be saved. Let us so live that we may meet the smiles and approbation of God, that when he comes to make up his jewels we may be counted worthy of entering the portals of that beautiful city above, where the daughters of Zion walk the golden streets with palms in their hands, and on the palms victory written.

Crawford, Nebr.

A TALK ON THE SECRET LODGE.

BY CHAS. M YEAROUT.

SOME years ago I was holding a series of meetings in Reno County, this State. On Sunday after preaching several of us went home with a friend for dinner. We had a very pleasant visit, and all seemed to enjoy themselves. During our conversation considerable was said upon the subject of secret societies. The next morning our friend, whom I will designate as friend S., came to the place where I had lodged during the night, and took strong exceptions to certain remarks I had made the day before. The following conversation passed between friend S, and myself in the presence of the family with whom I had lodged. I shall not undertake to give all that was said, but will reproduce the same, in substance if not in verbatim words.

FRIEND S.—"You stated yesterday at my house that no one would be allowed to invoke or call upon the name of Jesus Christ in the lodge room; this may be true with the Masons, but if you include the Odd Fellows you certainly are mistaken, and if you make that charge I know you are wrong."

Let us investigate a little and see whether I am wrong or not. I don't think I am.

F. S.—(Getting a little angry.) "I know you are wrong; for I have belonged to the Odd Fellows for years, and I know whereof I speak."

Very well. I never belonged to them in my life; neither did I ever read any of their books, yet I am pretty certain I am right. Did you ever hear an Odd Fellow use or call upon the name of Jesus Christ in the lodge room?

F. S.—(Getting quite angry.) "Yes, I did, many a time."

I certainly think you are mistaken, but please keep cool, don't get so angry. Calm yourself, and let us reason together on this matter. I don't like to talk to an angry man.

F. S.—"Why, we have lots of preachers of different denominations that belong to our lodge, and they all pray unto Christ, and use his name in their sermons as well as in their prayers."

That is very true; but did you ever hear one of those preachers call upon the name of Christ in the lodge room?

F. S.—"I don't know as I did."

I am pretty certain you did not. When they enter the lodge room they leave Christ out doors; he is debarred from the secret chamber of the lodge.

F. S.—"Upon what do you base such a supposition?"

Do you not have Jews, Mohammedans, and infidels in your lodge?

F. S.—"Yes, but a person must believe in God in order to get into the lodge."

Very well. But how about Jesus Christ; must he believe in him in order to get into your lodge?

F. S.—"No."

What would the result be if one of your preachers were to come into the lodge room with the Mohammedan, the Jew, and the infidel, all three of whom believe Christ to be an impostor. Now your preacher gets down and prays unto Jesus Christ. Would there not be a division at once, and your united lodge fall to pieces?

F. S.—"You're right. I never thought of it, but it is clear it would not do to pray unto or call on the name of Jesus Christ in the lodge room. And since thinking over the matter I must confess, I never heard Christ's name used in the lodge room."

Then it is a Christless institution?

F. S.—"It certainly looks that way."

It cannot be otherwise, for Christ is expunged from the lodge. When a portion of Scripture is read where the name of Christ occurs in it, it is skipped,—left out. I know this to be a fact at their funerals. I here include Masons. Has the lodge got anything good in it, that the Christian has not?

F. S.—"The lodge is a charitable institution, and our sick are taken care of, and those in want are helped."

Granted. But has not the church of Jesus Christ these principles imbedded deep in her charitable breast and does she not carry them out practically even to those without? Your charity is very limited and selfish in its application; only your paying members are helped and cared for. Why do you administer to your sick, and help your needy?

F. S.—"Because we are sworn to do so."

The church of God does so from a nobler motive. She is prompted to do so from a heart filled with love to God and man. No man can live up to the Gospel requirements without being charitable.

F. S.—"But none of the churches live up to the Gospel requirements except the Dunkers. The different denominations let their members go to the poor farm for support in case of adversity, and when their poor members get sick they often let them suffer without visiting or administering to their wants. I must admit our secret lodges would not be necessary if the professed Christian would live up to the principles of the Gospel."

Then the lodges are only necessary because of the churches failing to live up to the demands of

the Gospel and otherwise they might be dispensed with entirely.

F. S.—"Yes, if all churches were like yours, there would be no need for the lodges among Christian people. But suppose I go to San Francisco, I get off the train, I am among strangers, I have no money. I give the Odd Fellow's sign, and it is responded to by a brother Odd Fellow. I now have a friend who is sworn to administer to my wants, and take care of me."

Suppose I go to San Francisco, I get off the train, I am among strangers, I look around, and I see a brother in Christ. I know him by sight I now have a friend that will administer to my wants and take care of me; because I am his brother and belong to his Heavenly Father's family. But suppose there is no Odd Fellow or brother there. Then what?

F. S.—"I see I have no advantage whatever over the true Christian. I only wish all Christians would live up to the Gospel."

Westphalia, Kans.

PROPHESYING.

BY S. N. M'CANN.

"Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head."—1 Cor. 11: 5.

THE word *prophesy* once meant to foretell future events only, but its use afterward was broadened until it implied teaching and preaching as well as interpreting and foretelling.

Young, in his Concordance, calls a prophet a public expounder, a prophetess a female preacher. It is evident that whatever the apostle meant by the term prophesying as applied to man, he also meant by it when applied to woman prophesying. If *prophesy* means to teach and to preach when the man is referred to, it also means to teach and to preach when the woman is referred to. What it means for the one it must mean for the other also.

There can be no question in reference to praying, we all understand that if the man has his head covered when he prays, he does wrong, and if the woman has her head uncovered when she prays, she does wrong.

Paul, in writing to the church of Corinth, corrects it because their women do not have the prayer-covering when they pray or prophesy. 1 Cor. 11: 4-16.

He continues his letter to them, and when he refers to the subject of prophesying again, in the fourteenth chapter, verses 29-35, he tells them,—the church of Corinth,—to let their women keep silence in the churches. He has just told them that it is a shame for a woman to pray or prophesy without a covering on her head, and he now tells the church to keep their women silent because they are out of order in not having the covering. The women at Corinth are yet under the curse, and must keep silent as also saith the law.

The prayer-covering is God's means by which the woman is liberated from the curse and placed alongside of her brother, man, with equal religious rights and privileges. "There is neither male nor female, for ye are all one in Christ." Gal. 3: 28. The women at Corinth not wearing the prayer-covering, must keep silent. "Let your women keep silence in the churches: for it is not permitted unto them to speak." 1 Cor. 14: 34.

YOUR WOMEN,—here at Corinth,—because it is a shame for a woman to pray or prophesy without a covering, and *your women* do not have a covering, hence they are yet under the law, under the curse, under the man, and must keep silent. "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head" cannot be reconciled with "let your women keep silence in the churches: for it is not permitted unto them to speak . . . for it is a shame for women to speak in the church," until the woman puts on the prayer-covering. Then she is out from under the law, out from under the curse, out from under the man in matters of religion. Without the covering she cannot reconcile these passages and let her voice be heard in the church. If she prays, if she asks a question, if she teaches in Sunday school, if she even sings, she is not silent in the churches. With the covering she has a right to pray and prophesy. The Gospel gives her the right, and I believe it is her duty to do so. When the woman puts the covering on she is one with the man and is not under the law,—is not under the curse, not under the man, religiously, and she is not commanded to be silent, but rather to "Go . . . into all the world and preach the gospel to every creature." Mark 16: 15.

"For this cause ought the woman to have power on her head," or N. R., "For this cause ought the woman to have a sign of authority on her head," or better N. R. A., "For this cause ought the woman to have authority over her head." 1 Cor. 11: 10. The woman should have a sign of authority on her physical head in token of her power over her decreed head. She stands over and above the decree,—the equal of her brother man. Though having authority over her decreed head, she is not above *him*, not over the man, but over the decreed part, the part that makes him her head spiritually. When it comes to assuming authority over the man, she is out of place, and must be silent. The woman's power over her decreed head,—the man,—only places her as his equal. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Tim. 2: 11, 12.

When it comes to a matter of being over the man, though her sign of authority, the covering, gives her power over the decreed head, she is to be silent. The woman is the equal and not any more. She is not to teach over, nor usurp authority over, but to be equal to her brother.

"Every man praying or prophesying, having his head covered, dishonours his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head." 1 Cor. 11: 4, 5.

If the woman has the covering upon her head, she stands the equal with the man in matters of religion, especially when it comes to praying and prophesying.

I would that our sisters should place the sign of authority upon their heads, and then take hold of this work in real earnest. Never say, "I cannot," when duty calls. Remember there is a world to save. Thousands are dying without Christ and without God, even in our beloved land. Lay hold of this work in real earnest, be awake in your Sunday schools, in your prayer meetings, in your young people's Bible meetings, in your series of meetings. Anywhere and everywhere, where work is needed, you can stand with your brother praying and prophesying.

May God help us all to arouse and be more active!

Bridgewater, Va.

TELLING EXPERIENCE.

BY KATIE SHIDLER.

TELLING experience is something that the Brethren church in general does not approve of,—that is, they do not approve of brethren and sisters getting up in church and telling the people how much the Lord has done for them, but since Paul and Peter were not afraid to tell us what they experienced in their conversion, and how they were brought out from darkness unto the true and marvelous light, to behold the glory of God, I am not afraid to tell what I experienced in becoming a follower of the Lord Jesus Christ.

I was brought up in the Lutheran faith and studied my catechism. My parents were Lutherans and very pious people, and I thought what they did was just right. My intention was to some day follow my parents in their religion, but after I got married, my husband and I often talked to each other about what church we would unite with. He said his mother was a Lutheran and his father a Dunkard. He said his father's church was his choice.

I did not like the idea of being a Dunkard. I thought I would be despised among my relations and old associates, but in this I was mistaken as I afterwards learned. I thought I would go to Jesus and see what he would say about it. I took my Testament and began to read. I thought it said some place that children were baptized by sprinkling, but I could not find it. Then I took my Testament and went up to where my father lived, thinking that perhaps he could find it in his German Testament. I told father I could not find in my Testament where they sprinkled children and called it baptism, but I did find where Jesus was baptized in the river of Jordan, and John was baptizing the people in the river of Jordan for the remission of their sins. I got the book and read it to him. He got his German Bible and we sat up to search and read till midnight, but he could not find it. I told him I was only a babe when they sprinkled me, and I was too young to believe and had no sins to be forgiven, and I told him I was not satisfied with the baptism which I had when I was a babe. He said at last that I might do as I liked. He said the little baptism was as good as the big, and the big as good as the little. So I felt much better, as I did not want to go against my father's will.

I went home and studied my Testament more than ever, and I found there was more to be done than to be baptized. Jesus said, "Observe all things whatsoever I have commanded you." Matt. 28: 20. I found another passage where feet-washing was commanded. Jesus said, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." John 13. Jesus also said, "If you love me, keep my commandments."

As I read along I saw that on the night of his betrayal he instituted the Lord's Supper and the Communion of his broken body and shed blood. I noticed that the holy kiss was to be observed and the anointing of the sick.

"Oh, must I do all this?" Yes, Jesus said, if you want to be a follower of me, you must obey "all things whatsoever I command you, and lo, I am with you alway, even unto the end of the world."

"Oh," I said, "must I unite myself with these Dunkards? Is there no other church that obeys all these things that Jesus said we should do?" I did not know of any other church that did. "Oh, must I leave father and mother, sister and brother?" Yes, Jesus said, if you want to be my disciple, you must leave all and follow me. He said, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me, and he that taketh not his cross and followeth after me is not worthy of me." Matt. 10: 37, 38.

I told my husband one day, "If you will go with me, I will join the Dunkard church." He said he was not ready yet, but he would go with me sometime. I waited and waited, and still he was not ready. So I made up my mind I would go alone. So, one Saturday morning I said to

him, "George, will you do a favor for me, if I ask you?" He said, "Yes, if I can." I told him after breakfast he should go over to Mr. Myers' and ask him if he would take his carriage and take me down to the Dickey church to-morrow. I wanted to be baptized. He did not say a word to me, but went out to the barn, and when he came in to breakfast I noticed he had been crying; he then told me he was ready to go with me in the water to-morrow. So we both united with the Dunkard church, and we have never regretted it and I am not ashamed to be called a Dunkard. May God bless the day when we gave our hands to the church and our hearts to God!

My brother, Andrew Shopbell, had joined the Dunkard church when I was but a little girl, but he moved to Allen County, Ohio, shortly afterwards. Many of the old brethren will remember him, as his house was always open for them. He afterwards moved to Ionia County, Mich., where he died a few years ago.

Since we have joined the church two of my sisters have united with the church; also one of my brothers and a good many of my old associates. So you see I was mistaken in thinking I would be despised among my friends and relatives. I believe I was only loved the more. I was then twenty-six years old and now I am sixty, and I ask the church to pray for me that I may hold out faithful to the end.

One thing that seemed strange to me was concerning a young lady who used to come to see me often. She would tell me she was ready to unite with the church if I did, and wanted to be immersed the same day that I would be. I told her I was waiting for my husband, and so she waited until finally they moved away. I did not see her for six months, but her baptism took place on the same day that we were immersed. She did not know that I was to be immersed, neither did I know that she was to be, till we both met at the church. How happy we were to meet each other on that occasion! We were made to realize that God works in a mysterious way.

Maple Grove, Ohio.

THE HOLSINGER-MAY DEBATE.

BY I. M GIBSON.

For the last year or so P. B. May, of Bedford, Ind., a Disciple (Campbellite) minister of the Ben Franklin wing, has been preaching in Darke County, Ohio, and, like so many of the ministers of that persuasion, finding the plain Gospel preaching and practice of the Brethren decidedly in his way, he brought his guns to bear as best he could on the Brethren church in that vicinity. He claimed to long for an opportunity to measure the worth of our respective doctrines. The people of the neighborhood became wrought up over the matter and it became advisable, the Brethren thought, that the Truth be vindicated in public discussion, hence the acceptance of Eld. May's challenge. Eld. L. T. Holsinger, of Ladoga, Ind., was solicited by the Brethren to represent them in the discussion, and promptly responded. The debate was held in the Pleasant Valley church, Darke County, Ohio, beginning at 9:30 on the morning of August 14, continuing four days, of two sessions each, of the usual length.

A large tent was secured and pitched immediately in front of the churchhouse. The speakers stood in the door and addressed the audience which filled both house and tent. A number of ministers were present, representing both Brethren and Campbellites. A number of ministers, prominent in our church in that section of Ohio, who should have been present, were not there, which, I think, by no stretch of charity could be excused, as the success of their work in that section and adjoining Counties, largely depended on the outcome of the debate. Bro. D. C. Campbell, of Colfax, Ind, and Bro. Bennett Trout, of New Carlisle, Ohio, did some good preaching to large audiences in the Brethren's house each evening of the debate.

The propositions discussed were as follows:

1. "Do the New Testament Scriptures teach that feet-washing was instituted and practiced by our Savior in the large upper room at Jerusalem, at the time and place that the emblems of Communion were; and, also, that a supper of any kind is to be taught or carried out by the followers of Christ in connection with the Communion in the public worship?"—Holsinger affirms.

2. "Do the New Testament Scriptures teach that the church of which I,—P. B. May,—am a member is the church of Christ; and also that *one* immersion, or *one* burial is the right or correct baptism for a penitent believer to obey?"—May affirms.

The propositions were discussed as though there were four,—a day given to each.

Eld. Marquis, of the M. E. church, Ansonia, Ohio, was chosen President-Moderator, and presided with marked fairness throughout. Several very critical points as to what constituted legal evidence to be presented came up during the discussion, which were decided in an eminently fair way and gave satisfaction to all who are posted on the rules of discussion.

The first day opened beautiful and fair, as, in fact, were all the days of the debate. Over a thousand eager listeners were on hand when Bro. Holsinger arose to open the much-looked-for discussion.

He affirmed that feet-washing was instituted in the large upper room in Jerusalem, and in his first speech presented several clear and irrefutable arguments to that effect, that were in no wise shaken throughout the day. Eld. May did, I presume, about all that could be done for his side of the question. At the close of the day I do not think there was a doubt existing in the mind of any thinking man present, that Bro. Holsinger had fully sustained his position and, judging from looks, the work seemed to be a surprise to the opposition who had placed implicit confidence in their man.

The second day's work was a repetition of the first, so far as victory for truth was concerned. The worst feature at this time was,—Eld. May's temper began to get the lead of his arguments and continued to grow worse to the end of the discussion.

One unusual admission made by Eld. May in the discussion was, that he did not believe that it was proper to call the cup and loaf of Communion the Lord's Supper. He was shown that his admission coupled with his practice,—left him without a Lord's Supper at all,—the world to the contrary notwithstanding; also that Daniel Sommer, the present leader of the wing he represented, had affirmed in the Miller-Sommer debate that "the cup and loaf *are* the Lord's Supper." He said he knew that, and that he and Sommer once had a private talk over the matter and were not agreed upon it. He could not tell, seemingly, which one was right, but he hardly thought the cup and loaf could be properly called the Lord's Supper. Bro. Holsinger told him that he hardly thought so himself, but would like for him, then, to locate the Supper, which Eld. May failed to do. Bro. Holsinger without any trouble found it, located it clearly, and thoroughly established the fact that the Lord's Supper is a full meal, to be eaten in the evening, in connection with the cup and loaf of Communion.

The third day Eld. May took the lead to establish the proposition that he belonged to the church of Christ. He soon found that trying to build up an argument was not as easy work as trying to tear one down, and he did not appear to as good advantage as during the two previous days. His temper was getting more and more in his way. Whether he followed the line he had mapped out in his affirmation, I cannot tell, but I sincerely doubt it as he seemed very cautious and seldom ventured out into the realms of theological difference between the church he represented and the Brethren church, or, in fact, of any other church. His main reasons why the church he belonged to is the church of Christ was because they held closely to (*a*) *faith*, (*b*) *repentance*, (*c*) *confession*, (*d*) *baptism*. Bro. Holsinger showed him that those points were held, in the main, by all evangelical churches, though there might be some technical differences; but that was not what they were there to discuss. He then proceeded to show wherein the Disciple church came short of representing the church founded by the Savior, presenting some half dozen cardinal doctrines and principles, which they lacked, that made a profound impression upon the large audience present.

The fourth and last day the crowd numbered nearly 2,000, eager to hear what could be said upon the subject of baptism,—single *vs.* trine immersion.

I will say in brief that single immersion suffered its usual defeat when brought to bear against a man who is well versed in the Gospel mode of baptism and knows how to present it as Bro. Holsinger does.

I took special care to mingle with the outside crowd, that is, those belonging to neither church in the dispute, and to learn their unbiased opinion as to which side they thought had been successful in the controversy, and the unanimous verdict was that it was a triumph for the Brethren's cause. The Brethren there feel good over the results of the discussion, as well they should.

I don't feel at liberty to write up the disputants, as Bro. Moore did recently, but if I did I would say in part, that Eld. May will never make a success in public debate until he learns to control his temper, keep cool, and stops trying to imitate Daniel Sommer in tone, action, voice and sayings. Eld. Sommer must be his ideal hero from all indications. It is folly for one man to try to be another. The people of this age are quick to detect the ape or parrot. He had pretty thoroughly digested Sommer's part of the Miller and Sommer Debate, but seemed to have the faculty of letting an argument die off while presenting it. Bro Holsinger, on the other hand, seemed to go into the work depending upon God and his own natural self. He had no trouble in pursuing the even tenor of his way with unruffled temper, but if he will pardon me I will say his only fault, in my mind, was a disposition to be too merciful and lenient. There are times, it seems to me, when a right hard "setting down" on some men will help them to grow in grace sooner than anything else.

The Brethren of the Pleasant Valley church deserve credit for their liberality, kindness and hospitality. While there were few among them whom I had ever met before, yet we at once felt that kinship that should characterize the children of one common faith. We believe that the Lord has rich blessings in store for them in an ingathering of souls at no distant day. The ground was well tilled by Bro. Holsinger, and if copiously watered by the prayers of the church, as we believe it will be, the Lord of the harvest will garner the precious sheaves.

Cerro Gordo, Ill.

Missionary and Tract Work Department.

"Upon the first day of the week, et every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9. 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 3: 12.

☞ Tracts are sent free only to points where there is no church organization.

☞ All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

ONE PRECIOUS HOPE.

[*Selected by Delia Brooks.*]

And our beloved have departed,
While we tarry, broken-hearted,
In the dreary, empty house;
They have ended life's brief story,
They have reached their home of glory,
Over death victorious.

Hush that sobbing, weep more lightly,
On we travel, daily, nightly,
To the rest that they have found.
Are we not upon the river,
Sailing fast, to meet forever
On more holy, happy ground?

Every hour that passes o'er us
Speaks of comfort yet before us,—
Of our journey's rapid rate;
And like passing vesper bells,
The clock of time its chiming tells,
At eternity's broad gate.

Ah! the way is shining clearer,
As we journey ever nearer
To the everlasting home.
Friends who there await the landing
Comrades 'round the throne now standing,
We salute you, and we come.

Salem, Nebr.

WOMAN'S WORK.

BY SADIE BRALLIER NOFFSINGER.

Chapter 3.—Woman and Literature.

It is argued by some that woman is not a literary genius. One eloquent writer, however, did not breathe this sentiment when he declared: "What the elevation of woman has done for the reform of social manners, her educated mind is doing for our books."

The fact cannot be denied that woman holds a conspicuous place in modern literature; and as the wheels of time roll on they carry her forward with a surprising swiftness. Perhaps the day is not far distant when she will stand on an equal footing with her brother man upon this field.

Assuredly the volumes of history are illumined with records of women of brilliant literary genius, whose names are attached to poetry as well as prose. Which of our brothers ever worded more beautiful thoughts than those contained in Fanny Crosby's "Pass me not, oh gentle Savior," or Phœbe Carey's "Nearer Home"? Which of them ever blessed us with a volume of inspiration, sweeter in its simplicity than Hannah Whitall Smith's "Christian's Secret of a Happy Life"? Where is the master hand of a brother whose work produced a greater civil reform in the hearts of a nation than Harriet Beecher Stowe's "Uncle Tom's Cabin"? It has been said that this book did more toward emancipating the negro than did the mighty slaughter of human life. Hence it was woman who verified the truth which man so beautifully expressed: "The pen is mightier than the sword"

Where is the man whose pen has plead more eloquently in the temperance cause than does the pen of Miss Willard? What true man of genius would not be proud of such sisters as Mrs. Halloway, Celia Thaxter and Julia Ward Howe? Thus we might fill a volume itself with names of illustrious women whose pens show a high degree of literary talent, and whose fame emblazons not only our own nation, but reaches even to nations beyond the sea.

It must be admitted, then, that woman occupies a high place in the world of literature; and it is right that she should. God has given her the talent, nor is it his desire that she should fold it in a napkin, to render on the day of reckoning, unimproved unto the Lord. Until purity be established upon the earth she should use her pen and wield it mightily in defense of truth and righteousness.

As a rule, the literature from woman's pen embraces a persuasion, a beauty, a strain of sweetness which flows not from the pen of man. Man has generously ascribed to her the higher graces, the finer sensibilities, the deeper feelings; and perhaps from this source the superior pathos flows. An American writer says: "Of the eight hundred acknowledged poets who now live and grace our nation, more than half the number are women, whose poems, if not richer in thought, are certainly more beautiful in expression."

Our markets are flooded with literature, however, to which woman's pen contributes, which reflects no credit upon the author. I refer to the dime novel which is filled with murder stories and sentimental trash. If we have nothing more inspiring to write about than a false coquette and a gloomy lover with suicidal intent we had better not write at all; for the energies thus employed are worse than wasted. Illustrations are valuable and important, and similitudes are often used to represent great truths, but the writer should be very careful that the truth be not concealed, and the reader fed upon vice and lust instead.

Then let woman toil on in the literary field, golden with her endeavors. Let her transmit lofty hopes, lofty emotions, lofty aspirations through the medium of the pen, ever enriching her thoughts from the pure literature of God's Word, that souls may be lifted from weakness and sin, and borne to strength and heaven.

Johnstown, Pa.

PAUL THE MISSIONARY.

BY H. M. BARWICK.

For eight years after the conversion of Paul, so far as we know, there is no event of special significance, but for the next quarter of a century a brief, yet correct, outline of his work is preserved. His first missionary journey was with Barnabas from Antioch of Syria, through Cyprus into Asia Minor, and thence back to their starting place. Next he takes Silas, with whom he traversed the territory gone over in the former trip and then proceeds into Europe. Not satisfied with past results, he sets out from Jerusalem again and proceeds as far as Corinth. Twenty-two cities were visited this time, but Ephesus received his special attention, as he preached there for two years. Each of the three journeys named covers a period of about four years.

So far he had been a free man, but soon his liberties were cut off. Coming to Jerusalem from Corinth, he is there bound a prisoner by the jealous-hearted Jews. After two years and a half he lands at Rome, where he had long since purposed coming, but not as a prisoner. However, the Word of God cannot be chained, so, after resting only three days, he begins telling the story of the cross as his custom is. He is soon freed by Cæsar's verdict, and not being satisfied with present attainments, he goes as far west as Spain and thence east to Ephesus, where again the Jews secure his imprisonment, and finally his execution sometime during the summer of A. D. 66, at Rome. Tradition beclouds these latter years.

Probably his travels amount to fifteen thousand miles; but when we consider the lands and people visited, and compare his accommodations of travel with ours to-day we can faintly imagine the magnitude of his work. His life is not measured by years, but by achievement. For twenty years only was he a minister of the Gospel, and one-fifth of this time (four and one-half years) was spent in dungeons. Some of his charming epistles were written on the floor of a dark, dingy cell, yet it was an altar to God.

The results of this man's life are numerous, but it very plainly proves what God can do with a man who, when converted, says, "Here am I, send me; send me." True conversion translates us all into missionaries. To this class it is woe "if I preach not the Gospel." The leaven which Paul put into Roman life has given us modern Europe with all its culture and civilization.

While home missions need support, foreign missions demand the same. The Pauline spirit craves new territory,—must have it. The home church suffered no material loss by Paul's absence; so we, to-day, can increase only by enlarging. Paul would never consent to having one worker, and half a dozen lookers-on, as we have it in many places. Some plead old age, others are unprepared. Paul was both, yet he overcame the impediments of both. He was probably forty-three years old when he actively began his great work, and thirty-five years of age when converted. "*Go* and *teach*" is the *way*, without respect to excuses. Obedience to this divine injunction secures the crown.

West Alexandria, Ohio.

FEEDING THE FLOCK.

BY P. R. KELTNER.

The importance of this duty was impressed upon Peter by the Savior, when, shortly before he left this world, he interrogated him three times if he loved him. To Peter's affirmative answer he told him to feed his sheep and lambs. That Peter obeyed this we have good reasons to believe. Several years afterward, when Peter was addressing a letter to the elders of the churches, he used similar language, and told them to "feed the flock." 1 Pet. 5: 2. This beautifully agrees with Paul's charge to the elders of Ephesus, when he says, "Take heed to yourselves and the flock over which the Holy Ghost has made you overseers."

There is much danger of duty being neglected in this matter: if not directly, in an indirect way. The one primary way of obeying this command is made plain in Paul's charge to Timothy, when he writes him to "preach the Word."

A shepherd that is concerned about the health and growth of his flock will not withhold good, wholesome food, and the best of care. So the faithful minister will not withhold the "sincere milk of the Word." The slightest neglect of this duty will at once become apparent; for it will surely be felt in the unhealthy condition of the

members. Satan is shrewd enough to take advantage of any neglect of the minister on this line.

Another important quality of a faithful shepherd is to stay with his flock. In the absence of the shepherd the wolf may come and scatter the sheep. So Satan is sure to sow discord among members, if the minister is spending most of his time in other fields. A minister's first duty is among his members. He should spend more time with them than anywhere else. Indeed, I believe it may be considered a rule, that a church will prosper proportionately as an elder will spend his time faithfully with his flock.

Again; many men seemingly have a misconception of their high calling. Somehow the idea prevails that the church should be entertained, and to do this, methods, foreign to Paul's commission to Timothy, are used. Jokes, witticisms, lectures and anti-scriptural subjects that will attract the ear are resorted to. Anything to produce loud applause, even the clapping of hands is agreeable to many. We do not read of Paul or Peter gaining much applause for jokes; neither did the people clap their hands because of being so highly entertained. Instead of all this they tell Paul he is mad, because of his convicting words of truth, and at Peter's words they are pierced to the heart, and cry out, "Men and brethren, what shall we do?"

Another method that is resorted to,—and I am sorry it is being used too much in our own circles,—is the relating of thrilling incidents and exciting stories. Most of them are simply borrowed matter, and have been used by men who care much more for money and notoriety than they do for souls. It certainly is a sad comment on our high calling when we stoop to make use of such means. It may excite the emotional nature, and even have the effect of drawing large crowds and gathering numbers into the church, but the effect is not permanent. It simply serves as a stimulant, and when the excitement has gone down, the congregation is in a worse state, spiritually, than before.

Brethren, let us cease using such methods of doing the Lord's work! Christ and the apostles have given us a plan that is absolutely safe, and, if strictly followed, is sure to hold and place in the church thoroughly converted men and women. "Preach the Word." "Show to the people their sins, and the house of Jacob their transgressions."

Sterling, Ill.

MOTES AND BEAMS.

STRANGE as it may seem, it is unquestionably true that the man with a beam in his own eye is usually the one that makes a business of pulling motes out of his brother's eye. The most censorious people in the world are those whose characters are fullest of faults. We content ourselves with simply stating the fact, and we leave our readers to work out the philosophy of it as they may see fit. The language of our Lord in dealing with these professional critics is imperative to the last limit: "First cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye." The prime business of every human being is to seek for the completeness of his own character before God: and only in proportion as he secures this end is he competent to instruct, admonish, and rebuke others. Clear vision does not come, and cannot come, till the beam is removed from the eye. As long as this obstruction remains in place, it distorts every object upon which the eye rests. There is something almost ludicrous in the very thought of one's setting up as an expert oculist while his own sight is thus so fearfully disordered and disturbed. It is like the quack doctor who went through a Western community peddling his "chill medicines," while he himself was shaking with alternate fits of fever and ague.

The true Christian, recognizing the force of his Master's words, will hold himself amenable to the highest standard of character and conduct; will not excuse himself for having been tolerant of any improvable personal deficiencies; will strive to remove and put away all his sins, and to overcome all his infirmities; and, when he has done his utmost, will still feel how immeasurably he has fallen short of the Divine requirements. But while he judges himself severely, not to say harshly, he will be inclined to judge everybody else gently and kindly. In his own conflicts with the world, the flesh, and the devil, he has learned how hard it is to walk uprightly before God, and he feels in his heart a tender pity for those of his brethren who at any point have failed to show the highest manhood and the most flawless virtue. If perchance he detects a mote in a brother's eye, he will not make an outcry over it, so that all the world may hear and run to see; nor will he try to gouge it out with a rude and unskillful hand, in such a manner as to endanger the farther usefulness of the eye itself; but he will easily and graciously remove it, taking care to inflict the least possible pain.

There is nothing said of our Lord in all the New Testament more remarkable than this, that "he was touched with the feeling of our infirmities." The cynic smile was never on his lips, the cynic tone was never in his voice. He looked on men with infinite pity because "they fainted, and were scattered abroad, as sheep having no shepherd." Are we like him? If so, we shall cultivate "above all things" that "fervent charity which covereth a multitude of sins;" and we shall not fall into the error of wasting on better people than ourselves the moral censorship which ought to be expended in bringing to perfection the virtues of Christianity in our own lives.—*Christian Advocate.*

REDUCTION IN PRICE OF BIBLES, ETC.

THE executive committee of the General Missionary and Tract Committee had a meeting Aug. 18, to look over the work of publishing and distributing tracts and books. Among other things they decided that they would make the following reductions on some stock on hands. A good family Bible heretofore sold at $2.75 prepaid, now offered at $2 00 until the supply on hand is gone. Any one wishing sample page of Bible can have it for the asking. Close Communion, by Landon West, 192 pages, cloth bound, reduced from 40 cents to 25 cents. Missionary Hymn Books heretofore sold at $1 00 per dozen now put up at 60 cents per dozen. These books are in every way just like those sold at the former price. To get benefit of these rates orders must be sent direct to the Committee.

Address, Galen B. Royer, Secretary of General Missionary and Tract Committee, Mt. Morris, Ill.

A CAMP INCIDENT.

ONE day across the sand before my tent door went something white carrying something black, or something black carrying something white. The vigor of the movement attracted my attention. I went to the door and saw an insect, looking like some kind of a black wasp, hauling off a whitish spider. Apparently the wasp,—if such,—was traveling backward, but it went with celerity. It relinquished the spider to fly away some distance, then to circle back, finally dropping near its prey, and promptly tugging at it again. Up the slope of a hummock near my tent ran this black steam engine. Twice it seemed to lose the spider, but running distractedly about, it finally hunted up its freight and tugged it off again. But where did this energetic engine make its headquarters? I at last found a little hole in the side of the hummock. It was arch-shaped as with a mason's skill,—a tunnel mouth extending into the hill. That black little dummy, leaving its freight, ran up to this tunnel and apparently reconnoitered the entrance. Then, as if everything had been found satisfactory, it darted back to the spider and pulled it covetously into the dark little tunnel. It was the most sagacious insect feat I ever witnessed.

"DOES JESUS OFTEN COME HERE?"

A LITTLE five-year-old child of poverty, being shown over a home of great wealth, as she saw the rich carpets and sumptuous furnishings, looked up into the face of the mistress, and said, "I should think Jesus must come here very often, it is such a nice house and such a beautiful carpet. He comes to our house, and we don't have any carpet, I am sure he must come here very often; doesn't he?" Receiving no reply, she repeated the question, and the answer was, "I am afraid not." Soon the child went home, but her bit of sermon remained; and that night the lady repeated it to her wealthy, worldly husband, telling him the touching incident, and it resulted in both husband and wife seeking Christ, and opening their hearts and home to him. It is the word spoken from the heart for Jesus, and followed by the Spirit that does the work, whether the preacher be child or orator.

THE mere fact that a preacher draws great crowds to hear his sermons is not complete proof either that his methods are right or that his ministry is successful. There are many communities in which a traveling circus can attract more people than all the churches combined. The clown in the pulpit appeals to the same elements in human nature as the clown in the sawdust ring. Between the two we prefer the latter. He does not, at least, profane the sanctities of religion to catch the public ear.—*C. Advocate.*

The Gospel Messenger

is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after church service.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding on the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying holiness of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

Also advocates the church's duty to support Missionary and Tract work by giving to the Lord for the spread of the Gospel and for the salvation of sinners.

Moreover, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of Christendom, to point out ground that all must concede to be impregnable.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at \$1.50 Per Annum

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Mount Morris, Ill., - - - Sept. 4, 1894

YOU should learn to keep your temper; for surely no one else wants it.

IT was Judas who at one time went to a love-feast but did not remain until the services were over.

THE best Christians are those in whom our confidence increases as the years go by and we learn more of them.

THE man whose heart is full of religion will not put all the big strawberries on top when he sends the boxes to market.

IT is well said that no man knows what genuine happiness is till he has done a full day's honest work, eaten a frugal meal, committed his soul in prayer to Almighty God, and sought a night's merited repose.

THE *Gospel Advocate* says: "A preacher who preaches a sermon on humility should not have a glittering scarf-pin on his shirt bosom or shiny buttons on his cuffs. They reflect on the subject before the audience."

OCCASIONALLY we hear of a preacher who tries to play Sam Jones in the pulpit. He tries to appear witty, and sarcastic, and attempts a degree of smartness which he does not, and never can possess. We never heard of one of these preachers who did not make himself ridiculous in the eyes of the public. There is but one "Sam Jones" in this world, and the world would probably be better off if he would spend a few years in some good Bible school where he could learn how to behave himself in the church of God. Among our people we do not need preachers who are trying to mimic the oddities of a degenerated pulpit. We need men who can display good, sound sense and a good knowledge of the Scriptures; men who have about them manhood enough to be themselves and not try to be some one else. It is painful and humiliating to see a man behind the sacred desk trying to make himself popular by the use of second-hand wit and other borrowed conduct.

THE *Christian Advocate* prints this excellent paragraph: "You may be too poor in this world's goods to give your children all the things you would like for them to have. Straitened circumstances may require you to dress them in plain clothes [as they should be], and to deny them many innocent pleasures. But there is one thing that you can always give them in full measure,—parental love. The child that gets this, whatever else may be withheld from him, is rich indeed. The one that gets it not is poverty-stricken beyond the power of words to describe. Be gentle with the little ones. Their hearts are hungry for human tenderness. Kiss them when they get up in the morning, and bless them when they go to bed at night. In after years the memory of such things will be worth more to them than gold or jewels."

IT is being urged that the General Mission Board send another brother with those who are soon to start to the India mission field. We wish to state, for the information of all, that no brother (or sister) can be sent as a missionary to foreign countries, without first being recommended by the congregation where he holds his membership, then receive the endorsement of the majority of the elders present at his State District Meeting, and afterward the approval of the Annual Meeting. See Art. 9, Minutes of Annual Meeting, 1894 That is the only way of getting a missionary to foreign countries, unless he goes at his own expense. Since these missionaries are to be supported, it is no more than proper that the Brotherhood should say in what manner they shall be selected and sent out. The Board could send the five endorsed by the late Annual Meeting, but can send no others unless they be recommended and endorsed as suggested above. Arrangements have been made to send Bro. Stover and wife, and sister Ryan. Let us prepare to sustain these by our means and prayers, and then prepare to send others, in course of time, should they be needed. J. H. M.

THE ACTIVE ELDERSHIP.

THE elder in charge who is growing old, and is preparing no one to take his place in the eldership, is making a sad mistake. He is making the mistake of his life. It is a mistake that involves the entire congregation of which he has the care. It is a mistake that may be felt years after he has gone to his grave, and in a measure affect the congregation for generations to come. Every elder ought to know when he is becoming too old for active duty. Even before that he ought to have some one ordained and trained to take his place. This is his duty. He may think the ministers under him cannot be trusted. They have to be trusted sometime, and why should not he begin training them while he can exercise a proper influence over them! He should not mistrust the young brethren too much. He was once young himself, and should remember that the Lord has been making elders of the rising young material ever since the church was founded. It is not necessary to ordain novices, but if young men are put into the ministry, and properly trained, they will not be novices when they are needed for the eldership.

All over the Brotherhood we need strong, faithful and active men in the eldership. We need men to oversee the churches, who mean to defend our principles, and push the work of the church on every hand. Satan and his agents are active, and we must have active, pushing men to meet them and withstand their evil influences.

There are congregations presided over by men who are too aged and feeble to properly direct the affairs of the church. They were grand men in their day, and did a noble work, for which they should be honored. But that time is gone, and they should now cheerfully pass the reins of government over to younger and stronger hands so they can be relieved of great responsibilities.

We suggest that all of our aged elders at once look about them and see if they are preparing others to take their places. If they are not, they should at once commence laying plans with that object in view. It is too important to be neglected. There are very few churches in which suitable material may not be found for necessary church officials. The training should commence early and be wisely conducted; then there will be no occasion for churches suffering for the want of proper officers.

There is no disgrace about an aged elder retiring from the oversight of a church. Such an act is an honor to any man when he becomes too old and feeble for active duty. Some weeks ago we saw two aged elders resting from the labors of an active career, while a younger one took the lead in the affairs of the church. The two veterans were often consulted by the younger elder, and they were universally honored by the members. And while it will be wise for the aged elders to take steps to have others prepared to occupy their places, it will be very unwise indeed for any minister, by word or act, to seek promotion at the hands of the church. A minister who does his duty, need not concern himself about being advanced to places of honor. The church will attend to that in due time. J. H. M.

WAYSIDE GLEANINGS.

(*Continued.*)

AT our last writing we were at the very pleasant home of Mr. Good, Midvale, Md., whose son, in the afternoon, took us over to Waynesborough. We stopped at the home of our much esteemed elder, J. F. Oller, and spent a few hours very pleasantly with him and his kind family. We were glad to find Bro. Oller in good health and excellent spirits, full of zeal and wide awake in the work of the church. We were glad to learn that the good cause there is prospering. After a number of other calls we again returned to Midvale. Next morning we took the train for Union Bridge and made a short call upon Elder E. W. Stoner, whom we found at home and well. This was our first visit to the home of Bro. Stoner, and our short interview was very pleasant. He is located here in the midst of a large membership. They have a church-house in town where services are held every Sunday evening with good attendance.

After eating together and receiving other expressions of Christian fellowship from brother and sister Stoner, we bade them farewell, and next stopped off at New Windsor, calling at the home of Bro. Jesse Roop. In this kind family we spent a very pleasant time. They moved here only in the spring and though everything is yet new, they are well situated and have pleasant surroundings. In this place there is also a churchhouse, but as our time was short, we did not have the pleasure of seeing it or becoming acquainted with the membership, save a few families.

From here Bro. Roop took us to Bro. U. Bixel's who is an elder in this church, has a pleasant home and seems to be actively concerned in the good

cause. When we sometimes learn how little, seemingly, some of our ministers and even elders are concerned about the church and her want, we wonder that there can be any growth at all. Six days given to the business of life and one to the Lord is a heavy balance against the Lord, and we need not wonder that his work suffers, and it does seem to us that we have too much of this kind of shepherding in the Master's fields.

We spent part of the day very pleasantly in this home and were then taken to Westminster where we took the train for Frederick City and there were met by Bro. Fahrney, the "Victor Remedy" man, and taken to his home. As he thought he had some work for us to do over Sunday, he prevailed upon us to change our program and remain.

On Sunday morning we met with the church at this place, first in their Sunday school work,—and we are glad to say that we were pleased with the efforts, they are making to teach the young the Bible doctrines as we understand and practice them. This is as it should be, and to do otherwise is to do nothing at all. If we are to have churches in our towns and cities we must save the children for the church, and the only way to do this is to bring them up in it. And this is done best through the Sunday school. Following the Sunday school we had public preaching and the attendance was fairly good. The brethren here have a good, substantial churchhouse and if the field is carefully worked, we see no reason why there should not be a strong congregation gathered here. Brethren Forney and Bruner have the work in charge and are having encouraging success.

In the afternoon we were taken some seven miles east toward the South Mountain to a grove meeting where we talked on the necessity of being born again, and "how these things can be." At the close of the meeting a man and his wife were baptized, and as baptism by trine immersion was a new thing to the people in the community, they were very curious to see the administration and a large number were present. Just what they thought of it, of course, we don't know, but it will give them food for thought and a subject for examination, which, we hope, will lead them to the truth. A practical demonstration of the truth in this way is often more effective than sermons.

Right here allow the remark that the manner in which the ordinance is administered has much to do with the effects that will be produced. The administrator should be careful in every move he makes as he goes into the water, and while performing the work. Gracefulness and order should be carefully observed. The candidates should be instructed how to kneel when in the water, how and when to answer the questions, how to submit to the immersions and what to do after the baptism has been performed. If these things are properly attended to, the administration of the ordinance is more satisfactory to the candidates and more impressive to the spectators. This is the Lord's work and it should be as carefully attended to as the preaching, praying or any other church work.

In the evening we again had services in the city church with good attendance, and, on the whole, we were much pleased with the work of the day, not so much with what we did, as what we saw and experienced. A day in the Lord's service ought to always be profitable and should be enjoyed by those who love him.

On Monday forenoon we left Frederick City for Brownsville, and after a pleasant ride through the valley, ravines, tunnels and alongside of the Potomac, we reached the place of our destination, where we were met by our companion, D. Emmert, who had preceded us to this place and awaited our coming. After taking us to an uncle of his, where our physical wants were attended to, we were kindly offered the use of a horse and buggy to go and visit Mt. Gath, the summer resort of Mr. Townsend, of New York, a newspaper reporter who writes over the signature of "Gath." His home is located on a high point of the mountain, about a mile from Gapland station and gives a grand view of the beautiful valley on either side. He has spent several ordinary fortunes in buildings, all of solid stone and of modern finish and appliances. These are some seven in number, living-house, dining-hall, library, amusement-hall, etc., so that it looks like a small village of millionaire style. At this place he has spent hundreds of thousands of dollars that he may have a place for enjoyment for a few months in each year, and that, too, without giving much, if any, thought about a home in heaven. "They sat down to eat and rose up to play," may be said as truly of this modern Gath as of the pleasure seekers of old. "Will a man rob God?" Yes, he will and a hundred times over.

As we looked at the expensive buildings, and yet of so little use, we were made to think of the good that could be accomplished in the world, if that which is wasted were properly utilized. The mountain ride was an unusually pleasant one, and we shall remember it with pleasure.

In the evening we met in the old stone church of Brownsville, where we had the pleasure of meeting a good congregation, as well as forming the acquaintance of a number of the brethren and sisters of this church. This church is not classed among the wealthy, in dollars and cents, but it seemed to us that the members are rich in devotedness to the cause, and they were reported to us as being full of good works, which cannot be said of all our churches. Our short meeting with these kind friends was very enjoyable and we shall remember our first visit to the Brownsville church with great pleasure.

Before leaving this line of thought we have a few observations to make.

The first is that as far as it was our privilege to meet with the brethren and sisters, we found them very kind and accommodating, active in the good work, and the sisters in, what is generally accepted, as being in the order. Of the brethren, we cannot say quite so much. But as they are the weaker vessels (?) some allowance must be made, as the Bible teaches that the strong are to bear the infirmities of the weak.

The other is, that wherever the church paper is found in families you find a corresponding loyalty to the church and zeal for the cause. The missionary work, the tract work and all other good works are known, understood and helped, and we are persuaded that our ministers cannot do a better thing than to try to place the GOSPEL MESSENGER in every family of the membership. We do not say this out of a selfish motive but because of the observations we have made, and for the spiritual good of those for whom we are laboring. What we want and need, is more zeal, more consecration and more of the Christ life. And this we get by keeping in close touch with the church and her work. H. B. B.

THE SEVEN CHURCHES OF ASIA.

Part Seven.—The Church at Smyrna.

As to the year of the martyrdom of Polycarp there is a lack of agreement among the authorities. Eusebius fixes the date at A. D. 166, while Jerome gives the time as A. D. 167. It has been computed by some that the martyrdom took place February 23, 155, and this date has been accepted by a number of those who have made a study of the question. The letter from the church at Smyrna states that the execution took place on Saturday the sixteenth of Nisan, and the sixteenth of Nisan came on Saturday both in 155 and 166.* After reading carefully what has been said in favor of these dates we are strongly inclined to accept the one given by Eusebius, the ancient church historian, namely, A. D. 166, or about sixty-six years after the death of St. John the revelator at Ephesus.

After the death of the aged bishop of Smyrna the church had a season of rest and peace from its enemies. The blood of the martyrs brought forth abundant fruit, and the church grew in numbers and prospered. But the fires of persecution only smoldered. The rage of the enemies of the church seems to have spent itself upon the victims so cruelly put to death to gratify their desire for blood. But it gathered force again and broke out anew. Again and again the church at Smyrna was wasted by persecution and many of the faithful servants of the Lord Jesus Christ were put to death. She passed through trial after trial and tribulation after tribulation, but through it all remained faithful "unto death."

These storms of persecution only proved helpful to the propagation of the Gospel. They fanned the slumbering embers of faith and scattered the sparks of truth all over the land. How true then that the blood of the martyrs was the seed of the church.

"Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be watch'd,
And gathered at the last:
And from that scatter'd dust,
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.

"Jesus has now receiv'd
Their latest living breath:
Yet vain is Satan's boast
Of victory in their death;
Still, still, though dead they speak,
And trumpet-tongued, proclaim
To many a wak'ning land
The one availing Name."

When the church at Rome had grown strong and powerful, and the bishop assumed to himself papal authority and promulgated the doctrine that he was the successor of St. Peter, and Christ's only representative on the earth, the church at Smyrna refused to acknowledge his power. She cast her lot with the conservative eastern church and never bowed to the assumed authority of the Pope of Rome. As the centuries passed, however, innovations crept in, and while she has adhered to some of the first principles of the Gospel she has lost many of them.

The city of Smyrna has also had many vicissitudes. It has suffered severely from earthquakes. In A. D. 178 the city was nearly destroyed by a terrible quaking of the earth. In 1688 an earthquake overthrew a great number of houses. "In one of the shocks, the rock on which the castle stood, opened, and swallowed up the castle and

* Schaff-Herzog Encyclopædia, page 1864.

about five thousand persons. It 1758 the city was nearly desolated by the plague; scarcely a sufficient number of the inhabitants survived to gather in the fruits of the earth. About midnight on the twenty-eighth of July, 1841, a fire broke out at Smyrna, which, from the crowded state of the wooden houses, the want of water, and the violence of the wind, was destructive to a dreadful extent. About twelve thousand houses were destroyed, including two-thirds of the Turkish quarter, most of the Frank quarter, and the whole of the Jewish quarter, with many bazaars, several mosques, synagogues, and other public buildings." About twenty thousand persons were deprived of food and shelter. In 1880 the city suffered severely from an earthquake; many houses were overthrown and a considerable loss of life resulted. Since the latter date Smyrna has been free from earthquakes.

Notwithstanding these difficulties Smyrna has continued to prosper and is now the greatest commercial city in the Levant. It has a population of about two hundred thousand, of whom nearly one-half are Greeks. It is the terminus of the railway system which is gradually spreading over Anatolia. Two lines start from Smyrna: one ascends the Hermus Valley by Magnesia and Sardis to Philadelphia, a distance of about one hundred and ten miles; the other goes south by Ephesus to the Mæander valley, beside Magnesia on the Mæander and then ascends the valley to the neighborhood of Laodicea on the Lycus, one hundred and forty-three miles from Smyrna. Since the revival of the eastern trade by the Genoese and Venetians Smyrna has been the emporium for the whole produce of Anatolia; the chief raw products exported are valonia, figs, raisins, opium, madder, liquorice, cotton, sponges, emery, etc. The only articles of native manufacture which are exported are carpets and rugs, woven at Guerdiz, Coula, Ushak and other places in the interior.*

The houses of Smyrna cluster on the low ground and hillside, with here and there small groves of olive and fig trees. The hilltop is crowned with the ruins of the ancient acropolis, probably the work of Alexander's builders. It is said the first Christian church stood on this hill, inside the ruined walls of the acropolis. Its ruins are still pointed out. A cypress grove is pointed out as the tomb of the martyred Polycarp. "The grave is enclosed by a fence, under the shadows of venerable cypress trees, and is marked by a humble structure of stucco masonry." The stadium where the good man was burned is but a short distance from the grave. Below the center is a cemetery with its cluster of white monuments marking the resting place of the dead, while at the left in the little grove of cypress and fig trees is pointed out one of the reputed birthplaces of Homer; for it must not be forgotten that Smyrna is one of the seven cities which most persistently lay claim to the honor of being the birthplace of the author of the Iliad. When the poet lived he was a homeless wanderer. Only a short distance from Smyrna is pointed out the cave in which he wrote his poems, which after a lapse of nearly twenty-one centuries still live. When the poet died seven cities hastened to heap empty honors upon him. Homer, no doubt, would have appreciated some of these honors if they had been accorded him while he lived, but the rule was then as now, to reserve praise for merit until the death of the deserving ones. In a beautiful square shaded by cypress a statue has been erected by the citizens of Smyrna in honor of the Greek poet, and it is called Homerion.

*Encyclopædia Britannica, Smyrna, page 187.

During our stay in Asia Minor we spent five days in Smyrna. Owing to the prevalence of the smallpox we did not see much of the home-life of the people, which is always interesting. We visited the bazars, shops and baths, none of which equal in interest those of Cairo and Damascus. The population is a mixture of Greek, Turkish, Jewish and European. The commerce of Smyrna has modified its oriental character and in some respects it reminds one of a European city. Still there is enough of the eastern costume and manners present to give it a spice of novelty. One of the latest improvements is a street railway running along the Quay, a broad street facing the sea. This is by far the finest and most imposing street in the city. Here in the evening when the weather is pleasant may be seen thousands of Smyrnians enjoying an evening promenade. Here may be seen Greek and European ladies with their faces uncovered, while their Armenian and Jewish sisters drop the veil so that the face is but half covered, and the Turkish women hide every feature of the face but the eyes.

Dr. McGarvey has this to say of the street here referred to: "The most pleasing sight that I witnessed in Smyrna was the gathering of the people on the Quay after sunset. The Quay is the water street of the city, and it extends along the harbor for fully a mile, with the water only three feet below its outer edge, and an almost continuous row of handsome buildings on the opposite side. It is about sixty feet wide, and it is smoothly paved with flag-stones. As soon as the sun is down every summer evening the people begin to pour out of the sweltering city upon the Quay, men, women and children, from the oldest matron to the youngest child that can walk, all neatly dressed for the occasion, and here they promenade, filling the street from end to end, until 9 o'clock. At intervals along the inner side of the street there are open squares in front of cafes, that are filled with small tables and chairs, where the promenaders may take seats if they choose and call for ices, lemonade, candies, cakes, or wine, eat and drink at their leisure, and then join again the moving throng. Several bands of music are stationed at intervals along the way, and policemen are on duty in sufficient numbers to quell the slightest disorder, should any occur. I walked out and mingled with that crowd on three different evenings, and saw not the slightest departure from good manners. There was no hurry or bustle, no loud talking or loud laughing, and not the slightest appearance of intoxication. I could but wonder at the fact that the population of a commercial city like this could turn out in a mass on a pleasure excursion, and preserve decorum so perfect. I doubt if the same could be done in any city of one hundred thousand people in the United States." *

We received much the same impression, and the Elder remarked upon the orderly behavior of the crowd. In fact one is as safe in the streets of Smyrna at night as in New York or Chicago. If the traveler left Smyrna after seeing the Quay only, he would carry away with him only a vision of beauty; but as soon as he invades the narrow streets the vision is dispelled and he is brought in contact with conditions far from pleasant, to which reference has already been made.

D. L. M.

*"Lands of the Bible," page 593.

QUERISTS' DEPARTMENT.

Please explain Luke 22: 17-20. Why not have the cup before supper as Christ did? M. A. May.

In verse 20 Luke says, "Likewise the cup after supper." Speaking of the same thing Paul says: "After the same manner also he took the cup, when he had supped," or as the Revised Version has it, "After supper," 1 Cor. 11: 25. From the above it is clearly established that the cup was taken after the Supper. The cup mentioned in Luke 22: 17, which is recorded as though it occurred before the supper, is probably the cup named in verse 20, which, as we have seen, was really taken after supper. It is thought by some that Luke repeats himself in verses 17 and 20. If not, then the cup named in verse 17 can not be the cup of the Communion, but must have been a common cup used as a part of the meal. Matt. 27: 26, 27 and Mark 14: 22-25 mention only the one cup, and from this it is inferred that only one cup in Luke's narrative is intended, though it is twice mentioned. To harmonize Luke with Matthew, and Mark we must either accept this view or take the position that the first cup of Luke was a common cup, having no connection with the cup of the Communion.

When we make up money for general missionary work, to whom shall we send it? J. B.

Send it to Galen B. Royer, Mt. Morris, Ill. In fact, all communications intended for the General Missionray Committee, and Tract Work, should be addressed to him.

When a District Meeting decides to be represented at Annual Meeting by letter, is it necessary for the District Clerk to send more than the Minutes of District Meeting to Annual Meeting, or should a letter accompany the Minutes? J. B.

The letter should be addressed to the "Moderator of the Annual Meeting," and the Minutes to the Clerk of the previous Annual Meeting. The Minutes should be sent as soon as they are printed, so the Clerk can arrange and have printed the queries intended for the Annual Meeting. They should be sent to the writer at this office.

Was Paul ever married? J. H.

It appears that Paul remained unmarried his entire life, and though he reccommended celibacy to others he did not forbid marrying even among the ministers.

Will Christ reign on the earth a thousand years at his second coming? Please harmonize 1 Thess. 4: 17, and Rev. 20: 9. J. C.

Rev. 20: 4, 6, 9 refers to the one thousand years' reign of Christ upon the earth at his second coming. The resurrected saints are to reign with him and their camp, or their abiding place during that period, is to be upon the earth. See verse 9. From 1 Thess. 4: 16 we learn that the dead in Christ shall rise first, while the saints which are alive at that time, are to be caught up, and with the resurrected ones, will meet the Lord in the air (Verse 17) and so shall ever be with him,—that is shall reign with him upon the earth during the millennium. So Christ is to personally reign upon the earth for one thousand years, and the saints, both the resurrected and the changed are to remain with him.

What gave rise to the custom among the Brethren of a brother repeating the Lord's prayer after another brother has prayed? C. D. Hylton.

We have no reliable information on this subject. Possibly it may have resulted from the early habit of our ministers traveling together by twos. Then the plurality of ministers in our congregations may have given rise to several taking part in prayer the same as they formerly did in the preaching.

Please explain Col. 2: 20-23. What are the "ordinances" referred to? What are the "commandments and doctrines of men?" Is "will worship and humility" wrong?

C. D. H.

We like Bro. Teeter's comments on verse 20. In his Commentary he says: "All who have accepted Christ according to the Gospel have been made dead to the law with him, because the law was fulfilled in him. Hence no one can keep the law and the Gospel also, and follow Christ. By 'rudiments of the world' is meant, evidently, the abolished or blotted-out law, which was regarded as a system pertaining more especially to this world, and as having its fulfillment in this world." By "ordinances" reference is made to Jewish requirements, or institutions made null and void by the coming of the Gospel. Some of the Jewish institutions were nothing more than the "commandments and doctrines of men." To these the followers of Christ were not to be subject. The Syriac version gives verse 23 so plainly that it needs no comments. It reads thus: "And they seem to have a kind of wisdom, in a show of humility, and of the fear of God, and of not sparing the body; not in anything of excellence, but in things subservient to the body.

J. H. M.

A NEW BOOK.

Seven Churches of Asia.

PROGRESS on this new and valuable addition to church literature is now so far advanced that it is considered safe to make an announcement of the book. And in doing so attention is called to the fact that while there is considerable fragmentary matter concerning these early churches of Asia, to our knowledge there is no publication treating the subjects so completely and carefully as this new book does. The author, Elder D. L. Miller, spent considerable time visiting the places where these ancient churches once were, and all his observations are accurate and reliable. His style of writing is well known to those who have read either "Europe and Bible Lands" or "Wanderings in Bible Lands" both from his pen, and having received a remarkable sale.

An idea of the book may be gathered from the contents which is given entire:—

CHAPTER I.—From Jerusalem to Joppa.—An Interview with the Patriarch of Jerusalem.—Baptism and Washing Feet.—A Delightful Carriage Ride.—Beth-horon.—An Ancient Battle Field.—The Plain of Ajalon.—Ramleh and its Lepers.—The Fertile Plain of Sharon.—Joppa Again.

CHAPTER II.—Joppa to Smyrna.—Mount Carmel.—Tyre and the Fulfillment of Prophecy.—Antioch, Paul and Barnabas.—Scanderoon.—The Aleppo Button.—Tarsus the Birth Place of Saul.—A Mediterranean Storm.—Seasickness.—Rhodes.—Coos.—The Isle which is called Patmos.

CHAPTER III.—*Ephesus.*—Smyrna to Ephesus.—Historical Sketch.—Temple of Diana.—Paul's Preaching at Ephesus.—Demetrius the Silversmith.—Among the Ruins of Ephesus.—The Ancient Church.—The Stadium.—The Ancient Theater.

CHAPTER IV.—*Smyrna.*—Sailor's Rest.—Historical.—Introduction of Christianity.—Martyrdom of Polycarp.—A Brave Servant of God.—At the Burning Stake.—Persecutions of the Church.—Separation from Rome.—Earthquakes.—Plague.—Fire.—Commerce.—Life at Smyrna.—Visit to the Archbishop.—Turkish Money.

CHAPTER V.—*Pergamos.*—From Smyrna to Soma.—The Mail-Agent.—Turkish Wagons at Soma.—High Prices.—A Greek Family.—A Novel Way of Carving.—From Soma to Pergamos.—History of Ancient Pergamos.—A Splendid City.—Temple of Esculapius.—'Where Satan Dwelleth."—Gospel Preached at Pergamos.—The Faithful Martyr, Antipas.—Remains of the Church of St. John.—Meditation.—The Ruins of the Acropolis.—A Fine View.—Back to Soma.—Farewell to our Greek Friends.

CHAPTER VI.—*Thyatira.*—Akhissar (White Castle).—Ancient Thyatira.—Location.—Historical Sketch.—Lydia the Seller of Purple.—Introduction of Christianity.—Persecution of the Christians.—Letters to the Churches of Asia from Gaul.—Horrible Tortures Endured by the Servants of God.—Martyrdom of Maturus, Attalus and Blandina.—The Modern City.—The Message of Warning.

CHAPTER VII.—*Sardis.*—From Akissar to Sardis.—Turkish and Greek Women.—The Ruins of Sardis.—Historical Sketch.—Golden Sands of Pactolus.—Crœsus and Cyrus.—The Fall of Sardis.—Introduction of Christianity.—The Message from Patmos.—The Acropolis.—A Night Scene at Sardis.—The House of Crœsus.—The Temple of Cybele.—Theater and Stadium.—The Remains of Ancient Churches.—The Present Inhabitants of Sardis.—A Degenerate Church.—The Faithful Few.

CHAPTER VIII.—*Philadelphia.*—Philadelphia, the City of Brotherly Love.—A Fertile Valley.—An English Farmer.—The Ucjust Kadi.—Bird's-eye View of Philadelphia.—Earthquakes.—The Cultivation of the Vine.—The Founding of a Church.—Later History.—Ruins of an Ancient Church.—The Stork.—The Streets and Houses.—Good Mortar.—Ring Doves.—A Greek Bishop.—An Interview with the Bishop's Representative.—The Practice of the Church.—Products of the Earth.—Mineral Springs.—What Others Saw at Philadelphia.—A Greek Priest and Family.

CHAPTER IX.—*Laodicea.*—From Smyrna to Laodicea.—City of Aidin.—Colosse.—Paul's Letter to the Colossians.—The Poppy.—Gathering Opium.—The Opium Habit.—Eski-hissar.—The Ruins of Laodicea.—Historical Sketch.—A Pleasure-Loving City.—Earthquakes.—Introduction of Christianity.—Did Paul Preach at Laodicea, Colosse and Hierapolis?—The Rich Church.—Its Spiritual Poverty.—The Ruins of Laodicean Amphitheatre, Stadium and Theater.—Ruins of the Ancient Church.—Inhabited by Foxes and Jackals.—The Sad Fate of the Church of the Laodiceans.

The work is especially valuable because it shows that trine immersion, feetwashing and the Lord's Supper were observed by the early church. Even to-day in Philadelphia is trine immersion observed as of old.

The book is amply illustrated with seventeen fine, full-page photogravures besides other pictures. The photogravures are of the same kind as those that helped to make "Wanderings in Bible Lands" so popular.

The author has made a present of the book in the manuscript form. The Committee publishes the book and the income will be placed as an endowment for mission work. The book will be ready for distribution by Oct. 1. It will contain about three hundred pages, and for the present will be bound only in cloth. The price is invariably $1 00 per copy, prepaid. Because of the low price, the committee cannot afford to keep accounts for the sale of the book, and only such orders as are accompanied with the cash will be filled. The book will not be sold on the subscription plan, but any one is at liberty to take as many orders as he chooses and have the books sent together. Inasmuch as the profits are for mission work, and the book is a present to missions, the committee hopes there will be at least one member in each congregation in the Brotherhood who will have enough missionary spirit to canvass thoroughly his own congregation and community. Remember there is no personal gain anywhere in the sale of the book: but it is hoped that there will be much gain for the missionary work. All orders for the book should be sent to Galen B. Royer, Secretary of the General Missionary and Tract Committee, Mt. Morris, Ill. A copy of the book should be in the hands of every member in the Brotherhood.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Spring Creek, Iowa.—We have received five into the church by baptism since last report,—all over fifty years old. We have meetings every two weeks, conducted by Bro. John Shank, from Greene, and Bro. O. J. Beaver, of Fredericksburg. Those two brethren have been doing some good work at this place.—*J. W. Hunt, Nashua, Iowa.*

Conway Springs, Kans.—Our quarterly council for the third quarter of 1894, is past. There was considerable business before the meeting. The most important was the election of a deacon. The lot fell on Bro. J. B. Thompson. He and his wife were duly installed, and received by the members. May they fill their calling honorably and to the glory of God!—*John Wise, Aug. 10.*

Centropolis, Kans.—Aug. 5 the members of the Appanoose church met in church council. Considerable business came before the meeting, but everything was disposed of in a Christian spirit. We decided to hold our Communion Oct. 6, commencing at 4 P. M. Our Sunday school is prospering finely, with C. W. Shoemaker as our superintendent. Our church is gradually on the increase. We now number about 140 members.—*James T. Kinzie, Aug. 8.*

Plymouth, Ind.—Aug. 11 was the day appointed for our harvest meeting, but the much-needed rain prevented some from being present. Nevertheless a large crowd was gathered in due time to enjoy a very interesting discourse from Bro. Peter Stuckman, of Nappanee, Ind., from these words, "Christ and His Field." At noon we took dinner in the church, after which we were given a missionary discourse by Bro. Stuckman. A collection was then taken for the mission work with good results. On Sunday morning we met for Sunday school work. Sister Salome Lehman, from Nappanee, Ind., entertained the children for some time in a very pleasing manner, followed by Bro. Stuckman. Bro. Milo Hale, of Bourbon, Ind., then gave a talk to parents and children, which was very touching and will long be remembered. The children were instructed to give liberally, and by so doing over four dollars was given to the support of sister Alice Boone's good work in Chicago. Bro. Stuckman then preached to us from these words, "What will we do with Christ?" also on Sunday evening he preached to a full house from the subject, "The Prodigal." Thus ended two days of thanksgiving and praise to God for his goodness and mercy.—*Laura Appelman, Aug. 14.*

North Manchester, Ind.—Since our last report, two more were received into church fellowship,—one by confession and baptism and one reclaimed. The good work still goes on.—*D. C. Cripe, Aug. 18.*

Mountville, Pa.—Eight were added unto the Mountville church by baptism Aug. 12, and four by letter at our last quarterly council—all heads of families except one. May they prove faithful unto the end!—*H. E. Light, Aug. 14*

Burr Oak, Kans.—We were all made happy to know that another precious name is recorded on the "Lamb's Book of Life." One of our young Sunday school scholars was received into the church last Sunday.—*Mrs. Henrietta Hildreth, Aug. 14.*

Notice.—The ministerial meeting of the Tennessee District will be held with the Cedar Grove church, Hawkins Co., Tenn., Sept. 7 and 8 The Communion services of the church will be held on the evening of the 8th.—*M. Nead, Leesburg, Tenn., Aug. 20.*

Carleton, Nebr.—After a two weeks' effort, Bro. J. E. Young closed his meetings in the Bethel church. Last Thursday twelve souls were baptized, and yesterday two more, making fourteen in all. All praise to the Lord for his goodness and mercy.—*Levi Hoffert, Aug. 21.*

Union Bridge, Md.—A series of meetings will be held at Union Bridge, commencing Sept. 6. Bro. Jos. A Long is to do the preaching. Meetings will also commence at Meadow Branch Oct. 7, at 10 A. M., followed by a love-feast Aug. 13, at 1:30 A. M. Eld. Geo. S. Arnold is expected to preach at that point.—*E. W. Stoner.*

Notice.—The District Meeting of Northern Iowa, Minnesota and South Dakota will be held with the Brethren in the Sheldon church, Iowa, on the first Monday in October, 1894. The ministerial meeting will be held on Tuesday, Oct. 2. Place of meeting, about three miles northwest of Sheldon.—*Samuel M. Miller, Waterloo, Iowa*

Notice.—The District Meeting of Northern Indiana will be held, the Lord willing, Oct. 4, 1894, with the Turkey Creek congregation, at their church in Nappanee. The meeting will open at 9 A. M. The day previous, Oct. 3, will be the ministerial meeting. It is to be hoped that there will be a full attendance.—*A. H. Puterbaugh, Aug. 17.*

Adella, Nebr.—Bro. Jesse Y. Heckler and wife came to this place July 21. Bro. Heckler commenced meetings the same evening and continued each evening until Aug. 1, with fair attendance and good attention. While there were no immediate accessions to the church some were made to feel the need of a Savior and will come in the future. Bro. Jesse and his estimable wife have, by their kind and loving disposition, won many friends in this far western country.—*George A. Dove, Aug. 15.*

Ladoga, Ind.—We held our regular quarterly council at the Mt. Pleasant church of this congregation Aug. 18. A newly-elected deacon was installed. He was elected at last council to fill the place of one who was desirous of being released from the duties of the office on account of old age. It was concluded to hold a harvest meeting on Sunday, Sept. 2, at the Bethel church, one and one-half miles north of town. Our regular fall love-feast will be held Oct. 18, beginning at 2 P. M. We invite all who can to be present and especially the ministering brethren. Those coming from a distance and wishing conveyance from the depot, will please notify some one in the congregation and we will see that they are accommodated.—*John D. Bonsack, Aug. 21.*

Harbor Springs, Mich.—The Little Traverse church propose, the Lord willing, to hold a Communion meeting Sept. 8, commencing at 3 o'clock, at the home of Bro. Lewis Margerum, one-half mile west of Clarion, first station south of Petoskey. There being an excursion on the Chicago and West Michigan R R. to Petosky Sept. 4, will afford a good opportunity to those desiring to attend the meeting. We heartily invite all that can be with us.—*J. R. Stutsman.*

Antietam, Pa.—We held a harvest meeting at the Welty meetinghouse and then commenced a series of meetings at the Ringgold schoolhouse which was well attended considering the busy season of the year. People are always anxious to hear the old story of the Cross, which never grows old. As a result two were made willing to forsake the world and start on the narrow path which leads to immortal glory. May they be faithful until death!—*G. M. Newcomer, Ringgold, Md, Aug. 20.*

Notice.—The Lord willing the District Meeting of the Northeastern District of Ohio will be held in the Springfield church, Summit Co., Ohio, one mile southwest of Mogadore, a station on the O. C. and S. R. R., on Oct. 4, at 8 A. M. sharp. Delegates will please come the day before. Trains going south arrive at Mogadore at 8:25 A. M. and at 4:25 and 7:42 P. M; going north at 8:06 and 10:42 A. M, and 5:05 P. M. *standard time.* Half fare rates between Canton and Kent. Conveyance will be at station to meet all trains. —*Jacob Mishler, District Clerk, Mogadore, Ohio, Aug. 20.*

Spring River, Mo.—The work of the Lord is still moving along in this part of God's vineyard. Last Sunday a number of the members went twelve miles east into Lawrence County to our regular place of meeting. The good people of the place had prepared a place in a grove; they also furnished a dinner. We had two meetings. Bro. C. Holdeman improved the time to the satisfaction of all present. Our Sunday school is moving along nicely, with a fair attendance. We had our regular council to-day. Everything passed off in love. We received three by letter.—*Samuel Gault Avilla, Mo., Aug. 18.*

Exwena, Cal.—For two years the little band of members here have had no preaching, but attended services at Lordsburg, fourteen miles west. However, on Sunday, Aug. 19, Bro. John Metzger preached to an attentive audience in the writer's house. At eighty-seven the dear old brother brings much scripture together in an edifying manner. On the evening of the next day the old brother, in the calm and cool of the day, by candle-light, in the presence of a solemn assembly, baptized a dear, loving brother in Lordsburg. It was a scene and occasion quite impressive and long to be remembered. The Divine conditions were present in a delightful and uplifting manner.—*M. M. Eshelman.*

Osage, Kans.—The members of the Osage church are still pressing on as best they can. We have preaching each Sunday at different points and Sunday school at our church. Our average attendance last quarter was fifty-one. Bro. J. B. Wolfe is our Superintendent. Aug. 19 Bro. N. S. Gripe and wife, and Bro. J. C. Neher and wife, came to us from Oklahoma. Bro. Gripe filled the appointments that day, both morning and evening. It is encouraging to have our brethren come and see us. May God's name be glorified wherever they go. We are expecting a series of meetings before our feast, conducted by Bro. C. M. Yearout. We have social meeting every Sunday afternoon.—*Pink Wolfe, Monmouth Kans., Aug. 21.*

Notice.—The Ministerial and District Meeting of the Southern District of Iowa will be held at the Pleasant Hill church, Jefferson Co., Iowa, Oct. 11 and 12, 1894. Brethren coming on the Rock Island road will stop off at Libertyville. Those coming on the C. B. and Q. R R, will stop off at Krum, on the noon train, and at Fairfield at 7:53 P. M. Parties will be met with conveyance at the above stations on Wednesday, Oct. 10. Love-feast in connection with the above on Thursday evening, Oct. 11.—*James Gloifelty, Aug. 17.*

Beatrice, Nebr.—Our labors with the Bethel congregation, Thayer Co., Nebr., closed last night We started across the country, fifty-seven miles to our home, after the meeting. We drove all night and reached home next morning about 10 o'clock. We found all well and ourselves weary. Rest after labor is sweet. Fourteen were baptized There has been quite a perceptible growth in good works and numbers in the past three years. A bright future seems to await them.—*J. E. Young.*

Linwood, Md.—The Brethren of the Pipe Creek church met Aug. 19 for children's meeting. Our large house was filled with eager listeners. Bro. W. B Stover and wife, and Bro. Edwards, talked to the children. The addresses were made plain and interesting so that all could understand. Brethren, let us not put the food so high that the lambs cannot reach it. Bro. Edwards' talk on India was interesting. We felt sorry the time was so limited. May we all profit by those meetings and may the Lord be praised!—*Rachel A. Pfoutz, Aug. 21.*

Anderson, Ind.—We were made glad July 30, when Bro. Howard, of the Summitville church, came among us and preached some very interesting and soul-cheering sermons. He held meetings about two weeks, and then was called home to attend a funeral, but he promised to come again in the near future. This little band of workers is doing well. We expect to get into our new church house some time this week, and hold Sunday school in it next Sunday. Next Saturday is our council-meeting in the Lower Fall Creek church. An election for a minister and two deacons will be held in the city of Anderson. Bro. Fred Fesler is our elder. We would like when any of the brethren are passing this way, to have them stop off and preach for us, and encourage us in the good work. Any one desiring to come this way, who will stop with us a few days, will be met at the train.—*J. W. Saunders, Aug. 14.*

Church Dedication.—The church at Sheldon, Sioux Co., Iowa, erected a neat little house of worship during the spring months, which was dedicated to the Lord on Sunday, Aug. 5, 1894. The house was well filled with attentive listeners. Bro. Moses Dierdorff, of Yale, Iowa, delivered the discourse, assisted in the service by Bro. J. E. Rolston and the writer. The Sheldon church has a membership of about fifty lively workers, scattered over several Counties. Hitherto they have had but one minister,—Bro. Tobias Myers. The field is large and a promising one, but has suffered for the want of ministerial help. Bro. Rolston has now located among them, and will help to push the work. With a new meetinghouse and the ministerial help they have now received, the members feel very much encouraged. They possess a very fine farming country and have good crops, considering the drouth. Any ministering brethren, desiring to change location, will find a hearty welcome among the members of the Sheldon church. Any one wishing to correspond will address W. C. Kimmel, Sheldon, Iowa.—*S. H. Miller, Waterloo, Iowa.*

Pine Grove, Fla.—As each day brings with it its blessings, this day has brought to us another very enjoyable season of worship. We met in our new meetinghouse this morning at 10 o'clock, and with the assistance of our elder, Bro. E. J. Neher, we organized our Sunday school by electing Bro. A. Yoder, Superintendent and Bro. John Crumpacker, Assistant. After the organization was completed Bro. Neher preached a dedicatory sermon from Heb. 10:25. We can say with one of old, "it was good for us to be there." Our school and church bear the same name.—*D. E. Bowman, Hope, Fla., Aug. 19.*

Work in Oklahoma.—We left our home in Texas Aug. 1. We attended the committee meeting in the Mount Hope church, Oklahoma, and also the District Meeting of Texas, Oklahoma and Indian Territory. Aug. 13 we went to the El Reno church. At the love-feast two were received by baptism, one elder ordained, and two brethren elected to the office of deacon. On the night of the 17th, after meeting, we started north by private conveyance. After traveling all night we met with the Cottonwood Creek church, near Hennessy and held two meetings and one council. A choice was held for a deacon and one brother elected for the important work. The church is strengthened and seems to be united in the desire to advance in the divine life and work of the Lord. I go south this afternoon to hunt up and locate some isolated members in the southern part of Oklahoma Territory. The harvest is great, the field large. Come over and help us!—*A. W. Austin.*

Walkerton, Ind.—July 14 was our regular church meeting at Blissville. At this meeting one was baptized. Aug. 12 was our meeting at the same place when two more were baptized,—one an aged brother eighty years of age, who had a stroke of paralysis a few months ago. Fears were entertained by some that it would be difficult to baptize him, but by some care the work was done with ease. As the day was beautiful the whole congregation went to the water. The brethren and sisters did some good singing during the services. To the many who have asked me to come and preach for them I have this to say, if the Lord wills, during the winter we will try to fill some of those calls. Strange it is that so many of our brethren do not take the MESSENGER. Perhaps the fault is in the ministry. The minister in each church should publicly insist that every member take the MESSENGER. After reading our MESSENGER, we send it to friends in Indian Territory. Surely the MESSENGER will do great things at home and abroad, if rightfully used!—*Jacob Hilderbrand.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have and a good meeting, send a report of it, so that others may rejoice with you. Always give name of church, County and State. Be brief. Notes of travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, shall use supplements.

A Minister's Wife Gone Home.

OUR loss is her gain. Thus we feel in regard to sister Malinda C., wife of Bro. D. H. Weaver, of Longmont, Colo. She was the daughter of Eld. David Rupel, of North Liberty, Ind. She was born Jan. 25, 1849, and died Aug. 3, 1894. She, with her husband, united with the Brethren church in January, 1878, from which time she became a zealous and persistent worker in the church and Sunday school. It was through her untiring efforts that the first Sunday school was organized in the Pine Creek church, Ind.

In the fall of 1881 she contracted a cold which settled on her lungs, and all efforts to remove it with medicine proved futile. Being predisposed to consumption, her physician advised her, as a last resort, to try the dry atmosphere of Colorado, hence she, with husband and family, emigrated to Longmont, Colo., Aug. 18, 1882, where she partially regained her lost health, and lived in comparatively good health until 1888, when the dread disease again made its appearance, and she began to gradually sink. She then called for the elders and was anointed, and gradually improved in health,—so much so, that she was able to superintend her household duties, until March, 1893, when she was again prostrated, and again called for the elders and was anointed. Again she recruited and was able to be about the house and occasionally attend church, until within a few weeks of her death.

It was largely through her influence that the Denver mission was started. A few members that were in Denver two years ago, plead for preaching in the City, and sister Weaver urged Bro. D. H. Weaver (her husband), to go and preach for them. Later on our dear elder, G. W. Fesler (now deceased), filled the appointment alternately.

The Lord permitted our dear departed sister to visit the Denver mission once, almost one year ago, and seeing the interest manifested by both the members and outsiders, she began to think something ought to be done for the isolated members in Denver. Shortly after her visit here, wife and I were at their house, and it seemed that her whole soul and mind were set to accomplish some plan to raise money, whereby the members might have a place of worship, or a churchhouse of their own. Hence she meditated much and asked God's divine guidance, and while upon her death-bed, the following idea presented itself to her, to send an appeal to the beloved Brotherhood in the shape of a small circular, praying all the dear members to contribute a small amount for that purpose. So great was her faith in the project, that she caused twenty-five thousand circulars to be printed and sent out on their mission.

While all others doubted the feasibility of her plan, she alone had perfect faith in it, as she remarked that she asked God to direct her that she might be instrumental in helping the poor members of Denver to a house of worship.

I am informed that sister Brubaker, of Longmont (whom sister Weaver appointed as Secretary and Treasurer for the Denver Mission Church Fund) is receiving much encouragement in the way of money.

Her desire was to live to see the consummation of her plans, yet she was perfectly resigned and willing to submit the matter to the "will" of the Master and thus departed this life, in the full assurance of a triumphant resurrection. Truly, any one that knew sister Weaver, cannot but say, "*Our loss is her gain.*"

Long may her memory live in the hearts of the members of the Denver Mission!

GEORGE LONG.

Denver, Colo.

From Washington City, D. C.

HAVING recently visited the above-named place I desire to report the result of our work and trust it may prove interesting to some of the readers of the GOSPEL MESSENGER. I went to Washington, D. C., Aug. 4. Next day, at 9 A. M., we met with their Sunday school. At 10: 30 public preaching was held and at 6: 30 P. M., we met in church council. The character of the meeting is fully set forth in the minutes of said meeting which are as follows:

Elder S. F. Sanger, of Virginia, having been appointed by the General Missionary and Tract Committee to effect an organization of the members of the Brethren or German Baptist church at this place, having called to his assistance, elders E. W. Stoner of Maryland, and John S. Holsinger, of Virginia, met in council with the members of this city Aug. 5, at 6: 30 P. M. The meeting was opened with the usual devotional exercises. Bro. J. A. Garber was chosen secretary of the meeting. Eld. Sanger stated the object of the meeting and explained fully the regulations of the church and what was necessary to perfect this organization. The members were then requested to present their certificates of church membership. There were twenty-six members enrolled (whose former homes were in six different states).

Further explanations were here made by Eld. Sanger in regard to the principles of the Brotherhood and the necessity of the members at this place, as well as elsewhere, complying with these principles. The principles particularly referred to were—non-swearing, non-resistance, non-secretism, non-conformity to the world, the prayer covering, non-wearing of gold, costly array, etc. Eld. Stoner stated further (in addition to what was stated before) that another very important feature in church work is *perfect union.* Eld. Holsinger confirmed the admonitions and instructions referred to above, especially emphasizing the practice of non-conformity to the world. Brethren W. M. Lyon and George F. Tabler, ministers, and C. E. Neal, deacon, were then asked whether they, as officers of the church, were willing to carry out the general order and rules of the church. Brethren Lyon and Tabler answered in the affirmative. Bro. Neal asked to be excused from his office, which matter was deferred and passed as unfinished business. The vote of the church was then taken upon the following questions:

1. Are you willing to conform to the requirements of the church and assist in carrying out the principles of the Brotherhood?

2. Who shall be the elder that shall have the oversight of the church at this place?

3. Are you willing to accept the officers as such, who are here and whose letters have been presented at this meeting?

The vote of the members shows an almost unanimous acceptance of the principles of the church (one dissenting) Eld E. W. Stover was chosen as the elder of this church. Brethren Lyon and Tabler were accepted as ministers. After several suggestions as to what name the church here shall be known by, it was decided that it be called "The Washington City Church." The meeting was closed by singing and prayer.

J. A. GARBER, Sec.

We have a twofold object in giving the foregoing minutes as full as we have. First, because we were inexperienced in this kind of work and were unable to obtain the desired information as to the proper course of procedure in such work, from those with whom we conferred,—a number of them being aged elders. If the course we pursued is not proper, or according to our usages, we would be glad to have our work criticised or have the correct course of procedure set forth in an article in the GOSPEL MESSENGER, so that others, with myself, can be benefited. Our second reason is for the benefit of those who know of members or friends living in Washington who feel an interest in the work and progress of our Fraternity. The public services and Sunday school of our Brethren are held each Sunday in the "National Bank Capital Building," 318 Pennsylvania Avenue, S. E Prayer meetings are held each Wednesday evening at the residence of Bro. W. M Lyon, 315 Ninth Street, S E A church house is the greatest need of this body of members at present. All who feel to help in procuring a churchhouse in Washington, where people assemble, not only from every State and Territory in our great Republic, but from all the civilized nations of the world, can do so. All contributions should be sent to Galen B. Royer, Mt. Morris, Ill., who will gratefully acknowledge the receipt of same. (See his last report in GOSPEL MESSENGER). Those who know of members who contemplate locating in Washington City will please aid them by giving the location of Bro. Lyon as above stated. The success of the church in this city will depend largely upon the aid and sympathy given to Bro. Lyon and the little band of members there, by our members,—especially by those who come in contact with them.

S. F. SANGER.

Bridgewater, Va.

From the Blue River Valley Church, Nebr.

JULY 14 Bro. Andrew Hutchison came to us and commenced a series of meetings which he continued until July 31. In all he preached twenty-one sermons, with good results. Fifteen confessed Christ and were baptized to walk in newness of life. Six of them are in their teens, yet I hope and pray to God that they may hold out faithful until the end. Others promised to come in the near future Both saints and sinners were aroused to a sense of their duty. Bro. Andrew's way of preaching is so plain and to the point, that those who have an honest heart cannot help but accept Christ.

It is sometimes said that series of meetings through the summer months cannot be held with as good success as through the winter. Here we have another evidence that such is not the case. While our meetings were in progress, we were in the midst of harvest. The people gathered at the place of worship at an early hour, night after night. The Brethren's church-house proved to be too small, so we got the consent of the Baptists for their house We regret that Bro. Andrew had to leave us. The interest was good throughout the meetings, and we believe that if he could have continued the meetings one week longer, many more would have made up their minds to follow Christ. May God bless Bro. Hutchison, and give him health, that he may be able to work for the Master yet many years.

JOHN G. KILHEFNER, Sec.

Octavia, Nebr.

A New Organization.

WE left home Aug 1 for Cando, N. Dak. We were joined at Walkerton, Ind, by Eld. Daniel Whitmer, of South Bend, Ind, and a number of other brethren, sisters and friends, until our crowd numbered twenty. Nothing unusual occurred during the trip. We reached our destination Aug. 3, and next day we met with the brethren and sisters who moved here last spring from different parts of Indiana. After deciding to organize, they handed in their letters to the number of seventy-nine. There are others who could not be present that will swell the number to about eighty-five members. Among them are four ministers and four deacons. They assumed the name "Cando Church." This is the name of their town, and to get the proper idea of the name, accent it on the first syllable and give the "o" the sound of "u," and you get the idea that they *can do* much good if they work harmoniously with the Lord. They are without an elder, but have two brethren in the second degree of the ministry, and as the nearest elder is 250 miles away, they decided for the present to not select an elder. On the same evening we had a love-feast that seemed to be enjoyed by all present. Outsiders present said they were favorably impressed.

The outlook for the church at this place is encouraging, and by careful living we believe this church will become a nucleus from which other churches will grow. They have an excellent soil and plenty of water that is easily obtained. The climate is very healthy, and while very cold in winter, yet owing to the atmosphere being so dry, the winters are not unpleasant most of the time.

W. R DEETER.

Milford, Ind

Mission Work in Northwestern Nebraska.

TAKING leave of the members in Sioux County, we took the train at Crawford. We came east as far as Rushville. Here we held four meetings; then again took the midnight train for Newport, Rock County.

Here our Brethren once had a good start. The country not being adapted to agriculture, but rather a stock country, most of them moved away again. Here we held four meetings, including a council-meeting and a small but very pleasant love-feast. The few members that yet remain, we think, are doing their best, but the condition of things is so here that we have no promising outlook for the future, so we have advised these members to move into some other organization.

On Monday morning, Aug. 13, we took the train homeward bound. We came as far as Lincoln County by six o'clock in the evening, and remained over night with our son and family, and arrived home the next day, after being absent forty-six days. We traveled by railroad 990 miles; by farm wagon fifty-five miles. We enjoyed good health during the trip, for which we thank God and take courage.

Crops in the northwestern part of the State are mainly good. There is fairly good wheat and plenty of potatoes. Coming within 240 miles of home, we enter the drouth stricken belt, and much of the country is in a pitiful condition. Nothing has grown either for man or beast. Many are leaving the country, and others would if they could.

Here, in Cass County, where we live and are acquainted, we never saw such poor crops in seventeen years. Corn and potatoes in many places are an entire failure. JESSE Y. HECKLER.

Alvo, Nebr., Aug. 15.

A Few Items.

I HAVE just read the GOSPEL MESSENGER No. 31. I was delighted with its contents and spirit. On page 488, third column, and next to last paragraph, Bro Moore writes as follows: "On another page of this issue will be found Bro. I. J. Rosenberger's reply to what we said in the Querists' Department, some weeks ago, concerning the laying on of hands after baptism as an act of confirmation. We can hardly expect the views set forth in this department to be accepted by all of our readers, for there are points about which we honestly differ, but when one presents a contrary view with the brevity and spirit that characterizes Bro. Rosenberger's article, he is entitled to a hearing, whether we can accept his views in full or not."

That, in my estimation, brother editor, has the right ring. I have in my drawer now an article which I wrote some months ago, criticizing, in a brotherly and Christian spirit, the views of the editor on a certain question, but fearing our brother editor would not like to insert even a friendly criticism of his views in the MESSENGER, I very regretfully laid the carefully-prepared document to one side, hoping that, at some future time, a friendly and Christian criticism of each other's views would not be prohibited.

We are living in an age and day when what we believe and practice cannot be too thoroughly tested, and if, what we believe and practice will not bear careful inspection and investigation, the sooner we are made aware of it, the better we ought to feel over it. No one ought to want to hold to erroneous ideas and wrong principles, and the only possible means of "coming to the light," as the Master puts it, is by being put to the rigid test of the Truth. The Truth, and the Truth only, can make us free.

I noticed at our late Annual Meeting that some brethren manifested no little nervousness in listening to speeches that differed from what they had advocated themselves. Brethren, let us not be inconvincible of better ways, methods and the truth of things. It is both manly and Christian to be teachable and convincible.

I have also read with unusual interest the article by Bro. H. C. Early, in the same number of the MESSENGER, on "City Missions." I wish every brother and sister in the Brotherhood would carefully read what Bro. Early has to say on the above-named subject. I have always held to the idea that Bro. Early advances and so strongly emphasizes, respecting the preaching of the Gospel in towns and cities. Let us have more articles of a stirring character, like Bro. Early's and others, on "City Missions," and practical and vital questions of the day, and good will be the result. J. T. MEYERS.

Oaks, Pa.

From Mt. Hope Church, Okla. Ter.

THE Ministerial and District Meetings, also love-feast of the above-named church, are in the past. The spark of love that was rekindled and fanned into a flame will not soon be extinguished. The different topics in the Ministerial Meeting were well handled by the various speakers. Not one unkind word was said during the meeting. The speakers all showed that what they said came from a heart full of love and devotion for the cause. Well trained in the school of God, they can do a mighty work for the great cause the Brotherhood is contending for.

The District Meeting was one of unusual interest. Much business came before the meeting and was disposed of with the very best of feelings. Then came the best part of the meetings, when one hundred of God's children surrounded the tables of the Lord and celebrated his death and suffering. Oh the love and joy that flowed from heart to heart in this commemoration! Hearts that felt weak were made strong. The drooping ones were made to stand. We had members that came a long distance in wagons. They returned to their homes, feeling greatly blessed. The parting is hard, but it will soon be over. Such feasts of joy cannot be expressed by tongue or pen. The soul only knows. Two more were received into the church since my last report. Praise his good name for the salvation of souls!

A. J. PEEBLER.

Crescent, Okla., Aug. 13.

"THINGS in particular are of more practical value to us than things in general. We have a general idea that we are sinners, that we need God's help, that we are grateful. But we are not so ready to admit that this particular deed is a sin, nor to seek divine aid in a specific but ordinary affair; not so quick to render thanks for the answered prayer, the joy and the sorrow."

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

WHEELER—PHILLIPS.—By the undersigned, at his residence, in Oakley Township, Macon Co., Ill., Aug. 16, 1894, Mr. Grant Wheeler and Miss Mary E. Phillips, all of Macon Co., Ill. M. J. MCCLURE.

ANDRE—HEITSMAN.—By the undersigned, at his residence, near New Sharon, Iowa, Aug. 5, 1894, Mr. Graham Andre and Miss M. Olive Heitsman, both of New Sharon, Iowa. S. P. MILLER.

MILLER—BLOUGH.—At the residence of Bro. Jacob Fike, near Waterloo, Iowa, Aug. 16, 1894, by the undersigned, Bro. John E. Miller, of Lanark, Ill., and Janette Blough, of Waterloo, Iowa. S. H. MILLER.

KEIGLEY—PITTS.—By the undersigned, at his residence, near Helzer, Kans., Aug. 5, 1894, Bro. Charles Keigley, of St. John, Kans., and sister Julia Pitts, of Pawnee Rock, Kans. MICHAEL KELLER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

WEAVER.—In the Saint Vrain church, Colo., Aug. 3, 1894, sister Malinda C. Weaver, wife of D H. Weaver, aged 45 years, 6 months and 9 days. Deceased had been a great sufferer for many years, yet she bore it patiently. In the death of sister Weaver Bro. Weaver has lost a strong help-mate in his ministerial work, the family a most affectionate mother and the church one of its strongest members. Four of her six children have accepted her kind teaching and are members of the church. Two sons are yet standing out, one an infant. The other one, we hope, will soon give his life to Christ and follow his dear mother in the footsteps of Jesus. The bereaved family have the sympathies of a host of friends. We feel assured that our loss is her great gain. Funeral services conducted by the writer from Isa. 38: 1.

D. M. CLICK.

MYLER. — Near Battle Creek, Iowa, April 22, 1894, of membraneous croup, Katie Amanda, daughter of J. W. and Amanda Myler, aged 2 years and 4 months. She was sick two weeks, and bore her sickness in such a manner that she taught a lesson of patience and endurance, never complaining during her sickness. She was only a fair bud, given to be loved and cherished until the Lord would see fit to transplant her to the realms above. Although very young, she was almost continually singing, and many times would sing, "Meet me there," but ah, how little did the family think that she so soon would be singing with the angels in the realms of bliss and immortal glory. Her suffering was great during the latter part of her life, until the Lord said, "It is enough; come up higher." She leaves a sorrowing family to mourn their loss.

SARAH ISENBARGER.

HELM.—In the bounds of the Salamonie church, Huntington Co, Ind, July 23 1894, William M. Helm, aged 67 years, 6 months and 10 days. He had been a member of the Christian or New Light church at one time. Funeral, July 24, at 3 P. M., in the Brethren's churchhouse, and interment in the Lancaster cemetery. Services conducted by H. Wike, assisted by the writer.

WILES.—At the same place, little Pearl Wiles, grandchild of the above named person and daughter of Ellis and Clara Wiles, aged 3 months

WILES.—Two weeks later, of consumption, Clara Luella (Helm) Wiles, daughter of William M. Helm, mother of little Pearl, and wife of Ellis Wiles, aged 25 years. Funeral, Aug. 10, at the same place. Services by the writer from Rom. 8: 28.

O. C. ELLIS.

COBLENTZ —In the Pipe Creek church, Miami Co., Ind., Aug. 10, 1894, Bro. Joshua Coblentz, aged 70 years, 4 months and 17 days. The deceased was born in Frederick County, Md, March 24, 1824 In 1835 he came to Montgomery County, Ohio. Living there several years, he then moved to Miami County, Ind. Oct. 9, 1845, he was united in marriage to Elizabeth Rohrer, who departed this life in January, 1867. April, 1868, he was married to Susannah Tillett, who survives him. Funeral services by Bro. D. P. Shively, assisted by brethren Daniel Bowser and Frank Fisher from Rev. 14: 13.

W. B. DAILEY.

KEISER.—At Silver Creek church, Ohio, Aug. 2, 1894, Merl Keiser, infant son of Bro. George Keiser and wife, aged 1 year, 3 months and 19 days. Funeral services were conducted by Bro. George Mahler.

A. A. THRONE.

TRIMPY.—In the Quemahoning church, Somerset Co., Pa., Aug. 6, 1894, Carrie Ann, only child of Bro. Lewis and sister Ellen Trimpy, aged 2 months and 9 days. Funeral services by the writer, assisted by Bro. Jacob P. Speicher from the words, "Is it well with the child?"

JOHN J. DARR.

YOUNCE.—In the Salem church, Ohio, Aug. 9, 1894, Ledru Younce, aged 35 years, 8 months and 4 days. He united with the Brethren church about four years ago, and since then lived a faithful member. He leaves a widow and two little sons. Funeral services at our central house by brethren Isaac Frantz and Jesse Kinsey from Job 14: 1, "Man that is born of woman," etc.

JESSE K. BRUMBAUGH.

BUCK.—At Ireton, Iowa, Aug. 9, 1894, Sarah Catherine, wife of Abram Buck, and daughter of Zechariah and Sarah Newcomer, of Ogle County, Ill., aged 43 years, 6 months and 4 days. She passed away after a long and severe nervous prostration, and leaves a devoted husband and four grown children. She was a member of the Brethren church for many years. Funeral discourse by Bro. J. W. Trostle from Rev. 14: 13 to a large concourse of people in the M. E. church.

M. E. MILLER.

SOLLENBERGER. — In the Fairview church, Blair Co, Pa., Aug. 6, 1894, Rebekah C., daughter of Bro. Michael and sister Mary Sollenberger, aged 5 months. Funeral services conducted by the Brethren.

MARY S. DETWILER.

METZGER.—In the Eel River church, Kosciusko Co, Ind., Aug. 14, 1894, Mattie May Metzger, aged 2 months and 16 days. Services by brethren Samuel Leckrone and George Mishler. Text, Matt. 6: 28.

EMANUEL LECKRONE.

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Announcements

DISTRICT MEETINGS.

Sept. 14, Northern District of Missouri, in Log Creek church, Caldwell Co., Mo.

Oct. 4, Northeastern Ohio, in the Springfield church, Summit County.

Oct. 4, Northern Indiana, in the Turkey Creek church.

Oct. 10, Southern District of Illinois, at Macoupin Creek church, Montgomery Co., Ill.

Oct. 11 and 12, Ministerial and District Meeting for Southern District of Iowa, at Pleasant Hill church, Jefferson County.

LOVE-FEASTS.

Sept. 6, Murphysburgh, Ohio.

Sept 6 and 7, at 1:30 P. M., Rock Creek, Ill.

Sept. 7, at 5 P. M, Wenger house, South Bend, Ind.

Sept 7, at 4 P. M, at Palmer, Bear Creek church, Ill

Sept 7, at 4 P. M, Hohinger house, Bedford Co., Pa.

Sept 7 and 8, at 4 P. M, Libertyville church, Jefferson Co., Iowa

Sept. 8, at 3 P. M, at the home of Lewis Margerum, ½ mile west of Clarion, Mich

Sept. 8 and 9, at 11 A. M., Oak Grove, Iowa.

Sept. 8, Maple Grove church, Garrett Co, Md.

Sept 8 and 9, at 3:30 P. M., Bethel church, Pratt Co., Kans, at the Sawyer schoolhouse.

Sept. 8, at 3:30 P M., Middle Creek, Somerset Co., Pa.

Sept. 8 and 9, at 10 A M, Maple Grove church, 3 miles east of Deshler, Ohio.

Sept. 8 and 9, at 10 A. M., Boone River, Iowa

Sept. 8, Lower Bethel church, Holt Co, Mo.

Sept. 8, at 2 P. M., Fairview church, Garrett Co, Md.

Sept. 11, at 4 P. M., Sugar Creek church, Ill.

Sept. 12, at 10 A M., Plum Run church, 2 miles north east of Loudonville, Ohio.

Sept. 15, at 2 P. M., Huntington church, Ind.

Sept 12, Verdigris church, Kans., at Bro David Frank's, seven miles northwest of Madison.

Sept 13, at 11 A. M., near Jerico, Mo.

Sept. 13, Williams Creek church, Tex

Sept 14, at 6 P. M, Litchfield, Ill

Sept. 14, at 10:30 A. M, Four Mile church, Ind.

Sept 14, in the evening, South Bend, Ind

Sept. 14, at 10 A. M., in the Mississinewa church, Union Grove churchhouse, Delaware Co, Ind. Stop off at Shideler.

Sept. 15 and 16, Bradford, Iowa, at Bro Ullom's.

Sept. 15 and 16, at 10 A M., at Jacob Merkey's near Washington, Kans.

Sept. 15, at 2:30 P. M, Maple Glen church, Pa.

Sept. 15, at 10 A. M., Black River congregation, Medina Co., Ohio.

Sept. 15, at 3 P. M, Grundy County church, Iowa.

Sept. 15, at 3 P. M, Blue Ridge church, Ill.

Sept. 15 and 16, at 2 P. M., Maple Spring church, near Eglon, W. Va.

Sept. 15, at 2 P. M., Sangerville, Va.

Sept. 15, at 2 P. M., Osage church, Kans.

Sept. 15, at 3 P. M., Meyersdale, Pa.

Sept. 15, at 10 A. M, Mt. Etna church, Mt. Etna, Iowa.

Sept. 15, Grenola, Elk Co., Kans.

Sept. 15 and 16, at 10 A. M., Garrison church, Benton Co., Iowa

Sept. 15, at 2 P. M., Tropico church, Cal.

Sept. 15, at 2 P. M., Walnut Valley, Barton Co, Kans.

Sept. 15, in the Log Creek congregation, Caldwell Co., Mo.

Sept. 15, Turkey Creek congregation, at Bro. A. W. Miller's, Pawnee Co, Nebr.

Sept. 15, at 4 P. M, Wayman Valley church, in the Pleasant Valley schoolhouse, Clayton Co., Iowa.

Sept. 16, at 4 P. M., Quemahoning church, Somerset Co, Pa. ½ mile west of Sipesville.

Sept. 18, at 1 P. M, Walnut Grove house, Johnstown congregation, Pa.

Sept. 20, Mercer church, Mercer Co., Ohio, 3 miles east of Mendon.

Sept. 21, at 4 P. M, Pipe Creek, Ind.

Sept 22, at 4 P. M., Lafayette church, Allen Co., Ohio.

Sept. 22 and 23, St. Joseph, Mo.

Sept. 22, at 11 A. M., Kilbuck church, Ind.

Sept 29, at 4 P M., Lick Creek, Ind

Sept 29, at 2 P. M, Hyndman, Bedford Co., Pa.

Sept. 26, at 10 A M, Woodland church, Mich.

Oct. 4, at 10 A. M, Bear Creek church, at Portland, Jay Co., Ind.

Oct 5 and 6, at 2 P M, Waldam's Grove, Ill.

Oct 5, at 4 P. M, Stony Creek church, 4 miles east of Noblesville, Hamilton Co., Ind.

Oct, 5, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct 5, Bethany, Boon Co., Ind.

Oct. 5, at 10 A M., Upper Fall Creek, 2 miles east of Middletown, Ind.

Oct. 5, at 10 A M., Eel River church, Ind

Oct 5, at 4 P. M, Oakley church, Macon Co., Ill.

Oct. 6, Beaver Creek, Ind.

Oct. 6, at 1 P. M, Centropolis, Kans.

Oct. 6, Brooklyn church, Iowa.

Oct 6, at 2 P M, Saline Valley church, at Bro. D. W. Stoner's, 1½ mile north of Vesper, Lincoln Co, Kans.

Oct 6, at 10 A. M, Lower Fall Creek church, 5 miles south of Anderson, Ind.

Oct. 6 and 7, at 10 A M., Eight Mile church, Huntington Co., Ind., at Markle.

Oct. 6, Pokagon church, Cass Co., Mich.

Oct 6, at 2 P M, Roann church, Wabash Co., Ind.

Oct. 6, at 3:30 P. M, McPherson College, Kans.

Oct. 6, at 5 P. M, Poudre Valley church, Colo.

Oct. 6 and 7, at 2 P. M., Rock Grove church, Floyd Co., Iowa.

Oct. 6 and 7, at the Brethren's church, 5 miles south of Prairie City, Iowa.

Oct. 6, at 5 P. M., Roaring Spring, Pa.

Oct. 10, at 10 A M., Donnel's Creek church, Clarke Co., Ohio.

Oct. 10 and 11, at 9:30 A M., Mountville congregation Petersburg house.

Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct 11, White church, Montgomery Co., Ind, 4½ miles west of Colfax, Ind

Oct. 12, at 11 A M., Deep River church, Iowa.

Oct. 11, Howard church, Howard Co., Ind.

Oct. 11 and 12, at 2 P. M, Shannon church, Shannon, Ill.

Oct. 11, at 4 P. M., Bremen church, Marshall Co., Ind.

Oct 11, at 2 P. M, Arcadia church, Arcadia, Hamilton Co, Ind.

Oct. 11, at 10 A. M., Falling Spring congregation, Franklin Co, Pa., at the Hade churchhouse.

Oct. 12, Round Mountain church, Washington Co., Ark.

Oct. 12, at 10 A. M., South Beatrice church, Gage Co., Nebr.

Oct. 12, at 1 P M, Union church, 5 miles west of Plymouth, Marshall Co, Ind.

Oct. 12, at 10 A M., Nettle Creek church, Hagerstown, Ind.

Oct 12, at 1 P. M, Cedar Creek church, Anderson Co., Kans.

Oct. 12, at 4 P. M, Spring Run, 2½ miles north of Mo-Veytown Station, Mifflin Co, Pa.

Oct. 13, at 4 P M, New Enterprise, Pa.

Oct 13, Pleasant Valley church Elkhart Co, Ind.

Oct. 13, at 10 A M., Owl Creek congregation, at the Annweytown meetinghouse, ½ mile north of town.

Oct. 13, at 10 A. M, Belleville church, Kans.

Oct. 13 and 14, at 3 P. M, Greene church, Greene, Iowa.

Oct. 11 and 12, at 2 P. M, Alleghany congregation, Grant Co, W. Va.

Oct 13, at 2 P. M. Summit church, at Oasis meetinghouse, 3½ miles east of Summitville, Ohio.

Oct. 13, at 10 A M, Locust Grove church, Md.

Oct 13 at 4 P. M, Montucelo church, Ind.

Oct. 13 and 14, at 10 A. M, North Solomon church, at the house of Bro Lewis Lerew, 2 miles north of Porter, South Co, Kans

Oct 13 and 14, at 1:30 P M., Kingman church, Kingman Co, Kans, 2 miles west and ½ mile south of Cleveland, at the Tucker schoolhouse

Oct 13, at 10 A M., West Branch, Ill.

Oct. 13 and 14, Cole Creek, Ill

Oct. 13, at 3:30 P. M., Covina church Los Angeles Co., Cal.

Oct. 13 and 14, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Oct 13, at 10 A. M., Fredonia church, Kans. Ministerial Meeting Oct. 12, at 9 A. M.

Oct 13, Manvel, Tex.

Oct. 13 and 14, Ames church, Boone Co, Iowa.

Oct 13, at 10 A. M, Logan church, Logan Co., Ohio.

Oct 13, at 1 30 P. M, Manor church, Md

Oct 13, Spring Branch church, Benton Co, Mo.

Oct. 13 and 14 at 10 A. M., Iowa River church, Marshall Co, Iowa

Oct 13 and 14, Honey Creek church, near Sheridan, Worth Co, Mo.

Oct. 13, at 2 P. M., Pigeon Creek church, at the Oak Grove meetinghouse, Kans.

Oct. 13, at 3 P M Monroe church, 8 miles west and 2 miles south of McPherson, Kans

Oct. 13, at 4 P M, Summit church, Somerset Co., Pa.

Oct. 13, at Paradise Prairie church, Payne Co., Okla

Oct 14 and 14, at 10 A M., Sabetha church, Nemaha Co., Kans.

Oct 14 at 3 P. M, Clear congregation, Pa.

Oct 16 and 17, at 2 P. M. Franklin Grove, Ill.

Oct 19 and 20, at 11 A M, South Keokuk, Iowa.

Oct. 19, at 4 P M., Walnut church, Marshall Co., Ind.

Oct. 17, at 2 P. M, in Lomanies church, Shelby Co., Ohio, 8 miles west of Sidney.

Oct. 19, at 10 A. M, Buck Creek church, Henry Co., Ind.

Oct 19, at 4 P. M, in the Salem church, Starke and Marshall Counties, Ind.

Oct. 19, at 2 P. M., New Hope, Jackson Co., Ind.

Oct. 20, at 10 A M, Fair View church, Wyandot Co., Ohio

Oct 18, at 4 P M., Jacob's Creek congregation, Mt. Joy meetinghouse.

Oct. 19, at 10 A. M., Black River church, VanBuren Co., Mich.

Oct. 20, at 2 P. M., Kansas Center church, 3 miles east of Lyons, Rice Co., Kans.

Oct. 20, Wichita church, Kans., 9 miles north of city.

Oct. 27, at 3 P. M, Big Creek church, Richland Co., Ill.

Oct. 27, at 4 P. M., Bethel church, Nebr.

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Announcements

DISTRICT MEETINGS.

Sept. 27, at 9 A. M., Middle District of Iowa, in the Dallas Centre church, Dallas County.

Oct. 1, Northern Iowa, Minnesota and South Dakota, at the Sheldon church, Iowa.

Oct. 9, 10 and 11, District of Nebraska, in the Falls City church, 4½ miles northeast of Falls City. Missionary meeting on the first day. The M. P. trains arrive at Falls City at 1 P. M., and on the B. & M. at 5 P. M.

LOVE-FEASTS.

Sept. 14 and 15, at 4 P. M., Quinter, Kans.

Sept. 14, at 10 A. M., Camden church, Jay Co., Ind.

Sept. 14, at 2 P. M., Lower Deer Creek church, Carroll Co., Ind.

Sept. 15, at 10 A. M., Juniata congregation, Juniata, Nebr.

Sept. 15, Sappy Creek church, Furnas Co., on Turkey Creek, 5 miles north of Edison, Nebr.

Sept. 15, at 1:30 P. M., Sam's Creek church, Md.

Sept. 15 and 16, at 2 P. M., Marion County church, in Pleasantville, Iowa.

Sept. 19, at 4 P. M., Lower Stillwater church, Ohio, Upper house.

Sept. 19, at 10 A. M., Spring River church, Mo., at Bro. C. Holdeman's, 9 miles northeast of Carthage.

Sept. 22, Prairie View church, Scott Co., Kans.

Sept. 22 and 23, English River, Keokuk Co., Iowa.

Sept. 24, at 1 P. M., Mound church, Bates Co., Mo.

Sept. 27, at 10 A. M., Spring Creek church, Kosciusko Co., Ind.

Sept. 28, at 10 A. M., Pleasant Dale church, Adams Co., Ind.

Sept. 29, at 2 P. M., County Line, Allen Co., Ohio.

Oct. 4, at 2 P. M., Pleyna, Ind.

Oct. 5, at 3 P. M., Martin's Creek church, Ill.

Oct. 5, at 3 P. M., Monroe County church, Iowa.

Oct. 6, at 2 P. M., Beaver Creek, Va.

Oct. 6 and 7, at 10 A. M., Vermillion church, Kans.

Oct. 6 and 7, at 2 P. M., Perry congregation, Three Spring meetinghouse, Perry Co., Pa., 1½ miles south of Blain.

Oct. 6, Carson Valley, Pa.

Oct. 7, at 4 P. M., Woodbury church, Bedford Co., Pa.

Oct. 9 and 10, at 1 P. M., Buffalo Valley church, Pa.

Oct. 10, at 2 P. M., Mexico church, Miami Co., Ind.

Oct. 11, at 2 P. M., Pleasant Valley church, Darke Co., Ohio.

Oct. 11, at 4 P. M., Lewistown church, Pa.

Oct. 12 and 13, at 2 P. M., Aughwick church, Pa., Hill Valley house.

Oct. 18, at 4 P. M., Yellow Creek church, Elkhart Co., Ind.

Oct. 13 and 14, Saginaw church, Mich.

Oct. 13, at 10 A. M., Clear Creek congregation, Huntington, Ind.

Oct. 13, at 10 A. M., Black Swamp church, Ohio.

Oct. 14, at 3:30 P. M., Shade Creek church, Pa.

Oct. 18, at 2 P. M., Raccoon Creek church, 1½ miles northwest of Ludoga, Ind.

Oct. 16, at 10 A. M., Upper Cumberland, Cumberland Co., Pa.

Nov. 9, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov. 10, Slate Creek church, Conway Springs, Kans.

Nov. 10, Hurricane Creek church, Ill.

A VISIT TO THE SOUTH.

By invitation of the Mobile & Ohio Railroad Company, a committee of four brethren from Mt. Morris, Ill., joined an excursion party which was going as far south as Citronelle, Ala. The starting point was St. Louis, Mo. The entire party consisted of sixty-four persons, and was under the guidance of Mr. F. W. Greene, General Traveling Agent of the road. The people composing the party were from Kansas, Nebraska, Iowa, Indiana, Illinois, Ohio and Wisconsin. The object in going was to look over the land along the Mobile & Ohio Railroad. The southern terminus of the road is Mobile, Ala.; it passes through Southern Illinois, Western Kentucky and Tennessee, Eastern Mississippi and Western Alabama. We started on our journey Aug. 7, in the heat of summer.

The railroads have been running excursions to the West and Northwest for years, till the limit of settlement has been reached. The tide is now being turned southward. Most northern people would think it out of season to go South in the summer. When the officers of the road were asked why they gave excursions in the summer they said they wanted the northern people to see the country at a time when it is usually supposed that the South is burning up and the people are suffering. They wanted us to see the crops too. To our surprise we found the heat less oppressive than in the North. Ninety-seven was the warmest we saw it. The breeze from the Gulf is the main cause of this.

Corinth, Miss., is at the northern extremity of what is called the Prairie Belt. This belt extends about two hundred miles south, West Point, Miss., being about in the center. Here we made our first stop. West Point is a town of about four thousand inhabitants. The land around the town is beautiful. From a carriage or train one can see over the country for miles. Oak and hickory are the timber most frequently seen. The land where this timber grows is called post-oak land, and is a clayish soil. Much of the land is yet unfenced, and thousands of acres have lain uncultivated since the war. The tilled land is cultivated mainly by the negroes, who have obtained small bodies of land, or, more often, farm on the shares.

Corn, cane, Irish and sweet potatoes, peas, beans, peanuts, melons and chufas are grown. Two, and even three, crops are often raised on the same piece of ground in one year.

Land may be bought in tracts varying from forty to thirteen hundred acres, and the price ranges from eight to thirty dollars per acre, owing to location. The best way for emigrants to do is to colonize. In this way they will enjoy themselves better. A few northern men have moved into the country, and it is not hard to tell when you are approaching one of their farms.

With proper care the land produces well; corn varies from twenty to sixty bushels per acre; the price is from sixty to seventy-five cents per bushel. Cotton has always been the crop of this region, but corn is gradually coming in and taking its place. Grapes that are adapted to the climate flourish. Some clover is grown on the prairie soil; melilotus, crab grass, Texas or Mexican clover, etc., do well. The last two seed themselves and make fine hay when properly cured. Mr. Tracy, of the Experimental Farm, told us that oats sown in the fall will afford some pasturage and still yield as much as seventy-five bushels per acre. Space will not permit me to say more.

After passing Meridian, a city of about forty thousand inhabitants, we enter the Pine Belt, entering Alabama about eighty miles north of Mobile. There is some railroad land as far north as Macon, Miss., and it extends down to near Mobile. This Pine Belt is more or less covered with pine and has some light oak. The soil is somewhat sandy, with a clay subsoil. In places the soil is red, and in others it is yellow. It is all easy to till. It is not as rich as the soil of the Prairie Belt, yet good crops are grown. When the ground is well fertilized, as many as three crops are grown in one season: first, cabbage and potatoes, then corn or grass may follow. This will eventually be the great fruit locality.

We stopped at Citronelle, Ala., and found the elevation to be three hundred and sixty feet above the sea level, though it is only thirty-three miles from Mobile. We saw corn that would yield forty bushels to the acre, a fine pear orchard of a thousand trees, with others of fine growth just coming into bearing. Grapes, figs, etc., were flourishing. The few northern farmers here are well satisfied with their change.

Here railroad lands can be had at from one to three dollars per acre and improved land sells at from fifteen to twenty-five dollars per acre. They have good water, clear and soft. We saw some fine springs near Citronelle. This Pine Belt is thinly settled; thousands of acres of good grass are untouched.

To conclude, health is good; they do not have malaria. Persons who have consumption or asthma are benefited by going there, presumably by the mild climate and pine flavor in the atmosphere.

The railroad follows the divide or rolling land between the Mississippi, Tombigby and Alabama rivers. There is very little wet or marshy land. For full particulars in printed matter address F. W. Greene, 108 North Broadway, St. Louis, Mo.; E. E. Posey, General Passenger Agent, Mobile, Ala.; or G. E. WHISLER & Co., Mt. Morris, Ill.

J. C. LAHMAN.

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Is there an agency for these Remedies in your locality? If not, we are willing to assist any brother or sister to make an honest living.

Write for Agent's terms, etc. Our agents need "no money in advance." The VICTOR REMEDIES are fast becoming household necessities. They surely conquer the diseased condition.

The "Frederick Almanac" for 1895, with Dr. P. D. Fahrney's "Hints to the Sick and Other Valuable Matter," will be sent to any one on receipt of three cents, after Oct. 1, with a sample of the Victor Liver Syrup Compound. If there is no agent in your locality and you would like to test these Remedies, we will send them until Jan. 1, 1895, at greatly reduced prices. Write for Agent's terms.

VICTOR REMEDIES Co.,
Box C. 583, Frederick, Md.
34tf

Sept. 11, 25, Oct. 9.

"There is a tide in the affairs of men which taken at its flood, leads on to fortune."—*Shakespeare.*

If you are a renter or own a farm too small for division among children, sell and go West, while there are still a few free homesteads to be had, or men with more land than they can handle, prepared to sell either on crop payment or on long time for cash, to those who will settle and make improvements.

"Go west, young man, go west."—*Horace Greeley.*
"The way to get there is to start."—*Davy Crockett.*

Start either Sept. 11 and 25, or Oct. 9, to points in Minnesota, the Dakotas and Montana, along the

Great Northern Railway

from St. Paul or Minneapolis.

Tickets good for 30 days with stop-over privileges, at ONE FARE, plus $2.00 for the round trip.

This will be a favorable opportunity for Brethren to visit the Turtle Mountain section of North Dakota, where a good many Brethren have already located themselves very satisfactorily on free lands. A homestead of 160 acres, when occupied by an industrious settler, means the creation at once of a property worth from $1,000 to $1,500. There is still room for several hundred families in that part of North Dakota. These lands will, in time, be as valuable as farms in Illinois or Indiana.

Max Bass, well known to the Brethren of North Dakota and elsewhere, will accompany these excursions. He can be addressed at 132 Jackson St., Chicago, for further particulars, and Brethren living east of Chicago are invited to meet him at the above address on any of the dates named.

Information about these harvest excursions can also be had of railway ticket agents at all points, or from

F. I. WHITNEY, G. P. & T. A.,
St. Paul, Minn.

Stock Sale!

We call attention to the fine stock sale to be held in Lanark, Ill., Oct. 4, 1894. At this sale 25 Short Horn cattle and 25 head of Poland China hogs will be offered. For particulars and catalogue address:

D. ROWLAND,
Lanark, Ill.
34tf

To Home Seekers.

ANY one wishing information regarding Cedar and Dade Counties, Southwest Missouri, should call on or address Albert Mays, Cedarville, Mo., or Henry Tingley, Jerico, Mo.

35&36

SUMMER!

Now is the time to accept my ***Bible*** and ***Medicine Offer*** for ***$3.50*** as summer is the season when Stomach and Bowel diseases are most prevalent and most dangerous. Cholera Morbus, Diarrhœa, Dysentery, Pains in Stomach and Bowels, Cramp, Cramp Colic (for either man or beast), Acute Indigestion, etc., are among the list of troubles which often result in death if not properly cared for with the proper remedies. For such symptoms use ***Red Thyme Pain Cure*** in conjunction with ***Dobbel's Bowble Discovery.*** These two remedies will cure any of the above-named ailments, that any doctor can cure, and with less expense. When any of these diseases manifest their presence, ***use at once*** Red Thyme Pain Cure to check and ease the pain, then follow with a small cathartic dose of the Discovery to remove the cause and cleanse the bowels of the complaint. Without a doubt the Pain Cure and Discovery are the surest, safest and most reliable medicines that can be made. Thousands of people who have used the medicine tell this fact. All families should have the remedies in their homes for immediate use. If there is no agent for these remedies in your locality, you can accept this Bible offer,—good for a short time.

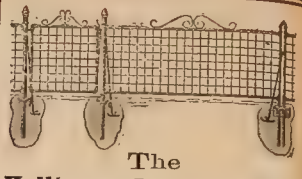
3 bottles of Discovery, at 50 cents,	$1 50
6 bottles of Red Thyme Pain Cure, at 25 cents,	1 50
1 Holman's Self-pronouncing Sunday school Teacher's Bible which sells every place in the United States at	3 50
Total,	$6 50

On receipt of $3.50 I will send this quantity of medicine and the Bible.

This offer is made to induce you to try the medicine. After you learn its value you will keep it in your home. I make no profit on this offer, but expect to have future orders from you for medicine. ***If you hesitate to order—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc.*** Brethren's Almanac, page 47, shows cut of Bible. It is No. C. Also see description of my remedies in Almanac, pages 1 and 2. Several hundred persons, principally members of the church, have ordered the medicine and Bible, and I can send you a list of testimonials from them which ***will convince you*** that the medicine and Bible are as represented. If on receipt of goods you are not satisfied with the purchase, you can return medicine and Bible, except one bottle of Discovery, which you can keep, and your money will be refunded. Old agents need not apply for this offer. Medicine and Bible will be sent on receipt of order.

Don't fail to accept this offer now.

Address: ***S. E. DUBBEL,*** Proprietor,
12tf Waynesboro, Franklin Co., Pa.



The Hollinger Lawn Fence!

For Fencing Yards, Cemeteries, Etc.

THIS fence is manufactured in sections and shipped out all ready to set up. We are also manufacturing farm and yard gates of all sizes. The fence and gates are both ornamental and durable, and can be furnished at prices to suit the times. Good inducements to wide-awake agents who will handle our fences.

We invite your attention to the fact that our farm fence is STILL IN THE LEAD. Its increasing demand is evidence that it has no equal. We are prepared to furnish anything in the line of fence material, such as poultry netting, wire, ratchets, staples and tools, and it will pay you to get our prices before purchasing elsewhere. Write at once for full particulars and prices to

THE HOLLINGER FENCE Co.,
34tf Greenville, Ohio.

Are You Interested in Fences?

Some of the superior advantages of the *Spring-Post and Lock-Link Stay Fence* are: (1) An elliptical steel spring, attached to fence so as to retain an even tension in the various climatic changes; (2) a lock-link stay, so constructed and connected as to be absolutely impossible to unhook or become detached; (3) cable wires at top, bottom and center of fence which will add strength. Company composed of brethren. Agents wanted. Address: Spring-Post and Lock-Link Stay Fence Co., Mt. Morris, Ill.

DR. E. J. WORST, of Ashland, Ohio, will mail **one week's** trial treatment of the famous **Australian Electro Pill** remedy **FREE**, to all readers naming the GOSPEL MESSENGER, who suffer with Catarrh, Liver, Kidney or Stomach trouble, Rheumatism, Sick Headache or Nervous Prostration, or **seven weeks'** treatment for **only** $1. Hundreds of brethren are being rapidly healed with our treatment. Valuable testimonials with each **free** package. Address above.

For Sale!

My real estate business, with fifty-two good lots, dwelling house, store building and office, is for sale. Some good, active man with a few thousand dollars can double his money in a few years. For further particulars, address, J. J. Wassam, Manvel, Tex.

34tf

We Pay Freight.

Fahrney's BLOOD CLEANSER or PANACEA, in liquid form, has been before the public about thirty years. It is made for the cure of *Costiveness, Constipation, Nervous Headache, Liver Complaint, Bilious Disorders, Dyspepsia or Indigestion, Worms, Tape Worms, Dumb Ague, Blotches, Boils, Tumors, Ulcers and Sores, Pain in the Bones, Shoulders, Sides and Head, etc.*

☞ It is a good Blood Purifier, pure and simple. Always ask for *Fahrney's Panacea* and take no other. Price $1.00 a bottle. Large discount to agents. For particulars write the proprietors,

CAMERER & BRO., Chicago
1573 West Madison Street.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., SEPTEMBER 11, 1894. No. 36.

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BRO. I. J. ROSENBERGER is engaged in a series of meetings at Grundy Center, Iowa.

BRO. G. A. BRANSCOM, of North Carolina, recently visited the Brethren in Union County, Ohio.

THE feast in the Dallas Center church, Iowa, will be Sept. 26, the day before the District Meeting.

A WEEK'S meetings at Tearcoat, West Virginia, two weeks ago, resulted in five additions to the church.

BRO. H. C. EARLY, of Virginia, is booked for a series of meetings at Lanark, sometime during the fall.

FIVE persons, all of whom were over fifty years old, were lately received into the Spring Creek church, Iowa.

BRO GALEN B. ROYER reports a growing interest in the Chicago work of late. He was with the members over last Sunday.

THE last issue of the *Vindicator* contains the names and addresses of the ministers among the Old Order Brethren, 224 in all.

NINE have united with the Chapman Creek church, Kansas since June. The brethren there are quite hopeful for the future.

THE Asiatic cholera has reached Germany. There were thirty-two deaths and sixty-eight new cases reported for the last week in August.

BRO. J. C. LAHMAN was with the members at Sterling, Illinois, and preached for them last Sunday. He also gave one of his Bible talks.

THE Mt. Morris College opened Sept. 5 with encouraging prospects. It adds new life to our little town to have so many young men and young women in our midst again. Most of them are members' children, and quite a number are members of the church. While the spiritual care of these greatly increases our responsibilities, still our pleasure in having them among us is correspondingly increased.

50 Cents will pay for the MESSENGER from now to the end of the year. Can not our agents send us several hundred names at this rate?

BRO. I. M. GIBSON is expected to begin a series of meetings at Mulberry Grove, Ill., about the the 18th of this month. From there he goes to Alma, Nebr.

BRO. JESSE Y. HECKLER writes that he has found a very promising outlook for missionary work at Wallace, Lincoln Co., Nebr. He is there by order of the Mission Board.

BRO. DANIEL BOOK, of Ridgeway, Ind., has arranged to commence missionary work in Canada the middle of this month with the intention of remaining in the field a few years.

BRO. JOHN S. GEISER writes that the spiritual interest at Baltimore, Md., is in an encouraging condition. One was recently baptized at Woodbury, and there is another applicant for baptism.

ONE of [illegible]r exchanges says: "Public speakers [illegible] his Word." [illegible] expenses. They will [illegible] audie[illegible] excuse-making preachers will [illegible] this, and learn to profit by it.

BRO. C. H. BALSBAUGH says: "We as a church have yet much to learn as to Christ's claims on our purses. If our tobacco-users will give the price of their filthy luxury to the Lord, all our holy enterprises will flourish!"

IT is said that the colony of Waldenses, from the Valley of Piedmont, that recently settled in North Carolina, is prospering. They now have their own house of worship and native priests. They seem to be pious and thrifty.

THE simple fact that a love-feast notice appears among the standing announcements should be regarded as a "general invitation" to attend and enjoy the feast. It need not be accompanied by a special statement to that effect.

ONE of our correspondents, speaking of the West, says, "The drought is severe, but it is of the Lord." How much more pleasant life would seem, were we to look at the works of nature in that way. Let us learn to enjoy the good while enduring the bad.

THE Ministerial Meeting for Northern Illinois will be held at Lanark next Wednesday, Sept. 12. We hope to see a good attendance of both ministers and others. These meetings, while especially intended for ministers, will prove interesting and profitable to all the members.

BRO. JAS. M. NEFF, editor and publisher of the *Home Helper*, Covington, Ohio, moved to Mount Morris last week with the intention of making this his home. His correspondents will please take notice and address him accordingly. We hope his sojourn and labors with us will prove both pleasant and profitable.

SEPTEMBER 23 has been named as the day on which the seventeen million professing Christians of America should pray the Almighty God for the downfall of the saloons everywhere. For the destruction of this gigantic evil the Christian should pray at all times.

SOME weeks ago we published a touching essay, written by an Indian girl, who graduated from the Indian school at Carlisle, Pa. Several have made inquiry concerning her present address. By writing Captain Pratt, Carlisle, Pa., they may be able to procure the desired information.

WE have on hand several long pieces of correspondence that must be held until room can be found for them. We always give the preference to short items of church news. This is the season of the year when we must use the greatest possible brevity in order to find room for all the fresh news from the churches.

THE *Christian Cynosure* says: "The whiskey trust has stopped all the distilleries but five in the country until the question of the [illegible]rn crop is settled. We see that Jesus made a full surr[illegible] Our purposes. If he withholds the surplus usually consumed in whiskey-making, well and good. Let these factories of death be shut forever."

OUR readers should not become discouraged because we fail to write on all the subjects suggested by them. We enjoy having these suggestions, for they prove a great help in the way of calling our attention to questions worthy of consideration. Out of the many sent, we select what we consider the more important, and such as we feel impressed with, and write as judgment and liberty may dictate.

A CERTAIN minister, as he goes from place to place, tells the members in public, what an excellent work Bro. Teeter's Commentary is, and in this way has induced a number to order the book. His influence resulted in eight orders from one place. Others might imitate his example and thus aid Bro. Teeter to dispose of the copies which he has had published at great expense in time and money. All orders for the work should be sent to this office. We should like to see a copy in the hands of each of our ministers.

FOR some weeks very destructive forest fires have been raging in parts of Minnesota, resulting in the loss of not less than five hundred lives. The town of Hinckley, the center of the great disaster, and a place of 1,700 inhabitants, was completely wiped out last Saturday, and over 200 persons were burned to death. Scores were so badly burned that they had to be buried without being recognized. A number of other towns and villages have also been destroyed. Thousands of acres of valuable timber have been destroyed, and millions of feet of lumber burned. The loss is said to exceed $12,000,000. Rains have probably extinguished the fires by this time.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

OUR BOOK.

BY J. S. MOHLER.

Our life's a book complete,
Of victory or defeat;
Some large, and some quite small,
With leaves that suit them all.
Written within, outside,
The soul and body's life;
Though some of smallest rank
Have leaves are nearly blank,
Except the owner's name
That designates their claim.

A few blank leaves at first,
Like infant minds at birth.
Next comes the title page,
Our names in youth—to age.
A scribe behind the screen,
By mortal eyes unseen,
Writes down with diamond pen,
The words and deeds of men.
A page we fill each day,
While here on earth we stay.

Each page will turn when done,
Another blank will come;
The writer never tires,
Though page on page rise higher.
Each one is bright and clean,
Or blurred and black with sin.
Ourselves each page we fill
With deeds just as we will.
And when our work is done,
The book is all our own;
Is safely laid away
Until some future day,
When Christ, in the balance laid,
To those who balance well
The Judge will kindly tell,
Ye, of my Father blest,
Come, enter now your rest.

Since then each page we make,
More pains we ought to take,
The pages so to fill
As doing God's own will.
And if a page is blurred,
By some misdeed incurred,
It may be cleansed again
By Christ—for sinners slain.
And thus, from end to end,
Each page in beauty blend.
And when the cover's worn,
Its back and edges torn,
And drops off from the leaves,
Then God the book receives,
To bind it all anew
With cover grand to view;
Unfading like the sun,
Though millions years may run,
And give us a new name
To suit our rank and fame,
Among that noble band
Around the throne shall stand.

Dear reader, stop and think
While on this mortal brink,
That leaves are gathering in
Your book—of right, or sin.
Your pages may be few,
And much remains to do.
How shall your book appear
When all is written here?
All blurred and black with sin,
Or pure, and white, and clean.
Just as you will 'twill be
Through all eternity.

Morrill, Kans.

CHRISTIAN EXCELLENCE.

BY RENA S. MILLER.

It is Christianity alone that has brought our world to the state and standing to which it is. It is Christianity which leads men and women to higher and purer motives in life. Where would our noble, intelligent men and women be to-day, were it not for the blessed hope which they have in Christ?

The Christian religion shows itself far superior to any other religions of earth. The great proofs of its reality and the blessed promises it contains of a future glory is enough to make souls strive through the burning heat of summer's sun, or heaving blasts of winter's cold, to obtain that bright crown of glory, which is in reserve for all those who fear God and obey his holy precepts.

Then we find the religion of Christ is impartial. *All* men can come to his loving embrace and be saved. True Christians are ever found laboring to lead men upward. Their great loving and tender hearts show impartiality to no one, and by their influence and holy example men are led to praise and glorify their adorable Redeemer.

Then Christians are ever found self-sacrificing and benevolent There is nothing to do for Christ which is menial for them to do. Kindness and hospitality is ever found in their homes. They are ever trying to raise humanity to a higher standard in life and lead them the way to God, teach them of his great love for them.

We find among all things of earth how very excellent and grand it is to be a follower of our Blessed Redeemer.

Robins, Iowa.

SEEDS FROM THE GARNER.

BY GEORGE S GRIM

"He that refuseth instruction, despiseth his own soul; but he that heareth reproof getteth understanding."

—Men are most like Christ when they are suffering for him.

—Your manners and disposition will depend very much upon the quality and quantity you are thinking of.

—We know from the Bible what is right and what is wrong; but to make the right use of this knowledge, is wisdom that cometh from above.

—Incurable injuries are the wounds made by a friend.

—Don't wait for big opportunities to do good, but commence with the small ones.

—No man will wake up in the morning and feel that he is blessed, when he has been idling and loafing around the corners the day before.

—The saints are sometimes allowed to fall into afflictions to preserve them from falling into temptations.

—Never condemn anybody until you have put yourself in his place and see whether you would not do the same thing.

—We make our own destiny quite as much as destiny makes us.

—Man's extremity is God's opportunity.

—The powers of the soul grow in proportion to their use.

—Not everybody will remember a great sermon, but nobody will forget an act of kindness.

—Unregenerated men are bargain seekers, always aiming to get everything as cheap as possible, whatever they wish, even their religion, if they want any.

—Great grace is as easily secured as any measure of grace, when there is a willingness to pay the price.

—Going down low to work for Christ, seems high up to where angels look.

—God never opens the door to greater usefulness, until we are willing to enter and work what we have already.

—If you find your friend in the wrong, reprove him secretly.

—Happy is he who does his work as best he understands it, and then leaves the result with God.

—To think high and noble thoughts you will not do low deeds.

—Instead of keener arguments against unbelief we want more of the love of God.

—Let every person sweep the snow from before his own door, and not sweep the frost from his neighbor's.

—True manhood can never be attained without the aid from on high.

Louisville, Ohio.

SINS OF THE TONGUE.

BY JENNIE B. MILLER.

The tongue is the glory of the human frame. It can be put to the choicest and holiest uses. It speaks the glory of the Most High God. It utters His lofty praise. It tells of all His righteous acts and wondrous works. It proclaims the story of His love. It unfolds the wondrous tale of Christ's sacrifice for sins. It declares the fullness of His redemption. It shouts the glad tidings of peace. It proclaims pardon and life to all who accept the plan of salvation, and in the end life everlasting.

Such an instrument is of vast importance, and no wonder that Satan seeks to control it and pervert its action. How fearfully he does this, we can readily see, and when we see the opposite side, we can truthfully say, "Even so the tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3: 5, 6.

How many sins come from a misgoverned tongue! Without its agency there would be no quarrels, no slanders, no falsehoods, no blasphemies, no flatteries, no evil speaking, no foolish speeches, no bitter, sinful, taunting, sneering, idle words, and none of the evil consequences that attend them. Words have broken hearts, blighted hopes, desolated homes, overturned nations, seduced the unwary, deluded the simple, led astray the wayward, stumbled the weak, discouraged the tempted, debased the virtuous, beguiled the intemperate, ruined prospects, blackened reputations, wrecked health and destroyed life itself. No wonder the Psalmist said, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." Psa. 39: 1.

"He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the righteous feed many: but fools die for want of wisdom." Prov. 10: 18–22.

Words once spoken, cannot be recalled. Often words are spoken carelessly, or upon false information, which do incalculable damage to others. No man can fully know the mischief wrought by the tongue. How many it has cast down, how many afflicted, how many destroyed! We speak of words as light, cheap, vain and empty, but speech is our most spiritual act,—it most fully shows our true character. By our words God reckons all our characters. "Out of the abundance of the heart, the mouth speaketh." Luke 6: 45. "By thy words thou shalt be justified, and

by thy words shalt thou be condemned. For every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36, 37. Oh these sins of the tongue! How they shall bow the soul in the day of judgment!

Let us pause! Let us pray, "Set a watch, O God, before the door of our lips!" Let us take heed that we sin not with the tongue, remembering that, if any man offend not in word, the same is a perfect man, and able to bridle the whole body. James 3: 2 Let our cry be that of the Psalmist, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Pss. 19: 14.

Robins, Iowa.

LATTER DAY REVELATION VS. SWEDENBORG.

BY GRANVILLE NEVINGER.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."—Heb. 1: 1, 2.

NOTWITHSTANDING the above plain declaration of Holy Writ, by the inspired Paul, yet the delusion that God reveals his will to the human family, separate and apart from the Gospel of Christ, has been the curse of the Christian world from the dawning of the Christian Era until this present time and it will continue to be the bane of "pure religion" until the end of time, for "after their own lusts shall they heap to themselves teachers having itching ears: and they shall turn away their ears from the truth and be turned unto fables." 2 Tim. 4: 3, 4.

Mohammedanism, with its corrupt influence and sensual practices is the result of Latter Day Revelation. It teaches that Jesus Christ is the Son of God, but that Mohammed was his prophet: and that the Savior (who knew no sin neither was guile found in his mouth) made special revelations through Mohammed (one of the most immoral and licentious wrecks known of in the annals of history).

In the fourth century we find Constantine, the second Emperor of Rome, who came to the throne during the prosperous age of the church. Looking over his realm, he beheld numbers of subjects that were converted to the perfect law of liberty; hence would not take up carnal weapons against their fellow-men and as Constantine was bloodthirsty and avaricious and wished to enlarge his domains, he joined the church. Then what? He had a revelation. In a vision (?) an angel came to him with the Gospel in one hand and a sword in the other and told the king to conquer with the latter and then convert with the Gospel.

Deluded by this pretended vision, some of his peaceful subjects were induced to go forth on this missionary tour, and its pernicious influence has come down to us, and millions of men, that were created in the likeness and image of God, have been slaughtered like beasts of the field by professors of religion.

Along this line we find the Roman Catholics intrenched and firmly united on the delusion of Latter Day Revelation, consummated in the infallibility of the Pope, or, in other words, that God makes special revelations to that God-dishonoring, man-degrading, woman-debauching institution with all of its soul-harrowing, blood-curdling inquisitions of the past, through their federal head,—the Pope.

Joe Smith, the instigator of the Mormon corruption, made his start by affirming that God made a special revelation to him by telling him where some plates were hidden in a mound in the State of New York,—said plates containing some revelations entirely new to the children of men. By working on the credulity of men, with depraved appetites, he succeeded in launching into the world, the Mormon church, with its loathsome and degrading institution of polygamy. So far we have shown that the darkest crimes and grossest immoralities have resulted from this great delusion. Now we wish to say that it debars many persons in this day and age of the world from receiving the truth.

A special friend said to me that after he was "converted" he prayed for three months to know if God wanted him to obey the ordinances of feet washing, Lord's Supper etc. He simply wanted a special revelation from the Lord. Many persons that are converted by the popular method of religion are invincible to the pure teaching of the Gospel because (as they claim) God spake peace to their soul while disobeying the plain commands of the Bible, thus endorsing their disobedience. Would God do such a thing as that? Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1: 11.

The New Jerusalem church claims that the above Scripture was fulfilled in the year of 1620 by the Lord appearing to Emmanuel Swedenborg. I quote from his "Address to the Clergy," etc., by John Ellis, M. D., page 8, "But he (Swedenborg) most solemnly assures us that he neither invented nor received anything of either the doctrines of the New Jerusalem or of the *internal sense* of the sacred Scriptures, from any spirit or angel, but from the Lord alone while reading his Word."

On the same page Swedenborg is quoted as saying: "Since the Lord cannot manifest himself in person, as has been shown just above, and yet He has foretold that He would come and establish a new church, which is the New Jerusalem, it follows that he is to do it by means of a man who is able, not only to receive the doctrine of this church with his understanding, but also to publish it by the press, that the Lord has manifested himself before me, his servant, and sent me on this office, and that after this he opened the sight of my spirit and thus let me into the spiritual world, and gave me to see the heavens and hells, and also to speak with angels and spirits and this continually for many years. I testify in truth."

On page 9, same book, the author says: "The clouds in which the Lord was to come then, were the clouds of the letter of his Holy Word. The sun, which was to be darkened at his coming, was not the material sun, but the heavenly sun, or the Lord."

We do not wish to impugn Swedenborg's motives, yet the effect of these pretended revelations is to render the written Word of no avail in the conversion of the world, by spiritualizing everything in the Bible, thus drawing many away from the literal meaning and simplicity that is in the Gospel.

Swedenborg thus teaches that the Bible was a sealed book until the Lord came the second time and revealed the inner sense or spiritual meaning of the Scriptures to the world through him, thus leaving the apostles and early Christians in utter darkness, as far as the plan of salvation was concerned. They claim that over 110,000 copies of his writings have been called for and sent to the clergy of the different churches. They also state that his writings are "modifying the views of the religious teachers in our country at present more than all other influences combined and the work has just begun."

As our ministering brethren receive their share of these publications, are we not in danger? I, for one, consign my part to the flames without perusal, except the one copy that I preserved for this production. One of our ministers said that he did not read Swedenborg's works much but that his wife took quite an interest in them. A hint to the wise is sufficient.

Beecher City, Ill.

THE CHURCH, WHAT IS IT?

BY A. HUTCHISON.

In Three Parts.—Part One.

THE church of Christ is an organized body of people who believe in Jesus Christ as the Son of God and the Savior of the world, and that body, composed of many members, must live out in practical life the principles which are found in the New Testament, as therein we find all the "by-laws" necessary to constitute a body, each member doing his or her part of the work, so as to make a united body. The point for each member to attain to, in order to fill his or her station in this body, is to die with Christ, because we cannot live with him till we first die with him. He expressed his will in these words, "Father, if thou be willing, remove this cup from me." Luke 22: 42.

Here Jesus expresses a personal choice, yet it is done with a spirit of submission, "If thou be willing." The Father's will, however, was that his Son should bear the iniquity of us all. Isa. 53. But notwithstanding Jesus had expressed his own choice, yet he submitted and said, "Nevertheless not my will, but thine be done." Here we see that Jesus made a full surrender of his own will, and allowed the Father's will to be supreme over all. Therefore he is now dead to his own choice, and to this point we must come before we can properly fill our station in the body of Christ, which is the church. The apostle says, "Let this mind be in you, which was also in Christ Jesus." Philpp. 2: 5.

At this point the death struggle comes in. If we can make a full submission of our own will, and consent to let the Father's will control our life henceforth, we have gained the first great victory. This brings us to the point where we can glory with Paul in the following manner: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6: 14 If we are not dead with Christ while here in this world, we cannot reign with him in the world to come. The old man must be crucified that the new man may live We must come to the condition of things as found in Gal. 2: 20, which says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." The apostle says, "It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us." 2 Tim. 2: 11, 12.

Now for us to claim that we are members of the church, while we are not willing that the Father's will shall be made active in us, is simply to condemn ourselves on our own testimony, for we say that we know him, but in our works we deny him. For the parallel, see Tit. 1: 16 and Ezek. 33: 31. And we will also see what is found in Rom. 8: 9, "Now if any man have not the Spirit of Christ, he is none of his." All that has so far been noticed, is to try to get us all to see that our having a name to be put in the church, does not give us a title to an honorable membership before God, unless we possess the characteristics required in the law of the Lord. "Awake, thou that sleepest."

Christ did not redeem the world, and ascend to glory, until he had borne the cross. Therefore he could well say, "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27.

We will next notice what the apostle says about the body or church, and the members thereof. 1 Cor. 12:27 says, "Now ye are the body of Christ, and members in particular." Here the idea is clearly set up that there is a body, and taking the members as a whole, they constitute that body, but as individuals they are only members. Now, in order that the body may be a proper unit, each one will be necessarily required to make a surrender of his or her personal choice, and let the mind of Christ obtain in each individual member. We can at once see the propriety of this, when we consider the relationship between Christ, the "head" and "vine," and the disciples, as "branches," and "members." The members must be controlled by the head; otherwise they are not in harmony with the head, and if not in harmony with the head, then they are not in a saved state. Christ is the head of the body, as shown by Col. 1:18. "And he is the head of the body, the church." Jesus himself says, "I am the vine, ye are the branches." John 15:5. He further says, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me."

Now, since we can do nothing without Christ, who is the Head of the church, how can we expect to receive a crown of glory which fadeth not away, if we are not true to the rules of the church? The church never asks us to do anything that would be detrimental to moral character, or that would in any way endanger our salvation.

But we are sometimes told by those who do not wish to be governed by any church rules, that if we will give them a direct "thus saith the Lord," they will hear the church. It is simply an impossibility to hear the church where a direct "thus saith the Lord" is given, for the simple reason that where that is the case, you hear the Word of the Lord. But where the church passes upon a case, or formulates something in keeping with the spirit of the Gospel, for which she has no direct "thus saith the Lord" rule, in so many words, this is now the decision of the church. And in such cases we can and should hear the church. A case of this kind is found in Matt. 18:15-17, "Tell it unto the church." Not a word here, however, telling the church how to dispose of the case. "But if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Here we are called upon to notice that the penalty is laid just as heavily upon the offender for not hearing the church, as for refusing to hear a "thus saith the Lord." It does seem to me that if we have a proper view of our relation to Christ, through the medium of the church, we would not need church rules to keep us in our proper places. We claim to be the friends of Jesus; then let each of us show our love for the church.

McPherson, Kans.

HOPE.

BY CHARLES M YEAROUT.

In Two Parts.—Part One.—What is Your Hope Built Upon?

"We . . . have a streng consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Heb. 6:18, 19.

"HOPE, to expect; expectation." Hope is often used improperly instead of wish and desire. Hope is based upon promises, and promises are based upon conditions. In order, therefore, to expect or hope for the fulfillment of the promise of God, we must necessarily comply with the conditions upon which the promises are based. Abraham "against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be." Rom. 4:18. God had promised Abraham that his seed should be "as the stars of heaven, and as the sand which is upon the seashore." "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22:17, 18. See also Heb. 11:12. But afterward God told Abraham to "take Isaac," in whom the promise was to be made good, and offer him as a sacrifice to God. "Abraham staggered not at the promise of God through unbelief; but was strong in faith:" taking his son Isaac, he bound him, and laid him upon the altar, and raised his knife to take his life: "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. 11:19. Abraham had reason to hope, even while passing through this severe test; because of God's promise made to him. Abraham complied with every condition, and God verified every promise.

Christ is the Christian's hope. Col. 1:27; 1 Tim. 1:1. They have fled to him as their refuge, and laid hold of him as their hope; which hope they have as an anchor of the soul, and it is sure and steadfast, being united and bound to Christ by Gospel ties. An anchor is a large iron instrument for holding a ship or other vessel at rest in water. It is fastened to a cable, and imbedded in the ground in the bottom of the ocean and thus the great ships that ride the restless waves are anchored,—fastened.

The Christian is anchored to Christ. Hope is the anchor, and the cable to which it is fastened is faithful obedience to the Gospel, which keeps us in Christ. The Apostle says: "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. 8:24, 25. It is very evident that the child of God does not see, nor fully realize that eternal life of happiness, yet he hopes for it and expects it; because the Father has promised it to him, he having complied with the conditions upon which the promises are based.

"He that plougheth should plough in hope; and he that thresheth in hope should be partaker of his hope." 1 Cor. 9:10. Suppose a man has one of the most fertile farms in the country. I ask the man, "Are you going to raise a crop this year?" He says, "I hope so;" notwithstanding he neither plows his ground, nor sows his seed. Now, upon what he could base his hope or expectation of raising a crop is beyond my comprehension. He has no reason whatever to expect anything but a crop of noxious weeds.

The Gospel field is rich and fertile, but will yield us no golden sheaves for the heavenly garner, unless we go to work, and labor in the field of grace; then we may expect the full fruition of the heavenly world. "And you . . . now hath he reconciled. . . . If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel." "We give thanks to God . . . for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel." Col. 1:3, 5, 21, 23. But "to him that knoweth to do good, and doeth it not, to him it is sin." James 4:71. See also Luke 12:47. A man commits a murder, and is cast into prison to await his trial, at which he is convicted and condemned to die. I ask the man, "Do you think you will be liberated?" He says, "I hope so." He has no just reason for such a hope; he has violated the law, his hands are stained with the blood of his fellow-man, and the law says he must die for his transgression of the law, and hence he cannot reasonably expect to be liberated. He may desire or wish to be set free, but there is no promise, nor the faintest hope of his escaping the penalty of a violated law! How much less should we expect to escape, if we transgress or violate the law of the eternal God! "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

Now, kind readers, let us examine this matter closely, because our eternal happiness is at stake. I feel like the Apostle Paul: "Seeing then that we have such hope, we use great plainness of speech." 2 Cor. 3:12. The plan of salvation is made up of conditions, promises and rewards, and when we comply with the conditions we can with confidence expect the promised reward, because our Father in heaven means just what he says.

But in order that we receive the promised rewards, we must act from principle, and not from policy. Policy Christianity is hypocritical. And the hope of the hypocrite shall perish. "Can the rush grow up without mire? Can the flag grow without water? Whilst it is yet in his greenness, and not cut down, it witheth before any other herb. So are the paths of all that forget God; and the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web. He shall lean upon his house, but it shall not stand: he shall hold it fast but it shall not endure." Job 8:11-15. See also Job 11:20. Thus the hypocrite, with his seeming goodness, shall come to naught. He is not grounded in the truth, nor connected with Christ, the "True Vine." His deceptive trust, like the silken threads of the spider's web, shall bind him; he is caught in the meshes of his own net: his hope, like the tender herb, smitten by the heavy frost, vanisheth away.

Westphalia, Kans.

JEALOUSY.

BY MINERVA ROSS.

THIS is an old sin that has for ages walked and crawled upon the earth. It combines all that is harmful and injurious in the human race. We find it in every community, in every church, in every institution, in every literary and professional circle.

It is grief at the superiority of others, in talent, wealth, beauty, elegance, social, professional, or political recognition.

It is the shadow of other people's success.

It is the shivering of our pocket-book because it is not so fat as some one else's pocket-book.

It is the twinge in our tongue because it is not so eloquent as some one else's tongue.

It is the flutter in our robes because they are not so lustrous as some one else's robes.

In fact, it is the source of one-half of the discontent, and crimes, and woes of the human race.

The first case of jealousy put a rough stick in the hands of the first boy that was ever born, and said to him: "Now, Cain, when Abel is looking the other way, crush in his skull; for his sacrifice has been accepted and yours rejected." Jealousy made trouble between Jacob and Esau. It was jealousy that cast Joseph into the pit.

It was jealousy that struck the twenty-three fatal wounds into Julius Cæsar, and jealousy that set Saul in a rage against David. It was jealousy

that stationed the elder brother at the back door of the homestead when the prodigal son returned, when he complained, saying, "Who ever heard of giving roast veal to such a wretch?"

Jealousy is a passion that annoys the world. It rages on, and it now pierces and encircles the whole earth. It wants both hemispheres. It wants the heavens. It would, if it could, capture the palace of God and dethrone Jehovah, and would cry: "Satisfied at last, here I am, alone and everlasting I, me, mine, myself!" Nations are jealous of Germany, of England, of Russia, and these jealous of each other, and all of them jealous of America.

If you want to know how much jealousy is yet existing, ask master-builders what they think of each other's houses, and merchants what their opinion is of merchants in the same line of business, ministers what they think of ministers, and a church-member what he thinks of another church-member that perhaps may have a higher position or office than himself. Remember that envy and jealousy dwell more on small defects of character than on great forces. I am sorry to say that in matters of jealousy it is no better than other professions.

There are now in all denominations many young people who have a faculty for usefulness, but they do not receive the encouragement that they deserve and so greatly stand in need of. This is caused by jealousy.

Amid all professions, lines of business, occupations, and trades, needs to be heard what God says in regard to envy and jealousy: "Envy is the rottenness of the bones," "Where envy and strife is, there is confusion and every evil work;" "Jealousy is the rage of man." It has downed kings and emperors, and apostles, and ministers of religion, and thousands of good men and women. This evil has so many roots that nothing but the energy and power of the Almighty can pull it out.

Away with the crime of jealousy! If you allow it to stay, it will eat up and carry off all the religion you can place into your souls for the next half-century. It will do you more harm than it does any one. It leads you to abuse or ridicule. Be not deceived with the idea that you can build yourself up by pulling somebody else down. You will make more out of the success of others than out of their misfortunes. Speak well of everybody. Surely this world is large enough for you and all your pretentsions and claims. God has given each one a work to do. Go ahead and do it! In all circles, in all business, in all professions there is room for straightforward success. Watch for excellencies in others rather than for defects.

If some one is more beautiful than you, thank God that you have not so many perils of vanity to contend with. If some one has more wealth than you, thank God you have not so great a stewardship to answer for. If some one is higher in social position, thank God that those who are down need not fear a fall. Seeing the good in others, and thus trying to be better, is a substitute for jealousy. Life is short at the longest; let it be filled with helpfulness for others; let us have sympathy for each other's misfortunes, and our arms full of white mantles to cover up the mistakes and failures of the unfortunate.

If an evil report about some one come to us, let us put on the most favorable construction, and not build so much on the transitory differences of this world, for soon it will make no difference to us whether we had ten million dollars or ten cents.

Remember how our Lord behaved under evil reports and false accusation. Did they not try to catch him in his word? Did they not call him the victim of intoxicants? Did they not misinterpret him from his first infantile cry to the last groan of his assassination? Yet he answered not a word, although his good name outranks everything under the skies. The world has a habit of making a great ado about what you do that is wrong, and forgetting to say anything about what you do that is right. Blessed are they that are persecuted, although sometimes very severe. Ointment may smart the wound before healing it. But at last, what a soft pillow to die on if, when we leave the world, we can feel that, though a thousand people may have wronged us, we have wronged no one.

HOW IT WAS WHEN I WAS YOUNG.

BY SAMUEL MURRAY.

I HAVE just read, on page 514, what Bro. Beery has to say about schools, paper and the church when he was young. His article is headed, "Then and Now." Well, I will say a little something too. Where I was raised, in Montgomery County, Ohio, nine miles west of Dayton, the country was about as he says it was where he was raised. It was considered a disgrace for children, or young unmarried people to belong to the church. Now children are taken into the church by baptism as young as eight years. Then some people did not know as much at twenty years as some now do at eight years old. Then many at twenty years could not read; those that could, did not read much. When I was a young man, one Christmas morning I asked a young man why that day was called Christmas. He could not tell. So it was then. I suppose now many children at six years old could tell.

O, fathers and mothers and children, how thankful you should be to the Lord for the great advance in education as well as in church work! Soon after I had taken a companion,—a wife,—we both united with the church. I went to a Brethren's prayer meeting one evening. Then the churches did not have many prayer meetings. Now they are nearly everywhere, but not here in the church where I live. In the neighborhood where the elder lived they had prayer meeting. When I told the Brethren my desire, the elder said, "A few brethren will pay you a visit." So they did. They sang a hymn, read scripture, talked very nicely and had prayer, and said, "Come to meeting." After preaching the elder told the congregation that we had made application for membership, then told us to withdraw for awhile. Of course he took the council of the church. We were called in. He gave the decision of the church; then said, "Come to meeting next Sunday and you will be baptized." So it was then. You all know how it is now.

Mexico, Ind.

THE IMMEDIATE CAUSE OF CHRIST'S DEATH.

IN the Psalms various particulars are prophesied which were literally fulfilled in the death of our Redeemer. Among them are these: "They pierced my hands and feet." "They part my garments among them, and cast lots upon my vesture." "He keepeth all his bones: not one of them is broken." In fact all the predictions concerning his death were fulfilled to the letter, so far as the testimony of the four evangelists goes, and it is but natural to conclude that the one which refers to the direct cause of his death was fulfilled in the same manner.

In the 69th Psalm we have this language given as an utterance of the Messiah:

"Thou hast known my reproach, and my shame, and my dishonor: mine adversaries are all before thee. Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

The giving of the vinegar and gall was literally fulfilled at the crucifixion of Jesus, who in his agony found none to comfort, none to pity him.

Was not the prediction, "Reproach hath broken my heart," also fulfilled to the letter? The circumstances connected with his death show that it was. Medical writers record many cases in which there was an actual rupture of the heart, and a flow of its contents into the sack or pericardium which encloses the heart; also a separation of the blood into its constituents, crassamentum and serum, or "blood and water."

The death of Jesus on the cross was sudden and unexpected; so much so that "Pilate marveled." Our Redeemer suffered not only physical pain but also the extreme of mental agony. In the garden of Gethsemane he "sweat as it were great drops of blood," but an angel comforted him. On the cross his sorrow of soul was renewed and increased, and the last stroke of affliction was the withdrawal of his Father's presence. "Eloi, Eloi, lama, sabachthani!" burst from his lips, and after commending his spirit to God, he bowed his head and died.

When the soldiers found that "he was dead already," one of them "with a spear pierced his side, and forthwith came there out blood and water." On the supposition that the heart of Jesus was literally ruptured or broken, this flow of blood and water would be the result of piercing his side and opening the pericardium. Thus also would be fully accomplished the shedding of his blood for many for the remission of sins. "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "Who his own self bare our sins in his own body on the tree."—*L. F. Bittle in the Ostographic Review.*

"THE Catholic Church wields a mighty power, and if it fairly and in earnest assails the liquor-business according to Satolli's orders, there will be an interesting fight. The *Wine and Spirit Gazette* cannot get over its amazement that this church should have the audacity to attack the liquor power,—that power before which mayors and councils, governors and legislatures, congresses and parties, statesmen and clergymen have prostrated themselves. In its last issue it declares that 'Satolli's views of the relation between liquor-dealers and the church are not likely to be carried out by the bishops in the cities of the country. The full discussion which the whole matter has received from the press has been the means of disclosing to the dignitaries of the church a great light,' and then makes this amazing statement: 'Archbishops and bishops have publicly declared their intention of ignoring Mgr. Satolli's admonitions.' The *Gazette* regards this as a great triumph for 'personal liberty.' But perhaps it is mistaken as much as to its facts as to its conclusion. We shall see."

"HE who would gain the confidence of friends and maintain it must be able to hold out to them the record of a true life, and show that he is at heart a true man. He cannot gain it by individual prowess, nor maintain it by duplicity."

Missionary and Tract Work Department.

"Upon the first day of the week, et every one of you lay by him in store as God hath prospered him, hat there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9, 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

DEPENDENCE.

Selected by Ella G. Jones.

FATHER, I know that all my life
Is portioned out by Thee,
And the changes which are sure to come,
I do not fear to see;
But I ask Thee for a present mind
Intent on pleasing Thee.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where to go.

Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do,
For the Lord on whom I wait.

So I ask Thee for the daily strength
To none that ask denied,
And a mind to blend with outward life
While keeping at Thy side;
Content to fill a little space,
If thou be glorified.

There are briars besetting every path,
That call for patient care,
There is a cross in every lot,
And an earnest need of prayer;
But a lowly heart that leans on Thee
Is happy anywhere.

In a service which Thy will appoints
There are no bonds for me,
For my inmost heart is taught the truth
That makes Thy children free;
And a life of self-renouncing love
Is a life of liberty.

Jeffersonville, Pa.

WOMAN'S WORK.

BY SADIE BRALLIER NOFFSINGER

Chapter 4.—Woman as a Financier.

PERHAPS I will astonish my sisters when I make the assertion, that, in order to be successful in her high calling, woman must necessarily become *an energetic financier!*

In her business dealings many instances prove that woman is capable of reaching even that degree in the financial world, and when once there she generally manages business affairs with much shrewdness and satisfactory results; and though many men contradict the statement, she knows how to save money when it is earned As a rule, she is upright in business matters, judicious in her contracts and punctual in her payments. In "Woman and Wealth" Marion Harland says: "A good woman's sense of honesty in financial matters is of a finer order and nicer quality than a good man's. She will go hungry rather than defraud the butcher and baker, stick a taper in a bottle and set it on her parlor table sooner than order from the candlestick maker that which she has no prospect of paying for. Debt is to her a disgrace; the thought of a compromise with creditors on twenty-five cents on the dollar when she owes one hundred dollars is a frightful calamity."

It is not my purpose, however, to urge us to become bankers or merchants or dealers in fruits and wares. I had rather we were financial women in household economy. Here is where our gains and profits will tell the best. And if the wife be a skillful household financier, I have no doubt the husband will properly attend to the notes and bonds and fruits and wares.

If woman can be a manager in the shop and office, why cannot she be a manager in the home? If she can be skillful in traffic and save money which she earns from buying and selling, why cannot she save money in the home by taking care of what her husband earns and buys? If she can be punctual in making payments which she herself has contracted, why is it she so often allows extravagance in the home to hinder her husband from making payments where he has bargained? These are questions which it would be well for us to ponder.

If every wife kept a journal of expenditures, her purse would not be so often empty; for she would soon learn the value of dimes and even pennies. It is right that a woman should spend money but it is not right that she should *waste* it.

A hole in baby's sock may be only a little thing, yet it belongs to that class of things which grows; and unless a few timely stitches be applied the result will soon be all hole and no stocking. "Only twenty-five cents will buy another pair," the wife may argue. Only twenty-five cents to be sure! Yet it does not take many times that amount to make a dollar, and a dollar is quite an item in the household ledger.

If we would only pause to consider the value of *little things*, I venture to say there would not be so many repairable garments thrown away, nor so much waste bread in our closets. A damaged gown may not be as desirable as a new one, yet, with careful remodeling, it will save us buying a new one for months, perhaps, and look well besides. One piece of waste bread does not amount to much, yet many such pieces are equivalent to a sack of flour. Thus, too, many of us are reckless financiers; and when we become bankrupt in our wardrobe and larder, we raise our hands in dismay, and with much bitterness cast the results of our extravagance to the feet of "Hard Times."

It is often said: "There is Mrs. A. She can get up an excellent meal on nothing." That is hardly correct, and Mrs. A. gets a little too much credit when that tribute is paid her. But certain it is when butter is thirty cents per pound she does not use it in the place of lard, nor does she bake as many sweet cakes and rich puddings as does her neighbor, Mrs. B., yet her table is always as inviting. The consequence is Mr. A. is a happier and more wealthy man than Mr. B. because there is not so much dyspepsia in his family nor must so many pills be bought. A fortunate man is Mr. A. He knows it and is duly delighted with his fortune.

Every woman who is interested in her home, desires to have it appear as attractive and neat as possible. This is right; and by strict economy and skillful planning the poor man's wife may make her rooms as *cozy* as those of her wealthy sisters, though the carpets and furniture be less expensive. There are many useful and at the same time ornamental articles which she herself can manufacture, such as rugs, paper-racks, tidies, splashers, etc. This can be done with little expense and at the same time add to the appearance and convenience of the home. The household financier knows how to convert worn-out dresses and aprons, coats and trousers into a nice carpet and other articles of value, and saves a snug sum of money in the sensible transaction.

It is not cheaper in the long run, however, to buy a poor quality of material for clothing and general housewear, simply because it costs less money at the time of purchase. The shrewd woman will soon discover the folly of such a course, and aim to select that which is durable and at the same time not too expensive.

This is a subject worthy of our consideration. Let us, therefore, consider it duly, my sisters, and become household financiers after the principle of Him who said: "Gather up the fragments that nothing be lost."

Johnstown, Pa.

IF THE LORD SHOULD COME TO ANNUAL MEETING.

BY W. B. STOVER.

ANNUAL MEETINGS come and go, and with them too, a good many people come and go. If the Lord should come to one of these meetings, I wonder what he would have to say on some matters.

We may presume He would come early, for His interest in the meeting would not be small. When He would go to the office of the lodging committee, it seems to me He would not ask for the most comfortable of all homes, the largest of all rooms and the nearest to the grounds; but rather, "Children, have you any poor who want to let their rooms? Assign me to one of these." And then, with His little satchel in hand, He would pass quietly down to His assigned room in the home of the poor. There, I think, He would manifest an interest in their welfare, and speak thankfully for even hard circumstances. I think He would steal away soon after, and alone in His room or in a woods not too far away, spend a half hour with His Father, begging Him to take close care of the work of the great meeting.

I think he would take an interest in the work of the Standing Committee and of the Missionary and Tract Committee, and would encourage the Brethren for their untiring efforts in the committee rooms.

Sunday morning would come. I think He would be found in the tabernacle service. I think He would be surprised to hear the car whistles blow, and to see the train-loads of people coming,—among them even brethren and sisters. He would probably ask some elder a few questions on these matters. We might presume the following conversation:

Q.—"Son, do you approve of all this Sunday traffic?"

A.—"Nay, verily, Master."

Q.—"Well, but don't you encourage it?"

A.—"No indeed, Lord, no indeed."

Q.—"How about the ten per cent on tickets sold?"

A.—"Why, which ten per cent?"

Q.—"The ten per cent the railroads give to you on all tickets sold to the meeting."

A.—"Why, good Master, that is given to missions. We believe in missions."

Q.—"Do you do evil that good may come? You ought to do much missionary work, but hadn't you better earn your missionary money on some other day than this?"

We may well presume He would accost some sister, whom He had observed parading up and down the grounds, thus:

Q.—"Daughter, why did you come here?"

A.—"Good Master, I always go to the Annual Meeting when I can."

Q.—"But why did you come?"

A.—"Well, I always have a good time here."

Q.—"Daughter tell me; what do you mean by 'a good time?'"

A.—"To meet old friends and hear strange preachers."

Q.—"Well, until you come for other purposes, don't you think you would advance the cause more by staying at home and giving the twenty-five dollars you spend on this trip to the work direct? A thousand of these to do likewise would not injure the meeting, and it would add $25,000 to the altar coffers."

I suppose if the Lord were at the Annual Meeting, several of those present would think a little more before acting.

I think if He were ever so busy, He would be at the missionary meeting on Monday. It occurs to me, too, that He would want to have His name on the list of speakers. It appears to me, "*All the world*" would be his theme; that "*Go ye*" would be the import of it, and "*now*" the time for it, and "*therefore*" the cause of it. It seems to me that He would become so aglow in His subject, that I would want to go at once somewhere to seek to help some fallen one to rise. That sermon might end by a talk on prayer and giving. He would likely say in pathetic earnestness that all cannot go to the foreign fields. Those who do not go shall both pray and give abundantly. The prayer of the home workers is the strength of the foreign workers. The gifts of the home workers are the bread of the foreign workers. Both must work, and work together. But ye cannot receive My full benediction unless ye give as I have prospered you. It is no better to worship a silver eagle than a golden calf.

I wonder if He would not be interested in the educational meeting too, for He spent all His years in educating, and the schools of the prophets were old long before His day.

Toward the evening of Monday I would not be surprised to hear Him inquire if all the poor who sought lodgers and made preparations for them were filled. And I feel certain He would not enjoy being told that in certain favored brethren's homes from forty to fifty had taken lodging while many of the homes of others went begging. And I know He wouldn't complain with moderate accommodations. And I know He would pay the price without "jewing," and I know He would't do any loud talking or laughing while there.

And if some brother should have an abundance of speeches during the conference hours, and would call the moderator's ruling into question, and would always take the opposite side, I wonder if the Lord wouldn't ask him if he wanted to be moderator.

There are, too, always those there who are afraid the good old faith is going fast to wreck and ruin. I wonder if He would not ask all such if they think there are none faithful but themselves. He might add, to their comfort, that Elijah thought that way one time, while there were hundreds faithful that he knew not about.

If He should see a brother with two books on his knees as he was sitting in council, He might ask what they were. The answer might be that the upper one is the Minutes of Annual Meeting, and the under one is the Bible. I believe the Lord would kindly suggest that while the Minutes are all right, it would be better to have the Bible on top.

Didn't somebody once suggest to dispense with the reading of the report of the missionary committee, to save time? I honestly believe the Lord would insist on devoting *more* time to missions if He were there. Three days' work for the government of 100,000 people, and a half hour spent planning on winning 1,499,900,000 would be so entirely out of proportion that I don't believe He would favor it in that way. If *half the time* at Annual Meeting were spent on missionary operations and queries, the proportion would yet be very much out of proportion! Ye are the light of *the world* and the salt of *the earth!* This earth has about one and a half billions of souls!

In all things I cannot help thinking if the Lord were here, He would urge missions. To me He was a foreign missionary of the highest type. Was He not born in a foreign country, and did He not live in a foreign country, and did He not die the death of a martyr in a foreign country? This sin-cursed earth is a country very foreign to heaven,—the home of Jesus. Because *we* live on the earth, is it any the less foreign to Him when He comes here from heaven? If the Lord should come, presenting missions in His earnestness, some of us, so used to having it not that way, would either reject Him or take up missions in a hurry! Master, is it I? *Is it I?* Is IT I?

UNHAPPY PEOPLE.

BY SUE DILLMAN.

"RICH is he indeed who has more than he wishes;" and *happy* is he who can see *some* good in his surroundings, no matter how cheerless they may be.

Taking life as a whole, there is more unhappiness than happiness; and if we choose to look about us, we can see cases of poverty that amount almost to destitution. These the world is accustomed to regard as the most unhappy cases of all. This, however, is not true; for even destitution is sometimes accompanied by a spirit so pure and trustful, so bright and cheery as to make even the trials of absolute poverty seem light. To this class of people (though not needing it) we involuntarily extend our aid, sympathy and love.

The people most needing our pity (not our sympathy) are those who are persistently unhappy in spite of the most pleasant surroundings,—those who see in every turn of fortune some evil, no matter which way the scales balance. They pray, "Thy will be done" and then immediately do everything in their power to carry out their own selfish wills and desires. They pray God to bless them and yet are too selfish to perceive the many blessings God is giving them daily. There are many who consider it a virtue to find something wrong with everything instead of cheerfully and thankfully accepting the blessings God provides. For such the weather is never right. When it is nice and pleasant, they won't enjoy it and see its beauties; but say, "Dear knows how long this weather will last; it is very nice to-day, but like as not it will rain to-morrow." When the sun shines they fear crops will be dried up. When it rains they are afraid things will be drowned. Present good is always swallowed by the fear of future evil. To such people we cannot extend our sympathy, but we must pity them.

The persons with whom we can sympathize are those who are compelled to listen to the complaints of these unhappy people.

If any one shows them kindness they are sure to think they have a motive or some interest of their own for doing it. If ordinary accidents happen they are sure to say it was done on purpose. If any one, on account of unforeseen events, is compelled to break a promise with them they are sure to say they never meant to keep it. Such persons have the very worst opinion of everybody but themselves. They believe everybody to be insincere. Their judgments (in spite of the proofs to the contrary) are always correct. If anything happens they are sure to say, "I told you so; I knew it would be so."

How important it is, then, that we cultivate a thankful, cheerful, hopeful, humble disposition; lest we become a member of a class of persons known to the world as grumblers. Full faith and trust in God, contentment, a kind heart and a clear conscience will insure happiness to all.

NOW!

AN English nobleman who died recently was frequently spoken of among his fellows as being "too good for this earth." He was excessively absent-minded when in society, and passed much of his time in solitude and meditation. "He was as pure and unworldly," says his biographer, "as a being of another sphere."

Looking closely at his life, however, it appears, in spite of the large opportunities which his wealth and rank gave him, to have been of little use or value to his fellow-men. Aspirations and dreams, however high and noble, which never pass into words or actions do not weigh heavily in the world.

When Prince Bismark retired from public life, a member of the Reichstag said shrewdly: "The power of the prince for good or evil lay in the use which he made of the present moment. He never worked for to-morrow, but for to-day."

Probably the same criticism could be made upon every man who exerts a living force upon his generation. He lives not to dream of the past, nor to hope for the future, but to work—now.—*Youth's Companion.*

"THE man who makes a habit of retailing his family troubles to the world is either very weak or very wicked. It need hardly be said that he is looked upon with universal contempt. Suppose he should affirm in justification of his course that he believes in "turning on the light," would that help matters? The church of Jesus Christ is a family. It should settle all its internal difficulties in a private way. To blazon them abroad is to give the Philistines an opportunity to rejoice."

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, Baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural Duty of Anointing the Sick with Oil, in the Name of the Lord, James 5:14, is binding upon all Christians.

That it advocates the church's duty to support Missionary and Tract work, the giving to the Lord for the spread of the Gospel and for the salvation of sinners.

That it is a vindicator of the Christ and the apostles have set forth upon me and also against the conflicting theories and discords of modern Christendom, regarding that all must concede to be in[illegible] safe.

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THE person who has no purpose in life is like the Irishman, who, in shooting, said he aimed at nothing and hit it every time.

CONCERNING superstition among the Jews the *Independent* editorial says: "Jacob and Joseph wished their bones carried back from Egypt to Palestine. The Jews of later days have had a superstition that it would be very unfortunate for them in the resurrection if they were not buried on the land of their fathers, and that if they were buried elsewhere than on sacred soil they would have to roll over and over all the way underground till they reached Palestine. Accordingly it grew to be a habit to have a handful of the soil of Palestine brought and put under the head of the pious Jew whose friends could not afford to carry his body so far. Lineal spiritual descendants of these Jews would seem to be found in the Archbishop of Canterbury and the parents and godparents of the heir presumptive, who was baptized the other day in water brought from the Jordan."

IT never pays to speak impolitely to children. It is one of the things that no parent can afford to do to his own children. The parent, who is in the habit of speaking impolitely to his son or daughter is committing a grave wrong against that child. He is planting in the soul of that offspring seed that should never enter the young mind. He is stamping upon the tender soul an image that may never be removed. All through life the child will feel the effect of having been reared under the influence of impoliteness. He will have in his mind an image of his parent's conduct towards him, that later in life he would give much to get rid of. Fathers, by all means teach your sons to be polite by giving them to understand that they have a father noted for his courtesy towards his wife and children, as well as others. Mothers, fail not to impress upon your sons and daughters the fact, that they have a polite mother, who knows how to teach her children good manners. Impress upon your children, at all times, the image of a model father and a model mother.

"MANY a good sermon on humility has been spoiled by the mocking glitter of a diamond scarf-pin on the great pulpiteer."

IT always did seem to us that Peter's make-up fitted him for work largely among those of mature years, and yet the Master told him to feed the lambs. We may therefore well infer that it is the duty of every minister to do his part feeding the lambs of the flock.

SAYS the *Christian Standard:* "This year will go into our American history as one of disaster and hardship. The 'hard times' have hurt many and frightened more; strikes, riots and conflagrations have abounded; anarchism has been threatening; forest fires have devastated many communities and towns in the North, and immense regions in the upper Mississippi Valley have been parched by the unprecedented drouth. At best there will be much suffering this winter, and all possible effort should be made by public and private agencies; by churches, states, cities and charitable societies to minimize it. It is no time for fine-spun theories about encouraging idleness by ill-advised charity. There are thousands in idleness for which they are in no wise responsible, and thousands have been overtaken by disasters against which human foresight is helpless. There *must* be an illustration of benevolence, of good will towards men, this winter, such as we have never yet given in this favored country. Get ready for it."

WHERE OUR SCHOOLS ARE LOCATED.

THE relation sustained to the Brotherhood, by the congregations in which our high schools are located, is important and far-reaching. It is for these congregations that this article is mainly intended. The five churches having the spiritual oversight of those conducting and attending our schools, are, in a large measure, responsible for the moulding of the future church. They are exerting an influence that is telling now, and will be felt still more forcibly in the coming generations.

From these schools are coming the young brethren and sisters that will one day stand in the front ranks of our Fraternity, and administer the affairs of the church. We may be the moulders for the present, but they will mould the future. The responsibility of church government may, at this time, rest upon the shoulders of the aged and experienced, but inside of a few years it must pass largely into the hands of those coming from our educational centers.

No denomination in America ever sent out a stronger body of young people than those coming from our schools. They are hardy children, mainly from the rural districts, where physical development has reached its highest state, and now, with their well-disciplined minds, backed up by muscle and brain power, they will be able to exert upon the world an influence that has never yet been equaled by any forces in our Fraternity.

What are the congregations, where these schools are located, doing towards training these young people for the future? Are they moulding them for the world, or for the church? We have reasons for thinking that our people are not considering these questions as they should. Upon them are resting responsibilities far greater than they have ever thought. The home training, directed by wise parents, may mould the character of the young man and the young woman, but it is the training in the school-room and the influence of the environments, that make the worker and determine the religious policy.

Since the surroundings have so much to do with the religious course of the young, how important it is that our schools be located in model congregations, that are presided over by elders, who are not only faithful respecting their own deportment, but are models in their earnest, faithful and intelligent method of administering church discipline. Such congregations should be noted for the piety, zeal, loyalty and simplicity of her members. And in this fast age these members should be models of plainness and sobriety. Young members who attend these schools, ought to find, on every hand, examples worthy of imitation, and be surrounded with influences that tend to make them only the better for having attended. By no means should these institutions be made the distributing centers for fashions and customs that will prove detrimental to our time-honored principles of non-conformity to the world.

Looseness in church government at these centers means looseness in hundreds of other congregations in the near future, hence the importance of all the home members, especially, being proper examples for the young. Furthermore, each teacher, who is a member, and in any way connected with our educational institutions, should be in full line with our uniformity as well as non-conformity teachings, and be a firm believer and advocate of the accepted doctrines of the church. We cannot afford to entrust the educational and spiritual interests of our young people to those who mean to disregard these principles.

The method of administering the affairs of the church must also be characterized by intelligence and fairness. All the religious services should be conducted in the most impressive, instructive, and edifying manner. Those who attend these schools are there for instruction in religion, as well as in literature, and it is of the greatest importance that they be favored with a line of instruction that will not only thoroughly indoctrinate them, but prompt them to accept and carry out in their daily walk, all through life, the teachings of their divine Master. J. H. M.

WAYSIDE GLEANINGS.

(Continued.)

WHAT we gather by the wayside, after all, is the greater part of our real life. Such is the major part of the history of the Master, as we have it in the Gospel,—a record of his daily life, as he walked, talked, and did among the people. And if we ever leave a history right along this line, our historian will gather the gleanings. And this brings to us a profitable subject for profitable meditation. Have we ever thought what our history would be, were it gleaned from our daily doings in life?

In writing the history of men we are disposed to strike them while on the wing, and thus overlook their walk while down with men in the daily avocations of life. This is wrong and unfair because the best part in any man's life should be his duty, and not what he tells others to do. What we need, is more of the Christ-life in our daily going about.

On our return from our eastern trip we learned that we had been called to attend several funerals, and we were sorry that we could not respond to the calls. While it is sad to be in the presence of death, especially of dear ones, yet it is a truth, that it is better at times, to be in the

house of mourning than the house of mirth; and when we can have the assurance that the dead have fallen asleep in Jesus, it is a sweet thought, even in the midst of weeping and tears, because, in such cases, to die is always gain.

A happy event to us, each year, is the gathering of the children in the father's home. This was our privilege a short time ago, and to say we enjoyed it, only mildly expresses what we felt. As a family, we have been greatly blessed, as the grim monster death, has touched us lightly, and we are an unbroken family, save mother, who has fallen asleep. Father, in his eighty-fifth year, is still hale and healthy, but sometimes feels homesick to meet those who have passed over, as only a very few of his early-life companions are here any more. O, for a sustaining faith that will enable us to endure the shades of time and give us a longing desire for the pure sunshine on the other side!

Having received an invitation to visit the peach orchards of Juniata County, on the Shade Mountain slope, we took the train (*we* here means self and wife), on Saturday morning, for Mifflin Station, where we were met by Bro. H. J. Shellenberger, and taken to his pleasant home and family,—consisting of wife, grandmother and visitors, of whom there are many; and we don't wonder at it, because they are so hospitably entertained, that, going there once, they always feel like repeating the visit. On Sunday morning there were two appointments,—one at the Free Spring house, and the other at Red Bank. As it was expected that the former place would be well supplied with ministerial help, and the other somewhat doubtful, it was thought best that we should go to Red Bank; and so six of us, on the family spring wagon, were taken to this place, where we found a number of very kind brethren and sisters, and others with whom we worshiped. Here we met Bro. Spencer Beaver, wife and little daughter. It was his turn to fill this appointment, but as is the custom, the stranger was given the liberty, but Bro. Beaver followed with a very warm exhortation in *der deutschen Sprache,* there being a few aged members present who did not understand the English. After services our load, several others and the preacher and family, were taken to the home of Bro. Jacob H. Smith, where we enjoyed together one of those social feasts that are so characteristic of the Brethren. And while there were some Marthas there, Mary was by no means absent.

In the afternoon at 3 o'clock we attended the Sunday school at the Goodwill house. The Brethren have a live school here. They have one hour for the school and a half hour for Song service. Here they have adopted the new song Book, and we were much pleased with the pieces sung, as well as with the singing. No matter how good the song book is, it requires practice to have good singing. They practice here and have good singing. From here we were taken to the Shellenberger home again. On Monday morning we had added to our company Bro. Isaac Barto, who has been East since Annual Meeting; and as this was his home church before going West, he is in the midst of friends. He informed us of the Free Spring meetings of the day before. Seven preachers, he said, were present, but he, Bro. Wilbur Stover and Bro. Edwards were the "strange brethren." The latter two have appointments there for Monday and Tuesday evenings, and from there westward. After the necessary preparations were made, the family spring wagon was again in readiness, and a load, including the family, Bro. Barto and ourselves, were taken out to the peach farm, where we found the pickers and packers busily at work.

Bro. Shellenberger has about sixty acres in peaches, and this year will have about seven thousand crates. A peach orchard is a nice place to be, when the red and yellow cheeked beauties are hanging temptingly before you ready, to be plucked, as they were here. Of course, we had an invitation to help ourselves, and we did it. This seems to be the lucky belt for peaches this year, as there are thousands and thousands of crates being shipped from here every day, and as this is an off-year for peaches in the East and South, the prices are good and our brethren and others are reaping a rich harvest. We congratulate them in their good luck and rejoice with them that *do rejoice.* After being shown through the orchards we were all treated to a basket-dinner thoughtfully provided by our hostess.

We were then taken to Thompsontown, to the home of Eld. Solomon Seibert, and found him enthusiastically engaged in the peach business. Four years ago he planted three thousand trees, and people laughed at him because of his age, telling him that he would not live to see his trees bear, but without being discouraged or disheartened, he went ahead, telling them that if he did not live to gather the fruitage, others would; but now, in his eighty-third year, he is gathering his fruit crop, and who knows but that he may gather a number more? Bro. Seibert is a brave old soldier, and has received many a knock in the battles of life, but has valiantly pushed through them all and still stands unflinchingly at his post, and will stand until the Master calls.

But when we think of what this man has done for the church, giving his whole life in the service, freely and without price, the thought comes to us,—Should not the church that he so faithfully served give him a furlough and place him on the free list? He is too old to be spoiled, but not too old to be lovingly remembered by his flock, and receive appreciation so well earned; and he has such a loving heart that we know that tokens of appreciation would be more precious to him than silver or gold.

Brethren and sisters, let us not forget these aged fathers in Israel. They deserve our tender regard and loving care, and then, by his side, stands his faithful wife who has stood by him faithfully all these years. What a monument of faithfulness! As we were seated around the table in her pleasant home, we thought of the hundreds who had broken her bread and enjoyed her hospitality. Yes, aged mother, for all this your reward here may be a little slim, but there is One who has said, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward," and when you get over there, what you have done will not be forgotten. We were sorry to find sister Seibert somewhat afflicted, but glad to see the cheerfulness with which she endures these things. The afternoon we spent pleasantly indeed in this home, and shall remember it with great pleasure.

At 6:32 we took the train for home, well pleased with our visit. "Home, sweet home, how I love to be there!"

H. B. B.

THE SEVEN CHURCHES OF ASIA.

Part Eight.—The Church at Smyrna.

WE now turned our attention to making preparation for a visit to the interior of Asia Minor. We engaged Mr. Geo. Phaidros as a guide, interpreter and dragoman, paying him for his valuable services the sum of five dollars per day. As he is the only reliable guide to be found in Smyrna, for the places we wished to visit, the price paid does not seem so unreasonable. He might at any time, assuming the right of free-born Americans, have gone on a strike and made his own terms We found him honest, intelligent and accommodating, and do not hesitate to recommend him to any who may have occasion to benefit themselves by his service.

Before leaving Smyrna we made an appointment to meet the Archbishop of the Greek church. We carried with us to him a letter of introduction from the Patriarch at Jerusalem, and as a matter of course received a very cordial reception.

We give an account of our visit to and interview with the Archbishop from our notebook written at the time: Monday, February 17, 1893 — The principal work and business of the day was a visit to and an interview with the Archbishop of the church at Smyrna. Our party was made up of Bro. Lahman, Phaidros and his son, a young man of twenty-five, and myself. When we presented ourselves at the door of the palace, as the Archbishop's residence is called, we were at once admitted to the audience chamber, although the anteroom was quite full of persons waiting an opportunity to be admitted. The floor of the room was covered with rugs of the best Smyrna manufacture, and with its divans and cushions presented an air of richness and comfort. While we were taking a note of our surroundings the Archbishop entered the chamber and gave us a very hearty and cordial reception, making us feel at home. Indeed he could not have received us with more kindness and cordiality if he had known us for years.

The Archbishop is a large, fine-looking man of some sixty years. He wore the black garb of the Greek ministers. His face is full and rounded, with high forehead, and has about it a benign and fatherly look that does not fail to win the confidence of those he comes in contact with. The full beard which covered the lower part of his face was silvered with age, and the long locks of his hair, which fell nearly to his shoulders, were quite white. Altogether he impressed us as a man of more than ordinary make-up, and we were not surprised to learn that he has the reputation of being one of the most learned and scholarly men in the Greek church and the author of some very valuable works in Greek.

After the ceremonies of the introduction were concluded and we were seated, the attendants brought and served to each of us sweetmeats, water and coffee. This is a common act of hospitality among the Greeks, and we never entered a house as guests during our sojourn in Asia Minor, no matter at what hour during the day or evening, without having refreshment of this kind placed before us. It shows a kindly and hospitable disposition on the part of the people.

The Archbishop now, having read the letter from the Patriarch at Jerusalem, expressed his pleasure that we had called upon him and bade us welcome to Smyrna and especially to his

home. Our conversation was carried on through Mr. Phædros, who acted as interpreter. We informed the Archbishop of the object of our visit to him and of our purpose, if possible, to visit the Seven Churches of Asia. We also laid before him as fully as possible the faith and practice of our church in America, and requested the privilege of asking him some questions concerning the Greek church.

He seemed much interested and pleased at what we had told him and said in substance that he would gladly give us all the information possible concerning his church, and hoped we would freely ask any questions that might present themselves to us. Upon an intimation that we did not wish to take up too much of his time he said, "My time to-day is yours."

I then referred to my pleasant interview with the Patriarch at Jerusalem and his kindness to me. The Archbishop seemed moved when he spoke in reply about his beloved brother at Jerusalem, and from his manner the conclusion was drawn that there was no jealousy between them, but that love and good will dwelt in their hearts. The following questions were then asked and answered as indicated:

I am informed that in administering the rite of Christian baptism you dip the candidate three times. Will you please give the exact method of performing the ceremony?

"Yes. The Greek church baptizes by trine immersion, and in practice the rite is administered in the following manner: The candidate, if an adult, is taken into the water, if it be deep enough, until it reaches the shoulders; if the water is not deep enough then the candidate kneels and the administrator says, calling the Christian name of the one to be baptized, 'I, the servant of God, baptize thee into the name of the Father (dipping the candidate), and into the name of the Son (dipping the candidate), and into the name of the Holy Ghost (again dipping the candidate).'"

Is there any other form of baptism practiced in the Greek church?

"Yes. If a person be sick unto death, and there is assurance that such a one is too weak physically to be taken down into the water to be baptized, we pour water over him on his couch three times, using the same formula employed in immersion, but a person so baptized can never hold an office in the church."

Upon what Scripture do you base your authority for your practice in baptism?

"Christ so taught his disciples when he said, 'Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.'* We understand this Scripture to teach as we practice."

How do you baptize children, and upon what do you base your authority for baptizing them?

"In baptizing children they are dipped bodily into the water three times until they are covered, and the same formula is used as in baptizing adults. Very early in the history of the church the opinion prevailed that no one could be saved without baptism. Those who were members of the church felt that their children ought also to be baptized, and this feeling grew until the baptism of children was introduced, and it has been practiced since by the Greek church."

*Matt. 28: 19.

Christ washed his disciples' feet as recorded in the thirteenth chapter of John, and said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."* What is the position of the Greek church on this question?

"The washing of feet is observed as typical of humility by the Greek church at Jerusalem and elsewhere, and in harmony with the example of Christ, but it is not held as a doctrine by the Greek church. It is practiced in many places, whilst in others its observance has been discontinued."

The church to which I belong in America observes the *agape*. How does the Greek church regard the apostolic and primitive love feasts?

At this point the Archbishop turned questioner and inquired, "What is your authority for keeping the *agape* or feast of love?"

The reply was: 1 "Christ ate a full meal with his disciples the night of his betrayal. The four evangelists record this fact, and in it we have the example of the Master. 2. The apostles introduced the feast of love, also called the Lord's Supper, into the primitive church. Paul refers to it in First Corinthians, eleventh chapter. Peter and Jude also speak of the feast of love. 3. From the introduction of Christianity until the close of the fourth century the love-feasts were universally kept in the church, and were finally set aside by a decree of a church council. Upon these facts, which are admitted by all Bible scholars, we base our authority for keeping the ancient feasts of love."

The Archbishop replied: "In this you are entirely right. The Greek church practiced the feast of love at first, but when abuses crept into the observance of the *agape* it was set aside, and I am sorry that this was done."

He then inquired as to how the love-feast was held in practice by our Fraternity in America. A full explanation was given on this subject, in which he seemed to be much interested, and we closed this part of our interview with an expression on his part that we might be one in practice.

In answer to the question as to the practice of the Greek church in regard to the salutation of the holy kiss his reply was fully in accord with that given by the Patriarch of Jerusalem to the same question.

Before taking our leave of the Archbishop he sent one of his deacons out of the chamber, who soon returned with several large books. These proved to be volumes written on religious topics. He very kindly presented each of us with a volume of his works, writing a line and his name in them. He also said he would be very glad to give us a letter of introduction to the bishop of Philadelphia, whom we hoped to visit on our tour of the seven churches. We left the kind-hearted old man with his blessing resting upon us and his warmest wishes for our safety and for a prosperous journey through Asia Minor and to our homes in America.

The letter of introduction was written in Greek and a translation by Phædros is given:

To the saintly blessed of God Metropolitan of Philadelphia, Stephanus, beloved brother in Christ. My holy salutation to you in Philadelphia:

To the most holy Metropolitan of Philadelphia; most happy in Christ. Know you, beloved brother, that the bearers of this letter, Daniel L. Miller and Joseph C. Lahman, are elders of the Brethren's church in the United States of America. Having recently arrived at Smyrna, they brought with them letters of introduction from the most holy and happy Patriarch of Jerusalem, Gerasimus. They intend to make a journey and an ecclesiastical study of Asia Minor and especially of the seven churches mentioned in the Apocalypse of the holy evangelist St. John, one of which is the church at Philadelphia. As they are coming there for that purpose they have requested a letter of introduction to your love and kindness, which I most gladly give them. They are therefore recommended to your love with the request that you receive them kindly and hospitably and with tender brotherly feeling, and that you render them all necessary assistance in connection with their sacred work and purpose.

On this account I warmly salute you, my dearly beloved brother in Christ.

Written in Smyrna, Feb 15, 1893.

To your most learned and beloved holiness in Christ.

BASILIUS.

*John 13: 14.

The stately courtesy with which we were received by Basilius, his kindness manifested in the interview and in the letter of introduction to the bishop of Philadelphia, and his willingness to assist us in our work in every way, made a lasting impression upon our minds, and we shall always remember with feelings of kindness Basilius, Archbishop of Smyrna. Genuine Christian courtesy is a most important element in the development of true character. It costs so little and yields such large return in love, good feeling and human happiness. Peter understood this when he said, "Be ye courteous."

Basilius is in the direct line of succession as Bishop of the church at Smyrna. Were he disposed to boast he could point to a long line of predecessors, going back to the martyred bishop Polycarp. If we had any belief in the virtue of apostolic succession, a dogma held by some churches in America, and had a desire to avail ourselves of it, we would apply to the Archbishop of the church at Smyrna for the benefits of such succession. But we thank God that we may come to the cross of Christ without the aid of priest or bishop, and that he is no respecter of persons, "but in every nation he that feareth him, and worketh righteousness, is accepted with him."*

As we left the audience chamber we found a large assembly in the anteroom awaiting admission to the presence of the Archbishop. His life is a busy one. He is consulted about many of the private affairs of life by his people. No marriages may be legally solemnized in his bishopric without his consent He seems to possess the love and respect of those over whom he rules, as we were informed, not with a rod of iron but with the sacred wand of love. As a result he enjoys to a large extent the reverence and affection of his people.

And now we set about our preparations for our journey into the interior in good earnest. Phædros informed us that it would be necessary for us to take with us bread, sugar, coffee, tea, cheese, crackers and canned meats, as we should find no hotels on the way and the Turkish khans or inns were so filthy and so alive with vermin that it would be impossible for us to live in them. We would be compelled to depend upon the hospitality of the Greek Christians for lodging places, and by carrying our own provisions with us we would fare moderately well. Our room, as we began to gather in supplies, assumed the appearance of that of a commissary, but we soon had our purchases made and packed and were ready for our journey.

In determining the bill of expenses in our proposed visit to the Seven Churches of Asia we were somewhat startled when we were coolly in-

*Acts 10: 35.

formed by our dragoman that it would cost us not less than two hundred and thirty thousand paras. Surely such an immense array of figures must mean a very large sum of money. But we breathed easier after reducing the paras to dollars, for we found that it would take less than two hundred dollars. The Turkish monetary system could not be in a worse condition than it is. The medjidie, a silver coin worth about ninety-six cents of our money, is counted to be worth twenty piasters at the banks. The tradesman has two values on the piaster. One is called the good piaster, and is the same value used in the banks; the other is the poor piaster, and he counts thirty-three of these to a medjidie. When you purchase he names the price in piasters, and when you pay the bill he invariably counts thirty-three piasters to the medjidie. Nothing can be more confusing. The only sure thing about it is the absolute certainty that the tradesman is constantly getting the advantage. It is useless to attempt keeping accounts. Do the best you can, and get out of the country as soon as you can, is the rule to apply. D. L. M.

THE FORMULA OF BAPTISM.

Some months ago we published two articles against trine immersion by Dr. Lewis Pagin, with our reply to them. In one of his articles he took the position that the apostles baptized into the name of the Lord Jesus only, and not "into the name of the Father, and of the Son, and of the Holy Ghost." We thought his position so contrary to all evidence on the subject, and so out of line with the practice of Christendom in all ages, the world over, that a reply was unnecessary. It is a position taken by a few single immersionists to evade the force of the baptismal formula (Matt. 28: 19) in support of the threefold action. Mr. Gordon, in his late debate in Bond County, also took the same position, though he admitted that the real sense of the commission, is as given by Alexander Campbell, "Baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost." But it was shown, on the other hand, that he did not believe in the use of the one name only, strong enough to baptize that way himself, and his own church, as well as all other churches, prefer retaining the established formula.

Not satisfied with the way we treated his position on this subject, Dr. Pagin sends a communication to the editor of the *Christian Standard*, which was published Aug. 25, with the editor's reply. He shows up the fallacy of the doctor's position. Below we give both the doctor's letter and the editor's reply:

Is the formula of baptism, as now used by all ministers of the Gospel, correct? Did the apostles ever baptize into the name of the Father, Son, and Spirit? I say, *No.*

There is no evidence in the Bible or out of it, that any person was baptized in this way, for more than one century after the apostles, or before trine immersion was invented. If the apostles did immerse into the three names, their work is an incongruity,—that is most inconsistent, as I will now show.

All persons were baptized in the name of Christ or by his authority *only;* and if the converts on Pentecost were all baptized into the Holy Spirit, would Peter have said, "Be baptized in order to get that into which you are to be baptized?"

Such language is awkward in sound and sense, and if the apostles baptized into the three names, were they not inconsistent in demanding all men to confess the name of Christ, and to ignore or pass by the other two names? Why confess the name of Christ and not the Father and Son, if they used this formula?

In baptism, again we are told by Luke, in the eighth chapter of Acts, that the Samaritans were all baptized into the name of Christ only, and in the nineteenth chapter the twelve disciples of John were baptized into the name of Christ, and not one word about baptizing into any other names. And, if the Samaritans were not, as we are told, baptized into the name of the Father and the Spirit, we say no one else was, and our proposition is established, and no man has authority to immerse into more than one name,—the name of Christ

Paul, in his letter to the Colossians, third chapter, seventeenth verse, forbids anything being done in the name of the Father and Spirit. His words are: "Whatsoever you do in word or deed do in the name of the Lord Jesus."

Had the formula of baptizing into the three names been used at Colosse, they would have written to Paul and asked him, if they should change their formula, and never baptize into but one name. DR. LEWIS PAGIN.

South Bend, Ind.

Here is the Savior's instruction on the subject: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Matt 28: 19). There may be some doubt whether or not these words were intended to be used as a formula when baptizing. But certainly they indicate the transition of the baptized into a new spiritual relationship with the Father and the Son and the Holy Spirit. In using the words when baptizing a believer in Christ, we are but expressing the fact. Baptism is in the name of Jesus Christ, or by his authority, but this in no way interferes with baptism "into the name of the Father and of the Son and of the Holy Spirit." If our brother's argument is of force against the use of these names in baptism it has equal force against their use by Jesus himself in the commission. Surely we do not need to defend him. Such language as our brother uses may be "awkward in sound and sense," but it is not the language of Peter. It is asked: "If the apostles baptized into the three names, were they not inconsistent in demanding all men to confess the name of Christ, and to ignore or pass by the other two names?" Why does not the writer lodge his complaint against Christ at once, and begin his sentence thus: *If Jesus* commanded that persons be baptized into the three names, was he not inconsistent, etc.?

The language, "Only they had been baptized into the name of the Lord Jesus," is hardly equivalent to saying that they had been baptized into the name of Jesus only, and not into the name of the Father and Holy Spirit. Whether or not Paul forbids anything to be done *in* the name of the Father, Jesus enjoins "baptizing them *into* the name of the Father, and of the Son, and of the Holy Spirit."

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Martinsburg, Pa.—A harvest meeting was held at Koonts' church in the north end of the Snake Spring congregation by Bro. John Bennet. As a result the undersigned, treasurer of the Home Mission Fund, has received $8 28. May many more such meetings be held, as the mission has a great need of funds to carry on its important work in new fields.—*A. O. Dilling, Aug. 22.*

Pleasant Valley, Iowa.—Bro. A. Hutchison came to us Aug. 4, and commenced preaching the same evening, and continued each evening until Aug. 17, except once, when he was prevented by sickness. We had thirteen meetings in all. We had three accessions by baptism, and others seemed deeply impressed and were examining their Bibles to see if these things were so. Bro. Hutchison preached the Word with power. He made it so plain that a child could understand it. Our meetings closed with good interest and a full house, but closed too soon.—*J. H. Keller, Livingston, Iowa, Aug. 20.*

Rock Run, Ind.—Our harvest meeting passed off very pleasantly. Bro. I D. Parker gave us one of his well-prepared sermons and also a missionary sermon, which was felt as deep as the pocket-book. May God bless the good cause and let it prosper!—*R. W. Davenport, Goshen, Ind.*

Notice.—The Ministerial Meeting for Southern District of Pennsylvania will be held at the Huntsdale meetinghouse, Cumberland Co., Pa., Oct 17 and 18. Those coming by rail will stop off at Huntsdale (place of meeting), on the H. & P. R R Love-feast, Oct 16, at 10 A M.—*J. E Hollinger.*

Round Mountain, Ark.—The Communion held in Madison County, about thirty miles southeast of here is now in the past It was a very good one. Some thought it was the most enjoyable feast they were ever at. It was the first ever held in that County. Twenty-one persons communed. All of our deacons were there, but we had no outside ministerial help, the writer being the only one. On Sunday afternoon I baptized one woman and by Monday morning her husband and two young girls were baptized.—*Samuel Weimer, Wyman, Ark.*

Hylton, Va.—Aug. 16 we baptized three young men, three young ladies and an old lady,—the immediate result of a few days' meetings held at an isolated schoolhouse in the Bark's Fork congregation. Aug. 11 an election meeting was held at the Mt. Jackson church which resulted in choosing Bro. Preston Duncan to the ministry and brethren H. M. Reed and Mat. Altizer to the office of deacon. Bro. Henry Sheets, of North Carolina, is expected here to-night to begin a series of meetings.—*C. D. Hylton, Hylton, Va., Aug. 18.*

Beaver Creek, Va.—We had two harvest meetings, the first at Beaver Creek, Aug. 4 which was largely attended. We then appointed our love-feast for Beaver Creek Oct. 6, at 2 P. M. After the meeting we received three young sisters by baptism. The other meeting was at the Sangerville house Aug. 18, which was also largely attended. Here we received another young sister and a brother and his wife by baptism. One sister was reclaimed to church fellowship. Bro. S. N. McCann was with us at this meeting, and brought to our minds many things for which we should be thankful. He preached again that night and next day,—Sunday,—he gave us another good sermon. He is preaching at different points in our congregation during the week. Next Sunday he will be at our regular meeting at the Branch meetinghouse.—*G. W. Wine, Ottobine, Va, Aug. 23.*

Weyer's Cave, Va.—The annual visit has again been extended to the members of the Pleasant Valley congregation. On Wednesday, Aug. 8, our church met in annual council. The report, as given by the visiting brethren upon the spiritual welfare and growth of the church, was good. A number of ministering brethren from adjoining congregations were present and gave us some good talks upon the order of the church. We have again been admonished respecting our duty, and hope we will live out the principles we profess. At this meeting seven precious young souls stood up and confessed their allegiance to Christ and the church. They were the same day received into the church by baptism. One soul was reclaimed. May the Lord continue to work in Zion and may many souls yet be born into the family of God! The Ministerial Meeting of the Second District of Virginia will be held at Weyer's Cave, Va., in the Valley church, Sept. 13 and 14. Our Communion meeting will be Oct. 13.—*D. M. Click, Aug. 20.*

Salem, Ill.—The members of the Romine church, Marion Co., Ill., will hold their love-feast Sept. 29, 1894, at the church, five miles southeast of Salem. A series of meetings will commence Sept. 17 and continue to the Communion, conducted by Bro. Michael Flory.—*Lizzie Fouts, Aug. 27.*

Weimer, Ark.—Bro. Burnett came to us Aug. 21 and stayed till Aug. 24, preaching, in all, six soul-reviving sermons. He proclaimed the Word with energy and earnestness. Sinners were warned of danger, and urged to flee the wrath to come. May God bless his children everywhere!—*Walter Whitcher, Aug. 27.*

Eglon, W. Va.—Aug. 25 this church met in council. Much business came before the meeting, but everything passed off pleasantly. Brethren John S. Fike and John A. Arnold are our delegates to District Meeting. At night Eld. Tobias Fike preached a sermon on secret orders. He wielded the Sword for over two hours with great earnestness. Our large house was full of eager listeners. Dear brethren, sound the warning against secret orders, for it is a threatening evil. The next morning Bro. Moses Fike preached for us at the Brookside church.—*Rachel Weimer.*

Roop, N. Dak.—Bro. E. B. Hoff, of McPherson, Kans., came here June 1 and preached for us up to Aug. 13. July 28 we held a love-feast at my house. It was a small company; only eight souls communed, but it was truly a feast of love. There were no accessions during the meetings, but there has been a great work done here. It has set people to thinking about making preparation for their souls. May God still be working on the hearts of this people, until they are willing to unite with the people of God. We all pray that some dear minister may settle here, so that we can have regular meetings.—*J. N. Roop, Aug. 29.*

Gardner, Kans.—Aug. 16 the Olathe church met in special council in Olathe. Eld. D. M. Mohler presided. While we had some business of rather a serious nature, all was disposed of in a Christian spirit. Aug. 17 we had a harvest meeting in our west house. We gave thanks for blessings received and were admonished, as to our duties, by brethren Mohler and Jonathan Brubaker. The meetings were continued over Sunday in the west house by Bro. Brubaker and in the Olathe house by Bro. J. Z. Gilbert. Next Sunday baptism will be administered in Olathe, and on the 28th we have council in the west house, when one will be restored. Our County (Johnson) is blessed with a bountiful crop of everything except corn, which is not a full crop. Still we have plenty, and some to spare for the Western sufferers.—*I. H. Crist, Aug. 24.*

Portland, Ind.—Our harvest meeting is now in the past, and we are forcibly impressed, by the rapid flight of time, that the harvest time is passing and many souls are yet unsaved. Bro. B. F. Sharp, of Ohio, was here and gave us three good sermons. On Sunday we had our children's meeting, and surely it was a blessed privilege to be there. By the zeal with which they entered into the spirit of the meeting, they put us older people to shame. A collection of $4 was taken for general missionary purposes. While we are a very small band of brethren and sisters, working under rather discouraging circumstances here in Portland, we have an enthusiastic as well as a very interesting Sunday school. We try to overcome all obstacles, for if the Lord is for us, who can be against us? I think it but justice to our kind editors, to say the MESSENGER has never seemed so good and interesting as lately, and each issue surpasses its predecessor.—*Mary Garber.*

Quinter, Kans.—Having written and caused to be published in GOSPEL MESSENGER No. 28, page 446, a statement relative to the financial condition of our farmers and the manner in which aid was distributed, which created a wrong impression, and which has sorely aggrieved a number of my dear brethren and sisters, I, in my weakness, did this, for which, in all due respect, I beg pardon of all that have been offended and by the grace of God and your prayers, I hope to be more guarded in the future.—*A. S Lahman.*

Bremo Bluff, Va.—It was my pleasure to attend a good Communion meeting in Cumberland County, Va., Aug. 18, with our members there and some visiting ones, — twelve in number. Brethren Daniel Miller and Jos. M. Cline, of Augusta County, Va., conducted the exercises with a well-filled house and good order. Their meetings began Aug. 11, ending the 19th. That new churchhouse, located in a community of kind and respectful people, should not be kept closed so long. Souls are perishing around! It is our ministers' duty to remember that isolated vineyard more frequently, and, if possible, to have a resident minister. Outsiders over there expressed themselves anxious to hear their preaching. Four sad years have elapsed since I had the opportunity of worshiping with any of our dear members, and my few days' attendance and social intercourse with them was refreshing to soul and body.—*Julia A. Wood Kauffman, Aug. 22.*

Lick Creek, Ind.—We met in council Aug. 25, to complete arrangements for our Communion, Sept. 29. Although the congregation extends over a territory containing an area and population sufficient for a score of churches, the members had mostly been visited. All reported as being in love and union. Nothing of any serious nature was reported at all. The work was soon disposed of. An election will be held, probably on the day of the Communion, for one speaker and one deacon. Bro. J. E Frederick, of Salem, Ill., surprised us by his presence at our council. This was probably the first time in the history of the church, now about fifty years old, in which any brother came as a visitor to one of our council-meetings. Bro. Frederick came to look at the country with a view of locating here. We hope he may find a place to suit him, for help is greatly needed. He is now holding some encouraging meetings in an arm of this church, the report of which may come later. Bro. Wm. Harshbarger, of Ladoga, Ind., is expected to hold some meetings at our meetinghouse about the time of our Communion.—*B. F. Goshorn, Clay City, Ind.*

Ozawkie, Kans.—Two brethren, both heads of families, have united with the church at this place, so far this summer. Eld. D. Vaniman came to us July 31 and remained until Aug. 6, doing some profitable preaching. Oct. 13 is the date of our love-feast at Ozawkie. A series of meetings will be held in connection. On Saturday, Aug. 19, I left home for Silver Lake, twelve miles west of Topeka, to fill our monthly appointment among the isolated. We had three meetings which were well attended. A deep interest was manifested. Here, we think, with proper attention, a church might be built up, if only there were a deeper interest manifested on the part of the ministry to push out. There is ample room, so that each one might preach each Lord's Day at least once or twice. While with the members at this place we made arrangements to have a love-feast with them Sept. 15, at the house of father and sister Shenk, five miles northwest of Silver Lake. Any of our Brethren wishing to attend this feast, coming by railroad, will notify Bro. M. Hess, who will meet them. His address and railroad station is Rossville.—*J. A. Rock.*

Bullitown, W. Va.—July 7, at 3 P. M., the Joppa brethren met in quarterly council. The meeting passed off in a Christian spirit. Brethren A. S. Cool and E. L. Lockard were elected as delegates to District Meeting, which convenes Oct. 19 and 20 with the Shiloh congregation, Barbour Co., W. Va. One dear soul was received by baptism Aug. 12. Thus the good work moves on. Our Sunday school is progressing with increased vigor. A good attendance and great interest is manifested. We expect to spend a great portion of the fall and winter in protracted efforts. We expect Bro. W. T. Sines, of Oakland, Md., to hold a series of meetings this fall.—*A S. Cool, Aug. 20.*

Tearcoat, W. Va.—Our series of meetings, conducted by Bro. Isaac Abernathy, of Grant, W. Va., and Bro. D. B. Arnold, of Burlington, W. Va., have just closed. Our meetings commenced Sunday morning, Aug. 5. Services were held each evening during the week. On Sunday, Aug. 12, Bro. Abernathy preached in the morning to the young people, and in the evening we had children's meeting. Quite a number of children were present. Bro. Abernathy talked to the children for a short time, after which Bro. D. B. Arnold gave them a short talk. Monday, Aug. 13, we held our council. All passed off pleasantly. Brethren B. Smith and W. H. Flory were elected as delegates to District Meeting. Wednesday, Aug. 15, we held our harvest meeting. After preaching four dear young souls were led to the little stream of Tearcoat, where they were buried with Christ in baptism. Saturday evening, Aug. 18, we held our Communion. After the afternoon services another precious soul was received by baptism. A number of brethren and sisters from adjoining congregations were with us. We were happy to meet them. Sunday morning, Aug. 19, Bro. Abernathy preached again to an attentive audience. A soul-cheering sermon by the same speaker on Sunday evening closed our meetings.—*Maggie E. Flory.*

Everett, Pa.—We were made to feel sad to have our minister, Bro. D S. Clapper, take his leave from us last Thursday, to go to a new home and field of labor in the Far West. Bro. Clapper moved among us from an adjoining congregation about eighteen months ago, and started a congregation. The first preaching was done in his barn, and then in a grove, until we secured a meetinghouse. After being separated from the Hopewell congregation into a district of our own, we had two meetinghouses and one grove to hold meetings in, which appointments have been regularly filled by Bro. Clapper. We have about ninety members, one-half of whom have been added to the church during Bro. Clapper's work among us, one being baptized the day before he left. During this period an election was held for church officials,—one minister and three deacons being called to the work. Last Saturday we again held a choice for a preacher, to work in Bro. Clapper's stead. The lot fell on Bro. John Hershberger who was duly installed. This leaves us now with two ministers in the first degree, and two deacons, all new in office, to carry on the work of the church, but we will try, by the help of God, to do our duty, so that the cause may not suffer for the want of workers. We have the promise of ministerial aid from our adjoining districts. Bro. Clapper has been a tireless worker for the cause, spending both time and means in church work. We wish him success in his new home, in all that he may undertake, and would recommend him as a faithful and ardent worker for Christ, always ready and willing to labor for the advancement of the church he so dearly loves.—*A. T. Simmons, Aug 12.*

Woodbury, Pa.—As was previously announced, we held our harvest meeting Aug. 12. Bro. J. B. Fluck, of Loysburg, preached for us very interestingly on Saturday evening and Sunday morning. We also had a children's meeting in the morning, conducted by Bro. Fluck. A collection was taken up, which amounted to $10.25, as a contribution to the "Home Mission." We also held our quarterly council Aug. 18. All business before the meeting was disposed of and, we trust, to the satisfaction of all. We, the members of the Woodbury church, Bedford Co., Pa., expect to hold our love-feast Oct. 7.—*J. C. Slayer, Aug. 28.*

Longmont, Colo.—After long and serious reflection we left our home in Iowa for the mountains, to see if this climate might not be of some benefit to our health. Leaving our home Aug. 14, we arrived, in due time, at Longmont, near where we are located for the present. We have attended two meetings with our Brethren here and tried to preach for them. On last evening we attended a Bible reading at the home of our dear sister Fesler. We were deeply impressed with this meeting. Seeing so many of our young sisters present and conforming to the order of the church, and wearing the Gospel covering, was very encouraging indeed. I wish all of our members could see the propriety of living a little nearer the Gospel and order of the church. Sept. 2 we expect to meet with the members in Denver. I wish to say to our dear brethren of the Mission Board, that while I did not feel able to take full charge of the "Denver Mission," I will do what I can with my co-laborers. Having so much work at this point, I hope they may soon locate some brother in Denver permanently. Sept. 25 we expect to be in the Des Moines Valley church, Iowa; Sept. 27 at Dallas Centre, to District Meeting; Sept. 29 at Indian Creek; Oct. 6 at Prairie City; Oct. 13 at Longmont, Colo. This will we do if the Lord will.—*S M. Goughnour, Aug. 27.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From King William C. H., Va

Bro. B. F. Garber preaches for us twice a month. He holds services once a month one and a half miles from the home of the writer, in the Methodist church, and also once a month at another point in the county, at a distance of thirteen miles, where we hold services in one of the old colonial churches, which is free for any denomination.

We certainly do feel thankful to God that we have a minister of our faith in the County. It is so pleasant to associate with those of like precious faith. I would dearly love to live where I could attend services every Sunday, Sunday school, prayer meeting, and all such places where the Lord's children assemble together to worship and praise his holy name. When I read the love-feast announcements and realize how many there are who will be permitted to surround the Lord's table this fall, it causes my heart to feel sad that I am deprived of such a privilege, but the Lord does what he sees best, and I am content with whatever he does and, feel very thankful for every blessing he showers upon us.

One of the brethren wrote an article about missions for the Messenger some time ago, and said every member ought to give $10 a year for the mission cause. I think that is a little too much to require of all. How can young people give that much when they have no money of their own? For my part I can give one cent a week as the Annual Meeting has requested, and perhaps more. I could not give as much, however, as our brother said. May God help us all to give as the Lord has prospered us, is my prayer! "Every man as he purposeth in his heart so let him give, not grudgingly nor of necessity, for God loveth a cheerful giver." C. Temple Sauble.

Aug. 22.

From the Pleasant Valley Church, Ohio.

Our harvest meeting in the Jordan house, Aug. 4, was well attended. We had meeting also in the evening. On Sunday morning, Aug. 5, was the time for the children's meeting. Our children take such an interest that these are our most interesting meetings. We had meeting in the evening again. Bro. Samuel Blocher was with us at these meetings and gave us much good counsel.

Our Sunday school is flourishing. The interest seems to be unabated and we think it is doing a noble work.

The debate created quite an interest. From 1,000 to 1,200 people were in attendance at all the sessions. The Brethren here are quite well satisfied with the results. Bro. Holsinger's Christian spirit, together with the strong arguments which he maintained throughout the entire discussion, was a crown of glory to him and the church. Brethren D. C. Campbell and I. B. Trout gave us five excellent sermons during the debate, and Bro. I. M. Gibson preached for us on Friday evening after the debate. The house was filled to its utmost capacity, and it was plain to all, that not everybody had gone Campbellite, as there were only twenty-four in attendance at their church in the evening after the debate. Quite a religious interest is manifested. May there be an ingathering of the sheaves!

After the close of the evening services and a few hours' rest, I started to Adams County, Ind.,—a distance of thirty-five miles,—to preach the funeral of Isabel Macy. She leaves five sons and three daughters. Her husband and six children had preceded her to the spirit world.

Silas Gilbert.

Lightsville, Ohio, Aug. 22.

Notes by the Way.

Wife and I were permitted to meet and spend ten days with the Ogan's Creek church, Ind., Aug. 18 We had a very pleasant love-feast, but not near all could be seated at the tables. We remained with this church till the 27th. The attendance was not so large during the week, as some were attending the Institute, some threshing, and some sick, yet the interest was good. Three precious souls were baptized into Christ. We were glad to see so many young brethren and sisters in the church. May God bless them and may they be shining lights, not only in the church, but also to the world! We were also permitted to visit the graves of wife's parents and three sisters, and the old home where wife was born and raised. I also looked at the room where we were joined in holy matrimony over thirty years ago. These scenes, and many others we name, brought many reflections to our minds. The home where we used to meet,—parents, sisters and brothers,—is now vacated by all of them. Strangers are there, and the buildings are decaying. We, too, are giving way as well as the old home. Of the John Leedy family of ten children only five are left. May we all be ready for the change when the time comes! If able, to-morrow I expect to go to the Buck Creek church, Ind., to preach the Gospel. Henry Frantz.

Forgy, Ohio, Aug. 29.

Notes of Travel.

I have just returned from a two weeks' visit to the Monroe church, Monroe Co., Mo. This little congregation was organized about three years ago and was placed under our charge. At that time we also organized a prayer meeting which has been successfully kept up weekly, from house to house. It has proved of much benefit to the brethren, having been the means of strengthening them and enabling them to make for themselves many friends, and give the cause of Christ here a value much higher than before.

I reached Holliday Aug. 8, and commenced meetings in the Disciple church. There were very many inquiries made concerning the peculiarities of the Brethren, especially in regard to trine immersion, the Lord's Supper and,—as they termed it,—Close Communion.

Our first theme was, "God's People from the Fall of Eden to the Redemption in Christ." Second, "Our Reasons for Believing the Gospel, and why we Obey it." Third, "Our Peculiarities and Why." Fourth, "Trine Immersion." Fifth, "The Lord's Supper." Sixth, "The Communion and Feet-washing," taking up, in all, six discourses. Bro. Wm. C. Hipes, of Greene, Iowa, gave them one discourse on the setting up of the kingdom.

We next went to to the Mount Pleasant schoolhouse where Bro. Hipes had been preaching for three weeks. At this place a good interest has been worked up, and lasting impressions have been made.

We next went to the Forest Grove meetinghouse, owned by the Methodists, where the Brethren had arranged for the love-feast. At this place we commenced our meetings on Tuesday night, Aug. 14, assisted by Bro. Hipes. At the close of our discourse on Wednesday night two sisters made application for baptism. One was a very prominent lady, who, with her husband, has much influence in the neighborhood. The other is a young lady from a good family. On Friday we went to the waters of Salt River, where they were baptized according to Matt. 28: 19, in the presence of about three hundred witnesses, many of whom had perhaps never witnessed the performance of triune baptism.

On Saturday, at three o'clock, the large and commodious house was well filled with anxious and attentive hearers to the Word, as spoken by brethren Hipes, Hays, Steffen, and others. At six o'clock the evening services commenced in a crowded house, many being present who wondered at the strange people and their teachings and practice. Here is a good opening for the building up of a congregation.

Since the organization of this church three of the original members have died,—the wife of a deacon, and two deacons. One of the number has been called to the ministry. One deacon having moved away, leaves but one officer.

In this connection I will say to the officers and members of the Northern District of Missouri that the meetinghouse in which the Communion was held is now owned by the Methodists. It is for sale and we think it will be sold very cheap. We hope that they will not let the opportunity of buying it pass by, as it is a fair house, surrounded by a grove, with fine public burying-grounds. Many of the people, near by, belong to no church, and, though in good circumstances, are unassuming.

Any minister of good standing, who represents the Brethren in example as well as practice, is heartily invited to call that way and help the Brethren. Address, Jesse E. Royer, Holliday, Mo. H. W. Strickler.

Aug. 22.

From Elk Lick, Pa.

THE Elk Lick church, Somerset Co., Pa., having requested our committee to aid them in procuring a resident minister for them (they being without one for over a year), after some effort on our part Eld. W. A. Gaunt, of Belington, W. Va., consented to meet with said church in council Aug. 18. After a free and full expression on the part of both the members of the Elk Lick church and Bro. Gaunt, it was unanimously agreed that he become the elder and resident minister of said church. Other questions pertaining to the business of the meeting and interest of the church were presented and disposed of. The entire proceedings of the meeting were of the most harmonious and satisfactory character. Services were held four evenings and on Sunday, during our stay with this church. Two young brethren were received into the fold by baptism on Sunday evening (19th).

Bro. Gaunt expects to move to Salisbury (Elk Lick P. O.) about Nov. 1. The members of this church expressed themselves as being very much pleased with the prospects of securing the much needed aid in the person of Eld. Gaunt. Our meetings,—especially the last three,—were well attended and a deep interest manifested in the service. I was much pleased with my visit among them, and believe that, if they continue to labor together as earnestly and as unanimously in the future as they have in all our relations and labors with them, they have a bright and prosperous future before them. May God's blessings accompany Bro. Gaunt's labors and the church's efforts in behalf of our Master's cause!

S. F. SANGER

Bridgewater, Va.

Wayside Notes.

EARLY on the morning of July 25 Bro. W. H Leaman and my husband and I started eastward toward Ingram, Lincoln Co., Okla., where we intended to visit and hold a series of meetings with the few members of that place.

After driving all day under a hot wind and burning sun, we arrived at Bro. John Carpenter's home. We found all well excepting sister Carpenter. Words could not express their joy for our coming, so deeply do they feel their isolation.

The next morning we first drove to Ingram and spread the news of the coming meeting; then we visited the homes of different families and endeavored to get them to come out to the services. After laboring thus all day, at night we assembled beneath an arbor, to listen to the blessed words of truth, spoken by Bro. Leaman. After that we had meetings night and day, with increasing interest On Saturday night two precious souls renounced Satan and came forward.

On Sunday morning we attended a union Sunday school, held by the people of Ingram. Preaching immediately followed, during which we had the presence of three Kickapoo Indians, who sat down in the back part of the arbor and gave close attention to the words spoken. At three o'clock in the afternoon we met for social meeting, conducted by the writer. As soon as social meeting closed we retired to the water's edge to witness the baptism of the brother and sister who came forward the night before, together with another young sister, who made the good choice after social meeting.

On Tuesday night Bro. Leaman delivered an able sermon on trine immersion, after which two young men came forward and expressed their desire to renounce the world and walk with the people of God. This being the last night that husband and I could remain, we bade all a sorrowful farewell.

The next morning we started homeward and arrived at the Mt. Hope neighborhood at about 11 o'clock next day. Bro. Leaman returned to Mt. Hope Aug. 8, and reported five more to have forsaken sin and turned to God. Thus the little band of nine was increased to nineteen, with bright prospects for the future.

We feel sure that Bro. Leaman is a man who will do good work wherever he goes. A great factor in the work of saving souls is the visiting from house to house with open Bible and prayer.

CLEMMIE L. PEEBLER.

From the Highways and Hedges

WE are still having meetings wherever we can, but having no help near, we cannot have any regular meetings. Our work is scattered over a territory of about two hundred miles. How much we need help! Perhaps the pay is not large enough. For a person to preach for nothing and board himself, on the old apostolic style, all for eternal life, is now considered too small pay. The cry will soon be, "How much will you give me?" Yet souls are perishing, notwithstanding the Lord's charge, "Go ye." But how shall they preach except they be sent? If man sends, man ought to pay. If the Lord calls and sends, he will reward his servants. If the twelve apostles had lingered in Jerusalem and waited for easy places and good pay, they perhaps never would have got away from that city, but they were mindful of the Holy Ghost, so they went everywhere preaching the Word. If we only had twelve such men now in the South, they would be all over this southern country inside of five years. But as it is, people are perishing and no one seems to lay it to heart.

We have been having some meetings several miles out in the country. July 27 we baptized four,—a whole household, but no infant. July 28 we had a very pleasant little Communion meeting. All seemed to enjoy it very much. Two of our members have recently moved to another place, which we regret. JAMES R GISH

Stuttgart, Ark, Aug. 20.

"SOME men are always prating about their baptism—it was a small affair, a non-essential—and they were just as good and as sure of heaven before as after their little baptism I can't find it in my heart to doubt it It was a small affair to them."

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

GARBER—GAFFANEY.—At the residence of the bride's sister, Mrs. D. H Mast, July 3, 1894 Mr. M. Oscar Garber, of Portland, Ind., and Miss Maggie Gaffaney, of West Milton, Ohio. MARY GARBER.

GRUBER—MILLER.—Near Auburn, Ill., at the residence of the bride's brother, John Miller, by J. H. Brubaker, Mr. Hiram H. Gruber, of Fulton County, Ill., and sister Anna M. Miller, of Sangamon County, Ill.

VIDA O. BRUBAKER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

BARNHART.—In the Germantown congregation, Franklin Co., Va., Aug. 23, 1894, of paralysis, sister Magdalene Barnhart, wife of Bro. Joseph W. Barnhart, aged 60 years, 8 months and 4 days. She leaves a husband and eleven children. She was in her usual health until Aug. 19, when she was stricken down and soon became unconscious. The funeral was largely attended. Services by elders Daniel Naff, Daniel Peters and others. J. W. IKENBERRY.

KELTNER.—In the Yellow Creek church, Stephenson Co, Ill, Aug. 17, 1894, Mabel Ethel, daughter of Bro. Henry and sister Phœbe Keltner, aged 6 months and 6 days. Funeral services conducted by Bro. Samuel Studebaker from 2 Sam. 14: 14. LEWIS E. KELTNER.

JOHNSON.—In the City of Florence, Marion Co, Kans., Aug. 18, 1894, Bertha Johnson, aged 11 years, 2 months and 11 days. Services by Bro. Geo Strycker from Luke 23: 28, to a large and sympathizing congregation.

MYRTA I. STRYCKER.

BOTTORF.—In the Lower Cumberland church, Cumberland Co., Pa., at Boiling Spring, Aug. 15, 1894, Rachel Bottorf, aged 84 years and 10 months.

BAIR.—At the same place, Aug. 18, 1894, sister Katharine Bair, aged 80 years, 8 months and 4 days. Text, Matt. 24: 44 DAVID NIESLEY.

LANDIS.—In the Covington church, Miami Co., Ohio, Aug. 4, 1894, Bro. Samuel M. Landis, aged 79 years, 1 months and 24 days. Bro. Landis lived a model Christian life. His quiet and inoffensive disposition made him many friends. Funeral services in the Harris Creek church by Eld. Tobias Kreider and Bro. George Mohler. Interment in the New Harris Creek cemetery. J. G. PORTER.

CAMRON.—In the Wichita church, Sedgwick Co., Kans., Aug. 6, 1894, Anny Grace Camron, aged 1 year, 2 months and 3 days. She was the daughter of Bro. and sister Camron. Little Grace is now at rest, for God loved her best.

ESTHER LONG.

BLICKENSTAFF.—In the North Manchester church, Ind., Aug. 4, 1894, sister Hannah Blickenstaff, wife of John Blickenstaff, deceased, aged 83 years, 7 months and 2 days. She was a faithful member in the Brethren's church for many years. Funeral services by Eld. David Neff, assisted by Eld. Isaac Miller. D. C. CRIPE.

DOMER.—In the Meyersdale congregation, Somerset Co., Pa, Aug. 16, 1894, Bro. John Domer, aged 64 years, 3 months and 25 days. He leaves a wife, three sons and three daughters (all grown). One son and one daughter preceded him. His remains were laid to rest in the Union cemetery. Services by the Brethren C. G. LINT.

PARSON.—Near Somerset, in the Middle Creek congregation, Somerset Co, Pa, Bro. James Parson, aged 85 years, 7 months and 2 days. Services at his residence by D. H. Walker.

CRONER.—Also in the Brother's Valley congregation, Aug. 2, 1894, Bro. Joseph Croner, aged 81 years, 7 months and 1 day. Funeral discourse by D. H. Walker and S. F. Reiman. D. H. WALKER.

BALSBAUGH.—At Allison's Hill, Harrisburg, Pa, Aug. 10, David L. Balsbaugh, son of Bro. Henry Balsbaugh, aged 40 years 1 month and 1 day. He wasted slowly with an obscure pulmonary disease. Long he withheld his loyalty from Christ, but in his affliction sought the Lord and found great peace which sustained him to the end. Mr. Sangree, a Reformed clergyman, living close by, visited him often during his illness, and spoke in the English at the funeral. Bro. John H. Witmer delivered the German discourse. Text, Rev. 7: 13, 14. C. H. BALSBAUGH.

BURKETT.—In the Cedar Creek church, Anderson Co., Kans., Nov. 12, 1893, sister Mary Burkett (*nee* Short), wife of Bro Henry Burkett, aged 68 years, 3 months and 20 days. She was born in Clermont County, Ohio, and emigrated with her father to Clay County, Ind, in 1840. She was married to Henry Burkett in 1842. She and her husband joined the Brethren church in 1860 They emigrated to Kansas in 1864. Grandma, as she was called, was the mother of twelve children,—ten sons and two daughters. Two sons preceded her to the spirit land. She leaves a loving husband in his seventy-seventh year, eight sons and two daughters. Funeral services in the Brethren's church at Mont Ida, Kans, by Eld. Jesse Studebaker, to a large congregation.

WM. C. WATKINS.

WATKINS.—In the Cedar Creek church, Anderson Co, Kans., Aug. 22, 1894, Wm. Denny Watkins, infant son of Bro. Jacob and sister Clara Watkins, aged 7 months and 23 days. Funeral services by Eld. Jesse Studebaker from Matt. 2: 17, 18. WM. C. WATKINS.

LARUE.—At Emory, Rains Co., Tex., Aug. 2, 1894, Sarah E LaRue, aged 56 years less one day. She was a daughter of Bro. Daniel and sister Mary Himes. She was born in Ohio Aug. 3, 1838. Her parents moved to Indiana when she was about eleven years old. She was married to Samuel Ham July 30, 1858, near Ladogs, Ind, and to them were born five daughters, all of whom preceded her to the spirit world save one. Soon after their marriage they joined the Brethren's church. In 1860 they moved to Illinois where Bro. Ham died Nov. 10, 1869. Sept. 25, 1870, she and I were married in Platt County, Ill. We moved to Texas in 1877. Three children were born to us. JONAH S. LARUE.

STUMP.—In the Sappy Creek church, Nebr., Aug. 7, 1894, of Bright's disease, Bro. Jacob Stump, aged 74 years, 3 months and 3 days. He leaves a wife, three sons and two daughters. He united with the Brethren church about seven years ago. Funeral discourse by the undersigned. Text, 2 Kings 20: 1.

J. P. NOFZIGER.

RIGGLE.—In the Peabody church, Kans., Aug. 20, 1894, Bro. Israel E. B. Riggle, aged 56 years, 11 months and 21 days. His death was one of the saddest we have witnessed in a long time. He went to the pasture for his cattle on a horse, and as he did not return, his son went in search and found him lying on his face with his neck broken. It is supposed the horse stumbled and threw him to the ground with the above result. Services by Bro. George Strycker and Bro. Caleb Winey, of the Mennonite church.

KATIE YOST.

COFFMAN. — In the English River church, Keokuk Co., Iowa, Aug. 21, 1894, of heart trouble, sister Nannie A. Coffman, wife of Bro. H. C. N. Coffman, aged 34 years, 6 months and 12 days. Funeral services conducted by Bro. S. F. Brower, from Philpp. 1: 21, 24.

B. L. NISWANDER.

BLACK.—In South English, Iowa, July 29, 1894, by a kick received from one of his horses, John M. Black, aged 48 years less one day. He leaves a wife and one son, his aged father and mother, and one sister. Funeral was preached in the Brethren meeting-house by Eld. Jacob Brower to a large audience.

B. L. NISWANDER.

CHEESMAN.—In the Monocacy church, Md., Aug. 2, 1894, sister Catherine Cheesman, aged 74 years, 4 months and 18 days. Sister Cheesman united with the Brethren church when sixteen years of age, and lived a very consistent and exemplary life. She was first married to Bro. George Pfoutz, who departed this life Jan. 5, 1868. Jan 7, 1872, she married Bro. Richard Cheesman, of Iowa, who, with five daughters by the first marriage, survives her. She was buried at Beaver Dam. Funeral services by Eld. J. H. Utz and the writer.

T. J. KOLB.

HAWKINS.—In the Indian Creek church, Polk Co., Iowa, Victor Emanuel Hawkins, aged 7 years, 11 months and 23 days. The funeral occasion was improved by Bro. Jas. Goughnour from 2 Kings 12: 23, assisted by Bro. A. W. Flora.

G. W. GIBSON.

ESHELMAN. — At Cerro Gordo, Ill., Aug. 19, 1894, Goldie Eshelman, daughter of Peter and Sadie Eshelman, aged 7 years, 8 months and 4 days. Funeral services by Bro. M. J. McClure from Matt. 19: 14.

SARAH KUNS.

VANHORN.—In Jackson County, Ore, Aug. 8, 1894, sister Lizzie Vanhorn, wife of Loretis Vanhorn, aged 27 years, 6 months and 5 days. The deceased leaves a husband and four small children. Hers was an exemplary Christian life, and her death a great loss to the church and the circle of friends in which she moved.

D. M. BROWER.

ANSPAUGH. — In the County Line church, Allen Co., Ohio, July 29, 1894, Bro. Adam Anspaugh, aged 80 years, 7 months and 5 days. Deceased was born in Perry County, Ohio, Dec. 24, 1814. Grandfather united with the Brethren church in 1885, and lived a consistent life until death. His companion preceded him to the spirit world twenty-four years ago. He leaves eight children. Funeral services by S. Driver from 1 Cor. 15: 22.

M. GRANT.

KIMMEL.—In the Wolf Creek church, Ohio, of typhoid fever, Aug. 9, 1894, Nancy Kimmel, daughter of Eld. Jacob Garber, aged 48 years, 7 months and 8 days. In this early death the family,—consisting of husband, five daughters and two sons,—has sustained the irreparable loss of an affectionate wife, and a kind and devoted mother, and the church a faithful deaconess. A large congregation attended the funeral. Occasion improved by Brethren from 1 Thess. 4: 13–18.

JESSE STUTSMAN.

BARTMESS.—In the La Porte church, Ind., Aug. 12, 1894, sister Mary Bartmess, aged 84 years and 17 days. Funeral services were conducted at the late residence of the deceased, by the writer, in the presence of a large concourse of relatives and friends, after which the entire audience followed the remains to the grave, in the cemetery near by, where they were tenderly laid away to await the resurrection summons. The maiden name of the deceased was Mary Welbaum. She was born in Bedford County, Pa, July 28, 1810. At the age of five years she moved with her parents to Montgomery County, Ohio, where she grew to womanhood, and was married to Adam Bartmess in 1835. In 1849 she removed with her husband to Allen County, Ind., where, in 1858, her husband died, leaving her with nine children. In 1875, with two of her sons, she came to La Porte County, Ind., where she continued to reside on the same farm until the close of her pilgrimage. Mother Bartmess united with the church forty-seven years ago, and was ever a devoted Christian,—dying in the triumph of a living faith. She was the mother of eleven sons and daughters, seven of whom, with thirty-nine grandchildren and twelve great-grandchildren, survive her.

THURSTON MILLER.

RUMMEL.—In the Des Moines Valley church, Polk Co., Iowa, Aug. 17, 1894, sister Eve Rummel, aged 75 years, 9 months and 25 days. She had been in declining health for some time, when a stroke of paralysis ended her life. She leaves three sons and three daughters to mourn their loss. The funeral was preached by Bro. James Goughnour, assisted by others.

R. J. MOATS.

BASYL.—In Jonesborough, Grant Co, Ind., Bro. Thornton T. Basyl, aged 74 years, 4 months and 1 day. Funeral took place in the town of Jonesborough, Grant Co., Ind, conducted by the writer, assisted by Eld. Hook, of the Methodist church.

AARON MOSS.

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Announcements

DISTRICT MEETINGS.

Sept 14, Northern District of Missouri, in Log Creek church, Caldwell Co., Mo.

Sept. 27, at 9 A. M., Middle District of Iowa, in the Dallas Centre church, Dallas County.

Oct. 1, Northern Iowa, Minnesota and South Dakota, at the Sheldon church, Iowa.

Oct. 4, Northeastern Ohio, in the Springfield church, Summit County.

Oct. 4, Northern Indiana, in the Turkey Creek church.

Oct. 10, Southern District of Illinois, at Macoupin Creek church, Montgomery Co., Ill.

Oct. 9, 10 and 11, District of Nebraska, in the Falls City church, 4½ miles northeast of Falls City. Missionary meeting on the first day. The M. P. trains arrive at Falls City at 1 P. M., and on the B. & M. at 5 P. M.

Oct. 11 and 12, Ministerial and District Meeting for Southern District of Iowa, at Pleasant Hill church, Jefferson County.

LOVE-FEASTS.

Sept. 12, at 10 A. M., Plum Run church, 2 miles north east of Loudonville, Ohio.

Sept 12, Verdigris church, Kans., at Bro David Frank's, seven miles northwest of Madison.

Sept. 13, at 11 A. M., near Jerico, Mo.

Sept 14, at 6 P. M., Litchfield, Ill.

Sept. 14, at 10:30 A. M., Four Mile church, Ind.

Sept 14, in the evening, South Bend, Ind.

Sept. 14, at 10 A. M., in the Mississinewa church, Union Grove churchhouse, Delaware Co., Ind. Stop off at Shideler.

Sept. 14 and 15, at 4 P. M., Quinter, Kans

Sept. 14, at 10 A. M., Camden church, Jay Co., Ind.

Sept. 14, at 2 P. M., Lower Deer Creek church, Carroll Co., Ind.

Sept. 15, Williams Creek church, Tex.

Sept 15, at 10 A. M., Juniata congregation, Juniata, Nebr.

Sept 15, Sappy Creek church, Furnas Co, on Turkey Creek, 5 miles north of Edison, Nebr.

Sept. 15, at 1:30 P. M., Sam's Creek church, Md.

Sept. 15 and 16, at 2 P. M., Marion County church, in Pleasantville, Iowa.

Sept. 15, at 2 P. M., Huntington church, Ind.

Sept. 15 and 16, Bradford, Iowa, at Bro. Ullom's.

Sept. 15 and 16, at 10 A. M., at Jacob Merkey's near Washington, Kans.

Sept. 15, at 2:30 P. M, Maple Glen church, Pa.

Sept 15, at 10 A. M., Black River congregation, Medina Co., Ohio.

Sept. 15, at 3 P. M, Grundy County church, Iowa.

Sept. 15, at 3 P. M, Blue Ridge church, Ill.

Sept 15 and 16, at 2 P. M., Maple Spring church, near Eglon, W. Va.

Sept. 15, at 2 P. M., Sangerville, Va.

Sept. 15, at 2 P. M., Osage church, Kans.

Sept. 15, at 3 P. M., Meyersdale, Pa.

Sept. 15, at 10 A. M., Mt. Etna church, Mt. Etna, Iowa.

Sept. 15, Grenola, Elk Co., Kans.

Sept. 15 and 16, at 10 A. M, Garrison church, Benton Co., Iowa

Sept. 15, at 2 P. M., Tropico church, Cal.

Sept. 15, at 2 P. M., Walnut Valley, Barton Co, Kans.

Sept. 15, in the Log Creek congregation, Caldwell Co., Mo.

Sept. 15, Turkey Creek congregation, at Bro. A. W. Miller's, Pawnee Co, Nebr.

Sept 15, at 4 P. M, Wayman Valley church, in the Pleasant Valley schoolhouse, Clayton Co., Iowa.

Sept. 16, at 4 P. M., Quemahoning church, Somerset Co, Pa. ½ mile west of Sipesville.

Sept. 18, at 3 P. M., Walnut Grove house, Johnstown congregation, Pa

Sept 19, at 4 P. M., Lower Stillwater church, Ohio, Upper house.

Sept. 19, at 10 A. M., Spring River church, Mo., at Bro. C. Holdeman's, 9 miles northeast of Carthage.

Sept. 20, Mercer church, Mercer Co., Ohio, 3 miles east of Mendon.

Sept. 21, at 4 P. M, Pipe Creek, Ind.

Sept. 22, at 4 P. M., Lafayette church, Allen Co., Ohio.

Sept. 22 and 23, St. Joseph, Mo.

Sept. 22 and 23, at 10 A. M., Kellbuck church, Ind.

Sept. 22, Prairie View church, Scott Co., Kans.

Sept. 22 and 23, English River, Keokuk Co., Iowa.

Sept 24, at 3 P. M., Mound church, Bates Co, Mo.

Sept. 27, at 10 A. M., Spring Creek church, Kosciusko Co., Ind.

Sept. 28, at 10 A. M., Pleasant Dale church, Adams Co., Ind.

Sept. 29, at 2 P. M., County Line, Allen Co., Ohio.

Sept. 29, at 4 P. M., Lick Creek, Ind

Sept. 29, at 2 P. M, Hyndman, Bedford Co., Pa

Sept. 26, at 10 A. M, Woodland church, Mich.

Oct. 4, at 10 A. M, Bear Creek church, at Portland, Jay Co., Ind.

Oct. 4, at 2 P. M., Plevna, Ind.

Oct. 5, at 3 P. M, Martin's Creek church, Ill

Oct. 5, at 3 P. M., Monroe County church, Iowa.

Oct 5 and 6, at 1 P. M, Waddam's Grove, Ill.

Oct. 5, at 4 P. M., Stony Creek church, 4 miles east of Noblesville, Hamilton Co., Ind.

Oct. 5, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 5, Bethany, Boon Co., Ind.

Oct. 5, at 10 A. M., Upper Fall Creek, 2 miles east of Middletown, Ind.

Oct. 5, at 10 A. M., Eel River church, Ind.

Oct. 5, at 4 P. M., Oakley church, Macon Co., Ill.

Oct. 6, at 4 P. M., Appanoose church, Franklin Co., Kans.

Oct. 6, Brooklyn church, Iowa.

Oct. 6, at 2 P. M., Saline Valley church, at Bro. D. W. Stoner's, ½ mile north of Vesper, Lincoln Co., Kans.

Oct. 6, at 10 A. M, Lower Fall Creek church, 5 miles south of Anderson, Ind.

Oct. 6 and 7, at 10 A. M., Eight Mile church, Huntington Co., Ind., at Markle.

Oct. 6, Beaver Creek, Ind.

Oct. 6, Pokagon church, Cass Co., Mich.

Oct. 6, at 2 P. M., Roann church, Wabash Co., Ind.

Oct. 6, at 3:30 P. M., McPherson College, Kans.

Oct. 6, at 5 P. M., Poudre Valley church, Colo.

Oct. 6 and 7, at 2 P. M., Rock Grove church, Floyd Co., Iowa.

Oct. 6 and 7, at the Brethren's church, 5 miles south of Prairie City, Iowa.

Oct. 6, at 5 P. M., Roaring Spring, Pa.

Oct. 6, at 2 P. M., Beaver Creek, Va.

Oct. 6 and 7, at 10 A. M., Vermillion church, Kans.

Oct. 6 and 7, at 2 P. M., Perry congregation, Three Spring meetinghouse, Perry Co., Pa., 1¾ mi'es south of Blain.

Oct. 6, Carson Valley, Pa.

Oct. 6, at 10 A. M., Donnel's Creek church, Clarke Co., Ohio.

Oct. 7, at 4 P. M., Woodbury church, Bedford Co, Pa.

Oct. 9 and 10, at 1 P. M., Buffalo Valley church, Pa.

Oct. 10, at 2 P. M., in the bounds of the Donnel's Creek church, Madison Co., Ohio.

Oct. 10, at 2 P. M., Mexico church, Miami Co., Ind.

Oct. 10 and 11, at 9:30 A. M., Mountville congregation Petersburg house.

Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct. 11, White church, Montgomery Co., Ind., 4½ miles west of Colfax, Ind.

Oct. 12, at 11 A. M., Deep River church, Iowa.

Oct. 11, Howard church, Howard Co., Ind.

Oct. 11 and 12, at 2 P. M., Shannon church, Shannon, Ill.

Oct. 11, at 4 P. M., Bremen church, Marshall Co., Ind.

Oct. 11, at 2 P. M., Arcadia church, Arcadia, Hamilton Co., Ind.

Oct. 11, at 10 A. M., Falling Spring congregation, Franklin Co., Pa., at the Hade churchhouse.

Oct. 11, at 2 P. M., Pleasant Valley church, Darke Co., Ohio.

Oct. 11, at 4 P. M., Lewistown church, Pa.

Oct. 12 and 13, at 2 P. M., Aughwick church, Pa, Hill Valley house.

Oct. 12, at 4 P. M., Yellow Creek church, Elkhart Co., Ind.

Oct. 12, Round Mountain church, Washington Co., Ark.

Oct. 12, at 10 A. M., South Beatrice church, Gage Co., Nebr.

Oct. 12, at 3 P. M, Union church, 5 miles west of Plymouth, Marshall Co, Ind.

Oct. 12, at 10 A. M., Nettle Creek church, Hagerstown, Ind.

Oct. 12, at 3 P. M., Cedar Creek church, Anderson Co., Kans.

Oct. 12, at 4 P. M., Spring Run, 2½ miles north of McVeytown Station, Mifflin Co., Pa.

Oct. 13, at 4 P. M., New Enterprise, Pa.

Oct. 13, Pleasant Valley church, Elkhart Co., Ind.

Oct. 13, at 10 A. M., Owl Creek congregation, at the Ankneytown meetinghouse, ½ mile north of town.

Oct. 13, at 10 A. M., Belleville church, Kans.

Oct. 13 and 14, at 4 P. M., Greene church, Greene, Iowa.

Oct. 13 and 14, at 2 P. M, Allegheny congregation, Grant Co, W. Va.

Oct. 13, at 2 P. M., Summit church, at Oasis meetinghouse, 3½ miles east of Summitville, Ohio.

Oct. 13, at 10 A. M., Locust Grove church, Md.

Oct. 13 at 4 P. M., Monticel'o church, Ind.

Oct. 13 and 14, at 10 A. M, North Solomon church, at the house of Bro Lewis Lorew, 2 miles north of Portis, Smith Co, Kans.

Oct. 13 and 14, at 1:30 P. M., Kingman church, Kingman Co., Kans., 2 miles west and ½ mile south of Cleveland, at the Tucker schoolhouse.

Oct. 13, at 10 A. M., West Branch, Ill.

Oct. 13 and 14, Cole Creek, Ill

Oct. 13, at 3:30 P. M., Covina church, Los Angeles Co., Cal.

Oct. 13 and 14, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Oct 13, at 10 A. M., Fredonia church, Kans. Ministerial Meeting Oct. 12, at 9 A. M.

Oct. 13, Manvel, Tex.

Oct. 13 and 14, Ames church, Boone Co., Iowa.

Oct. 13, at 10 A. M., Logan church, Logan Co., Ohio.

Oct 13, at 1:30 P. M, Manor church, Md.

Oct. 13, Spring Branch church, Benton Co, Mo.

Oct. 13 and 14, at 10 A. M., Iowa River church, Marshall Co, Iowa.

Oct. 13 and 14, Honey Creek church, near Sheridan, Worth Co, Mo.

Oct. 13, at 2 P. M., Pigeon Creek church, at the Oak Grove meetinghouse, Kans.

Oct. 13, at 3 P. M, Monitor church, 8 miles west and 2 miles south of McPherson, Kans

Oct. 13, at 4 P. M., Summit church, Somerset Co., Pa.

Oct. 13, at Paradise Prairie church, Payne Co., Okla.

Oct 13 and 14, at 10 A. M., Sabetha church, Nemaha Co., Kans.

Oct. 13 and 14, Saginaw church, Mich.

Oct. 13, at 10 A. M., Clear Creek congregation, Huntington, Ind.

Oct. 13, at 10 A. M, Black Swamp church, Ohio.

Oct. 14, at 3:30 P. M, Shade Creek church, Pa.

Oct. 14, at 3 P. M, Clear congregation, Pa.

Oct. 16 and 17, at 2 P. M., Franklin Grove, Ill.

Oct. 16, at 10 A. M., Upper Cumberland, Cumberland Co., Pa.

Oct. 17, at 2 P. M, in Loramies church, Shelby Co., Ohio, 8 miles west of Sidney.

Oct. 18, at 4 P. M., Jacob's Creek congregation, Mt. Joy meetinghouse.

Oct. 18, at 2 P. M., Raccoon Creek church, 1½ miles northwest of Ladoga, Ind.

Oct. 19 and 20, at 11 A. M., South Keokuk, Iowa.

Oct. 19, at 4 P. M., Walnut church, Marshall Co., Ind.

Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 19, at 4 P. M, in the Salem church, Starke and Marshall Counties, Ind.

Oct. 19, at 2 P. M., New Hope, Jackson Co., Ind.

Oct. 20, at 10 A. M., Fair View church, Wyandot Co., Ohio.

Oct. 19, at 10 A. M., Black River church, VanBuren Co., Mich.

Oct. 22, at 2 P. M., Kansas Center church, 3 miles east of Lyons, Rice Co., Kans.

Oct. 20, Wichita church, Kans., 9 miles north of city.

Oct. 27, at 3 P. M, Big Creek church, Richland Co., Ill.

Oct. 27, at 4 P. M., Bethel church, Nebr.

Nov. 9, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov. 10, Slate Creek church, Conway Springs, Kans.

Nov. 10, Hurricane Creek church, Ill.

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Announcements.

DISTRICT MEETINGS.

Sept. 29, Northern District of Iowa, Minnesota and South Dakota, in Sheldon church, Sioux Co., Iowa. Ministerial Meeting next day.

Oct. 4, Northern Indiana, in the Turkey Creek church.

Oct. 10, Southern District of Illinois, at Macoupin Creek church, Macoupin Co., Ill

LOVE-FEASTS.

Sept 15, at 4 P. M., in the Turkey Creek congregation, at the Gravelton house, Ind

Sept 15 and 16, at 2 P. M., in the Blue River Valley church, Nebr.

Sept 15, at 2 P. M., at the home of John Eabi, Pleasantville, Marion Co., Iowa.

Sept. 15 and 16, at 2 P. M., Naperville church, Ill.

Sept. 26, Dallas Center church, Iowa

Sept 29 and 30, at 1 P. M., Pleasant View church, Reno Co., Kans.

Sept 29, at 2 P. M., Ridge church, Highland Co., Ohio.

Sept. 29, Sheldon church, Sioux Co., Iowa.

Oct 5, at 1 P. M., West Otter Creek, Macoupin Co., Ill.

Oct. 6, at Red Lion, York Co., Nebr., 3 miles northeast of McCool Junction

Oct. 6, at 8 P. M., in the Tuscarawas church, Ohio

Oct 6, at 4 P. M., Kewanna, Ind.

Oct 6, at 2 P. M., 2 miles southeast of Kinder, Mo.

Oct. 6, Camp Creek church, Ill., 7 miles south of Colchester.

Oct 9, Antietam congregation, Pa., at the Welty House, two miles south of Edgemont, Md.

Oct. 10 and 11, Lower Conewago church, Pa

Oct. 13, at 4 P. M., Upper Dublin church, Montgomery Co., Pa.

Oct. 13, at 4 P. M., Wabash church, Wabash Co., Ind.

Oct. 13 and 14, Conowago church, 2 miles northwest of Dunlap, Morris Co., Kans

Oct. 13 and 14, at 2 P. M., Pigeon River church, Ind

Oct. 13, Fairview church, Pa.

Oct. 13, Waynesville, Mo

Oct 13 and 14, at 1 P. M., Panther Creek church, Dallas Co., Iowa

Oct 13 and 14, at 10:30 A. M., in the Mohican church, Burbank, Ohio.

Oct. 13 and 14, Back Creek congregation, at the Brandt meetinghouse, Pa

Oct 13, Greenwood church, Dent Co., Mo.

Oct. 16, at 4 P. M., Washington church, 3 miles east of Warsaw, Ind

Oct 16 and 17, at 2 P. M., Freepring, Lost Creek church Juniata Co., Pa.

Oct 16 and 17, in the Yellow Creek church, Stephenson Co., Ill.

Oct 26 and 27, Pleasant Ridge church, Fulton, Pa

Nov. 3, Independence church, Kans., with a series of meetings a week prior to feast.

Nov. 10, St Joseph church, Palestine, Ark

Nov. 10, Rock Creek church, Monte Vista, Colo.

HYMNALS AND HYMN BOOKS.

Revised Price List

HYMNALS:		HYMN BOOKS:	
Half Leather, ...	$ 70	Arabesque, ...	$ 35
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Sept. 11, 25, Oct. 9.

"There is a tide in the affairs of men which taken at its flood, leads on to fortune."—*Shakespeare.*

If you are a renter or own a farm too small for division among children, sell and go West, while there are still a few free homesteads to be had, or men with more land than they can handle, prepared to sell either on crop payment or on long time for cash, to those who will settle and make improvements.

"Go west, young man, go west."—*Horace Greeley.*
"The way to get there is to start."—*Davy Crockett*

Start either Sept. 11 and 25, or Oct. 9, to points in Minnesota, the Dakotas and Montana, along the

Great Northern Railway

from St. Paul or Minneapolis.

Tickets good for 30 days with stop over privileges, at ONE FARE, plus $2 00 for the round trip.

This will be a favorable opportunity for Brethren to visit the Turtle Mountain section of North Dakota, where a good many Brethren have already located themselves very satisfactorily on free lands. A homestead of 160 acres, when occupied by an industrious settler, means the creation at once of a property worth from $1,000 to $1,500. There is still room for several hundred families in that part of North Dakota. These lands will, in time, be as valuable as farms in Illinois or Indiana.

Max Bass, well known to the Brethren of North Dakota and elsewhere, will accompany these excursions. He can be addressed at 132 Jackson St., Chicago, for further particulars, and Brethren living east of Chicago are invited to meet him at the above address on any of the dates named.

Information about these harvest excursions can also be had of railway ticket agents at all points, or from

F. I. WHITNEY, G. P. & T. A.,
St Paul, Minn.

Stock Sale!

We call attention to the fine stock sale to be held in Lanark Ill, Oct. 4, 1894. At this sale 25 Short Horn cattle and 25 head of Poland China hogs will be offered. For particulars and catalogue address:

D. ROWLAND,
34tf Lanark, Ill.

To Home Seekers.

ANY one wishing information regarding Cedar and Dade Counties, Southwest Missouri, should call on or address Albert Mays, Cedarville, Mo, or Henry Tingley, Jerico, Mo. 35&36

SUMMER!

Now is the time to accept my ***Bible*** and ***Medicine Offer*** for ***$3.50*** as summer is the season when Stomach and Bowel diseases are most prevalent and most dangerous. Cholera Morbus, Diarrhœa, Dysentery, Pains in Stomach and Bowels, Cramp, Cramp Colic (for either man or beast), Acute Indigestion, etc., are among the list of troubles which often result in death if not properly cared for with the proper remedies. For such symptoms use ***Red Thyme Pain Cure*** in conjunction with ***Dubbel's Double Discovery.*** These two remedies will cure any of the above-named ailments, that any doctor can cure and with less expense. When any of these diseases manifest their presence, ***use at once*** Red Thyme Pain Cure to check and ease the pain, then follow with a small cathartic dose of the Discovery to remove the cause and cleanse the bowels of the complaint. Without a doubt the Pain Cure and Discovery are the surest, safest and most reliable medicines that can be made. Thousands of people who have used the medicine tell this fact. All families should have the remedies in their homes for immediate use. If there is no agent for these remedies in your locality, you can accept this Bible offer,—good for a short time.

3 bottles of Discovery, at 50 cents, - - -	$1 50
6 bottles of Red Thyme Pain Cure, at 25 cents, -	1 50
1 Holman's Self-pronouncing Sunday School Teacher's Bible which sells every place in the United States at - - - - - - - -	3 50
Total, - - - - - - -	$6 50

On receipt of $3.50 I will send this quantity of medicine and the Bible.

This offer is made to induce you to try the medicine. After you learn its value you will keep it in your home. I make no profit on this offer, but expect to have future orders from you for medicine. ***If you hesitate to order—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc.*** Brethren's Almanac, page 47, shows cut of Bible. It is No. C. Also see description of my remedies in Almanac, pages 1 and 2. Several hundred persons, principally members of the church, have ordered the medicine and Bible, and I can send you a list of testimonials from them which ***will convince you*** that the medicine and Bible are as represented. If on receipt of goods you are not satisfied with the purchase, you can return medicine and Bible, except one bottle of Discovery, which you can keep, and your money will be refunded. Old agents need not apply for this offer. Medicine and Bible will be sent on receipt of order.

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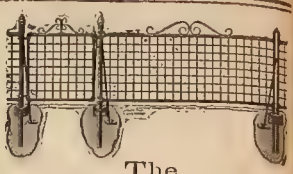

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Please You.

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THE GOSPEL MESSENGER.

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Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., SEPTEMBER 18, 1894. No. 37.

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SINCE the debate at Mulberry Grove, Ill, one has been baptized and others seem near the kingdom.

BRO BRICE SELL is booked for a series of meetings at the Hade meetinghouse, Pa., commencing Nov. 3.

OUR new folder is now on the way, and we hope to have it here in time to fold, paste and trim our next issue.

BRO. C. D. HYLTON, of Hylton, Va., writes that seventeen united with the church near that place during the month of August.

BRO. S. M. EBY, of Centre View, Mo., was with us over last Sunday, and gave us an entertaining talk in the Chapel at the morning services.

BRO. C. HOLDERMAN has been selected to represent the Southern District of Missouri and Arkansas on the next Standing Committee.

THE District Meeting for Southern Illinois will be held in the Macoupin Creek church, Macoupin County, Oct. 10. An interesting meeting is expected.

BRO. ANDREW HUTCHISON is now engaged in a series of meetings at Libertyville, Jefferson Co., Iowa, where he may be addressed till the middle of next month.

WE are requested to state that the District Meeting for Northern Indiana will be held in the meetinghouse at Gravelton, instead of at Nappanee, as published heretofore.

BRO. JOSEPH STUDEBAKER, of Flora, Ind., is preparing to devote considerable attention to teaching sacred music in the church the coming winter. He reports himself able to give instruction in any system.

BRO. J. HENRY SHOWALTER may now be addressed at Baker, Darke Co., Ohio. He is receiving many calls for teaching vocal music in the churches. He hopes to reach Illinois by the middle of October, where he may remain at least two months. He is now devoting all his time to work among the churches.

50 Cents will pay for the MESSENGER from now to the end of the year. Can not our agents send us several hundred names at this rate?

THE company which built the railroad between Jaffa and Jerusalem in Palestine has failed, and the road has fallen into the hands of the banking house of the Rothschilds of Paris.

IN this issue will be found an unusual amount of correspondence, which we think will prove interesting to our readers. We give up our last editorial page for that purpose.

BRO. J. D. HAUGHTELIN, of Panora, Iowa, says, "In my last report I should have said that four were baptized instead of one. Since then two more have united with the church."

BRO. I. N. H. BEAHM is now engaged in a series of meetings at Johnstown, Pa. He expects to reach Illinois this week, and will commence meetings at the Pine Creek church on the evening of the 20th.

OF late Bro. Jesse Sheets, of Lansing, N. C., has been doing some very acceptable preaching in Floyd County, Virginia. He is a poor man, but manages to spend much of his time about his Master's business.

CONSIDERABLE business came before the quarterly council at Mt. Morris, last Saturday, yet the meeting passed off very pleasantly. Our lovefeast will be held in the chapel, Nov. 10, commencing at 4 P. M.

THE moon has been so perfectly photographed during the last year, that towns, forests and rivers would be perceptible if they existed; but the moon is found to be entirely destitute of life, water, air or vegetation.

WE presume the committee on location has not yet fully agreed on the place for the next Annual Meeting. At least we have no report to that effect, but hope to have the information shortly so it may be made known to our readers.

THERE are now one hundred members in the city of Huntington, Ind., where a short time ago there were but few. This shows the result of well-directed labors in cities. The people will gladly hear and accept the Word if it is properly preached to them.

WE learn that Bro. C. H. Brown is now engaged in an interesting series of meetings in the Rockingham church, Ray County, Mo. Bro. Peter Stuckman is also in the midst of a good meeting at Cerro Gordo, Ill. Good results are expected at both of these meetings.

BRO. C. H. BALSBAUGH asks no pay for his writing, but while he does an immense amount of it, he would appreciate postage stamps in great abundance. Those who admire his writings may do well to occasionally remember him with a liberal donation in this line. Address him at Union Deposit, Pa.

BY the urgent request of the Mission Board of California, Bro. J. S. Mohler has consented to labor in the California mission field for one year. He will start about Nov. 1. His wife will accompany him.

IT is said that the widow, who gave two mites, did not starve to death. Certainly not. The Lord cannot afford to have such a person starve. And, by the way, more is said, in a commendable way, about the poor widow than if she had given one million dollars. The Christian world will never cease talking about her two mites.

A NEW church has been organized in Cleveland, Ohio, composed of members from the Roman Catholic Church. It is called "The American Catholic Church," and is modeled somewhat after the mother-church, and means to maintain allegiance to the Pope. It seems to be a movement having for its object the Americanizing of the Catholics.

WE appreciate letters of this kind, and by the way we receive many of them: "Enclosed find $1 50 on my subscription. You have my thanks for waiting so long. I have the worth of my money many times over. How some, that are wealthy, can do without the GOSPEL MESSENGER, I can hardly understand. The Brethren's literature has done more to indoctrinate us than all the preaching we ever heard."

BY the time this reaches our readers, the *Sunday-school Quarterlies*, for the last quarter of the year, will be ready for mailing. The course of study marked out will be found unusually interesting and instructive, as it relates to incidents in the life of Christ, up to the time of sending out the twelve to the lost sheep of the house of Israel. Sunday schools will do well to order early and prepare to continue the regular line of study during the fall and winter months.

SOME TIME ago we stated that there are a number of small bodies of people in the United States, and in parts of Canada, who practice trine immersion, yet have no connection with the Brethren church. We are just in receipt of a letter from Mr. L. E. Pendleton, of Dexter, Maine, stating that there are twenty-four persons at that place, who have accepted trine immersion. He mentions that a number of small bodies, holding the same faith, may be found scattered over various parts of the Northeast.

ON another page of this issue will be found a report of the recent meeting held at McPherson, Kans., for the purpose of devising ways to assist the deserving needy in the West. The meeting appointed a committee to receive and disburse such means as a generous public feels to entrust to them. We hope the call will immediately receive the attention of all churches. The suffering this coming winter will be great, and to relieve it there must be a liberal response all along the line. All communications should be sent to Bro. A. M. Dickey, McPherson, Kans. The call is a legal one and our people need not feel timid about responding to it.

ESSAYS

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

"DON'T GOD KNOW?"

A lady in the *Christian Herald*, weaves into poetry a few incidents in the life of her four-year-old child from which older heads may gather important lessons:

"Don't God know best when to let it rain?"
Asked my child, who a ride expected,
And the rain came down, yet I saw no frown,
And she seemed not the least dejected.

Another day, and the sun's warm ray
Shed o'er earth a breath of summer.
With impatience now she wiped her brow,—
Such heat might well o'ercome her.

But, mark a change on her glowing cheek,
Deep thought her bosom swelling
Like pent-up waters gushing forth
From the depths of the fountain welling,

And "Don't God make the sunshine too?"
She asked in a tone confiding,
And a bright tear gleamed in her eye of blue,
Like dew 'mong the violets hiding.

"And don't he know when the sun should shine,
And when it should be raining?"
Then again she smiled, a happy child,
And I heard no more complaining.

THE SABBATH, ETC.

BY C. H. BALSBAUGH.

My dear Sister:—

Yours of the 25th ult. has just come. Yes, I *am* a busy man. Not a minute idle time is the moulder of our eternity, and every minute and every second is precious beyond all estimation.

The Sabbath question need perplex nobody who rightly apprehends Jesus Christ. He is the Author of the creature Sabbath, and no less the Creator of the redemptive Sabbath. If his first work and consequent *rest* are greater than his second work and corresponding rest, then let us keep the seventh day, instead of the first. But if redemption is superior to creation, then let us accept the day that signifies the rest his atonement and resurrection bring us. To cling to the first Sabbath is a symbolical denial of the fulfillment of the Law by Christ, and the consequent superiority of salvation by grace, instead of works.

What you say about the responsibility of parents in relation to the literature of their children is of great moment. There is a very serious, if not sinful indifference prevailing among parents in this matter. This is a thousand times more important than some things over which much time is wasted at our councils, both local and general. In thousands of families in the Brotherhood, the literature of the young is smutty, demoralizing, soul-blasting. The church is not half awake to the awful significance of the social aspects of religion, and providing mental training that involves conscience and will in the direction of God's purpose for man in Christ Jesus. The devil understands that much better than we do, and is very skillful in enlisting the mental craving and social idea in his work of destruction.

The church will never rise to the dignity of her mission until she comprehends and illustrates the divine idea of a Christian *commonwealth*. Then there will be no dissenting voice to the Sabbath school, the Bible class, the edification meeting, to missions, and many other forms of Christian endeavor. Then not a pipe, or quid, or cigar, will be found in Israel.

"Am I my brother's keeper?" This haughty, insolent question by the first fratricide, was answered by God in Christ on the cross. As soon as we learn that lesson we will know how to deal with ourselves and how to treat the heathen. Then will we love our neighbor as ourselves, and exemplify God's own idea of corporate life. The Trinity is the ideal of humanity. I live for you and you live for me, is the very essence of everlasting love.

This leads me to your last question,—"Are we the only true church?" The true church is constituted of those who embody and manifest very God. Christ incarnates the Father by the Holy Ghost, and Christians incarnate Christ by the same spirit. The symbols which express God's great purpose in Christ for man, are ours. Pedobaptists and the rejecters of feet-washing can bring no proof that they follow Christ in the symbols which represent the august and essential verities of the divine incarnation and the Christian life. But we must never forget that these external ordinances are only symbols; they have no intrinsic efficacy. They represent the highest possible facts, and express our loyalty to the Author of salvation, but they are no more Christianity than the body without the soul is humanity. I cannot for a moment allow myself to suppose that any reader of this letter is so immersed in darkness as to believe that all baptized persons are Christians. God's symbols signify much; how much God only knows. Not one among us has vastness of soul enough to grasp all that is meant by Rom. 6: 3, 4, 5. Not one among us has yet come up to the spiritual grandeur of John 13: 14, 15. Those only are Christians who *live* what God intends by these sublime and beautiful object lessons. This should be the grand theme of all preaching and all working. "To *me* to LIVE is CHRIST."

When we wash feet, let us think of Philpp. 2: 7, 8, and consider the ordinances a mockery without Philpp. 2: 5. When we partake of the emblems of atonement, let us not imagine that we are keeping God's commandment if Gal. 6: 14 is not the essence and totality of our being. And when we give the salutation, let us not fancy that we are fulfilling the "holy kiss," if 2 Cor. 12: 15 is not the language of heart and life. These are the great realities that demonstrate our vital connection with the Head of the Church.

Union Deposit, Pa.

THE SPIRIT BEARING WITNESS.

BY A. W. VANIMAN.

"The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8: 16.

Many persons on the matter which concerns their eternal welfare are governed by their feelings, and satisfy themselves by such scriptures as the above. Some of the persons most difficult to convince of a wrong position are those governed by their feelings. To such persons the above scripture, if not properly studied, would say too much. It is universally conceded by believers in the Bible that it was written under the guidance of the Holy Spirit. Hence it must be admitted that the Holy Spirit will at the present give no testimony in the least opposed to the written word. If the word says, "He that believeth and is baptized shall be saved," the spirit will never tell a man differently.

The Word says that, upon the conditions of faith, repentance and baptism, the pardon of sins is promised. Is it at all probable that the same Spirit will tell a man that his sins have been pardoned, short of complying with the conditions?

There was once a man in the State of Texas who found some things in the Word that he and his church did not carry out as recorded, and he became somewhat concerned. So one evening he laid his Bible down on a chair before him, and prayed to God that if the way he had been doing was not right, it should be manifested to him.

As he saw no manifestation in any way, he arose with a settled conviction that his way was right. Had he reversed the case he might not have been so easily satisfied with the course he was pursuing.

If there is any one thing in which we cannot afford to be dishonest, it is in dealing with that which pertains to our salvation. When we read the Word, it makes some impression upon us, and the question arises, Does our life correspond with the Word? If so, our life being determined by the manner of spirit we possess, the Word and our life will correspond, and the Spirit in the Word will agree with our own spirit. It is all-important that there be no disagreement.

Topeka, Kans.

THE EUNUCH'S CONVERSION.

BY E. D. MESSIMORE.

On a certain day not long after the descent of the Spirit on the day of Pentecost, there came along the highway leading south out of the city of Jerusalem toward Gaza, an officer belonging to the royal court of Candace, queen of far-off Ethiopia. This man was a eunuch of great authority and had charge of the queen's treasure. In other words, he was her treasurer, and, as such, was invested with much power and authority. He had made a pilgrimage to Jerusalem, had worshiped in the temple, and was now returning to his far-away home. He was a devout man, and as he slowly journeyed along, occupied the time in reading the Scriptures. Thus seated beneath the canopied top of his chariot, with the roll of parchment in his hands, the Eunuch and his servants traveled on their way with nothing to disturb their progress and no necessity of haste. And his journey was not unmixed with pleasure, for 'mid the calm quietness and tranquillity of the surrounding country, 'mid the varied changes of its scenery, its forests, hills and plains, he could enjoy the beauties of nature and read and meditate, undisturbed and unmolested. And thus we find him in deep and profound thought, reading from the book of the Prophet Esaias.

Looking back across the plain, we discern the figure of a man outlined on the distant horizon. As we look again we see that he is approaching and is following along the course taken by the chariot. This is the evangelist Philip; for while at Samaria he had been instructed by the Spirit to go "toward the south unto the way that goeth down from Jerusalem unto Gaza." And Philip is obeying the Spirit's command, and is coming onward with swift and hurried stride. He minds not the bright rays of the blazing sun, cares not for the dust and heat, halts not in the cool and inviting shades of the forest, but with unwearied pace is drawing nearer until he can plainly distinguish the features and read the character of the traveller who is so peacefully wending along the desert way. And now the Spirit commands, "Go near, and join thyself to this chariot." With hastening step and running pace Philip obeys, and is soon by the chariot's side, and as he walks along he hears the Eunuch read, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgement was taken away: And who shall declare his generation? for his life is taken from the earth." Looking up into the face of the Eunuch, Philip inquires, "Understandest thou what thou readest?" And in reply comes the expression of an honest heart, tinged

with the sadness of disappointment, "How can I, except some man should guide me?" And then this man of authority, this influential, trusted official of the wealthy and powerful Ethiopian queen, this honest and sincere seeker of the truth, showed a trait of character which our modern officials might well emulate. Casting aside social position and official dignity, he requested the humble evangelist to get into the chariot and sit with him.

No, he did not understand what he had read, and as the chariot moved on, he again inquires of Philip, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" And then Philip, inspired by the Spirit, took the words of the prophet as his text and PREACHED JESUS unto him.

We know not the words of Philip's sermon, but we know that he told the Eunuch of the fulfillment of the prophecy, and cleared from his mind all doubts as to whom the prophet's words had reference to. He told the story of Jesus, his birth, his ministry of love to mankind, told the story of the Cross, his sufferings, his death, and his burial; told the story of the resurrection, his meeting with the disciples, his gift of the Holy Ghost, and his ascension to heaven; told of the new dispensation, the founding of the church, and the doctrines of Christ's Gospel; told of its ordinances, its laws and its mission; told of the Father's love, the Savior's grace and the Spirit's power; told of the atoning blood of Jesus, of his victory over sin and death, and of the eternal happiness awaiting all who put their trust in Him and acknowledge Jesus as their Savior.

Ah, yes, the Eunuch understood the prophecy now, and, understanding, was ready to accept Jesus, accept the church and willingly comply with her ordinances. Nay more, he was *determined* to do so, and with this resolution he addresses Philip: "See, here is water; what doth hinder me to be baptized?" And Philip answered his earnest question with those glorious words of hope and promise which never grow old, and which are the basis of every repentant soul's faith and salvation in Jesus: "If thou believest with all thine heart, thou mayest." Aye, truly he believed, for he gave evidence of a firm, positive, earnest and emphatic faith, untinged by doubt or disappointment, as he answered Philip in that *golden* confession whose lustre never grows dim and whose hallowed light illuminates and buoys up the soul throughout the ceaseless ages of time and eternity: "I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD." The chariot is halted by the water, and there, 'mid the calm and silent stillness of the plain, 'mid that hushed and voiceless repose of Nature, and beneath the blue-vaulted dome of heaven, "they went down both into the water, both Philip and the Eunuch;" and 'mid the impressive tranquillity, with naught to distract the mind or disturb its reverent emotions, the holy man of God administered the solemn rite of baptism as embodied in the great commission, as he had received it from the mouth of our Blessed Master, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

We are told that the Eunuch went on his way rejoicing. His heart was happy, and his soul rejoiced in the glory of the Savior's presence. Well might he rejoice, for the new life before him was unhampered by useless forms and ceremonies, traditions or priestcraft; but was simple, perfect, pure and holy, founded upon the Divine Trinity and centered in the everlasting and all-powerful name of JESUS. And, though he never saw Philip again, yet he knew, for his religion taught him to know, that when his earthly pilgrimages were ended they would meet in the kingdom of Jesus,—that Jesus of whom Esaias prophesied, of whom Philip preached, and whom he had learned to know, to accept and to obey, while journeying over the silent plain of Gaza.

Freeburgh, Ohio.

HOPE.

BY CHAS M. YEAROUT.

In Two Parts.—Part Two—Saved by Hope and How.

"For ye are saved by hope."—Rom. 8: 24.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3: 19.

HERE the blotting out or pardon of sins is promised upon the conditions of repentance and conversion. How can we hope for, or expect the pardon of our sins without repentance and conversion? Jesus says: "Except ye repent, ye shall all likewise perish." Luke 13: 3, 5. *To the* UNBAPTIZED BELIEVERS, Jesus says: "*Verily, verily, I say unto thee,* EXCEPT A *man* BE BORN OF WATER and of the Spirit, he cannot enter into the kingdom of God." John 3: 5 The conditions here are, being "born of water and of the Spirit," and the promise is, an entrance into the kingdom of God.

How can you hope or expect, in flat contradiction of Christ's own language, to "enter into the kingdom of God" without being born of water? Jesus has said, "YE CANNOT." You say, "I received the Holy Ghost, and I know the very time and place when I received it, and I was never baptized." Well, either you or Jesus is mistaken: for Jesus says, "Except a man be born of water," baptized, "he cannot enter into the kingdom of God," and none but children of God receive the Holy Spirit. Again, "He that believeth and is baptized shall be saved." Mark 16: 16.

Faith and baptism are the conditions, and the promise is, "You shall be saved." Upon what do you base your hope or expectation of being saved, without being "baptized"? Do you believe Jesus means what he says? Again, on the day of Pentecost, when the apostles received the promise of the Father, the people were convicted of sin, and cried out, "Men and brethren, what shall we do?" The Holy Spirit, which had just fallen on the apostles, and filled the house where they were, answered: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38 Repentance and baptism are the conditions, and the pardon of sins and the gift of the Holy Spirit are the promises.

Do you hope to receive the promises without complying with the conditions? If so, upon what do you base such hope or expectation? "As many of you as have been baptized into Christ have put on Christ." Gal. 3: 27. We put on Christ in the act of baptism. How do you expect to get into Christ without baptism? The above conditions, when complied with, bring us into a saved state, having thus been begotten "unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Pet. 1: 3.

Let us now examine a few of the duties of the children of God. In speaking of feet-washing and the Lord's Supper, the Savior says, "If ye know these things, *happy* (blessed) are ye if ye *do them.*" John 13: 17. Do you hope or expect to enjoy this happiness, blessedness, without doing "these things"? You have nothing to base such a hope upon. Again, "Blessed are they that *do his commandments* that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. Here the conditions are, doing "his commandments," and the promises are, a "right to the tree of life," and an entrance "through the gates into the city." Have you any more reason to expect to enter into the city without doing his commandments than the man had of raising a crop without plowing his ground, and sowing his seed, or the murderer had of escaping the penalty of a violated law?

Jesus says, "Ye are my friends, if ye do whatsoever I command you." John 15: 14 "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 7, 8, 9. Again, "He became the author of eternal salvation unto all that obey him." Heb. 5: 9. Do you hope for this eternal salvation, without obeying Christ?

Friendly sinners, you that have never confessed Christ as your Savior, what is your hope in regard to the future world? You are spending your precious time in sin and rebellion against God. Where do you expect to spend eternity? You are represented in the Word of God as "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, *having no hope,* and without God in the world." Eph. 2: 12.

"When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth." Prov. 11: 7. "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the Ghost." Job 11: 20 All your earthly gain and expectations can avail you nothing in the eternal world. The Savior says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6: 33.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him, fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Psa. 37: 3-9. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4: 8.

The hope of the Christian is of greater worth than all the gilded pleasures and momentary enjoyments of earth. This life is as a vapor that soon disappears, but that life to come is eternal. Sinner, will you not seek that eternal life, while golden opportunities are presented?

The hope of the child of God affords comfort and solace 'mid the trials, sorrows, and bereavements of earth, even when torn asunder by the resistless hand of death. We "sorrow not, even as others which have no hope." 1 Thess. 4: 13.

Kind readers, let us meditate, and investigate seriously, and see what our hope or expectation of reaching the heavenly home of eternal rest is based upon. Is our faith founded and rooted in God's everlasting Word of Truth, or is it foun ded on some human creed, discipline, or doctrine of men? God's promises are yea and amen. Have we complied with the conditions?

"Hope, our anchor, is firmly cast,
Within the vail forever fast."

Westphalia, Kans.

THE CHURCH, WHAT IS IT?

BY A HUTCHISON.

In Three Parts.—Part Two

If the church is the body of Christ, and we are not in sympathy with its workings, then we are not in sympathy with Christ, because we stand related to Christ just as we stand related to the church. Matt. 25: 40 says, "And the king shall answer and say unto them, Verily I say unto you, Inasmuch as you have done it unto the least of these my brethren, ye have done it unto me." Here we notice that our opportunities to minister to Christ come to us through the medium of his brethren, or disciples. Therefore if we offend one of his faithful children, we offend Christ. O, how careful we ought to live, so as to give none offence to Jew or Greek, bond or free, male or female: for ye are all one in Christ! Gal. 3: 28.

The great misfortune with us, in our Christian life, is, that we become too much contracted and selfish in our feelings toward other disciples, but become entirely too liberal, and expanded when it comes to gratifying the vanities of our own selves. If we could only get more self out of us, and a great deal more of Christ into us, the world would soon feel the effect; because if we are fully Christed, the world will soon learn that we are not in love with it.

The body of Christ (which is the church of Christ) stands related to the world, in the spiritual sense, as the natural sun does to the material world. Without the sun this world would be in perpetual darkness. And we read in Isa. 60: 2, "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Here we have the idea of darkness set forth, and the necessity of light But when we turn to John 8: 12, we have Jesus saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." He was not the light of the material world, to dispel physical darkness, but to give light to those who were in spiritual darkness, and also to give life to the dead. But before leaving the world, he made a transfer of at least a part of his relation to the world, and therefore said to the church, "Ye are the light of the world." Matt. 5: 14. If each member of the church could realize the responsibility of the position which he or she occupies, it seems that it ought to be enough to prompt each one to greater diligence, and to more zeal and consecration.

But perhaps the individual member may say, I am not the church, and therefore not responsible for the work of the church. I answer, The church is just what the individual members make it. Therefore each member becomes responsible for the church in the sphere where that member figures. The world looks at the church through the medium of its members. Our associates will very soon learn to know whether we are true to what we profess or not. And if they find that we are untrue to what we profess, they lose confidence in us, and the church suffers through us. And what is true with respect to unfaithful members, is equally true with respect to the faithful. If the individual members are faithful to the principles and practices of the church, they gain the confidence of the worldly people, though they may not accept these things, in which the church is different from them; yet they will give us credit for honesty and consistency. Then every church member ought to feel that the church in the neighborhood where he lives, will be just what he makes it.

I was once called upon to preach the funeral of a sister, and through some misunderstanding the conveyance which was to meet me at the depot, was not forthcoming. This was learned by a man who was not a Christian professor, and he immediately arranged to meet me; and he said, "I am not a Christian, but your sister who died was, and therefore I would do anything in my power to take care of her dead body, for she was one of the best women in the world." If all church members were living duplicates of the life of Christ, then we would truly be epistles of Christ, "known and read of all men." And the final verdict would be, as it was concerning our Master, "I find no fault in this man."

The Christian character is the highest type of character that is within the possibility of human beings to attain unto. And the only place to attain to such character, in the saving sense, is in the church. For there is no promise of eternal life outside of Christ. And as long as we are outside of the church, we are outside of Christ. 1 Cor. 12: 13 says, "For by one Spirit are we all baptized into one body." This one body, Paul says, is the church. Col. 1: 18. But the plea is made, that we can be saved out of the church just as well as in it. Well, if that be true, we have no use for the church, because it is not a saving institution. Yes, they tell us, it is a saving arrangement. Then the Lord must have two ways of saving people,—some in the church, and some out of it. Is that the true theory? If we can get into Christ, and consequently into a saved state, by faith only, then the apostle must have been in error, in this teaching, for he says, "But wilt thou know, O vain man, that faith without works is dead?" Jas. 2: 20.

I here refer to a number of these Scriptures, because it is apparent that the church, and our relation to it, are looked at entirely too lightly. Eternal life is found only in Christ. See the following: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record that God hath given to us,—eternal life, and this life is in his Son." 1 John 5: 10, 11. Now we ought to look well to our whereabouts along this line, lest we be misled. Paul says, "For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 27. It requires genuine faith, thorough penitence, and a full baptism to take us into Christ, and consequently into the church. All of these factors having been brought to bear in their proper relation one to the other, will bring the individual into Rom. 6: 3. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" And since his blood was shed in his death, and we are baptized into his death, here, we think it is safe to say, we reach the cleansing power of his blood.

And Jesus himself confirms this idea when he says, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. If man cannot enter into the kingdom of God, then surely he cannot obtain eternal life without these. And these are the identical things which are necessary to get into the church. Therefore, in the church is the place where the Lord has promised to bless and save the faithful. But we want more than a mere name in the church.

McPherson, Kans.

THE ELEMENTS OF A DIVINE ORDINANCE.

BY M. M. ESHELMAN.

Perfection and completeness characterized all things divine. Deity knows *what* and *how*, as well as *when* and *where*.

There are four elements or root-principles in every divinely religious ordinance. If a religious ordinance, containing less than four elements, is being practiced, it contains too little, and therefore ought to be rejected, because it contains less than the Lord put into an ordinance. If an ordinance contains more than four elements, it contains too much; therefore is to be rejected and abandoned because it contains more than God put into his ordinances. The way being clear, we proceed to find them in the Book of the one divine religious system:

1. Divine authority.
2. Divine command.
3. Divine example.
4. Divine promise.

BAPTISM.

1. *The Authority.*—"All power (authority) is given unto me in heaven and in earth."—*Jesus* in Matt. 28: 18.

2. *The Command.*—"Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19; (Acts 2: 38).

3. *The Example.*—"And Jesus, when he was baptized, went up straightway out of the water." Matt. 3: 16

4. *The Promise.*—"He that believeth and is baptized shall be saved."—Mark 16: 16; (Acts 2: 38).

FEET-WASHING.

1. *The Authority.*—Matt. 28: 18; John 12: 49 and 17: 8.

2. *The Command.*—"Ye also ought to wash one another's feet," or in the original text, "Ye are bound to wash one another's feet" When one is "bound" to a thing he cannot get away from it.

3. *The Example.*—"He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13: 5 See also verse 15.

4. *The Promise.*—"If ye know these things, happy are ye if ye do them." John 13: 17.

Thus we may clearly trace, in every divine ordinance set in the church, these four root-elements. Taking the ordinance of the Communion, or bread and wine, one can readily find divine authority for it, divine command, divine example and divine promise. These are the bases or ground-work of the institutions, and to reject one of them is to destroy the force of the other three.

Why should not the root-elements be equally respected and regarded in feet-washing, as recorded in John 13: 1-17? Can any one tell?

SECRET SOCIETIES.

BY I. BENNETT TROUT.

1. *Introduction.* — The object in writing this article is to show that secrecy is an enemy to the home, and consequently it becomes a very dangerous foe to church and state, and destructive to the general social fabric.

2. *Organization of the Home.*—"In the beginning God created the heaven and the earth."

Within the period of a few days he covered the earth with the green grass, the useful herb, the beautiful flowers, and the mighty forest. He created the fish of the sea, the fowl of the air, and every creature in which is life. But grand as was all this, the crowning work of creative power was the creation of man. Man, in his nature, is a social being, and must of necessity have a complement for his own culture and happiness, as well as for the propagation of the race. Scarcely had man become familiar with his surroundings until God, in wisdom, saw that in all creation there was nothing worthy of companionship with

Adam. Since in the social sense man was alone, "God said, It is not good that the man should be alone: I will make an help meet for him." Gen. 2: 18 Eve was then made from a rib taken from man. Or as the Hebrew has it, "builded." Gen. 2: 22 (Margin). With this first pair God organized the HOME, or family. The woman "was taken out of man," therefore she was an essential part of man. For this reason Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man." Gen. 2: 23. So soon as Adam spoke assent to the Divinely-authorized relation existing between man and woman, God uttered his one great law of the marriage relation, viz.: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2: 24. Upon this basis of unity of husband and wife rests the primary social organization,—the HOME. Jesus sanctioned the home as divine, and forbade any to intrude within the sacred domain by saying, "What therefore God hath joined together let not man put asunder." Matt. 19: 6. The Holy Spirit unites his voice, when he inspired Paul to write, "So ought man to love their wives as their own bodies." Eph. 5: 28.

3. *Church and State.*—The State is but the outgrowth of the family institution. In Joshua 9: 13–18 we can easily follow from the home to the nation. (1) The household (home), made up of individuals. (2) The family, made up of a number of households. (3) The tribe, made up of a number of families. (4) The nation (State), made up of the tribes. All, or any part of the people of the State, yielding obedience to the laws of God, as set forth in the Scriptures, constitutes the church. Thus we find that the home is the first and primary organization in the social world, and that both church and state are dependent upon it. The moral and spiritual condition of the home measure the condition of both church and state. Neither of the latter can rise to a higher plane of purity than the former. Destroy the unity in the home, and God's law is violated, and the church and state must fall.

4 *Argument.*—I now proceed to show that modern secrecy is an enemy to the home. According to Divine writ one thing, and ONLY one, is allowed to separate husband and wife; namely, fornication. Matt. 19: 9. Secret societies separate them far enough to erect the lodge between them. I assert that secrecy separates husband and wife to a certain extent, because it (*a*) asks the husband for his money; (*b*) for his time to attend lodge meetings; (*c*) and to hold certain obligations, etc, secret from his wife. Secrecy can only claim this privilege by claiming to stand on the same basis with fornication. But that is not an enviable position, for the Scriptures teach that fornicators shall be barred out of heaven. Even wicked and idolatrous Delilah knew that it is incompatible with a perfect oneness of affection, for one to retain a secret from another. And with the Divine law she entrapped Samson. It has been an inbred knowledge within the heart of man ever since God uttered the decree of oneness of husband and wife, that the one keeps no secrets from the other. Any young man who unites himself to a secret society unfits himself to become a husband in the Bible sense of the term, and at the same time remain a member of the lodge. Any husband that unites with a secret lodge violates God's holy law of matrimony and stands condemned. He will not allow her to accompany him to the executive session of the lodge. He will not tell her what was said or done. He has withdrawn from her, and they are not one in the true sense. This very case of Delilah is sometimes brought up by our friends belonging to secret societies, to support their practice, for they say that Samson did wrong by revealing the secret of his strength to her and God punished him for it. But, be it remembered that she was not his wife, but a woman of doubtful character, and that she put herself in the social attitude of a wife in her argument to him, and he yielded and revealed the secret. Therefore the argument becomes ours and is against secrecy, and proves just what we argue for,—that the husband is untrue to the wife so long as he retains secret from her his relation and conduct in the world. Until God disannuls his law of matrimony, so long will modern secrecy stand condemned before him, the church, the state, the home and all careful thinking people. How many homes would be made happier if secrecy were destroyed! How many crowned heads and governments would quit trembling if secrecy were a thing of the past! And, best of all, how much more the church of Christ would prosper if men would renounce these sinful institutions and accept Christ! May God speed the day!

New Carlisle, Ohio.

ASHAMED OF THE GOSPEL.

BY JOHN HARSHBARGER.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Romans 1: 16.

THE Gospel is not a mere history of the life and the death of Christ nor is it simply a book of moral teaching. The word Gospel implies good news, or glad tidings. The Gospel is a message of mercy, containing salvation to the sinner. If the Gospel had only a moral reference to man Paul would have no occasion to say, "I am not ashamed of it," for the Jewish doctors and Roman philosophers would not object to it But it was self-denial and the sacrifice taught and required by Christ, that made it so offensive,—just as it is with many to-day who would be Christians.

This Gospel must, however, be preached in its simplicity and power, without fear of men or devils. Paul emphasized this sentence: "If any man preach any other Gospel, let him be *accursed.*"

This Gospel is not only powerful and glorious, but very simple. "A fool need not err therein. It is this truth which makes the Gospel "glad tidings" to perishing sinners." There need be no fear of disappointment, as this Gospel gives a hope just the opposite of shame. Those who reject the Gospel have no hope of immortality, for the power of the Gospel quickens those who are dead in sin and makes new creatures in Christ; stamps the image of Christ upon the soul.

Not to be ashamed of the Gospel is to say, "I do not disown it, it does not make me blush, I do not fear to bring it forward in whatever opposition I may meet, though it may expose me to the contempt of the world. I shall not be ashamed when I have respect to all of its commandments." Many who do not experience its saving power are ashamed of it. Those ministers are ashamed of it who do not proclaim it fully, but trim and arrange it so as to make it suit the wishes of their hearers, holding back some of its most prominent doctrines.

Just see the fearlessness of Paul before Felix Shame prevents belief or *faith.* Those who are ashamed of the Gospel will meet a similar fate at last. They have sown shame, and at the end they shall also reap shame. When the Savior comes the second time he will then be ashamed of those who are ashamed of him now.

THOUGHTS ON SELF-EXAMINATION.

BY J. W. KEISER.

As the Communion season is here, we offer a few thoughts on self-examination.

1. Am I ashamed of being known as a Christian? Do I honor my Christian profession?

2. Have I been truthful and kind to my fellowman, pleasant and sincere in my conversation?

3. Have I done anything that I would not want my neighbor to know?

4 Have I done anything to offend my brother, and if so, do I refuse to become reconciled, and to live at peace and love in the church?

5. Am I sorry for my sins? Do I daily confess them to God and try by his grace to do better each day of my life?

6. Do I bring disgrace upon the Christian church by falling into sin? Have I confessed at once to God and asked him for pardon?

7. Do I bestow a sufficient portion of my time and property to the spread of the Gospel and to feed the poor?

8. Am I sullen, impatient and easily made angry in my home or among my associates.

9. Am I honest in buying and selling, and in all my dealings with the world, as well as with the church?

10. Have I loved prayer and communion with God as becometh a child of God, or have I been shirking duty?

11. Have I been guilty of going to places where I might be tempted to sin, joined with bad people and those who despise the religion of Jesus Christ?

12. Have I murmured against God's will in time of sickness?

13. Have I let my light shine before the world as becometh a person professing to be a follower of the lowly Nazarene?

14. Have I read the Holy Bible regularly, as a voice from heaven speaking to me, with meditation upon it, and prayer to God that I may understand its teachings?

15. Have I disobeyed the Holy Spirit speaking to me, by neglecting what I know to be my duty?

16. Have I always behaved as if in the presence of God,—as one who has death and judgment to prepare to meet?

17. Is God, and how to please him, uppermost in my thoughts while in his service?

18. Is there anything in my conduct or dealing with mankind that I feel I could not justify in the eyes of the people?

19. Have I been careful about my way of speaking in the presence of my family and friends, and in the church, and before my God?

20. Have I an evidence within that my sins are pardoned, and am I striving to grow in grace and in the knowledge of the truth?

21. And, in fact, have I done all I could to advocate the cause of Christ to the sons and daughters of Adam's fallen and apostate race, and to save my soul?

Primrose, Ohio.

"YOUR future may look dark, and there may be obstacles in the way you are going which seem to make it impossible to pursue the course you have been going any further, but if you look to the Lord you will see a clear route and an open gate leading to heaven."

"TIME is kind to those who are good, and cruel to those who are bad. He often writes distinctly in the lines of the face, the expression of the eyes, or the color of the skin, whether your life has been good or bad. A pure heart makes an honest face."

Missionary and Tract Work Department.

"Upon the first day of the week, et every one of you lay by him in store as God hath prospered him, hat there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9. 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*" "Every one *as God hath prospered him.*" "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according that a man hath*, and not according to that he hath not"—2 Cor. 3: 12.

☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

THE BURIAL OF MOSES.

[*Selected by J. G. Mack.*]

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave:
But no man dug that sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the tramping,
Or saw the train go forth.
Noiselessly as the daylight.
Comes when the night is done.
And the crimson streak on ocean's cheek;
Grows into the great sun.

Noiselessly as the spring-time
Her crown of verdure waves,
And all the trees on all the hills
Open their thousand leaves,—
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown,
The great procession swept.

Perchance the bald old eagle,
On gray Beth-peor's height,
Out of his rocky eyrie,
Looked on the wondrous sight.
Perchance the lion stalking
Still shuns that hallowed spot:
For beast and bird have seen and heard,
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,—
Follow the funeral car:
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute-gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honored place,
With costly marble drest,
In the great minster transept,
Where lights like glories fall,
And the choir sings and the organ rings,
Along the emblazoned wall.

This was the truest warrior,
That ever buckled the sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,—
On the deathless page truths half so sage
As he wrote down for men.

And had he not high honor?
The hill-side for his pall:
To lie in state while angels wait
With stars for tapers tall,
And the dark rock pines, like tossing plumes,
Over his bier to wave;
And God's own hand in that lonely land,
To lay him in the grave.

In that strange grave, without a name,
Whence his uncoffined clay
Shall break again,—O wondrous thought!
Before the judgment day.
And stand with glory wrapped around,
On the hills he never trod,
And speak of the strife, that won our life,
With the incarnate Son of God.

O lonely grave in Moab's land,
O dark Beth peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,—
Ways that we cannot tell:
He hides them deep like the hidden sleep
Of him he loved so well.

WOMAN'S WORK.

BY SADIE BRALLIER NOFFSINGER

Chapter 5.—Woman as an Evangelist.

"Before this altar crowned with peace.
This center of our spirit home
Let every strife and question cease,
And fruitful faith and concord come.

"For here thy last deliverance stands,
To loose the palsied spell of fear,
And woman, with unfettered hands
Keeps thine accepted priesthood here."
—*Julia Ward Howe.*

It was woman who brought our Lord into the world. It was woman who anointed his body for burial. It was woman who stood weeping by his cross, faithful to the last. It was woman who was earliest at the sepulcher. And it was woman who was first appointed to proclaim the glad tidings of the resurrection.

Anna prophesied in the temple. Phœbe assisted Paul in the ministry. Priscilla expounded the Word of God more perfectly. Tryphena and Tryphosa were helpers in the Lord. And many others instances in Divine Writ prove that woman stood in the foremost ranks of evangelization more than eighteen hundred years ago.

The very important question arises, Shall woman, in this golden age of resource, where enlightenment, advantages and opportunities abound, in her efforts and achievements fall below the standard of her worthy sisters who labored so faithfully and successfully all through that dreary cycle when Christian evangelization meant little else than persecution, prison bars and death? Surely, surely no!

Our Savior said: "Go ye into all the world, and preach my Gospel to every creature." It seems hardly plausible that this commission is applicable alone to our brothers, for Paul emphatically declares: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." Sex must not be questioned in the mighty work of evangelizing the world. Neither is to be preferred; neither is to be excused. Alike we must fall under condemnation if we answer not to the imperative command: *Go preach.*

There has been much controversy concerning woman and the sacred desk. Nevertheless, Quaker women, Methodist women, Baptist women, and others, have preached from the desk and filled the position gracefully and well. That woman has commanded force of argument and eloquence of speech as a minister of the Gospel cannot be denied. That she can touch the feelings and arouse the sympathies as effectually as man, has been proven beyond a doubt. Notwithstanding her intellectual fitness, however, woman has undergone severe persecutions as a public teacher. If she has a divine right to the sacred stand that right has been severely and openly disputed, and there are still many persons who conscientiously believe that woman should not be admitted to the ministry.

However that may be, evangelization is by no means confined to the ministry. Many of our best evangelists have never stood within a pulpit. Perhaps the world-famed Talmage is not so great an evangelist as that humble Christian woman who recently asked to be sent as a missionary to India, begging to be allowed to place all she had in the hands of the Mission Board to be used for the salvation of souls. Truly, in the breathing of that desire she preached in beautiful words the Gospel of Jesus Christ.

In viewing historical records, we find that woman has done much toward evangelizing the heathen. What heart can comprehend, and not be moved to tenderness and admiration, by the faithful work of Ann H. Judson, the first American woman missionary to heathen lands? Who can speak of the labor of love of Sarah B. Judson without blessing God for a life so pure, and a soul so grand? Who need be told,—for our nation knew and loved her well,—that Emily C. Judson (Fanny Forrester) was an evangelist in the truest sense of the word? These gifted women, the successive companions of Adoniram Judson, the eminent missionary, are now dead, but their evangelistic work lives on, to be measured in eternity.

The sainted memories of Harriet Newell, the first American missionary ever called to an eternal reward; Elizabeth Baker Dwight, who died at her post in a foreign land; and Sarah Davis Comstock, who was called from her toil in Burmah to her reward beyond the river, convince us that woman is indeed called of God to be an evangelist in his cause.

Not foreign evangelization alone, however, should claim the support and sympathies of our good women, but home evangelization as well. There is not a city or hamlet in this broad land of ours but has some sorrowing and weak and sinning one. Woman is peculiarly adapted to minister salvation to the wretched, the despairing and the lost. The vital question is, How many of us have confidence enough in our moral strength to do it? We fear to approach the sinful, lest we shall be criticised, or lest we may be shunned ourselves.

Few of us estimate our power so highly as did the gentle Mme. de Pollalion, and few of us, alas! appreciate the value of the fallen as she did. Refined and cultured, her one ambition was to elevate her sex, and unselfishly she devoted herself to the service of the lost. So infinite and inexhaustible was her love for such, that she at one time assumed the menial dress of a servant and became maid to eight young women, prostitutes by profession. Praying incessantly that their souls might not die, she gradually besought them to leave the pleasures of iniquity. God added his strength to hers and it entered the hearts of those poor lost women, and in less than a year each one had pledged herself to a life of holiness.

It is evangelists of this kind that we need right here in our Christian land. Reproaches fell upon Mme. de Pollalion, and they will fall upon all who seek to emancipate the lost, but God is on the side of right and right is sure to win.

Rejoice, O woman, that you are an evangelist of Christ! Be glad that you are counted meet to suffer for his sake! Go bravely forward in your mission, seeking no reward. What better could you ask than is already yours: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Johnstown, Pa.

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small things.—*Robertson.*

MISSION RECEIPTS FOR AUGUST, 1894.

☞ Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary *immediately*, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

HOME AND EUROPEAN FUND.

(*Used only for Mission in U. S., Denmark and Sweden.*)

Indiana.—Yellow River church, $5; G. W. Painter, Springport, $1; Mary Jane Smith, Colfax, $10; South Bend church, $15; Walnut church, $9.25; Roann church, $7; a brother and wife, Saline City, $5; total, ... $ 52 25

Ohio.—Ridge church, $1.82; Price Creek church, $1.50; D. F., McComb, 55 cents; a brother, $2; Covington church, $18 51; May Hill church, 10 50; G. K. Miller, 10 cents; total, ... $ 34 98

Pennsylvania. — Byers Loy, Green Spring, 70 cents; Middle Creek church, $8.50; a sister, Lancaster, $10; E. N. Welsh Run, $2; Duncansville church, $8 70; total, ... $ 29 90

Maryland.—A sister, Bush Creek, $2; Manor church, $7.10; Broadfording church, $1 28; Beaver Creek church, $2.72; total, ... $ 13 10

Iowa.—George Klein, Conrad Grove, $8.40; Mr. and Mrs. G. E. Goughnour, $2.50; total, ... $ 10 90

California.—Tropico church, $5.60; total, ... $ 5 60

Tennessee.—Cedar Grove church, $4; total, ... $ 4 00

Idaho.—Moscow church, $1.45; G. W. Fansler, Bellevue, 50 cents; total, ... $ 1 95

Nebraska.—Perry S. Overless, Holmesville, 50 cents; total, ... $ 50

Oregon.—M. E. Rothrock, 50 cents; total, ... $ 50

Total, ... $153 68

MISSIONARY AND TRACT FUND.

(*Used for either Mission or Tract Work as needed by the Committee.*)

Indiana.—La Porte church, $6 62; Nettle Creek church, $17.04; total, ... $ 23 66

Pennsylvania.—Two sisters, $5; total, .. $ 5 00

Virginia.—A brother and sister, $4.75; total, ... $ 4 75

Illinois.—Sterling church, $3; total, ... $ 3 00

Kansas. — Jacob Watkins, Garnet, $1; total, ... $ 1 00

Total, ... $ 37 41

BOOK AND TRACT FUND.

(*Used only for Publication and Distribution of Tracts.*)

Illinois.—Shannon church, $1.75; total, $ 1 75

Virginia.—Hannah Bird, Weyer's Cave, $1.50; total, ... $ 1 50

Indiana.—Prairie Creek church, $1.18; total, ... $ 1 18

Nebraska.—Emma A. Horning, Carlisle, $1; total, ... $ 1 00

Ohio.—Sallie Dierdorff, Eaton, $1; total, $ 1 00

California.—Tropico church, $1; total, . $ 1 00

Pennsylvania.—E. N., Welsh Run, $1; total, ... $ 1 00

Total, ... $ 8 43

INDIA MISSION FUND.

(*Used only for the Mission in India.*)

Maryland.—Manor church, $10.33; Hagerstown church, $13.88; Broadfording church, $6.05; Grossnickle church, $8.02; Fahrney's church, $3 84; Long Meadows church, $7.57; total, ... $ 49 69

Less expenses, ... $ 2 14

Total, ... $ 47 55

Broadfording church, 50 cents; Beaver Creek church, $1.49; total, ... $ 49 54

Ohio.—Ridge church, $1.82; Freeburg church, $14 45; a brother, McComb, $1; a brother and sister, Dayton, $1; total, ... $ 18 27

Pennsylvania. — Coventry church, $12.25; Jos. F. Emmert, Waynesborough, 50 cents; Harvest Meeting, Artemas, $3.77; total, ... $ 16 52

Nebraska.—Beatrice church, $6; total, . $ 6 00

Indiana.—Shipshewana church, $5; total, ... $ 5 00

Kansas.—J. Holsinger, Olathe, $1; a brother, $1; total, ... $ 2 00

Missouri.—A brother, $2; total, ... $ 2 00

Total, ... $ 99 33

SUMMARY.

Home and European Fund,	$153 68
Mission and Tract Fund,	$ 37 41
Book and Tract Fund,	$ 8 43
India Fund,	$ 99 33
Total receipts for month,	$298 85

GALEN B. ROYER, Sec.

SHORT SERMONS.

I DO not understand why there should be this desire for brevity in sermons. You do not find this in public things. Men at the bar, in any public assembly, don't as a rule feel themselves shut up to such a brief limit as twenty-five or thirty minutes in the discussion of a question. They don't feel that they can thoroughly go through it within a limit like that. It recalls the story I heard once of a man who went into a fashionable restaurant, and asked for a mutton-chop. After waiting for a long time, after great preparation made by the servants around the table for the reception of the mutton-chop, at last it came, the waiter with a plate upon which was deposited a chop done to the smallest dimensions. Sticking his fork into it, he put it, to the horror of the servant, into his mouth at a mouthful, and munching it, in a minute said: "Yes, that is it; bring me some."

I sometimes feel tempted to say when one of these diminutive sermons of five-and-twenty minutes is finished: "Yes, that's what I want; bring me some." I myself really do not feel that I am fairly under way until five-and-twenty minutes have passed, and one who has got sympathy with the subject, and with the people, will feel the same thing. It is—depend on it—it is because a great deal of the preaching has been rather poor preaching, that the people have come to this conclusion in favor of short sermons. These men on Sunday feel uncomfortable if they do not hear a sermon, and because it is not good they want it as brief as possible—just enough to satisfy their consciences.

Brethren, a sermon is to instruct; it is to awaken the attention; it is to arouse the conscience; it is, if possible, to enlist the whole man in behalf of the truth of which you are the herald and messenger. If you will put your whole strength upon one of these great truths, you will be inclined rather to think, when you have done your very best in trying to put it in the clearest and most concise manner, in order to present it to the minds of your hearers, that thirty or thirty-five minutes is not enough.—*Zion's Watchman.*

THE TOBACCO-USING PREACHER.

A COUNTRY minister being invited to preach the weekly lecture to a congregation in the City of New York, after dismissing the people, took out his tobacco, and began to chew the filthy weed. A member of the church remonstrated with him on the sinfulness of the practice, and stated that he could not expect that impenitent sinners, under his instructions, would give up their sins while he indulged in a sin himself.

"I know it is wrong," said the minister. "I have often resolved to give up the habit, but I have not resolution enough to persevere."

"Why," said the other, "that is the very excuse the impenitent gives for not repenting and forsaking his sins."

"Well, I'll think it over as I go home," observed the minister, "and perhaps I will give it up."

"That will not do," replied the church member, "for we never allow this, if we can help it; we exhort the impenitent to repent *on the spot:* we never tell them to go home and repent, nor do we pray that they may repent, when they reach home."

"I see," said the minister, "I cannot get away so,—therefore I will try to give up chewing."

"But," remarked the other, "that will not do either. We never urge sinners to try to give up their sins—do you?"

"Why, no; I think it wrong to intimate that they cannot do it at once."

"Will you act, then, as you preach, or let your conduct give the lie to your preaching?"

"With the help of God," said the minister, "I will leave off the practice *from this moment.*"

A member of the church where this conversation took place, who was in the practice of chewing tobacco, was so impressed with what had taken place, that he, too, solemnly promised to abjure the filthy habit without delay.—*Selected.*

"A STRONG and vigorous Christian life cannot be promoted by constant quibbling with the Word of God, or seeking for passages in defense of some peculiar view. Our business is to take the Word and feed upon it. If we will accept it, and act upon it, we will grow thereby and become strong, and 'ready always to give an answer to every man that asketh a reason of the hope that is in us with meekness and fear."

The Gospel Messenger

[illegible] recognized organ of the German Baptist or Brethren's church, [illegible] the form of doctrine taught in the New Testament and [illegible] a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart [illegible] baptism by Trine immersion for remission of sins and the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God—the church militant.

It also maintains that Feet washing, as taught in John 13, [illegible] example and commandment of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

[illegible] Dressing and of Ornaments conformably to the [illegible] New Testament [illegible] observed by the fol[illegible]

[illegible] Christians [illegible] Name [illegible] Christians

[illegible] Tract [illegible] and for the [illegible]

[illegible] and the apostles [illegible] the disciples and disciords of [illegible]

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

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Mount Morris, Ill., - - - Sept. 18, 1894.

HUMILITY is one of the most beautiful of the Christian virtues. Jesus taught the lesson by washing his disciples' feet, and then told them, "I have given you an example, that ye should do as I have done to you."

IN order to be sent through the mails, postal cards dare not be mutilated in any way. A card intended for a return reply is sometimes trimmed a little so it may be enclosed in an envelope. That renders it non-mailable. A firm recently trimmed one thousand cards just a little so they would fit the envelope intended for them. The post-office authorities rejected all of them on the ground that they were mutilated. One who uses a card must use it just as the Government has directed. While to some this may seem drawing the line rather close, it should be borne in mind that the Gospel is to be interpreted and applied in like manner. To trim a little off here and there, as most churches are doing, is to mutilate that which came from heaven and render it valueless at the judgment. Those who expect to be blest in their deeds must neither take from, nor add to the Gospel.

HERE is a clipping from the *Sunday School Times* that we commend to every parent: "There is such a thing as a physical obstacle to moral progress. But it is often an obstacle for which some one near at hand is responsible. Children are reproached for sluggishness, self-will, and disobedience, when they are, perhaps, in doubt and confusion as to what is expected of them, or as to how the will that is set above them is to be carried out. Two little girls were overheard in their conversation by one of their caretakers. One child told the other that her mother did not want her to go to school and her father did; and she added, 'I would mind them both if I could, but I can't.' No spirit could be truer and finer than that, in young or in old. There are a good many things that children would do for us, but they cannot. There are always ways in which we could aid them to do what they would, if they could. But do we?"

IN some congregations there are too many doctrinal sermons. In others there are not enough. Then, some of our ministers preach too much about doctrine, while others do not preach enough. Every congregation should be instructed in doctrine, but that class of preaching alone will not develop strong Christian character. It requires a variety of spiritual food to produce a well-developed Christian. Then the preacher ought to so train himself that he can, as near as possible, supply the varied wants of his congregation. The Christian needs to be well rounded up with instruction all along the line of religious experience and practice.

HERE is an item deserving the attention of every young man in the land: "A curious state of things has resulted from the Homestead strike. Many of the new men there are college graduates, and not a few are said to be unsuccessful business and professional men, who have found it pleasanter to make ten and twelve dollars a day at the rolls than to lie awake nights worrying over unpaid bills. The result, in Alleghany at least, will probably be a return to the good old days when American boys learned trades instead of trying to pick up a 'genteel' living behind desks and counters." A good trade, well followed, is a great promoter of honesty. First seek the kingdom of God and its righteousness, then learn a good trade, do honest work, and thereby make life a grand success.

THE Bureau of Immigration states that more foreigners are returning to their native countries than are coming to the United States. This is not to be deplored. These people are not of us, either in language, religion, habits or modes of thought, and three or four generations must elapse ere their descendants can become Americans. Sometimes people, who do not seem to be of us either in language or thought, come into the church from the world, and in a short time we find them returning to the kingdom whence they came, just as these foreigners are returning to their native land. While it may seem sad to have members leave the church and go back into the world, still if they are in an unconverted state, and are not willing to conform to the demands of the Gospel, remaining in the church will do them no good, but may be the means of poisoning the minds of others.

IT would be well if each minister would prepare, for his own use, a few small books containing information on the leading doctrinal questions of the church. Blank books, about 4½ by 6 inches, containing 100 pages, will be found very convenient for this purpose. One book may be set apart for facts and arguments on the design, subject and mode of baptism. Another for faith, repentance, justification, etc. Still another for feet-washing, Lord's Supper and the Communion. Each book may be divided into parts and indexed. Now let the preacher insert in these books, under suitable headings, in a systematic manner, all the information he can collect, from time to time, on the subjects suggested, or on other subjects. In the course of a few years he will find himself in possession of a vast amount of valuable matter, and any time he desires to preach on one of the subjects on which he has been collecting information, he will be in a shape to read up well on it, and present to his hearers facts and arguments that will carry conviction. Some prefer to have one book for each subject. This is the better way, only it requires more books. A minister who will pursue a course of this kind all through life, will at any time be ready, on short notice, to handle any of the leading questions within his range of reading.

OCCASIONALLY a minister, on visiting a new locality, will commence his work by preaching very pointed sermons against the practice of other denominations, and thus in the start arouse a strong feeling against the church. While he may give no uncertain sound in his preaching, it can hardly be said of him that he is as wise as a serpent and as harmless as a dove. Wisdom would teach him to use greater discretion in his manner of presenting the truth. The Good Shepherd wants the sheep as well as the lambs well fed, but he does not want any of his embassadors to act so imprudently as to prejudice the people against the very words that will save them, provided they can be induced to accept them. The better way, in any new field, is for our people to preach the straight truth, and let the people have a chance to see it before their prejudice is aroused. But little, as a rule, is gained by pointing out and preaching against other denominations.

THE *Independent* says: "Notwithstanding the finds that have been made in the Sinai Cloister from time to time, from Tischendorf down to Mrs. Lewis, and others in our own day, that collection of literary treasures seems to yield to every further examination. The Arabic scientific journal, *El-Mouktataf*, published in Cairo, recently brought detailed accounts of a number of Arabic and Syriac manuscripts which had been found by a German scholar, Dr. Frederick Grote, and sent in photographic reproduction to Cairo. Among these finds, the journal in question regards an old Aramaic version of the Gospels as the most important. According to the account of the *Mouktataf*, the manuscript is written in letters somewhat similar to the Hebrew and the old Syriac Estrangelo, and at first glance reminds the reader of the Himyaritic characters. Linguistically considered, the manuscript is Aramaic, of a type current in Syria in the days of Christ, and it is largely for this reason that the discoverer, and with him the editor of the Arabic journal mentioned, regard it as probably the oldest Gospel manuscript extant. Dr. Grote is preparing to publish the work. The article in question contains also a description of other finds of Grote, among them an Arabic version of the Gospels, one of Timothy and other New Testament Epistles, etc. The bulk of the manuscripts found are theological in contents, while a few are philosophical and scientific."

FASTING.

I would like to have you answer the following questions through the MESSENGER:

(*a*) Is fasting a command of God, to be preached by his people?

(*b*) If so, where commanded in the New Testament?

(*c*) Does it require abstinence from food?

The following are my conclusions relative to fasting: Christ says in Matt. 9: 15: "Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Christ, the bridegroom, was taken away from the children when he expired upon the cross and was buried, but since then he says, "Lo, I am with you alway, even to the end of the world;" hence the impropriety of fasting for the bridegroom. But since Christ does not personally exist with us, the application may still be essential.

The Bible defines fasting as afflicting the soul. Christ promised the Holy Ghost as a Comforter, etc. Hence to afflict the soul would be to practice an outrage upon the Holy Ghost. Fasting was embodied in the Mosaic Law, but I do not find it incorporated in the Gospel. Not long since I heard a minister preach that God put enough confidence in his people to believe they would fast, and yet he does not believe God puts enough confidence in his people to believe they will wash one another's feet. I cannot accept his theory. The fast of Isa. 58: 6, 7 is the fast God has chosen. I believe the setting apart of ministers by fasting is of vital importance. You may remark upon my conclusions.

MATTHEW P. SNUFFER.

WHILE fasting may not be directly and positively commanded in the New Testament, the following quotations show that the practice was, in a measure at least, kept up by the early Christians in the apostolic age:

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13: 2, 3.

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts 14: 23.

"Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." 1 Cor. 7: 5.

Fasting means to voluntarily abstain from food for a time. Cruden says: "Fasting has, in all ages, and among all nations, been an exercise much in use in times of mourning, sorrow, and affliction. The sense of it is, in some sort, inspired by nature, which, in these circumstances, denies itself nourishment, and takes off the edge of hunger. There is no example of fasting, properly so called, to be seen before Moses; yet it is presumable that the patriarchs fasted, since we see that there were very great mournings among them."

Concerning the New Testament he adds: "It does not appear by our Savior's own practice, or any command that he gave to his disciples, that he instituted any particular fasts, or enjoined any to be kept out of pure devotion. But when the Pharisees, in the way of reproach, told him that his disciples did not fast as often as theirs or John the Baptist's, he replied, 'Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.' Luke 5: 33, 34, 35. That is, Fasting is a duty fitted to a day of mourning and affliction; it is not yet a time of mourning and affliction; it is not yet a time of mourning to my disciples, while I am bodily present with them; yet the time shall come when I shall be taken from them, as to my bodily presence: and when they shall meet with many troubles and calamities; then it will be seasonable for them to perform the duty of fasting. Accordingly, the life of the apostles and first believers was a life of self-denial, of sufferings, austerities and fasting, as appears from the life of the apostle Paul. 2 Cor. 6: 4, 5; 11: 27. Fasting is likewise confirmed by our Savior's discourse on the Mount, though not a stated, yet as an occasional duty of Christians, in order to, and as an indication of, their humbling their souls for their sins, or under the afflicting hand of God. Matt. 6: 16. Then our Savior requires that this duty be performed in sincerity, and not in hypocrisy; for the glory of God, not for ostentation and appearance unto men."—*Under the word "fast" in Cruden's Concordance.*

Fasting, in order to afflict the soul, should not be considered an outrage against the Holy Spirit that dwells in the heart. The prophets of old were under the influence of the Spirit when they fasted. And so was Jesus while fasting forty days in the wilderness. In like manner were the apostles and other Christians guided by the Spirit when they fasted and prayed, as appears from the quotations given above.

It would be well if there were more fasting and praying among all Christian people with a view of greater separation from the world, a more thorough dedication to the service of God, and a purpose to live a higher life in Christ Jesus. If not a duty, it is most assuredly a privilege fraught with blessings for both the body and soul. He who would use all the means of grace will not neglect the fast that may be so helpful to his soul. J. H. M.

THE INDIA MISSION.—AN EXPLANATION.

IN a former issue, in speaking to those who are urging the sending of another brother along with those who have been chosen to go to India, it is stated that no other brother or sister can be sent without being sent through the regular process, etc. And as we have been among those who have thus been urging, we wish to explain what we meant. We knew very well that no brother or sister can be sent as a missionary without being selected in the regular way. But we all know that the Mission Board has some discretionary power as to how those who have been regularly selected shall be sent, how they shall be equipped, the course or route they shall take, and what they may take with them, that their journey may be as safe and as pleasant as possible. Also, the course they shall pursue after getting to their field of labor.

The object in sending missionaries to India is to accomplish the greatest amount of good at the least cost in money, labor and time. The ones whom we have decided to send, go as strangers into a strange land, knowing neither the habits of the people, the best place to select as a field of labor, nor the language; so that when they get there, they will be largely at sea as to what to do first, or how to begin. Now, anything that the Committee can do to help them at this critical period will certainly be not only expedient, but a duty and a part of the discretionary power committed to them in starting so important a work. Anything that they can send along with them that will be of special advantage in locating and opening up a field for labor, whether that be money, medicine, books, or a man, will be strictly in harmony with the design and purpose of the work.

In looking at this work carefully, we have thought much about the *starting*, as we look upon this as the critical period. After getting there and finding a probable location, the first thing for those sent to do will be to get a teacher and commence learning the language. This will take time and require money. And at the best, a year will be spent before a beginning can be made towards saving souls. And even then, great disadvantages will have to be met for want of necessary information. Now, instead of all this loss of time, lack of needed information and want for a teacher, who would be at once in sympathy with the work, would it not be better to send right along with Bro. Stover and the two sisters, not a missionary, but a teacher and helper, who could at once be, with them, a power for good, as a director in locating the field, teaching them the language, and giving them much essential knowledge as to the habits and customs of the people? It does seem to us that this would be great wisdom on the part of the Committee; especially so, since we now have a brother among us who has been in this field for years, knows the lay of the country and the wants of the people, and understands the language. It looks to us as a God-send that should be accepted and utilized, if we mean business, and our object is to save souls.

In advocating this course, we cast no reflection on the decision that Annual Meeting has made, as a safeguard in soliciting persons to fill so important a position. Our thought is to help those who have been sent, by sending with them a man who seems to be so well qualified to give the help needed.

Again, allow us to remark that necessity knows no law. Law is made to bridge over necessities; and when necessity meets a law thus made, and it fails to meet the case, the necessity is greater than the law, and the necessity must be attended to in harmony with the spirit and intent of the law, though the letter of it should be overlooked. So did the Master.

The fourth commandment was made for the general good of both man and beast, but if a blind man or an indifferent ox should stumble along on the Sabbath day and fall into the ditch, the intention of the law must be carried out, though in doing so, the letter be violated. In the case of the ox falling into the ditch, the law said, "Thou shalt not do any work on the Sabbath day;" but Christ said, "Go to work and take the ox out of the ditch." The necessity here was greater than the law, or, in other words, the letter in this case did not meet the intention, and therefore the purpose must be carried out, rather than the letter.

In heathen lands millions of souls for whom Christ died have fallen into the ditch of sin. The church is called upon by the Master to send rescuers over to India to pull these souls out of the ditch of sin. And to make the work safe, the church has thrown around the work certain regulations—the best it could do at the time, but necessarily slow. The Lord, in his providence, has thrown in our way a possibility of speeding the work. By accepting this possibility in this case of necessity, it seems to us the *intention* of the church would be fully carried out, and the work greatly speeded on its missions.

These thousands of souls that are dying without Christ are either saved or lost. If saved, then there is no need of speed. But if lost, then, brethren, we ought to *do it quickly*. For years we have felt that we, as a church, have been away behind in the work of missions, and we are now deeply impressed with the thought that we have no time to waste. When precious souls are on the balance, every possibility and power that God has given us should be utilized in rescuing them. Hence we have made this explanation of our thought as to sending the brother who has the needed information along, as a helper, director, and teacher of the language. And in the way, and for the purpose we have explained, we feel to continue to urge the propriety of so doing, believing that we voice the sentiment of hundreds of good brethren and sisters who understand the case as we do.

To rescue the perishing from the thraldom of idolatry and sin is the wish of the church, and we feel sure that whatever the Committee may do to speed this work, without flagrantly violating the authority delegated to them, will be most heartily seconded by the Brotherhood. H. B. B.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Monroe County Church, Iowa.—Since our last report we, with the angels of heaven, have been made to rejoice to see two more unite with the church. Thus the good work goes on.—*J. M. Follis, Fredericie, Iowa, Sept. 3.*

Waynesville, Mo.—The members of this church met in council Aug. 11 and found the m mbers in love and union, as far as is known. May it ever be so in the future! It was decided to have our love feast Oct. 13.—*Libbie Stump, Aug. 21.*

Antietam, Pa.—Again, after the regular service, two more were baptized to walk in newness of life. May they by their godly walk and conversation be the means of drawing others into the church.—*G. M. Newcomer, Ringgold, Md., Sept. 2.*

Wabash, Ind.—Our quarterly council met yesterday, Sept. 1, to do such business as would come before the meeting. We decided to have a Communion Oct. 13 at 4 P. M. The meeting passed off harmoniously and we hope to the honor and glory of God.—*J. W. Brubaker.*

Notice.—We have appointed a Communion in the Maumee church, Defiance Co., Ohio, on Oct. 13, commencing at 10 o'clock A. M. Brethren, please stop with us on your return from the Ministerial Meeting at Bryan. All are invited, especially ministers.—*Jacob Kintner, Sept. 3.*

Goshen, Ind.—The Brethren of the Goshen church held their harvest meeting Aug. 23. Bro. I. D. Parker preached the sermon in the forenoon. In the afternoon we had short speeches to the children by a number of brethren and sisters. The sum of $30 was donated for mission work.—*J. H. Miller, Aug. 28.*

Gambier, Ohio.—Bro. E. Loomis, of New Philadelphia, and Bro. Arthur Workman, of Loudonville, came to us Aug. 25, and preached three telling sermons. We appreciated their labor very much. Some of our neighbors expressed an earnest desire to hear more such sermons.—*Cora Dial, Aug. 30.*

Cottonwood, Ok'a.—At our regular appointment, Aug. 19, Bro. G. W. Landis and Bro. A. W. Austin were present. They preached two sermons. The meetings were very interesting. Aug. 20 the members at this place met in special council. Bro. W. H. Milham was accepted in this church. An election for a deacon was held; the lot fell on Bro. W. H. Milham.—*Susie Milham.*

Mt. Nebo, Va.—Aug. 16 the writer and Bro. Jacob Hylton paid the members a visit at Mt. Nebo in Carroll, Va. We gave them eight meetings. The attendance was not so large, but the attention was good, and much appreciated. The people are much concerned about the feet-washing question since Bro C. D. Hylton gave a two hours' talk on that subject. We think it will result in much good in the near future.—*J. H. Slusher, Falcon, Va.*

Darlington, Mo.—Bro. Wm. C. Hipes came to our little flock of nine souls and held five meetings, preaching the Gospel in its primitive purity, as Christ and the apostles taught it, teaching all things whatsoever He commanded. He preached the Word so plainly, and in such good earnest that it took effect in the hearts of some of the hearers. Four persons came forward and were baptized. One man and wife had been members of the Southern Methodist church for years. Many others are almost ready to obey the Lord. Call again, Bro. Hipes. You are needed here.—*C. G. Garman, Sept. 3.*

Sugar Creek, Ind.—Bro. D. P. Shively, of Peru, Ind., met with us on Saturday, Aug. 25, and preached four soul-cheering sermons. On Lord's Day, at 6 P. M., we had a special sermon for the children, as we have quite a large number of little folks.—*Isaac M. Bollinger.*

Mt. Repose, Ohio.—Our little band of members met in church council last Saturday. We decided to have our love feast Nov. 10. We expect brethren Jos. Longanecker and D. Garver to conduct a series of meetings beginning Nov. 3. We would be glad to have as many of the members as can come to be with us, as our number is small.—*Lydia C. Lesh, Sept 3.*

Dogwood, Douglas Co., Mo.—Bro. F. W. Dove, of Texas Co., Mo., came to us Aug. 17, and held a series of meetings. He preached in all thirteen sermons. He preached with power, and his preaching was altogether on the faith and practice of the Brethren. Although there were no additions to the church, I would to God that we had more soldiers for Christ like Bro. Dove.—*C. B. Fike, Aug. 26.*

Ephratah, Pa.—Bro. Jacob D. Trostle, of Hope, Kans., and Bro. C. L. Pfoutz, of Gettysburgh, Pa., came to us Sept. 1. We were very glad to see them come. On Sunday morning Bro. Jacob preached a very able sermon from the text, "God is Love." At 2 o'clock he talked very acceptably to our Sunday school, a good many parents being in attendance. At 7 o'clock the brethren preached again to a large congregation.—*J. B. Keller, Sept. 1.*

Mt. Jackson, Va.—On Monday evening, Aug. 13, Bro. John F. Driver began a series of meetings at Walker's chapel, which was continued until Sunday night, Aug. 19. Eight sermons were preached in which God's Word was expounded to his children with reminding force, and to the sinner with convicting power. As an immediate result nine precious souls renounced the wages of sin for the faith of Jesus.—*J. W. Wayland, Jr., Aug. 20.*

Upper Cumberland, Pa.—Aug. 20 we held our council at the Green Spring meetinghouse. Everything passed off pleasantly. One brother who had strayed away, returned. May the Lord help him to hold out faithful to the end! July 12 our meetinghouse at Jacksonville was dedicated. Notwithstanding the rain, the house was almost filled with anxious listeners, to hear the words of Truth as proclaimed by Bro. Christian Bucher.—*J. E. Hollinger, Aug. 22.*

Clear Congregation, Pa.—The members of this church held a young folks' meeting on the evening of Aug. 25, and the following day (Sunday) at 9 o'clock A. M., they had their children's meeting. At 2 o'clock P. M. they had their harvest meeting and preaching the same evening. The meetings were largely attended, and the children did some good singing, reciting and select reading. These brethren are active in the Sunday school and mission work. Two sisters were baptized.—*J. B. Fluck, Loysburg, Pa.*

Salem Church, Ohio.—We had the pleasure of receiving into the church, lately, one more sister who was down with typhoid fever. Baptism was performed without difficulty. Prof. M. G. Brumbaugh, of Huntingdon, Pa., stopped with us and gave us two interesting sermons, several weeks ago. On last Sunday at 10:30 and in the evening at 7:30 we had the pleasure of having with us Bro. G. A. Branscom, of Melvin Hill, N. C., who also gave us two interesting sermons. May the Lord bless every effort that is put forth for the promotion of his cause.—*Jesse K. Brumbaugh, Aug. 29.*

Salem Church, Ohio.—The church paid its annual visit to its members, and on Aug. 31 we had our church council, at which time the visit was reported. There was nothing of a very serious nature, yet many of the members expressed their unworthiness. The church decided to hold a Communion Oct. 13, commencing at 4 o'clock P. M.—*Jesse K. Brumbaugh.*

Yellow Creek, Ill.—The members of the Yellow Creek church met in quarterly council Sept. 1. Quite an amount of business came before the meeting, but all passed off in a Christian-like manner, and to the satisfaction of all present. It was decided to hold a love feast Oct. 16 and 17. Bro. D. L. Miller has been engaged to give us a series of Bible talks and sermons, beginning Nov. 2. One has been received into the church by baptism since our last report.—*Lewis E. Keltner, Pearl City, Ill., Sept. 3.*

A Pleasant Harvest Meeting.—The Goshen church held their annual harvest meeting Aug. 23. A large crowd was in attendance. Bro. I. D. Parker, from Elkhart, Ind., delivered the forenoon sermon. Brethren I. L. Berkey, Wm. Buzzard and I. D. Parker, from Indiana, and Bro. John Stump, from Texas, and sisters Stutsman and Roose, from Indiana, did the speaking to the children in the afternoon. The day was well spent in praising the Lord for a bountiful harvest we have been reaping. "Bless the Lord, O my soul, and forget not all his benefits."—*J. H. Miller, Goshen, Ind.*

Winchester, Va.—The Salem church, Frederick Co., Va., met in quarterly council Aug. 27. The committee which was appointed by District Meeting to visit the congregations of the Second District of Virginia were present and everything in connection with their work passed off in a very satisfactory manner. The church decided to hold a love feast at this place Sept. 15, to which all are cordially invited. We also decided to hold a series of meetings this fall at our new church, Peachgrove, in this district, two miles southeast of Winchester.—*D. A. Cline, Sept. 1.*

Goshen, Ind.—Sept. 1 we had our quarterly council. All passed off pleasantly. Our visiting brethren made their report. The Goshen church has over three hundred and fifty members. All things are moving along harmoniously. Brethren George Swihart and Aaron Hess are the delegates appointed to District Meeting. I have resigned my office as corresponding secretary to the GOSPEL MESSENGER from the home church. Bro. Aaron Hess has been appointed in my place. I will continue to give general news and write up short sketches of interest that may come under my notice. I was away from home too much to attend to the work of keeping the readers of the MESSENGER informed as to our prosperity at home.—*J. H. Miller, Sept. 2.*

Monte Vista, Colo.—The Rock Creek church met in council Aug. 25. All business was transacted pleasantly. The church decided to get some minister to come to us and hold meetings at the time of our love feast, which was set for Nov. 10. Our Sunday school is increasing some in numbers. We are having such excellent lessons now. O, that every Christian would take such an interest in them as to cause every child of his own household, at least, to study them with energy! At our council some of the members expressed themselves as feeling keenly that we are "way out here," where we have no elder, and mission boards do not think of us. Our brethren do not visit us. Think of this, you of the East, who are feasting on such rich spiritual food, and send more of your good ministers out here to help us.—*Nettie Wallingford.*

Blue River Valley Church.—Since our last report three more were baptized and two more made application. Surely we have reason to rejoice.—*John G. Kilhefner, Octavia, Nebr.*

Big Creek Church, Ill.—Please announce a change in the time of our Communion meeting, in the Big Creek church, Richland Co., Ill., from Oct. 27 to Nov. 3, to commence at 3 P. M. A series of meetings will be held in connection with our Communion. Bro. Michael Flory, of Girard, Ill., is expected to conduct the meeting.—*J. M. Forney, Parkersburg, Ill., Sept. 3.*

Pigeon River, Ind.—This church met in quarterly council Aug. 25. Everything passed off pleasantly, and I hope all was done to the glory and honor of God. Bro. I. N. Snowberger was appointed delegate to the District Meeting. We decided to hold our love feast Oct. 13 and 14, at 2 P. M. Those coming by rail on the Lake Shore R. R. should stop at Steubenville, and those on the Wabash, at the same place at the crossing. Steubenville is about one mile from the church.—*J. W. Fast.*

Farnhamville Church, Iowa.—Our love feast is now in the past. We met Saturday, Sept. 1, to partake of the broken body and shed blood of our Savior. We had a very enjoyable feast. Our elder, J. W. Trostle, was with us, and a fair representation from adjoining congregations. On Sunday one was baptized and an aged sister anointed. The church was much built up and strengthened. We expect Bro. Joseph Myers, of Yale, Iowa, to be with us Sept. 11, and hold a few meetings.—*Nora White, Sept. 3.*

Naperville, Ill.—Our church met in regular council Sept. 1, at 9 o'clock A. M. All business was disposed of satisfactorily. The contributions to the treasury and Mission and Tract Work were liberal. Measures were taken to supply the congregation at Joliet with hymn books. Dinner was taken in the church, after which we met for our harvest meeting. The attendance was fair. We were made to feel spiritually refreshed. Thus the day was spent in the work of the Lord. Our love feast will be held Sept. 15.—*Ida M. Erb, Sept. 3.*

Waukee, Iowa.—At the earnest request of the dear brethren and sisters of the City of Des Moines, we went there Aug. 19 and held meetings both morning and evening, and, while the congregation was small, they seemed to appreciate the humble effort put forth. We have consented, for the present, to give them meetings from Aug. 19 every two weeks. Ministers and others, passing through the city, please make a note of this and make it suit to meet with these dear members when you can. The place of meeting is on the corner of Grand Avenue and Second Street, west side.—*A. W. Hawbaker, Aug. 27.*

Kidder, Mo.—This church met in council Aug. 24. Everything passed off in love and union. We decided, the Lord willing, to hold our Communion Oct. 6 and 7 at the house of Bro. Isaiah Henricks, 2 miles south-east of Kidder, commencing at 2 P. M. Sister Lizzie Sell was chosen solicitor for this church. Brethren Isaiah Henricks and John Oaks were chosen as delegates to District Meeting. Bro. J. E. Ellenberger, of the Log Creek congregation, was with us. After council he gave us a pleasant little talk from Matt. 18, which was interesting to all present. We have Sunday school at the Mill Creek schoolhouse with sister Margaret Henricks as Superintendent, also preaching the second and fourth Sundays. Bro. J. B. Sell, from Cameron, preached for us last Sunday.—*Lizzie Henricks, Aug. 28.*

Waidsboro, Va.—Aug 25, by the request of the people in the vicinity of Sheilor's Schoolhouse, Bro. John O Boone preached four sermons for us with the gratifying result of five additions by baptism, one applicant and one desiring to be restored. We hope there will be more additions soon, as we are sure others are counting the cost All seemed anxious for the meetings to continue, but it was thought best to close for the present.—*John Johnson.*

Smithborough, Ill.—Aug. 18 the Hurricane Creek church held its regular quarterly council. Our elder, Henry Lilligh, was with us. Much business came before the meeting but passed off in brotherly love. Among the work of the day was the appointing of the time for a series of meetings this fall, which will commence, the Lord willing, Nov. 4, to be conducted by Bro. Charles Gibson, and on Nov. 10 we will hold a Communion. The writer was chosen delegate to District Meeting.—*Cornelius Kesler, Aug 26*

Mound City, Mo.—We left our home Aug. 3 on our way to Plattsburg to hold meetings. We stopped off at St. Joseph, where we met with the dear members, and listened to the Word preached by Bro. Hutchison. Aug. 4 we commenced meetings with the Brethren near Plattsburg. The meetings were well attended and we had good interest, especially near the close. The Lord blessed our labors by calling two precious souls out of darkness into his marvelous light. We are now laboring for the Rockingham church, Mo. Meetings commenced Aug. 25.—*C. H. Brown.*

Altoona, Pa.—Aug. 14 being the time for our harvest meeting, we had the pleasure of listening to three excellent sermons by Bro. G. S. Rairigh, of Johnstown. We were also pleased to meet sister Rairigh and mother. Aug. 12 Bro. Brice Sell, of the Duncansville congregation, preached two very good sermons for us,—morning and evening. After the evening services the rite of baptism was administered by one of our home ministers. This circumstance made quite an impression. The writer, though a member of the Brethren church for about twenty years, had never before witnessed an immersion after night. The stillness of the hour seemed to add much to the solemnity of the occasion. Last Sunday afternoon, Aug. 19, another sister was baptized. She thought she would turn to serve the Lord at the age of seventy-three. Our Sunday school, numbering over one hundred pupils, is in a prosperous condition.—*Mrs. L. A. Kephart.*

Garden Grove, Iowa.—Our love feast, appointed to be held at the Franklin church, Aug. 17, is now among the things of the past; and, considering the very dry and warm weather, there was a good home attendance, and quite a number from a distance, which added to our enjoyment. Ministers from abroad were brethren A. Wolfe and J. Eshelman, of Jefferson County, Iowa, who broke the "Bread of Life" to us. On Saturday at 10 o'clock the members present held a choice for two deacons. The lot fell on brethren J. J. Sears and Abraham McVey, and as they were not present at the time, they, with their wives, were duly installed just before public services on the evening of the same day. Instead of Sunday school at 10 o'clock on Sunday, a very interesting children's meeting was conducted by brethren Wolfe and Eshelman. The meetings closed Sunday night. On July 15, at our regular meeting, two young sisters of our Sunday school made application for membership with us, and were baptized on the evening of the same day. We were very glad to see them come, and hope that others will soon follow their example, and that we all may prove faithful to the end.—*Jemima Kob, Aug. 29.*

Chapman Creek Church, Kans.—The good Lord has not forsaken this little band of brethren, but is still continuing to work by his grace and spirit to the converting of precious souls and to transform them from the kingdom of darkness to the kingdom of his dear Son, and seal them with the spirit of promise to that glorious inheritance of the saints. Nine souls have been received into this church by baptism since June 1, for which we greatly rejoice. Others say they are convinced of the truth, and will soon follow Christ, even down into the river. We feel to praise the Lord for the saving of sinners, and I cry to you, saints, everywhere, Rejoice with us and praise the Lord for the work of redemption, through Jesus Christ, our Savior, for his great love and power.—*John Forney, Sr., Abilene, Kans., Aug. 29.*

Hoyle, Okla. Ter.—The little band of members here in the Cherokee Strip vicinity of Hoyle Creek, met in council Aug 18, with Eld. Joseph Glick, for the purpose of organizing a church. Bro. Glick took the voice of the members whether they were willing to organize in the general order of the Brotherhood, and the voice was unanimous thus to organize, and the organization was effected, and named the Hoyle church. The church also organized a Sunday school and a Bible class. They also decided to hold a series of meetings, and so Bro. Glick is still with us, and has been doing excellent preaching. His sermons are soul-cheering to saint and sinner. One young man was made willing to forsake sin and unite with the children of God. He was baptized last Sunday. There are now three more applicants for baptism.—*J. H. Root, Aug. 30.*

Mexico, Ind.—On Friday, Aug. 24, I was called on to preach the funeral of sister Hannah Neff, the wife of Eld David Neff, of the Roann church, with whom I was acquainted nearly all their life. She died on the morning of the 23rd, after several weeks of intense suffering. Her age was 60 years, 7 months and 19 days. She leaves a loving husband, three children,—one son and two daughters. The children are all in the church, the son a deacon. The husband has lost a kind companion, the children a dear, good mother, and the church will miss her very much, as she was to them a good and kind leader and counselor many years. The neighbors, and especially the poor, will keenly feel this loss. But we are glad that no one need sorrow as those that have no hope. May the good Lord bless and comfort the dear husband and children! The very large assembly of all classes of people at the funeral, was a testimony that she was highly respected by many, if not all.—*Samuel Murray.*

Ionia, Mich.—Eld. J. H. Miller, of Goshen, Ind., came to us on Aug. 4 and held a series of meetings in the tabernacle of the Mission Board of Northern Indiana and Southern Michigan. He preached twenty-three soul-cheering sermons and one funeral sermon during his sojourn here. Bro. Christian Schrock, of Pleasant Valley, Elkhart County, preached twice during the progress of the meeting. There were no additions to the church, but many are deeply moved and give promise of a speedy change in their relation to Christ. This is a place where the customs and faith of our people are but little known, and we feel that the labors of the elder will result in much good in the near future. I feel to rejoice that my husband, who had wandered away from the church, was made willing to return. I do not feel as though I were isolated or forgotten any longer, as we have arranged for regular services in our vicinity. Praise the Lord for his goodness and tender mercies to the children of men!—*Jennie Everding (nee) Good, Aug. 28.*

Beatrice, Nebr.—To-day we start for near the center of the "Great American Desert" where we expect to find at least a spiritual oasis, if not a natural one. We believe the Lord will bless his Word when preached in barren lands, as well as in fruitful ones. We will have more to say when once we see the place and the people.—*J. E. Young, Sept. 4*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notice.

THE District Meeting of Southern Illinois will be held Oct. 10, at 9 A. M., in the Maconpin Creek church, Montgomery Co., Ill., near Farmersville, on the Chicago, Peoria & St. Louis R R (formerly J. S. E.). Trains from the north arrive at 7:40 A. M. and 4:25 P. M.; from the south at 10:40 A. M. and 7:40 P. M., where all will be met the day before meeting and conveyed to places of lodging. Those from the north get this road at Springfield or Havanna; those from the south and southeast, at East St. Louis, or Litchfield, Ill. Those from the north who cannot make connection at Springfield with the above-named road should come to Girard on the C. & A. R. R Those from the south should do likewise, where they will be met on the day before the meeting, by notifying the writer how many are coming, as the place of meeting is seven miles east of Girard. There will be no conveyance from Girard after forenoon trains from the north at 4:35 A. M., 7:10 A. M., 4:26 P. M., 9:45 P. M. From the south they arrive at 10:30 A. M., 10:50 A. M., 7:40 P. M., and 11:38 P. M. Rates on Chicago, Peoria & St. Louis R R have been applied for on certificate plan. Should any come earlier than the 9th, they should notify the writer.

MICHAEL FLORY.

Girard, Ill.

Western Sufferers' Aid Meeting.

PURSUANT to published notice, members from different churches in Kansas met at the College Chapel, McPherson, Kans., Sept. 3, in a general meeting to formulate a plan to aid the western sufferers. Bro. Daniel Vaniman was chosen Moderator and Bro. C. E Arnold, Clerk. A number of letters were read from churches and individuals in the drought-stricken districts, expressing sympathy with this meeting and describing the destitution.

Brethren Studebaker, Henricks, Keller, Sharp and others described the destitution as they saw it in their travels. Brethren A. M. Dickey, Henry Brubaker and J. H. Peck were appointed a committee on ways and means, to publish in the MESSENGER the extent of the suffering, and a call for contributions, and to provide for the distribution of the same. The following paper was passed:

Resolved,—That a call be made for the western sufferers, contributions to be distributed to the needy of the Brethren church, and also to others, on the principle taught in Gal. 6: 10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." After the meeting, the committee chosen, met and appointed the undersigned as Corresponding Secretary, to whom all contributions should be sent, and applications for aid made, and as the suffering has already reached considerable intensity in places, and as seed-wheat, if sowed at all this year, should be provided soon, would it not be well for the churches in the more favored Districts of our Brotherhood, to take immediate steps to gather up and send in such aid as they are willing to contribute, so we can begin to relieve the needy with as little delay as possible?

As near as we could ascertain, the area needing help this year is from seventy-five to two hundred miles east and west, and about four hundred miles north and south. Where there are organized churches, application for aid must be made by order of the church. Aid for distribution will be sent to brethren appointed for that purpose. Address all contributions and applications for aid to the undersigned. A. M. DICKEY.

McPherson, Kans.

Missionary Meetings

SIX weeks ago I left my home in Louisiana for Waynesboro, Pa, to help Bro. W. B. Stover and wife in learning one of the languages of India, whither they propose going as missionaries; and I am glad to be able to say that they are making very satisfactory progress.

We have also held missionary meetings in the following places: Welty's, Waynesboro, Manor, Hagerstown, Broad Fording, Grossnickle's, Pleasant Walk, Fahrney's, Long Meadows, Back Creek, Pipe Creek, New Windsor, Sam's Creek, Meadow Branch, Union Bridge, Shady Grove, Lost Creek (two places), Lewistown, Spring Run, Shirleysburgh, Huntingdon, James Creek, Hopewell and Snake Spring Grove. These meetings have been well attended and have, beyond expectation, been the means of kindling missionary zeal, removing missionary doubts and augmenting mission funds.

As the Brethren are waking up to work for the Master in the foreign as well as in the home fields of missions, God grant that they may do so with all their might! Why not send two hundred missionaries to the foreign fields next year? One dollar a year from each member would do it.

We intend visiting New Enterprise, Woodbury, Clover Creek, Altoona, Johnstown, Dayton, Chicago and Mt. Morris. E. BOMBAY EDWARDS.

Home Again.

FROM the Annual Meeting at Meyersdale, wife and I made a flying visit through some of the churches in Mifflin, Juniata, Perry, Cumberland, and Huntingdon Counties, Pa., including the home of my childhood, in Path Valley, Franklin Co., which vividly brought to mind many of the scenes of my boyhood—the lonely trips across mountain and dale, with my first experience in the ministry. Notwithstanding the apostle recommends forgetfulness of the past, we think an occasional retrospection is profitable. We need it to determine the progress we are making, as individuals, and the changes in local churches. Zeal and mission work are commendable features in many places, while the distinctive features of our beloved Brotherhood are lamentably lost sight of; and while there are many good, loyal members all along the line, it is nevertheless important to ask ourselves the question, If pride and the improper use of the prayer-covering be winked at for another score of years, as in the past, where will the church be? Echo answers, Where? No more a city on a hill, but the light under a bushel; and who will be held responsible? Woe to the shepherds that are at ease in Zion; and even in their own families! Well may the apostle ask, "If a man knows not how to rule his own house, how shall he take care of the church of God?" hence members are fellowshiped who have no mark of a brother or sister. If we, as a church, lose our distinctive features, we lose our power to reform the world.

After a short but enjoyable visit to some of the churches in the eastern Counties above named, we returned to Mount Union and Shirleysburg, Huntingdon Co., to the Aughwick congregation, the place of my spiritual nativity. We first visited the sacred spot where, in the year 1845, I was buried with Christ, by baptism, by the elder, Andrew Spanogle, in my 17th year. Our solemn covenant we made then, often recurs to the mind. How feebly we have kept it! In this vicinity we had our first experience in housekeeping and school-teaching and preaching, in the winter of '47-8. We also visited the old sandstone meeting-house, where our Annual Meeting was held in 1839; then again in 1855 it was on the farm about one-half a mile east of the churchhouse. At this place I was elected to the ministry in May, 1851. The greater part of the then-existing church are now sleeping together in the cemetery close by. While we felt sad to walk among so many familiar names, without having the privilege of seeing their faces, or speaking to them, yet we had many pleasant recollections of the former prosperity of the church, the melodious songs, the able sermons, the tears of joy and sorrow, in meeting and parting with those whose tongues are now lying silent in the grave. O, what a multitude of mingled impressions crowd on the mind while thus standing, as it were, between the living and the dead! As Bro. H. B. B. recently mentioned the change in this part of the Aughwick church, in the GOSPEL MESSENGER, I will pass it by in silent sadness.

We next visited the Brethren's Home, two miles west, nicely located in the north end of Shirleysburg, which they have prepared for the purpose of better caring for their poor members in the Middle District of Pennsylvania. At the south end of the village is the County almshouse. Surely ye have the poor always with you, and whenever you will you can do them good.

We spent two nights at the Home very pleasantly with brother and sister Walter Long (son of D. Long, of Maryland), superintendents of the Home. They seem to be much interested in, and well qualified for, their work. The brethren had an appointment for preaching in the Home, for the benefit of the members and citizens of the village. Our enjoyment seemed to be mutual. We also visited the grave of our dear Bro. Quinter, of sacred memory (with several of others) in the Huntingdon Cemetery, which brought to mind the many happy hours of worship and church work we had spent together, and his great anxiety for the peace, union and prosperity of the church. After this we left *en route* for Dayton, Ohio, where we were met by Bro. Moses Miller and conveyed to his home, where we were made to feel welcome. One day later we visited wife's brother near Liberty, also the greater part of their children; all made us feel at home. O, how we would rejoice if this entire family were following the footsteps of Jesus! Amen.

We next spent two nights with our dear brother, Jacob Garber, well known in the Brotherhood. We had three meetings, with good interest in his congregation (Wolf Creek), where we received a liberal donation toward us in our Old Folks' Home in Kansas. Also the most of the churches in Pennsylvania visited by us freely donated of their abundance. All have our hearty thanks for the same. Times are still getting more difficult, financially, in Kansas. After delaying one day beyond our time, on account of the strike, we took our departure for Lena, Northern Illinois. Spent two weeks with children and loved ones with whom we worshiped for thirty-two years. Sacred memories cluster round that space of time. The next

thirty-hour stop was in Lawrence, Kansas, with wife's niece and another brother. Next call was with a step-son in Topeka. Last, but not least, with our children, L. H. and J. G., at Summerfield, Marshall County. After spending two days, with two preaching appointments, Sunday school and Bible class on Sunday, we returned home, rejoicing that our long, fatigaing journey through excessive heat and dust was ended, and for the exceeding mercy of God in guiding the chariot wheels, giving us a safe return, and for blessing us with good health all through the journey; and for keeping his loving arms around the fold at Pleasant View, causing them to dwell together in unity and love during our absence. O, that men would praise the Lord for his goodness, and for his wonderful works toward the children of men.

But the end is not yet. We arrived home on Tuesday morning, July 31, and on the evening of Aug. 1 we repacked our satchels and away we went for Guthrie, Oklahoma, to help set in order things that are wanting. After things were satisfactorily adjusted and so acknowledged, we enjoyed the District Meeting of Texas and Oklahoma, which passed off pleasantly without much business. Bro. A. W. Austin was chosen delegate to Annual Meeting of 1895. The Brethren in that district seem alive to the missionary work. They should have three or four more ministers constantly in the field; but men and means are lacking. Hope the time will come that many more of those points where souls are calling for the bread of everlasting life will be supplied. The brethren and sisters of the Mt. Hope church had a faithful task to perform, of ten days' service, closing with an enjoyable Communion meeting, in which between 95 and 100 members participated. While some seemed physically exhausted, they all seemed spiritually alive and refreshed. May they all be kept in the love of God and the Communion of the Holy Ghost, is our prayer in Jesus' name.

ENOCH EBY.

Booth, Kans.

From Darlington, Mo.

LEAVING Spickardsville July 20, I arrived at Madison the 21st and commenced meetings about three miles northeast of the town, and continued for some time. There being other appointments at that place, we decided to move our meeting to Madison, as requested by the people of the town. During that time Eld. Henry Strickler, of Loraine, Ill., came and took up the work in Holliday, and ably defended the Truth at that place, and then we decided to unite our efforts at the Forest Grove church, in this County, until the coming love feast which was one week in the future. Bro. Strickler and I both feel that it is our duty to tell the people what we believe and why we believe it. This we tried to do in as plain a manner as we could, not stopping to tell the people what they believe. We had very good congregations and excellent attention. During the week two dear ones came out on the Lord's side and were baptized by Bro. Strickler in the presence of a very large congregation. Eld. Strickler has the oversight of the church at that place, and the members all seem to be in love and union. The feast was truly a very pleasant one, and I believe there were lasting impressions left that will eventually bring forth a harvest. That is a fine field for labor. Any brother minister, wishing to locate in that part of the State, can correspond with Jesse E. Royer, Holliday, Mo.

Aug. 20 I started on my return, and reaching the city of Moberly, I heard there had been a wreck on the M. P. R. R. below the city and our train would not be on time. When the train came it stopped at the platform, and I saw them unload the dead from the baggage car. I do not know the number killed, as reports differ. Reaching Spickardsville, I held three meetings and baptized two. I am now at Darlington, Mo, Aug. 27.

WM. C. HIPES.

From the Prairie View Church, Mo.

FRIDAY, Aug. 10, Bro. G. W. Lentz and wife, of Adrian, Mo., came to assist us in a series of meetings. Saturday, August 11, a church council, preparatory to our love feast, was held. Only a small amount of business came before the meeting, but all was disposed of in a Christian spirit.

Bro. Lentz, though young in years, is an able expounder of the Truth. The subjects were well handled and showed careful study on the part of the speaker. Our love feast, held the 24th, was the best and most solemn feast we ever attended. On that day two sisters were baptized. The baptismal scene was very impressive. As a result of the meetings, the brethren and sisters were greatly encouraged in their Christian pilgrimage, one sister was reclaimed, and three precious ones were added to the fold by baptism. We had large congregations and excellent attention.

Sunday, Aug. 12, Elder David Bowman closed a series of meetings in an arbor near Glensted, Mo. Our brother labored very earnestly, and preached, in all, twenty sermons. Three souls made the good confession. Others seemed very near the kingdom. This is a place where it takes a great amount of patience and prayer for our people to stand up against the reproaches of those without. Pray for them! The meetings closed on Sunday night. Many were deeply impressed.

BERTHA KRING.

St. Martin's, Mo, Aug 27.

From the Scott Valley Church, Kans

THE Scott Valley congregation, Coffey County, Kans., held her quarterly church meeting Aug. 18. Considerable business came before the meeting, but everything passed off pleasantly with almost a unanimous voice. Two were received into the church by letter.

We decided to complete our new church as soon as possible, and to have the dedication services Nov. 4, and a love feast Nov. 8 and 9. Elder M. T. Baer, of Mount View, Benton County, Mo, is expected to do the preaching.

We have felt the need of a house, in which to worship and hold our love feasts, for some time, and through the kindness and help of the dear brethren and sisters of different parts of the Brotherhood, and many kind friends, we will be enabled to complete our house without having much of a debt hanging over us. We hereby extend our heart-felt thanks to all for their much appreciated help. May the blessings of God attend them for their kindness in our time of need!

God bless the Brotherhood in her noble work everywhere! God bless the GOSPEL MESSENGER in its far-reaching work in carrying messages of love and truth to all who read its well filled pages! It truly bears Gospel messages from the fountain of eternal truth wherever it circulates.

CHARLES M. YEAROUT.

Westphalia, Kans., Aug. 24.

On the Way.

I CLOSED a three weeks' meeting Aug. 26 in Cass County, Mich. The meeting was fairly attended. Some evenings the tabernacle could not hold all. A number of vehicles stood around outside in hearing distance. The doctrine was new to many of the people, some saying they never heard the Bible explained in that light. One who had wandered away years ago made arrangements to return. Another that had been a member a number of years ago is thinking of returning. An aged man was almost persuaded to unite with the church, but is waiting for a more convenient time. Others are reading and wondering why we never had the Bible preached in that light before. I never preached more earnestly the necessity of obedience to the whole Bible, yet those who had different views did not become aggravated, but would come to hear more of this strange doctrine. Ministers should not shun to declare the whole truth. People become disgusted at so much begging for money, and so many polished sermons. They want to hear the plain, simple truths of God's Word. We have tried to establish a regular place of preaching in a schoolhouse every four weeks. May the Lord bless the work now begun!

J. H. MILLER.

Goshen, Ind., Sept. 3.

Church Organized.

THE Brethren of the Valley of Virginia divided Virginia into Districts west of Goose Creek, if we are not wrongly informed, about eighty-five years ago. Bro. Billy Smith, having charge of one District, organized the first church, which is now in Floyd, Va., near where the church stands which is now known as the West Fork congregation, with about forty members, and Bro. Jacob Weddle as their elder. The next elder was Austin Hylton. At that time the members were living in three localities, and the brethren thought it would be best to organize them into three congregations, which was done, leaving the West Fork members under the care of Eld. H. P. Hylton, Little River congregation under the care of Eld. Chrisley Bowman, and Alum Ridge congregation under the care of Eld. Andrew Reed. The West Fork Brethren, in the year of 1856-57, with the liberal assistance of kind friends, built a brick house forty by sixty feet.

The Pleasant Valley congregation, after the late war, by liberal donations, were enabled to build themselves a commodious house. Red Oak Grove did the same thing, and they now have a good house for worship. A few years ago we cut off from the old mother church the Burk's Fork congregation, which has a good, large house for worship. This gives us four houses of worship with plenty of territory for work yet. From these congregations we have the Copper Hill church, Mt. Jackson, Smith River, Saint Paul and Mt. Nebo, making five more congregations, —nine in all, numbering about one thousand members. From the time of the setting up of the old mother church, hundreds of brethren and sisters have passed over the river of death and moved to other lands for new homes. We want the reader to understand this work was not done by the ministers staying at home, saying, "You go." Of course we have some drones.

We have seventeen ordained elders in all and eighteen ministers. While we have this force of workers we still hear the Macedonian cry, "Come and preach for us. We want to hear the Gospel of Christ and the apostles." Brethren, we are afraid not many of us can say like Paul, "We have fought a good fight."

In conclusion we give a few names of our old veterans of the Cross who used to visit these churches, to wit: Peter Nead, Peter Crumpacker, John Bowman, Abram Neff, Isaac Neff, B. F. Moomaw and others, all of whom have passed over to the land of spirits, except Bro. B. F. Moomaw. Much more of interest could be written, but this must suffice.

J. H. SLUSHER.

From Upper Dublin Church, Pa.

Our semi-annual church-meeting held Aug. 25, was well attended, with Bro. H. E. Light (elder in charge) presiding. The business of the meeting was disposed of satisfactorily, and the system in conducting the work commends itself to all,—especially financial affairs,—the roll being called, every member responded with cash, and some not present sent their quota. After all bills were presented and paid, a handsome sum remained in the treasury. A love feast was appointed for Oct. 13, and a series of meetings for the latter part of November. Eld. Light remained for services on the 26th and delivered a practical sermon on the "Power of the Gospel," which was listened to with much interest and pleasure.

B. F. Kittinger.

Aug 25.

Our Trip to Orange County, Va

Aug. 17 wife and I left Bristow, Va, *en route* for Orange Co., Va. We stopped off at Midland and spent the night very pleasantly with sister Emma Hedrick. Next morning we resumed our journey by private conveyance. Bro. Dennis Weimer, of Bealeton, Va., joined us at Stevensburg, and after traveling a distance of some fifty miles we arrived at the home of Wm A. and Rhoda A Britton (the writer's parents), and on Sunday, the 19th, at 11 A. M., we met and preached to an anxious little congregation at the Mine Run schoolhouse. And as the meeting progressed they increased in interest and numbers. There was soon visible manifestation of the presence of the Lord, and on Wednesday after the morning service we retired to the banks of Mine Run, where the writer, in the presence of a large crowd of spectators, led two of his sisters down into the watery grave from whence they were born into the family of grace This is the first time trine immersion was ever administered in this part of Eastern Virginia. We have reasons to believe that many were favorably impressed with the primitive mode of baptizing.

Thursday evening eight members surrounded the Lord's table in the capacity of a love feast, which was truly a feast of love and joy in the Lord. Notwithstanding the schoolhouse was crowded and the windows and door were blocked with people, we never saw better order and interest manifested anywhere. Our meetings closed Friday the 24th with a strong desire for us to come again. The immediate result of our labors, under the influence of the Holy Spirit, was that two were baptized and one dear sister reclaimed. She, like my father and mother, has been neglected by their shepherd. How can an elder magnify his high calling when he will willfully neglect the sheep of his fold? We are constrained to believe that here is a field already white to harvest. Who will go in with the Gospel sickle and gather in the precious grain into the Lord's garners? Why go thousands of miles from home, when here, in Eastern Virginia, there are thousands of people who are starving for the want of the true Bread of Life? We arrived home Saturday, the 25th, at 8: 20 P. M. J. F. Britton.

Bristow, Va.

From the Maple Grove Church, Wis

Through the aid of the District Mission Board, Eld. Franklin Myers, of Mt. Carroll, Ill., came to this congregation and commenced meetings Aug. 14, continuing until the 26th. He preached in all fifteen sermons, including one children's meeting; also Sunday, Aug 19, in the M. E. church, Boyd, Wis., the funeral of Mrs. Mary Baker, wife of David Baker, and daughter of Eld. Samuel Crist, of Menomonie, Wis.

Sunday, Aug. 26, four were baptized in the Wolf River, in the presence of a large gathering of brethren and friends. We now need Bro. D. M. Miller here to help the church to set things in order, and then we fondly hope and pray that the Maple Grove church may go on to perfection, "forgetting those things that are behind, and reaching forth unto those things which are before." Philpp. 3: 13. Bro. Geo. Bullard, from Clark County, was with us the last few meetings, and thinks the Brethren ought to make a stronger effort in Clark County.

Saturday, Aug. 25, Eld. S. H. Baker and a few members from the west part of the congregation came over, and we were glad to have them with us. There are a few young members that were gathered into the church last fall when brother and sister Miller were with us. We were glad to see them come in the plain order of the church, so as to be lights to the world. Our meetings closed with the best of order and interest. Sunday evening our churchhouse was nearly full; they came for miles and sat on hard plank seats, without backs, and listened with interest to the Word preached. T. D. VanBuren.

Edson, Wis.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

HAYNES—MINNICK.—At the home of the bride's parents, Aug 8, 1894, by the undersigned, Oscar A. Haynes and Amanda E. Minnick. D. S. Caylor.

FISK—CLUM.—At the home of the bride's parents, Aug. 19, 1894, Mr. Wiley R. Fisk and sister Ethelda Maude Clum, both of Sumner County, Kans. J. R. Leatherman.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

NEFF.—In the Roann church, Wabash Co, Ind., Aug. 22, 1894, of gangrene, sister Hannah (Fisher) Neff, wife of Eld. David Neff, aged 60 years, 7 months and 25 days. Deceased was born in Preble County, Ohio, Dec. 28, 1833. Removed with her parents in early life near Mexico, Miami Co, Ind. In 1852 she was united in marriage to David Neff, and in 1860 she, with her husband, moved to Wabash County, Ind., near Roann, where she lived up to the time of her death. She was the mother of four children,—three daughters and one son,—of whom one preceded her to the spirit world. Sister Hannah united with the church in 1852 and lived a much devoted Christian life up to the time of her death. A few days before she passed away she called for the elders and was anointed in the name of the Lord. Her sufferings were intense, but she bore all with a Christian fortitude Sister Hannah was much noted for visiting the sick, and the poor never left her door empty-handed. Services by elders Samuel Murray and Samuel Leckrone, from 1 Cor 22: 23

Joseph John.

GARTNER.—Near Oakland, Md, Aug. 22, 1894, sister Lydia, wife of friend Fred Gartner, aged 39 years, 4 months and 16 days. Sister Gartner was the mother of twelve children, nine of whom survive her, the youngest one being only a few days old Funeral at the house by brethren Jonas and Tobias Fike, from 1 Thess. 4: 13, 14.

Rachel Weimer.

MYERS.—In the Pipe Creek church, Miami Co., Ind., Aug. 25, 1894 Bro. Daniel Myers, aged 66 years, 4 months and 1 day. Bro. Myers was born in Montgomery County, Ohio, April 24, 1828, and came to Miami County, Ind., in August, 1857. He was married to Sarah Flora Oct. 4, 1851, and lived here until removed by death. Funeral services by Bro. Frank Fisher, assisted by Eld. Samuel Murray, from Acts 26: 8. W. B. Dailey.

HOOVER.—At Kinsey, Ohio, Aug. 11, 1894, sister Elizabeth Hoover. Elizabeth Brumbaugh was born at Martinsburgh, Pa, June 26, 1809 Moved to Ohio in 1812. She was married to Joel Kinsey April 28, 1831. There were four children. Samuel became editor of the *Vindicator*. She was left a widow Sept 15, 1842. Her second marriage was to John Hoover about 1844. She leaves four children and has been a widow since May 7, 1867. This aged grandmother lived a devoted life of sixty-one years in the church. She was a good woman and loved by all; always at peace and concerned for the church. O. Perry Hoover.

PARTCH.—At Saltillo, Nebr., Aug. 15, 1894, of brain fever, Lottie Partch, aged 12 years and 9 months. Funeral services were held at Davenport, Nebr, by brethren James Flory and D. B. Heiny, from Eccl. 9: 5.

Ella Rothrock.

SWOVELAND.—In the Buck Creek church, Henry Co., Ind., Aug. 22, 1894. David Swoveland, aged 59 years, 6 months and 20 days. He was born in Bedford County, Pa., Feb. 2, 1835, and moved with his parents to Wayne County, Ind, in 1844. He was married to Martha Yockey Feb. 2, 1860, after which they moved to Henry County, Ind., where he remained until death. He united with the church Nov. 3, 1878. About three years later he was elected to the deacon's office. He was always liberal in giving to every good cause, especially to the poor. Funeral conducted by brethren Lewis Kinsey and A. Bowman, assisted by the home brethren. Text, Rev. 14: 12, 13. Isaac B. Wike.

FOLKERTH.—In the Salem church, Montgomery Co., Ohio, Aug. 31, 1894, of erysipelas, Bro. Samuel E. Folkerth, aged 38 years, 3 months and 18 days. He was called away after a very short period of illness. He leaves a widowed sister and two small children. The funeral services of his little niece were held at the same time and place. It was sad indeed to see the bodies of uncle and niece laid away at the same time. Funeral services by brethren Jesse Stutsman and David Hollinger from Rev. 14: 13.

Jesse K. Brumbaugh.

WIEST.—At Huntsdale, Pa., July 21, 1894, James O. Wiest, aged 17 years, 9 months and 9 days.

NEWCOMER.—At the same place, July 27, 1894, Sophia Newcomer, aged 64 years, 6 months and 28 days.

WORST.—At Longsdorf Station, Pa, July 29, 1894, George T. Worst, aged 28 years, 8 months and 26 days.

SHEAFFER.—At Bendersville, Pa, Aug. 7, 1894, Bro. David Sheaffer, aged 74 years, 9 months and 10 days.

COOVER.—At Mt. Holly, Pa., Aug. 15, 1894, William Coover, aged 16 years, 11 months and 16 days. Falling under the cars, he was almost instantly killed.

MORRISON.—Near Huntsdale, Pa., Aug. 30, 1894, Johnnie Parker Morrison, aged 3 years, 2 months and 8 days.

Albert Hollinger.

BROWN.—At his home near the Stone Lick church, Clermont Co., Ohio, July 5, 1894, Bro. Jesse Brown, aged about 86 years. He leaves one son and four daughters. He was a faithful deacon in the church for many years. His wife died Dec. 23 1891, and since that time he had been in poor health. L. C. Lesh.

SILVUSE.—At Esterly, La., Aug. 17, 1894, of heart and lung trouble, Bro. Jacob Silvuse, aged 67 years, 5 months and 20 days. He was born in Augusta County, Va. He moved to Holt County, Mo, some twenty years ago, where he was elected to the office of deacon, and was faithful in his work. Over three years ago he moved to Esterly, La., where he labored faithfully. His mode of living spoke volumes for him. He leaves a widow and two daughters. Funeral by Joel Glick from 2 Tim. 4: 6, 7. S. A. Sutter.

RIPPLE.—At her home in Orbisonia, Pa., in Aughwick church, Pa, July 18, 1894, sister Susannah Ripple, aged 62 years, 11 months and 5 days. She was a consistent member of the Brethren church for many years. Funeral in the Germany Valley church by Eld. Jas. Lane. W. S. Long.

RANDALL.—In the Osage church, Crawford Co, Kans., Aug. 23, 1894, sister Amelia S., wife of Mr. A. B. Randall, aged 64 years, 10 months and 1 day. She leaves a kind husband and three children (one an invalid). She united with the Brethren church at the age of sixteen, and she was a faithful member until death. Funeral services by Bro. Samuel Edgecomb. Andrew Neher.

BRATTON.—At Mt. Carroll, Ill., Aug. 16, 1894, from inflammation of the bowels, Charlie Blough Bratton, aged 14 years and 9 days. Funeral conducted by the Brethren from Eccl. 12: 1. He was the son of Joseph Blough, of Milledgeville, and taken to be reared by Bro. William and sister Lizzie Bratton at the age of one and a half years.

George D. Zollers.

BUCK.—At Mt. Carroll, Ill., Aug. 27, 1894, George Buck, aged 62 years, 10 months and 14 days. He fixed the hour and summoned the Brethren to receive him into the church by baptism, but his physician having forbidden it, his will power was weakened, and the sacred rite was not administered. He signified on his death-bed that he had labored under conviction when fourteen years old, and many times in after-life was almost persuaded to be a Christian. He sadly deplored his want of resolution, and solicited our prayers that God would have mercy on his soul. Take warning. Funeral by the Brethren. Text, Deut. 32: 29.

Geo. D. Zollers.

WALLET.—In the Tuscarawas church, Ohio, Aug. 8, 1894, Susannah Wallet, aged 84 years, 4 months and 12 days. Her husband preceded her to the spirit land ten years. She was a faithful sister in the Brethren church for many years. Funeral sermon by the writer. REUBEN SHROYER.

HARMON.—In the same church, March 29, 1894, Levi Harmon, aged 60 years, 3 months and 9 days. He leaves a wife and six children. Funeral sermon by the writer, to a large congregation.
REUBEN SHROYER.

STAULMAN.—In the same church, Aug. 17, 1894, William Staulman, aged 19 years, 11 months and 9 days. He was a young man, enjoying more than ordinary physical strength, never having been sick. The last day of his life he worked hard, ate a hearty supper, and shortly after supper went to do some work, and while engaged in the same, fell to the earth dead. Funeral by the writer.
REUBEN SHROYER.

GREENAWALT.—In the Fairview church, Blair Co., Pa, July 8, 1894, Samuel Greenawalt, aged about 50 years. Bro. Greenawalt leaves a wife and four children. Funeral by J. S. Snowberger from Rev. 14: 13. J. B. SNOWBERGER.

SOLLENBERGER.—In the Fairview church, Blair Co., Pa., Aug. 6, 1894, Rebecca Catharine Sollenberger, infant daughter of Bro. Michael and Mary Sollenberger, aged 5 months. Funeral by John Bashor from Matt. 12: 13. J. B. SNOWBERGER.

ROTRUCK.—In the Knobly congregation, Grant Co., W. Va., June 18, 1894, sister Ann J. Rotruck, wife of William Rotruck, aged 41 years, 8 months and 4 days. Sister Rotruck lived a consistent member of the church for a number of years. She leaves a husband and five children. Funeral by the writer from Rev. 14: 13. JOHN C. FRANZ.

ROTRUCK.—In the Knobly congregation, Grant Co., W. Va., Aug. 22, 1894, sister Rebecca Rotruck, wife of Abraham Rotruck, aged 71 years, 3 months and 11 days. She leaves a husband and five children. Funeral by the writer from Psa. 116: 7.
JOHN C. FRANZ.

FISHER.—Near New Sharon, Mahaska Co., Iowa, Aug. 27, 1894, infant son of Mr. and Mrs. Henry Fisher, aged 26 days. Funeral services at their residence by the writer.
S. P. MILLER.

REPLOGLE.—In the Yellow Creek congregation, Bedford Co., Pa., Aug. 19, 1894, Bro. Henry B. Replogle, aged 60 years, 4 months and 19 days. Bro. Replogle died very suddenly of heart failure. He attended preaching in the forenoon in his usual health. In the afternoon, on his way home from a neighbor's, the summons came and his spirit took its flight. He leaves one son and four daughters. His wife died about a year and a half ago. Occasion improved by the home ministers from Rev. 2: 10
HANNAH A. BUCK.

Programs.

Ministerial Meeting of Northern Indiana.

This meeting will be held at Gravelton, Ind., Tuesday evening and Wednesday, Oct. 4 and 5, 1894.

Tuesday evening, Oct. 4, sermon, "Triune Immersion."—I. D. Parker.

Wednesday forenoon, Oct. 5, "How can we Make the Sunday School more Profitable to the Church?"—Thurston Miller, John F. Appleman.

Afternoon session, "The Supreme Needs of the Church."—H. W. Kreighbaum, Noah Shutt.

Evening session, sermon, "The Minister's Opportunity and Responsibility."—A. Puterbaugh, I. L. Berkey.

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Announcements.

DISTRICT MEETINGS.

Sept. 27, at 9 A. M., Middle District of Iowa, in the Dallas Centre church, Dallas County.

Oct. 1, Northern Iowa, Minnesota and South Dakota, at the Sheldon church, Iowa.

Oct. 4, Northeastern Ohio, in the Springfield church, Summit County.

Oct. 4, Northern Indiana, in the Turkey Creek church.

Oct. 9, 10 and 11, District of Nebraska, in the Falls City church, 4½ miles northeast of Falls City. Missionary meeting on the first day. The M. P. trains arrive at Falls City at 1 P. M., and on the B. & M. at 5 P. M.

Oct. 10, Southern District of Illinois, at Macoupin Creek church, Macoupin Co., Ill.

Oct. 11 and 12, Ministerial and District Meeting for Southern District of Iowa, at Pleasant Hill church, Jefferson County.

LOVE-FEASTS.

Sept. 20, Mercer church, Mercer Co., Ohio, 3 miles east of Mendon.

Sept. 21, at 4 P. M., Pipe Creek, Ind.

Sept. 22, at 4 P. M., Lafayette church, Allen Co., Ohio.

Sept. 22 and 23, St. Joseph, Mo.

Sept. 22 and 23, at 10 A. M., Kilbuck church, Ind.

Sept. 22, Prairie View church, Scott Co., Kans.

Sept. 22 and 23, English River, Keokuk Co., Iowa.

Sept. 24, at 3 P. M., Mound church, Bates Co., Mo.

Sept. 27, at 10 A. M., Spring Creek church, Kosciusko Co., Ind.

Sept. 28, at 10 A. M., Pleasant Dale church, Adams Co., Ind.

Sept. 29, at 2 P. M., County Line, Allen Co., Ohio.

Sept. 29, at 4 P. M., Lick Creek, Ind.

Sept. 29, at 2 P. M., Hyndman, Bedford Co., Pa.

Sept. 26, at 10 A. M., Woodland church, Mich.

Sept. 26, Dallas Center church, Iowa.

Sept. 29 and 30, at 1 P. M., Pleasant View church, Reno Co., Kans.

Sept. 29, at 2 P. M., Ridge church, Highland Co., Ohio.

Sept. 29, Sheldon church, Sioux Co., Iowa.

Oct. 4, at 10 A. M., Bear Creek church, at Portland, Jay Co., Ind.

Oct. 4, at 2 P. M., Plevna, Ind.

Oct. 5, at 3 P. M., Martin's Creek church, Ill.

Oct. 5, at 3 P. M., Monroe County church, Iowa.

Oct. 5, at 4 P. M., West Otter Creek, Macoupin Co., Ill.

Oct. 5 and 6, at 1 P. M., Waddam's Grove, Ill.

Oct. 5, at 4 P. M., Stony Creek church, 4 miles east of Noblesville, Hamilton Co., Ind.

Oct. 5, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 5, Bethany, Boone Co., Ind.

Oct. 5, at 10 A. M., Upper Fall Creek, 2 miles east of Middletown, Ind.

Oct. 5, at 10 A. M., Eel River church, Ind.

Oct. 5, at 4 P. M., Oakley church, Macon Co., Ill.

Oct. 6, at 4 P. M., Appanoose church, Franklin Co., Kans.

Oct. 6, Brooklyn church, Iowa.

Oct. 6, at 2 P. M., Saline Valley church, at Bro. D. W. Stoner's, ½ mile north of Vesper, Lincoln Co., Kans.

Oct. 6, at 10 A. M., Lower Fall Creek church, 5 miles south of Anderson, Ind.

Oct. 6 and 7, at 10 A. M., Eight Mile church, Huntington Co., Ind., at Markle.

Oct. 6, at Red Lion, York Co., Nebr., 3 miles northeast of McCool Junct on.

Oct. 6, at 5 P. M., in the Tuscarawas church, Ohio.

Oct. 6, at 4 P. M., Kewanna, Ind.

Oct. 6, at 2 P. M., 2 miles southeast of Kidder, Mo.

Oct. 6, Camp Creek church, Ill., 7 miles south of Colchester.

Oct. 6, Beaver Creek, Ind.

Oct. 6, Pokagon church, Cass Co., Mich.

Oct. 6, at 2 P. M., Roann church, Wabash Co., Ind.

Oct. 6, at 3:30 P. M., McPherson College, Kans.

Oct. 6, at 5 P. M., Poudre Valley church, Colo.

Oct. 6 and 7, at 2 P. M., Rock Grove church, Floyd Co., Iowa.

Oct. 6 and 7, at the Brethren's church, 5 miles south of Prairie City, Iowa.

Oct. 6, at 5 P. M., Roaring Spring, Pa.

Oct. 6, at 2 P. M., Beaver Creek, Va.

Oct. 6 and 7, at 10 A. M., Vermillion church, Kans.

Oct. 6 and 7, at 2 P. M., Perry congregation, Three Spring meetinghouse, Perry Co., Pa., 1½ miles south of Blain.

Oct. 6, Carson Valley, Pa.

Oct. 6, at 10 A. M., Donnel's Creek church, Clarke Co., Ohio.

Oct. 7, at 4 P. M., Woodbury church, Bedford Co., Pa.

Oct. 9 and 10, at 1 P. M., Buffalo Valley church, Pa.

Oct. 9, Antietam congregation, Pa., at the Welty House, two miles south of Edgemont, Md.

Oct. 10, at 2 P. M., in the bounds of the Donnel's Creek church, Madison Co., Ohio.

Oct. 10 and 11, Lower Conewago church, Pa.

Oct. 10, at 2 P. M., Mexico church, Miami Co., Ind.

Oct. 10 and 11, at 9:30 A. M., Mountville congregation Petersburg house.

Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct. 11, White church, Montgomery Co., Ind., 4½ miles west of Colfax, Ind.

Oct. 12, at 11 A. M., Deep River church, Iowa.

Oct. 11, Howard church, Howard Co., Ind.

Oct. 11 and 12, at 2 P. M., Shannon church, Shannon, Ill.

Oct. 11, at 4 P. M., Bremen church, Marshall Co., Ind.

Oct. 11, at 2 P. M., Arcadia church, Arcadia, Hamilton Co., Ind.

Oct. 11, at 10 A. M., Falling Spring congregation, Franklin Co., Pa., at the Hade churchhouse.

Oct. 11, at 2 P. M., Pleasant Valley church, Darke Co., Ohio.

Oct. 11, at 4 P. M., Lewistown church, Pa.

Oct. 12 and 13, at 2 P. M., Aughwick church, Pa., Hill Valley house.

Oct. 12, at 4 P. M., Yellow Creek church, Elkhart Co., Ind.

Oct. 12, Round Mountain church, Washington Co., Ark.

Oct. 12, at 10 A. M., South Beatrice church, Gage Co., Nebr.

Oct. 12, at 3 P. M., Union church, 5 miles west of Plymouth, Marshall Co., Ind.

Oct. 12, at 10 A. M., Nettle Creek church, Hagerstown, Ind.

Oct. 12, at 3 P. M., Cedar Creek church, Anderson Co., Kans.

Oct. 12, at 4 P. M., Spring Run, 3½ miles north of Mercersburg Station, Mifflin Co., Pa.

Oct. 13, at 4 P. M., New Enterprise, Pa.

Oct. 13, Pleasant Valley church, Elkhart Co., Ind.

Oct. 13, at 10 A. M., Owl Creek congregation, at the Ankneytown meetinghouse, ½ mile north of town.

Oct. 13, at 10 A. M., Belleville church, Kans.

Oct. 13 and 14, at 4 P. M., Greene church, Greene, Iowa.

Oct. 13 and 14, at 2 P. M., Alleghany congregation, Grant Co., W. Va.

Oct. 13, at 2 P. M., Summit church, at Oasis meetinghouse, 3½ miles east of Summitville, Ind.

Oct. 13, at 10 A. M., Locust Grove church, Md.

Oct. 13 at 4 P. M., Monticello church, Ind.

Oct. 13 and 14, at 10 A. M., North Solomon church, at the house of Bro. Lewis Leree, 2 miles north of Portis, Smith Co., Kans.

Oct. 13 and 14, at 1 30 P. M., Kingman church, Kingman Co., Kans., 2 miles west and ½ mile south of Cleveland, at the Tucker schoolhouse.

Oct. 13, at 10 A. M., West Branch, Ill.

Oct. 13 and 14, Cole Creek, Ill.

Oct. 13, at 3:30 P. M., Covina church, Los Angeles Co., Cal.

Oct. 13 and 14, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Oct. 13, at 4 P. M., Upper Dublin church, Montgomery Co., Pa.

Oct. 13, at 4 P. M., Wabash church, Wabash Co., Ind.

Oct. 13 and 14, Cottonwood church, 2 miles northwest of Dunlap, Morris Co., Kans.

Oct. 13 and 14, at 2 P. M., Pigeon River church, Ind.

Oct. 13, Fairview church, Pa.

Oct. 13, Waynesville, Mo.

Oct. 13 and 14, at 1 P. M., Panther Creek church, Dallas Co., Iowa.

Oct. 13, at 10 A. M., Fredonia church, Kans. Ministerial Meeting Oct. 12, at 9 A. M.

Oct. 13, Manvel, Tex.

Oct. 13 and 14, Ames church, Boone Co., Iowa.

Oct. 13, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 13, at 1:30 P. M., Manor church, Md.

Oct. 13, Spring Branch church, Benton Co., Mo.

Oct. 13 and 14, at 10 A. M., Iowa River church, Marshall Co., Iowa.

Oct. 13 and 14, Honey Creek church, near Sheridan, Worth Co., Mo.

Oct. 13, at 2 P. M., Pigeon Creek church, at the Oak Grove meetinghouse, Kans.

Oct. 13, at 3 P. M., Mont or church, 8 miles west and 2 miles south of McPherson, Kans.

Oct. 13, at 4 P. M., Summit church, Somerset Co., Pa.

Oct. 13, at Paradise Prairie church, Payne Co., Okla.

Oct. 13 and 14, at 10 A. M., Sabetha church, Nemaha Co., Kans.

Oct. 13 and 14, Saginaw church, Mich.

Oct. 13, at 10 A. M., Clear Creek congregation, Huntington, Ind.

Oct. 13, at 10 A. M., Black Swamp church, Ohio

Oct. 13 and 14, at 10:30 A. M., in the Mohican church, Burbank, Ohio.

Oct. 13 and 14, Back Creek congregation, at the Brandt meetinghouse, Pa.

Oct. 13, Greenwood church, Texas Co., Mo.

Oct. 14, at 3:30 P. M., Shade Creek church, Pa.

Oct. 14, at 3 P. M., Claar congregation, Pa.

Oct. 16 and 17, at 2 P. M., Franklin Grove, Ill.

Oct. 16, at 10 A. M., Upper Cumberland, Cumberland Co., Pa.

Oct. 16, at 4 P. M., Washington church, 3 miles east of Warsaw, Ind.

Oct. 16 and 17, at 2 P. M., Freespring, Lost Creek church, Juniata Co., Pa.

Oct. 16 and 17, in the Yellow Creek church, Stephenson Co., Ill.

Oct. 17, at 2 P. M., in Lowamies church, Shelby Co., Ohio, 8 miles west of Sidney.

Oct. 18, at 4 P. M., Jacob's Creek congregation, Mt. Joy meetinghouse.

Oct. 18, at 2 P. M., Raccoon Creek church, 1½ miles northwest of Ladoga, Ind.

Oct. 19 and 20, at 11 A. M., South Keokuk, Iowa.

Oct. 19, at 4 P. M., Walnut church, Marshall Co., Ind.

Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 19, at 4 P. M., in the Salem church, Starke and Marshall Counties, Ind.

Oct. 19, at 2 P. M., New Hope, Jackson Co., Ind.

Oct. 20, at 10 A. M., Fair View church, Wyandot Co., Ohio.

Oct. 19, at 10 A. M., Black River church, VanBuren Co., Mich.

Oct. 22, at 2 P. M., Kansas Center church, 3 miles east of Lyons, Rice Co., Kans.

Oct. 20, Wichita church, Kans., 9 miles north of city.

Oct. 26 and 27, Pleasant Ridge church, Fulton, Pa.

Oct. 27, at 4 P. M., Bethel church, Nebr.

Nov. 3, at 3 P. M., Big Creek church, Richland Co., Ill.

Nov. 3, Independence church, Kans., with a series of meetings a week prior to feast.

Nov. 9, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov. 10, Slate Creek church, Conway Springs, Kans.

Nov. 10, Hurricane Creek church, Ill.

Nov. 10, St. Francis church, Palestine, Ark.

Nov. 10, Rock Creek church, Monte Vista, Colo.

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Announcements.

LOVE-FEASTS.

Sept 22, Niobrara church, Nebr.
Sept. 28, at 4 P. M., Ottawa church, Kans.
Sept. 28, at 5 P. M., Redbank church, Pa.
Oct. 2, at 2 P. M., Walnut Level church, Wells Co., Ind.
Oct 5, at 10 A. M., Poplar Ridge church, Ohio.
Oct. 5, at 10 A. M., Springfield, Ohio.
Oct 5 and 6, at 10 A. M., Deep Water church, Henry Co., Mo.
Oct 6, at 4 P. M., Brick church, Floyd Co., Va.
Oct 6, at 4 P. M., Burk's Fork, Va.
Oct. 9, at 2 P. M., Harris Creek church, Ohio.
Oct 10, at 1 P. M., Coon River church, near Panora, Iowa
Oct. 11, at 2 P. M., Wakenda church, Mo.
Oct. 11, at 10 A. M., Mineral Creek, Mo.
Oct 11, at 10 A. M., Beaverdam church, Ind.
Oct. 13 and 14, at 2 P. M., Kingsley, Iowa.
Oct. 13, at 10 A. M., Maumee, Ohio.
Oct 13 and 14, at 10 A. M., Woodland church, Ill.
Oct. 13, St Vrain church, Longmont, Colo.
Oct. 13, at 2 P. M., North Star, Darke Co., Ohio.
Oct. 14, at 2 P. M., Garber's church, Va.
Oct 18, Hillsburg church, Clinton Co., Ind.
Oct. 19, at 10 A. M., Sugar Creek church, Ind.
Oct 20, at 10 A. M., Sand Ridge church, Ohio.
Oct 20, at 2 P. M., Lamotte church, Ill.
Oct 20, at 2 P. M., Neosho church, Kans.
Oct. 20 and 21, at 5 P. M., South Morrill church, Kans.
Oct 20, at 1:30 P. M., Brownsville church, Md.
Oct. 20, at 10 A. M., Salimonie church, Ind.
Nov 3, at 10 A. M., Distance church, Russell Co., Kans.
Nov. 10, at 10 A. M., Stone Lick, Ohio.
Nov. 10, at 2 P. M., Lower Miami church, Ohio.
Nov. 10, at 4 P. M., Mt. Morris, Ill.

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Sept. 11, 25, Oct. 9.

"There is a tide in the affairs of men which taken at its flood, leads on to fortune."—*Shakespeare.*

If you are a renter or own a farm too small for division among children, sell and go West, while there are still a few free homesteads to be had, or men with more land than they can handle, prepared to sell either on crop payment or on long time for cash, to those who will settle and make improvements.

"Go west, young man, go west."—*Horace Greeley.*
"The way to get there is to start."—*Davy Crockett.*

Start either Sept. 11 and 25, or Oct. 9, to points in Minnesota, the Dakotas and Montana, along the

Great Northern Railway

from St. Paul or Minneapolis.

Tickets good for 30 days with stop-over privileges, at ONE FARE, plus $2.00 for the round trip.

This will be a favorable opportunity for Brethren to visit the Turtle Mountain section of North Dakota, where a good many Brethren have already located themselves very satisfactorily on free lands. A homestead of 160 acres, when occupied by an industrious settler, means the creation at once of a property worth from $1,000 to $1,500. There is still room for several hundred families in that part of North Dakota. These lands will, in time, be as valuable as farms in Illinois or Indiana.

Max Bass, well known to the Brethren of North Dakota and elsewhere, will accompany these excursions. He can be addressed at 132 Jackson St., Chicago, for further particulars, and Brethren living east of Chicago are invited to meet him at the above address on any of the dates named.

Information about these harvest excursions can also be had of railway ticket agents at all points, or from

F. I. WHITNEY, G. P. & T. A.,
St. Paul, Minn.

DR. E. J. WORST, of Ashland, Ohio, will mail **one week's** trial treatment of the famous **Australian Electro Pill** remedy **FREE**, to all readers naming the GOSPEL MESSENGER, who suffer with Catarrh, Liver, Kidney or Stomach trouble, Rheumatism, Sick Headache or Nervous Prostration, or **seven weeks'** treatment for **only** $1. Hundreds of brethren are being rapidly healed with our treatment. Valuable testimonials with each **free** package. Address above.

SUMMER!

Now is the time to accept my ***Bible*** and ***Medicine Offer*** for ***$3.50*** as summer is the season when Stomach and Bowel diseases are most prevalent and most dangerous. Cholera Morbus, Diarrhœa, Dysentery, Pains in Stomach and Bowels, Cramp, Cramp Colic (for either man or beast), Acute Indigestion, etc., are among the list of troubles which often result in death if not properly cared for with the proper remedies. For such symptoms use ***Red Thyme Pain Cure*** in conjunction with ***Dubbel's Double Discovery.*** These two remedies will cure any of the above-named ailments, that any doctor can cure, and with less expense. When any of these diseases manifest their presence, ***use at once*** Red Thyme Pain Cure to check and ease the pain, then follow with a small cathartic dose of the Discovery to remove the cause and cleanse the bowels of the complaint. Without a doubt the Pain Cure and Discovery are the surest, safest and most reliable medicines that can be made. Thousands of people who have used the medicine tell this fact. All families should have the remedies in their homes for immediate use. If there is no agent for these remedies in your locality, you can accept this Bible offer,—good for a short time.

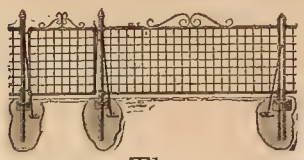
3 bottles of Discovery, at 50 cents, - - - -	$1 50
6 bottles of Red Thyme Pain Cure, at 25 cents, -	1 50
1 Holman's Self-pronouncing Sunday school Teacher's Bible which sells every place in the United States at - - - - - - - -	3 50
Total, - - - - - - -	$6 50

On receipt of $3.50 I will send this quantity of medicine and the Bible.

This offer is made to induce you to try the medicine. After you learn its value you will keep it in your home. I make no profit on this offer, but expect to have future orders from you for medicine. ***If you hesitate to order—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc.*** Brethren's Almanac, page 47, shows cut of Bible. It is No. C. Also see description of my remedies in Almanac, pages 1 and 2. Several hundred persons, principally members of the church, have ordered the medicine and Bible, and I can send you a list of testimonials from them which ***will convince you*** that the medicine and Bible are as represented. If on receipt of goods you are not satisfied with the purchase, you can return medicine and Bible, except one bottle of Discovery, which you can keep, and your money will be refunded. Old agents need not apply for this offer. Medicine and Bible will be sent on receipt of order.

Don't fail to accept this offer now.

Address; ***S. E. DUBBEL,*** Proprietor,
19tf Waynesboro, Franklin Co., Pa.



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For Fencing Yards, Cemeteries, Etc.

THIS fence is manufactured in sections and shipped out all ready to set up. We are also manufacturing farm and yard gates of all sizes. The fence and gates are both ornamental and durable, and can be furnished at prices to suit the times. Good inducements to wide-awake agents who will handle our fences.

We invite your attention to the fact that our farm fence is STILL IN THE LEAD. Its increasing demand is evidence that it has no equal. We are prepared to furnish anything in the line of fence material, such as poultry netting, wire, ratchets, staples and tools, and it will pay you to get our prices before purchasing elsewhere. Write at once for full particulars and prices to

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34tf Greenville, Ohio.

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Chicago and St. Louis,

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P. S. EUSTIS,
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Are You Sick?

IF SO, Dr. P. D. Fahrney's labor in formulating the wonderful prescriptions from which the VICTOR REMEDIES are being compounded has been as the richest of blessings to many who are being cured and relieved by them.

You can receive the like benefit from them.

Is there an agency for these Remedies in your locality? If not, we are willing to assist any brother or sister to make an honest living.

Write for Agent's terms, etc. Our agents need "no money in advance." The VICTOR REMEDIES are fast becoming household necessities. They surely conquer the diseased condition.

The "Frederick Almanac" for 1895, with Dr. P. D. Fahrney's "Hints to the Sick and Other Valuable Matter," will be sent to any one on receipt of three cents, after Oct. 1, with a sample of the Victor Liver Syrup Compound. If there is no agent in your locality and you would like to test these Remedies, we will send them until Jan. 1, 1895, at greatly reduced prices. Write for Agent's terms. VICTOR REMEDIES CO.,
34tf Box C. 583, Frederick, Md.

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Plain Clothing!

There is no excuse for any member of the Brethren church, who wishes to wear Plain Clothing, not having it.

Samples of cloth from which we make our clothing, measuring blanks, tape measure and rules for ordering will be sent on application. Our rules for self-measurement are so simple any one can understand them.

We guarantee the fit, the make and the quality to be satisfactory to purchaser or goods can be returned. Our prices are reasonable. Address,

M. PHILLIPSON & SON,
Warsaw, Ind.

We are the leading Manufacturers of Plain Clothing in the United States.
37y1

Stock Sale!

We call attention to the fine stock sale to be held in Lanark, Ill., Oct. 4, 1894. At this sale 25 Short Horn cattle and 25 head of Poland China hogs will be offered. For particulars and catalogue address:

D. ROWLAND,
34tf Lanark, Ill.

It Will

Be established beyond doubt, that this *entirely new* improved Spring-Post and Lock-Link Stay smooth wire fence cannot be excelled for cheapness, neatness, durability and strength. A careful examination of some of its excellent features will

Please You

And the result will be to secure you as an agent, or sell you territory. Reliable agents wanted everywhere. Write for descriptive circular. Address: Spring-Post and Lock-Link Stay Fence Co., Mt. Morris, Ill.

The Farmers Say

That the Chain-Stay Smooth Wire Fence is

The Best!

This excellent fence is rapidly coming into favor, and deserves the attention of every one interested in fencing. Unsold territory entirely under control of Brethren. Great inducements to those who can work territory. Write for circulars and terms to

THE CHAIN-STAY FENCE CO., Limited,
Covington, Ohio.

Popular Commentary on the New Testament.—Edited by Philip Schaff. Four volumes, 8vo. Matthew, Mark and Luke: $6.00. John and the Acts: $6.00. Romans to Philemon: $5.00. Hebrews to Revelation: $5.00.

We Pay Freight.

Fahrney's BLOOD CLEANSER or PANACEA, in liquid form, has been before the public about thirty years. It is made for the cure of *Costiveness, Constipation, Nervous Headache, Liver Complaint, Bilious Disorders, Dyspepsia or Indigestion, Worms, Tape Worms, Dumb Ague, Blotches, Boils, Tumors, Ulcers and Sores, Pain in the Bones, Shoulders, Sides and Head, etc.*

☞It is a good Blood Purifier, pure and simple. Always ask for *Fahrney's Panacea* and take no other. Price $1.00 a bottle. Large discount to agents. For particulars write the proprietors,

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1573 West Madison Street.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., SEPTEMBER 25, 1894. No. 38.

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BRO. HENRY FRANTZ, we understand, is booked for a series of meetings at West Branch, Ill.

BRO. J. M. MOHLER recently held a series of meetings in the Astoria church, Ill., which resulted in eight additions by confession and baptism, and one restored.

AT present there are about twenty-five members in and near Kansas City. An earnest effort is being made to build up the church in the City, where regular services are now held.

BRO. W. H. LEAMAN'S recent visit among the isolated members in Oklahoma, proved quite successful in the way of additions to the church, as there were nineteen accessions.

THE Brethren at Jennings, La., have in contemplation a meetinghouse in that place, where a number of members already reside, and others are expected to locate in the near future.

BRETHREN Enoch Eby and S. W. Hoover are expecting to visit Southern California sometime in October, if suitable arrangements can be made. They may remain a few months, at least.

BRO. C. HOPE has been with us several days, and while here preached twice in the Chapel. He seems to be full of zeal for the Master's cause, and is now devoting all of his time to preaching.

BRO. I. N. H. BEAHM, of Daleville, Va, moved his family to Mount Morris last week, his intention being to devote all his time and attention to evangelistic work. He commences a meeting at Pine Creek this week. He has his family here on account of church conveniences.

WE would like if our agents would at once send us the names and address of all the members who do not now read the MESSENGER, *i. e.*, one name from each family, so we can send them sample copies. We are going to make an effort this year to get the paper into every family where there are members. This request is important, and we hope it will be responded to all along the line.

WE are requested to say that the love feast in the Springfield church, Ohio, Oct. 5, will be held at the same place of the District Meeting, and the day following.

THE great Bible house of the American Bible Society, in China, recently burned, with an almost total loss of a large stock of Bibles, etc., deposited there.

WE had hoped to fold and trim this issue on our new folder, but the machine has not yet reached us, and for that reason we must ask our readers to have a little more patience.

WE had a number of good meetings while the Missionary Committee was with us. Bro. S. R. Zug delivered the last sermon on Tuesday evening Sept. 18. His talk was listened to with much interest.

WE regret to learn that Bro. A. I. Mow, of Palestine, Ark., has decided to leave the mission field at that place and return to his former home in Indiana. Bro. Daniel Forney, of Polo, this State, has been selected to continue the work in Arkansas.

SISTER MARY C. MILLER, of Beatrice, Nebr., one of our most interesting correspondents, has been called to her reward. Some of her productions showed decided ability. Her last article in the MESSENGER was full of good thoughts and excellent lessons.

BRO D. L. MILLER has been delivering Bible talks at the Pine Creek meetinghouse (nine miles from Mt. Morris) this week, to large assemblies. On Saturday he goes to Lanark, to remain over Sunday. The following Saturday evening (Sept. 29), he is to be at Silver Creek, to also remain over Sunday. He then goes to Southern Illinois.

BRO. W. B. STOVER and wife have been here some days, visiting friends and relatives prior to sailing for the mission field in India. They will probably sail the latter part of October, going direct to Bombay, India, by the way of England. From here they go to Mt. Carroll, and will proceed eastward. We shall say more of their mission later on. They were accompanied to the Mount by Bro. E. B. Edwards, of Jennings, La. Bro. Edwards' visit to this place was greatly appreciated, and our people are thankful for the information he gave them concerning the condition of affairs in India.

BRO. D. N. WORKMAN, of Ashland, Ohio, has been called from his labors below, to the reward beyond. He died at his home on the 7th, after a lingering illness. Bro. Workman some years ago, was one of our most widely-known ministers, and did much good as an expounder and evangelist. His clear and forcible manner of preaching enabled him to carry conviction to his hearers, and always insured him a good hearing. For some years ill health and financial embarrassment caused him to withdraw from the active duties of life. Some of his friends will probably favor our readers with a more extended account of his life and labors.

THERE are now several members at Dodsonville, Marshall Co., Ala. Bro. S. A. Honberger, who visited the place sometime ago and held two love feasts, baptized seven and restored one to fellowship.

BRO LANDIS writes that the series of meetings, conducted by Bro. Stuckman, at Cerro Gordo, Ill., is still in progress. Four have been baptized, and one other applicant awaits baptism. The interest is good.

ELSEWHERE in this issue Bro. Hylton tells what to do with elders who stand in the way of collecting funds for home missionary work. His talk is plain, but to the point. No elder has a right to encourage his congregation in the neglect of this important duty. He ought rather to encourage the members to contribute of their means in support of spreading the Gospel, especially in their State Districts. Not one word can be found in the New Testament showing that elders, in the apostolic church, opposed missionary work, nor ought there to be any now who stand in opposition to such a glorious cause.

LAST Sunday was a day of spiritual feasting at the Mount. On Saturday evening Bro. S F. Sanger preached an excellent sermon in the Chapel, thus preparing the minds of the people for the interesting sermon delivered by Bro. Enoch Eby on Sunday morning. At 3 P. M., Bro. E B. Edwards, of Louisiana, gave a very interesting and instructive talk concerning the India Mission. Bro. Edwards was formerly a minister in the Baptist church, and also spent fourteen years in India as a missionary. His talk was listened to by a large assembly, and was well received. In the evening Bro. Haines, who has been with us two years, preached his farewell sermon. He leaves us this week for Yale.

THE General Missionary and Tract Committee met in Mt. Morris last Monday morning and remained in session nearly two days and a half, transacting much business, and some of it very important. There were present, as members of the Board, Enoch Eby, Booth, Kans; D. L. Miller, Mt. Morris, Ill.; S. W. Hoover, Dayton, Ohio; S. R. Zug, Mastersonville, Pa., and S. F. Sanger, Bridgewater, Va. Bro. Eby is Foreman of the Committee. The business of the Committee is constantly enlarging and requires both experience and skill. At this meeting it was finally decided to send Bro. W. B. Stover and wife, and sister Ryan, to Bombay, India, and the money was appropriated for that purpose. Due attention was given to the mission fields in various sections, the object of the Board being to get as many permanent workers in the field as possible. A number of calls for aid to build meetinghouses were responded to. We are very favorably impressed with the Board and its manner of working. It is composed of men that our Brotherhood can trust. Everything is thoroughly discussed, and nothing is transacted that seems of doubtful propriety. We shall have more to say of the work done in other issues. The outlook is encouraging.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

NEVER FORGETS HIS OWN.

Do you think that the Lord forgets you
  Because you must fight and pray,
And reap the sorrow harvest
  You've sown from day to day?
Do you think that he lets you suffer
  And never heeds your moan?
Ah, no! for the dear Lord Jesus
  Will never forget his own.

Do you think that because your heart aches
  With a bitter, cruel pain,
And your life's sweet happy sunshine
  Is shadowed by storm and rain,
And the music is hushed and silenced
  Till you hear but the undertone,
That the dear Lord Jesus forgets you?
  He never forgets his own.

Do you think that because your loved ones
  Are lying cold and still
Where you can not hear their voices
  Or work their careless will,
And the struggle you've made together
  Must now be fought alone,
That the dear Lord Jesus forgets you?
  He never forgets his own.

Do you think that because the sorrow
  All human hearts must know
Has come to you or the darling
  You loved and cherished so,
And things you want have vanished,
  The things you would call your own,
That the dear Lord Jesus forgets you?
  He never forgets his own.

And we're all his own dear children,
  And he holds us all as dear
As you do the wayward baby
  Who creeps to your heart so near;
And if we will only listen
  We can hear his tender tone:
"Oh, rest in peace, my children:
  I never forget my own."

THE CHURCH, WHAT IS IT?

BY A. HUTCHISON.

In Three Parts.—Part Three.

In this article I wish to notice more particularly the points in which the church differs from the world. When the church is spoken of as the light of the world, it must be apparent to everyone that there must be a distinguishing feature somewhere, by which the difference may be seen. We must not forget that the Lord sees differently from what man is capable of seeing. Man can only see the outer, while the Lord sees the inner. See 1 Sam. 16:7. And since man can see no farther than the outer, therefore an outer sign or mark becomes necessary, to distinguish the church from the world, as a class. And since the Lord has not specified what that badge, or mark, is to consist of, but has plainly told us that it is not to be like the world, the church recommends to her members a plain, neat style of dress for the body, which is the "temple of the Holy Ghost." And as we fall in line therewith, we show our love for the church, and also our love for the Lord as well. Because, thereby, we show to the world that we are no longer of the world. And if we, in our after-life, show to the world that we are true to the sign, we will then be a light to the world.

If you were in a dark place, and some one would bring in a number of lamps, and not have them lighted, you would not be benefited by the lamps; but if he should light them, then the difference between the light and the surrounding darkness could easily be distinguished. So if the church is to be the light of the world, it must be different from the world. And this difference consists in the life that we live and the manner in which we adorn our bodies. The outer adorning of the body locates us before the world as a class, not like the world, and therefore *peculiar*. And the life is to be adorned with correct living, and in this way the *quality* of the tree is known by the fruit.

As proof-texts, we offer the following: Rom. 12:2, "And be not conformed to this world: but be ye transformed by the renewing of your mind." But here we are met with the plea, that this scripture has no reference to our dress, but to our life. But I inquire, how do we know that it applies to the life, and not to the dress? Not a word said about either. Well, we must depend upon other scriptures, in order to know what Paul means. Then we call upon Peter next. 1 Peter 1:14 says, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." But again we fail to have stated as to what this "*fashioning*" consists in. Well, we will call on Peter again, and he says, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4 Here Peter tells us how we shall not adorn our bodies, and how we shall adorn our lives. So we have both the negative and the affirmative.

And now we will call upon Paul again and see what he has for us on this subject. In 1 Tim. 2:9, 10 we have this: "In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Now, taking all of these scriptures together, we have the fact clearly established that we are to be held responsible for the adorning of both our bodies and lives, before we can fill our station in the world, as the light thereof.

And one very noticeable feature of these instructions is, that the very things which our carnal lusts would call for, are denied to the follower of Jesus. The things which we desired in our ignorance, before our conversion, are denied us now. And if we still desire these things, where is the evidence that our minds have been renewed? We ought to look well to our position between God and the world. We will now call on Saint John, and see what he has to say on this subject. The following are his words: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Now this alone ought to forever settle this question. For we all know that we naturally partake of the nature of the objects which we love. But the apostle continues his speech by saying, "For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world." Here we have the matter so clearly set forth, and in such specific terms, that it would seem strange to think that any one claiming to belong to the church of Jesus Christ, should think of placing upon his or her body, those things which can only gratify the unregenerate man.

But we are not through yet with the last speaker. He continues by saying, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15–17. Since looking over the statements made by those three apostles, what think ye of what we have, in addition, from St. James? He says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4:4. Now if we are church members, we certainly do not want to occupy the position of enemies of God. Then, to be a church member in the true sense, means to deny self, and present our bodies and spirits to God, stripped of the spirit and badges of vanity, and to suffer with Christ, that we may also be glorified with him.

It is while we are here, clothed upon with this earthly house, that we are to make the necessary preparation for the higher plane. And these bodies are to be presented to the Lord in an acceptable manner, as temples of the Holy Ghost. 1 Cor. 6:19. See also 1 Cor. 3:17, "If any man defile the temple of God, him shall God destroy."

McPherson, Kans.

JUST THE SAME TO-DAY.

BY E. D. MESSIMORE.

"He is just the same to-day." So runs the story of the song, and as the melody of its music lifts the soul into the realms of heavenly raptures, we are made to recognize anew the vital truth of the unchangeable, immutable and never-ending glory and power of Jesus, and the completeness of Paul's expression, "Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8. On the wings of joyful song our souls mount upward and pour out their offerings of praise, while our hearts rejoice in the Savior's love, and are thrilled with the happiness which comes from his Divine inspiration. We rejoice and feel glad, even though we can conceive but a tithe of the wondrous glory and mightiness of the Infinite: and in the transports of our mental vision we seek to peer beyond the limits of earthly things, and gaze enraptured on the enchanting scenes of our longed-for heavenly home. And it is right and proper that we exercise our souls in this way; for in the encouragement and happiness of these heavenly experiences our faith is perfected, our hearts invigorated and our souls refreshed.

But let us not forget that while dwelling upon these lofty themes and exalted ideas of God, and Christ, and heaven, there is danger of our overlooking the fact of Christ's presence in the common affairs of our daily lives. Let us remember that Jesus has told us that "where I am, there shall also my servant be:" and if he dwells in our hearts, and we know him and are known by him, and so live that our thoughts and deeds are manifest tokens of his presence and power within us, then we need not soar among the clouds to find him, but can see him, *real* and *actual*, in every good act we perform.

Even as Christ identified himself with the joys and sorrows, and hopes and fears, the charity and kindness, the sympathy and piety, the hospitality and friendship, the occupation and labor, the love and mercy, the sickness and death of those with whom he associated while on earth, so "*he is just the same to-day*" with us in every varied phase of human thought and deed, whereby his name is glorified. In every good work, be it great or small, whether performed by the church, or in individual effort, the presence of Christ can be recognized and the guiding of his Divine hand discerned. Do you know that he was with you to-day, when you did that act of kindness or of hospitality; when you bestowed your charity or offered your sympathy; when you befriended the oppressed or soothed the sorrowful; when you were merciful to your debtor or forgave your enemy; when you resisted the

temptation to sin, or did an act of self-denial; when you praised him in the sweet melody of song, or plead for his help and blessing in secret prayer? Therefore, to know him and feel his presence, we need but look into our hearts, and this self-examining search will reveal him, identified with every kind and good impulse we feel, and every duty we perform.

Oh, there are so many opportunities all along the path of life in which Christ can be seen and heard and known, wherein we can find an inexhaustible source of godliness by which our souls are edified, and reminded that "he is just the same to-day."

Let the mighty tributes of praise, set to the tuneful music of sweet and endearing songs, sound and swell triumphant o'er the earth! Let our souls revel in lofty conceptions of heavenly joys and happiness! Let our hearts rejoice in the comforting thought that, "he is just the same to-day," and is as near and as precious, as helpful and willing to redeem, as merciful and loving, as when he declared to his disciples, "And, lo, I am with you alway, even unto the end of the world!" And as we journey through life, and try to show our faith in him by performing every known Christian duty, let us remember that, even though they appear small and insignificant, yet since "cups of water," if given in his name, are deemed worthy of God's blessing, so shall we be rewarded; for we know, that in his love and bounteous blessings, "he is just the same to-day."

Freeburg, Ohio.

COMPARATIVE RELIGION.

BY DANIEL VANIMAN.

RELIGION, like the Sabbath, was made for man, and not man for religion. Man from the beginning was a worshiper. Both "Cain and Abel brought offerings to the Lord." Man in all ages, and in all countries, has been found worshiping something, the nature and services of the different religions varying greatly. The religion that has most in it for man, of that which man needs is the best religion. The most progressive and thoughtful in all ages have desired and reached after something more fully adapted to man's needs, in religion as well as in other things.

Remarkable progress has been made on many lines in the last century. Important discoveries have been made in many branches of industry. Useful inventions have greatly multiplied. Rapid communication and transportation have brought these together for comparison as never before. The ever-growing desire to find and obtain the best of everything needed by man, including religion, brought the productions and inventions of many nations to Chicago for comparison in 1893. Step by step have the most advanced nations been trained to bring the best of everything discovered, produced or attained, side by side, for friendly comparison, until at last, for the first time in the history of the world, sufficient advancement has been made to bring the principal religions also into friendly comparison.

During the seventeen days' session of the Parliament of Religions, held in Chicago in 1893, with an average daily attendance of nearly nine thousand persons, representatives from the principal religions met upon one platform, and placed side by side the claims of the principal religions, upon the same friendly terms as their machinery and other productions were presented for inspection and comparison. The representatives of these various religions were requested to give their best reasons why they think all the world ought to have their religion; explaining what it has done, and what it has in it towards supplying all the needs of our race.

Step by step have the nations been trained to improvement by this comparison of machinery, productions and inventions, placed side by side, or by actual tests of meritorious qualities. In this comparison, each one by the power of law is made to realize that he has no right to damage or demolish the property of his neighbor; but has the privilege to derive all the benefit he can from the comparison of all the exhibits, each one having the privilege to give up his own for what may seem better. Precisely the same is true of religion: and for the first time in the history of the race have the nations become willing to bring their religions into friendly comparison in the same common-sense way and upon the same principles of fairness. Let the same principles ever govern us.

This is the way the missionary must win the heathen to Christ even in his own country, by presenting to him something better than he has. Paul at Athens declared the "God that made the world and all things therein" as superior to images made by "art and man's device;" thus bringing them into comparison. Confucianism, Buddhism and Mohammedanism each have hundreds of millions of adherents who believe their religion the best religion because they never had theirs brought into fair comparison with the Christian religion. If there is nothing more in Christ of what man needs than in Confucius, Buddha or Mohammed, then it is useless to send missionaries to these countries. Believing, however, as Christians do, that Christ is "the way, the truth and the life, and that none can come to the Father but by him," and that there is salvation in no other, it is the duty of every Christian to do what he can to bring him who is the resurrection and the life into friendly comparison with others, having no pardon, no resurrection and no life to offer to the soul.

This same principle of friendly comparison should also be used everywhere to overcome the shameful divisions among the professors of the Christian religion. You must not deface, damage, nor demolish your neighbor's machinery, productions or attainments; but you may learn all you can from what he has by comparing it with what you and others have. Neither need you abuse nor in any way be unkind to another who differs from you in religion. Be kind and friendly to him. He has the same right to choose as you have. Give your reasons why you believe yours is the best religion and in harmony with the teachings of the Master, and allow him the same right to choose as yourself.

Now the reason I am still holding to the faith and practice of the so-called Dunkard or Brethren church is because I know of none that comes nearer the teachings of Christ. Neither do I know of any safer or better basis for still further improvement than that adopted by the fathers of this reformatory movement. It was by them definitely understood: (1) That the New Testament be the only rule of faith and practice. (2) That all its teaching, so far as comprehended, be followed in all simplicity. (3) That we always hold ourselves in readiness, as new light dawns upon us, to adopt any changes that will more fully carry out the principles couched in the sayings of Jesus. (4) No written creed besides the New Testament should ever be admitted, lest it might become an impediment in our way, hindering us or future generations from directly appealing to the Bible for further light.

Thus have our fathers always kept the way open, and have taught the rising generations also to strive to come nearer the teachings of Christ and the apostles, where it is possible to do so. Thus are we taught that any member or members believing that a change which will bring us nearer the primitive teaching can be made, they have the privilege to bring their proposed change through the home church and the District Meeting to the Annual Meeting, and to give all the reasons they can for it. If their reasons are sufficient to induce two thirds of the delegates from the churches, and of the Standing Committee, to vote for it, the improvement is made. I cannot see how any people can have a better or safer basis than this.

Many improvements have been made in our church, even in the last thirty years. Thirty years ago it was largely the practice to have no supper on the table at the time of feet-washing, and yet the Bible reads, "He riseth from supper and laid aside his garments," etc. Now the general practice is to have a supper there to rise from. Thirty years ago the general practice was for one member to wash the feet of an indefinite number,—sometimes four or five or more, and another to wipe them; thus depriving some members of washing feet at all, and all of them from doing it as Jesus did and commanded. Now the general practice is for each brother and sister to wash and wipe the feet of another, in harmony with the perfect example of the Master, given to each one of his apostles, when he both washed and wiped the feet of each, and then commanded each one to do as he had done *to him*.

Thirty years ago we had but few Sunday schools; now nearly every church has one or more, where the Bible is taught in all simplicity. Thirty years ago we had no organized missionary work; now we have a regular system by which all may help preach the Gospel to all nations, as commanded. Thirty years ago we had no Tract Work; now we have a system through which tens of thousands of well-written tracts are distributed every year. Thirty years ago we had no schools for higher education under the care and supervision of Brethren; now we have a number of them, whose influence reaches from Virginia to California, all under the immediate care and control of faithful brethren and sisters, assisted by an advisory committee of three faithful elders, chosen by the Annual Meeting for each school. Now our children, and others, may be educated under the direct care and influence of our own brethren and sisters. If any one is able to devise a safer and better basis for rapid growth in grace and in the knowledge and practice of the Truth, I, for one, stand ready to receive it; but as I have never yet heard of a better and safer basis than the one adopted by the fathers of our reformatory movement, I expect to stay with and work for this until the better one is brought forward.

McPherson, Kans.

"POPULARITY gained at the expense of integrity will doubtless produce in its possessor a feeling of satisfaction, but underneath that satisfaction is a feeling of self-contempt, else the man is destitute of moral quality essential to true manhood. Such popularity is short-lived, and in the end will prove to be worse than worthless."

"THE Psalmist says, 'The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.' This declaration is beautifully significant and has been verified in all the ages. God's children have, in their experience, proved it true in a great variety of ways, in sunshine and shade, in peril and conflict, and in times of sorrow and anguish."

THE PASSOVER THAT PETER AND JOHN PREPARED AT JERUSALEM.

BY G. B. SHIVELY.

THAT this passover was not the passover of the Jews is obvious, from the following considerations:

1. It was eaten twenty-four hours in advance of the legal or appointed time to eat the Jewish passover, as will be seen from the following Scriptures: "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." John 18: 28. "And it was the preparation of the passover, and about the sixth hour." John 19: 14. It will readily be seen that the passover that Peter and John prepared was, at the time referred to in the above Scriptures, a thing of the past, while the passover of the Jews was yet in the future, as the preparation always precedes the thing prepared.

2. This passover that Peter and John prepared was, in no way, common with the passover of the Jews. Compare Ex. 12 with Matt. 26, Mark 14, Luke 22 and John 13.

3. A day began at the going down of the sun, and continued until the next going down of the sun. The passover was to be killed (not eaten) on the fourteenth day of the month Nisan, in the evening, at the going down of the sun, and eaten at the beginning of the fifteenth (the Jewish Sabbath). All must concede the fact that no other time would suffice. It was the time appointed by the Lord, and fallen mortals would not dare to alter the time thus appointed. Suppose, then, that Peter and John prepared, and Jesus ate with the twelve disciples the Jewish passover: the result would inevitably be that (as it was eaten as aforesaid, on the beginning of the fifteenth day of Nisan) Jesus was betrayed, denied, tried, condemned, executed and buried on the Sabbath day. This would have been a gross violation of the Jewish law of keeping the Sabbath day sacred and holy, and it would conflict with John 19: 31. These facts cannot be controverted, and, together with other facts connected with them, and other Scriptures bearing on the subject, at once and forever settle the matter and answer the question as to whether it was the passover of the Jews that Peter and John prepared at Jerusalem.

But the Gospels teach, beyond any doubt, that Peter and John went down to Jerusalem and prepared the passover, and that Jesus came in the evening and sat down with the twelve, and they did eat. Matt. 26: 17–22; Mark 14: 12–18; Luke 22: 7–19. But it is nowhere stated that it was the passover of the Jews; neither do I understand that it was the Lord's Supper that is referred to by the term passover, although they served it and ate it at that time, and he washed their feet at that time, the beginning of the fourteenth day of the month of Nisan (the preparation day). The Paschal lamb typified Christ's body. He is called a Lamb. Isa. 57: 7; John 1: 29; Rev. 13: 11. The Lamb of God, Christ, is our Passover, sacrificed for us (1 Cor. 5: 7); and was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness. Rom. 1: 3, 4.

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Heb. 10: 5. "We are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10: 10. "Fear not them which kill the body, . . . but rather fear him which is able to destroy both soul and body in hell." Matt. 10: 28. His body was slain and offered as the antitype, at the identical time the lamb was to be slain, which was the type of his body. Then, in the evening, the beginning of the fourteenth day of Nisan, he took bread, blessed and brake it, and gave it to them, and said, "Take, eat: this is my body." Mark 14: 22; Luke 22: 19; 1 Cor. 11: 24. Peter and John prepared the emblems that were to represent his body, and will continue to represent it until he comes again. 1 Cor. 11: 26. The Paschal lamb represented it in the past dispensation, but this shall now represent it forever. Hence we only have life in us when we eat his flesh and drink his blood.

This leads the mind to Calvary, where his body was slain, and so did the Paschal lamb in the former dispensation. The lamb did in all preceding ages represent Christ; even when Abel brought a lamb his offering was accepted. It is an emblem of innocence. As Peter and John prepared the passover, they prepared something to represent Christ; and he tells them, This is my body: to wit, the bread and the cup that was taken after supper,—therefore not the supper itself, but Christ's body. Then it follows that this is the passover that they prepared at Jerusalem. When we eat this, Christ will pass over us when he will come to take vengeance on them that know him not.

Manvel, Tex.

GETTING READY FOR THE LOVE FEAST.

BY CLARA E BALDWIN.

SISTER A.—"Well, it isn't very long any more until the love feast, and there is so much to do that I hardly know where to begin. Every room in the house must be emptied of its furnishings, thoroughly cleaned, the furnishings carefully replaced, some new ornaments arranged here and there in each apartment, and a lot of bed-clothes washed. Then I must go to town and get Willie a new suit. Myrtle and May must each have a new dress and some new aprons. And then I want to make a dress for myself. I haven't had a new dress for quite a while, and I always like to have everything nice for love feasts, for a good many always come from a distance." So she goes to work and carries out her plans, occupying late hours in order to accomplish it all.

Having learned sister A's method of getting ready for the love feast, we now look about to see if there are any other methods in use. So we call on sister B, whom we find reading the Holy Scriptures. Reading the Bible, are you, sister B? "Yes; you know the love feast is not far off any more, and it is such a solemn, sacred service that I must spend as much of my time as I possibly can in reading the Scriptures and in earnest supplication that my heart may be cleansed and well prepared for the holy service, that I may not eat and drink damnation to my soul, not discerning the Lord's body. The great purpose of my heart is that I may be prepared to receive the blessings that are so freely bestowed on those who thoroughly prepare their hearts that they may be worthy to partake of the emblems of the broken body and shed blood of our Lord and Savior. Then there is Sammy, Johnny, Mary and Minnie, all old enough to understand that Jesus loves them and died to save them, and you know I want to be *sure* that they shall all be saved as well as myself. And when the meeting day comes I do not want them running about thoughtlessly, laughing and talking during sermons. And remaining inside, where they ought to be will do them no good if they are not interested; so I must begin beforehand to awaken special interest in them, and explain what the feast is to commemorate and foreshadow; also what feet-washing is for. And it is a good idea to call their attention to Judas, who went to a love feast and went out before the services closed, and fell into bad company. Not that I never taught them of Jesus before, but you know we are all apt to forget, and lose interest, unless these things are called fresh to our memories pretty often."

But, sister B, how can you find time to do all this? Sister A, whom I have just been visiting, says she has so much house-cleaning and sewing to do to get ready for the feast; and she only has three little ones.

SISTER B.—Well, I do my special house-cleaning in the spring, and, if necessary, rather late in the fall, and the rest of the time I try to keep it in good enough order and clean enough, that I need not be ashamed if I get company unexpectedly. So, before the love feast, an ordinary putting things to rights, sweeping and dusting, with perhaps some newly-washed curtains, and the ordinary weekly kitchen cleaning, is sufficient for the preparation of my house. As to the extra sewing, what is good enough for me or my children to wear to meeting at other times is good enough for a love feast occasion. The most important part of my work is to be done in my own heart, and as to getting the children ready, it is their minds that need special preparation, instead of their clothes.

Love feast time comes; and here come the brethren and sisters, neighbors and friends, the children accompanying them, all variously occupied in mind and conversation according to previous preparation. Now mark the results of the preparation. It is almost needless to give the picture, for almost any thinking mind can draw it.

The first sermon begins with Bro. L as speaker. Sister A sits down, tired and worn out, her mind filled with worldly cares, and almost, if not entirely, void of spiritual meditation. She sits quite for a little while, and tries to become interested. It is rather warm, and she has been losing sleep, and soon drowsiness overcomes her; so she gets up and goes out into the kitchen where she finds several sisters who must stay out there on account of their babies(?), and very soon all are engaged in an interesting conversation on some domestic topic. "Out of the abundance of the heart the mouth speaketh."

And her children, where are they? Well, part of the time they sit in the meeting-house; part of the time they are out; and, in causing noise and attracting the attention of some, a link or two of the sermon is lost; and the rest of the time they are running about, playing. But sister A takes no notice of that, for they are only innocent(?) children of from eight to twelve years.

Again we look about to make a second observation; and again we notice sister B. She takes her seat where she can look the preacher square in the face, and gather the expression and bearing of his countenance, and eagerly listens to every word, and soon enjoys a feast of good things that far surpasses the dainties of any temporal feast, while her close attention and manifest interest aid the minister and add fuel to the flame of heavenly love and zeal that burns in his bosom, and thus she is a benefit to all the congregation.

The sermon over, sisters A and B meet and greet each other. Says sister B to sister A (not having noticed her absence): "Didn't Bro. L give us a rich sermon to-day?" "I did not get to hear very much of it; I have had to work so hard and have lost so much sleep that when I sat down in church where it was warm I soon got so sleepy I could hardly keep awake, and I was ashamed to sit there and nod, so I got up and came out in the kitchen. What was his text?"

SISTER B.—"It was, 'For me to live is Christ'—such an appropriate one for the occasion, just

at the time we are to partake of the emblems of the broken body and shed blood of him who said, "Except ye eat my flesh and drink my blood, ye have no life in you." He made the sermon so plain that even my children, none of whom are much over a dozen years old, all kept quiet and were interested and attentive." And so it continues throughout the meeting.

Now, dear sisters, which is the better way of getting ready for the love feast? You surely will agree with me that sister B's way is far the best; then, why not adopt her plan? Perhaps some will say, I do not intend to do much extra house cleaning or sewing, but it is such a busy time I cannot find time to read and pray for myself, much less read to my children. Does any one say such a thing, and yet hold the idea of being a Christian? How dare any one say, or think so? Jesus says, "Seek ye first the kingdom of heaven and its righteousness," then promises that the necessaries of life shall be added unto us.

It is now the beginning of the love feast season, and many will get ready for the feasts that are to be held throughout the Brotherhood. O sisters, and brethren too, how are we getting ready? Our manner of getting ready will have a vast deal to do with the profitableness and enjoyment of the love feast.

If any should think they know not where to begin reading the Scriptures in order that they may be filled with spiritual thoughts, I fear such need to be converted to begin with, although they may have been baptized in the proper mode, and have lived in the church for years, keeping all the external ordinances, and giving to the church no trouble. But now the text, "*For me to live is* CHRIST," comes into our mind, and O what does it signify? How does it compare with our lives? And there is another text,—"Christ in us the hope of glory." If we have Christ in us, we will also have the hope of glory, and will *rejoice* in the *hope* of the glory of God. Search the Scriptures, feed upon the Word that giveth life and joy.

Maxwell, Iowa.

TEACHINGS OF NATURE.

A Sermon Delivered by D. H. Weaver, to an Excursion Party, at the Base of the Snowy Range, Ten Thousand Feet above Sea Level, Aug. 17, 1894.

"The earth . . . shall teach thee."—Job 12: 8.

WHATEVER may be our situation in life, wherever our lot may be cast, however adverse our circumstances to the development of thought; if it has been our desire to have learned something of wisdom and her ways, from the Dispenser of all wisdom, and all good, we may each day have added something of usefulness to our store of knowledge,—something that may be of use to us in guiding us in the path of right, that will lead us on towards the object of our existence, and also help us to lead others in the same direction. But there are situations, circumstances, and surroundings, in which we may be placed, that are much more favorable to serious reflection than others,—times when our surroundings inspire us with thoughts more conducive to our good than other times.

For the last few days we have had opportunity of studying one of the grandest and most impressive of Nature's text-books,—one upon every page of which we may read of the greatness and goodness of that God who created us in his own image, to be his representatives here on this planet; one in which we may read, written by his own hand, in characters that no other hand can erase, the evidences of his existence, his wisdom, and his unlimited power. And to-night, situated as we are, ten thousand feet above the sea level, surrounded by the grandest and most awe-inspiring scenery upon this continent, within a few thousand feet of the top of one of the highest and grandest peaks of the Rocky Mountain Range, covered with perpetual snow, with only the dome of heaven as a roof to our sanctuary, with the silvery moon smiling her approval of our adoration of nature and nature's God, with the stars standing sentinel over us, the tall pines nodding approval to our services, and the wind among the pine trees singing an anthem of praise to the God we worship,—who is there among us that does not feel the solemnity of the occasion? Who has not had thoughts of the awful realities of life and our final destiny? Who could say amid such surroundings, "There is no God"?

This is a rare occasion for learning from the great book of Nature,—one that many of us may never again enjoy in this life; and how have we improved it? Although God has given us the instructors, opened the text-books and placed them before us, that we may learn grand lessons of truth therefrom, yet our store of useful knowledge will not be much increased unless we have been diligent and thoughtful in our observations.

It is a very difficult matter to force a child to learn; you can place a book open before it and compel it to look upon the pages, but unless it is willing and anxious to learn, its progress in that direction will be very slow. And so it will be with us; if we have been anxious to learn, no doubt we have already made some progress towards a higher education.

If we have been closely observant of our surroundings, we have perhaps noticed that, though these lofty hills and peaks seem, at first sight, to be the very embodiment of stability,—as lasting as eternity,—yet they are *slowly* but surely changing in form and appearance. Time, assisted by the elements, heat, cold, wind, rain and electricity, is the agent forever at work, changing all matter. The rocks are forever breaking off from the lofty peaks, thundering down into the gorges below, grinding others to powder beneath them, and wind and water are carrying the particles down the stream to the valley below, to be borne onward to the ocean. Thus we are taught that this earth, with all terrestrial matter, is subject to change and decay, and is not our abiding place forever. But we, like the rocks and mountains, are also being worn away and carried on by time to the ocean of eternity.

Have we not been impressed with the goodness and love of God in first preparing us a home before he gave us a being? This earth has been prepared in the best possible manner for our enjoyment, comfort and instruction. It may not be just as we would think is best and most suitable for the home of intelligent beings; but for the purpose for which we were created and placed here, God knew it would be, for he does nothing by guess. He makes no mistakes. He knew what would be best for us, and we may rest assured he has done his part to instruct us and make us happy; and the result of our lives is now with us.

When I see the provision made by an all-wise Creator for even the little conies that play hide-and-seek among the rocks, far above the habitation of man, their homes to us seeming desolate, barren, and even destitute of everything that will support life, and yet they frisk and frolic in and out among the rocks, and seem to enjoy life as well as other creatures, it brings to mind the declaration of our Savior, that "not a sparrow shall fall to the ground without his notice."

Jesus used nature as his great book of illustrations. He told his disciples to see the lilies, how they received their sustenance and beauty, and then assured them that if God so clothed the lilies, he certainly would provide for all their necessities.

If we have been inspired with a love of nature and the beautiful and good, by our surroundings and associations, our time and labor on this trip have not been spent in vain, but is seed sown "for our reaping by and by." But, on the other hand, if all we have got from this excursion is the momentary pleasure of our association and surroundings, our time would have been better spent in some other way.

But have there not been thoughts to us, of another scene enacted long ago? Our surroundings picture to my mind a scene enacted over eighteen hundred years ago. The place must have very much resembled our present location. There was the Mount of Olives, the Garden of Gethsemane, with its broad-spreading olive trees, and the brook Kedron running by it. The situation, how similar! The circumstances, how different! Our party of seventeen, all seemingly happy and enjoying our situation,—there a party of twelve, the Master and eleven of his disciples, all with sorrow written upon their faces,—sorrow for their beloved Master who was so soon to be taken from them to suffer untold agonies upon the cruel cross. But the results,—how shall we compare them? Ah, there we stop; we can go no farther. There comparison ends There is no comparison. Whatever may be the result of our party association this night; whatever good or evil may result from it, it will most likely only directly affect us, while the result of that other party affected an entire world. It brought eternal life or eternal death to every individual of our race, and it left the choice with us; left us to choose life or death. What will our choice be? Will we be wise and choose the right, that will lead us to a life far above that we now enjoy? Or will we be foolish and choose the wrong, that will lead us to a destiny of eternal misery? Eternity will answer.

GOOD HEARING.

GOOD hearing is as important in its place as good talking, and it is a rarer qualification. Passive hearing, or perfunctory hearing is very common. Many a person listens because he has to, and takes no interest in his listening, or in what is being said. Such hearing is rather a hindrance, or an obstacle, to a speaker. But there are hearers who are alive to what is being said. They are earnest listeners, sympathetic listeners, and as such are stimulating and inspiring listeners. They give themselves to listening as a business, and in so doing, they give themselves to the speaker as a speaker. Persons of this sort help the speaker, and they get the best he has to give. Moreover, they get more to themselves than they could in any other way.

Good listening is not accidental. It comes of qualities of mind, and it is a result of persistent training. In order to listen well, one must be unselfish, sympathetic, desirous of gaining from conversation, and expectant of good. It is a pity that so little attention is given to good hearing as an attainment, in comparison with good talking. If you cannot talk well, try hard to listen well. If you can talk well, try all the harder to listen well, when you have an opportunity.—*S. S. Times.*

"THERE are some men who profess and call themselves Christians and yet use the methods of the assassin in dealing with the reputations of their fellow-believers. Is it blindness or badness that moves them? And is not blindness itself a form of madness?"

Missionary and Tract Work Department.

"Upon the first day of the week, et every one of you lay by him in store as God hath prospered him, hat there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according that a man hath*, and not according to that he hath not."—2 Cor. 3: 12.

☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

NO CROSS, NO CROWN.

BY MARY M. COX.

THE cross is heavy and sometimes
We faint beneath the load,
But then it is the only way
That leadeth unto God.
Our Savior says that each of us
A daily cross must bear
If we would meet him in the skies
And crowns of glory wear.

So, though our path is rough and steep
And veiled in thickest gloom,
We'll walk by faith if not by sight
E'en down unto the tomb.
And then,—O blessed, joyful thought,—
We'll lay each burden down.
The cross that seemed so hard to bear
We'll leave for heaven's crown.

Then, courage! Let us falter not,
But suffer and be strong;
For when our life is over here
We'll join the ransomed throng.
Our loved and lost ones we shall find,
And with them ever live;
And lay the cross at Jesus' feet
Who a crown of life will give.

Sweet Springs, Mo.

HOW MAY WE BEST PREPARE OURSELVES AS SUNDAY-SCHOOL TEACHERS?

BY N. R. BAKER.

In Two Parts.—Part One.

IT is as impossible for a Sunday school to prosper without good teachers, as for a machine to do its work without a motor power. It is equally as impossible for a teacher to be successful in his work without a thorough preparation. A teacher may be ever so learned; he may be a devoted follower of Christ; he may be an example to all in modesty and humility; in zeal and in earnestness; he may be of perfect disposition, consistent in his daily walk, and constant in prayer; yet, unless he has thoroughly prepared himself, he fails to measure up to the full standard of a successful teacher.

We cannot say that there is but one proper method of preparing ourselves, nor that we all need this preparation in the same degree. But it is a sad fact that many a teacher often does not even know the title of the lesson fifteen minutes before class time, and perhaps is hurriedly glancing over the lesson when he should be engaging with the school in the opening devotional exercise. This is sometimes true of ministers, who, supposing themselves familiar with the subject matter, fail to prepare properly. These teachers imagine, no doubt, that they are doing their duty; for in all probability there are no theological, doctrinal, or Bible history questions arising that they are not able to answer readily. And should a question arise, involving speculative theology, they will be able to consume half of the valuable time of the recitation period in a discussion that does no one any good.

It is not enough that the teacher should *know* the lesson well. He should be able to present it in a telling and original manner. This can be done only after hours of thought and meditation, and a good amount of helpful reading. There is not one lesson in the whole International course that Talmage, or Moody, or any other even deeper Biblical student knows enough about to teach perfectly without a previous preparation; nor do we believe they would attempt it unless under peculiar, necessitating circumstances. Therefore our first answer to the question is, "*We should not imagine that we are already prepared.*"

Yet, whilst there is no doubt as to the *need of preparation*, there may be diversity of opinion as to the *best plan* for making it. We, at best, can only suggest a few plans of study which seem commendable and are found upon trial to be good, to say the least.

Writers often have the plot or outline of their book in preparation for years, while they are going about other duties. Inventors carry with them, sometimes for many years, a mental image of their inventions entire, while the smaller and more intricate parts are assuming definite shape. So with the teacher; he should look ahead with the same increasing vigilance that a locomotive engineer watches the iron railings that stretch before him in the distance. The Sunday-school teacher should look far ahead of the lesson for material with which to illustrate, and explain, and impress it.

We know of no better plan than that of using on Monday the text of the following Sunday's lesson as the Scripture for the family worship, and upon each succeeding day some kindred passage upon the same subject. For instance, should the lesson be the "*Temptation of Jesus*," this, following the daily Home Readings, as given in many Sunday-school periodicals, should be one of the passages of Scripture read to the family on the preceding Monday; and right there may be profitably spent five or ten minutes in the discussion of the lesson. For the younger ones, if there are children in the family, questions like the following might be asked: "Who tempted Jesus? Where did Satan take Jesus to show him the kingdoms of the earth? How many times did he tempt Jesus?" The older ones might be asked, "Why was Jesus tempted? Why was he fasting? Name some other noted temptations." All should be at liberty to ask questions on the lesson, and all should use the liberty, thus making the exercises interesting. Some question which requires considerable thought, or time for consulting commentaries, may be left over to the next day. This the teacher can study in all its bearings, while performing some physical labor of the day's work, or, if it is necessary to consult a book, it can be done at some odd moment in the day's program.

On Tuesday the Daily Reading includes Luke's account of the Temptation. Here may be noticed the difference between the two by a comparison with the previous lesson. It can also be remarked that though there is a difference, there is no contradiction, thus showing that the two writers write from different standpoints, yet apparently by inspiration.

On Wednesday Mark's Version is treated in the same way.

On Thursday Adam's temptation may be compared with Christ's and the points of resemblance and dissimilarity noticed and discussed.

On Friday the temptation of Daniel may be similarly treated.

On Saturday the lesson is "Joy in Temptation," James 1: 1–15

This leads us to our second answer to the question, "*We cannot begin too early, nor keep it up too incessantly.*"

Again, we should not neglect to glean as many practical thoughts as possible from the lessons as we proceed. The facts of Paul's conversion are not as important as the results. The fact that Christ resisted temptation with his humanity alone, is not so important as the assurance it gives us that we need not yield even to the greatest and strongest forms of temptation. Hence our third answer is, "*Be practical.*"

WOMAN'S WORK.

BY SADIE BEALLIER NOFFSINGER.

Chapter 6 —Woman as a Reformer.

THERE are numerous reforms which would vastly better us as a nation. But what we especially need throughout the breadth of the land is a downright, genuine *moral* reform. A reform of this kind would necessarily touch upon dress, customs, amusements and the dinner-table; as each thing specified is closely related either to morality or immorality.

To make such reformation successful and effectual, however, woman must become the leader. By this I do not mean to say that she need necessarily organize into clubs, and govern her colaborers by a code of parliamentary rules. I have heard of clubs like this where ladies assemble in what they call moral reform work, to discuss such questions as, "The Relation of Woman to Fashion," "The Impropriety of Bearing Children," "How to Manage Husbands," etc. With due respect to all who may differ from me, I make bold to assert that, in my opinion, these clubs themselves, are in great need of a speedy reformation.

We need only glance around us to be convinced that morality is at a low ebb. The enchanting ball-room, the races, the opera and the theatre are fast leading our young men and women to immorality and degradation. Society does not condemn these evils. The exciting play fills the youth and maiden with admiration, and they pronounce it highly interesting, and consequently very good. Fathers who would shrink from beholding their sons enter a saloon, unhesitatingly accompany them to the races; mothers who would turn pale at the sight of a brothel, without a blush discuss with their daughters the charms of the bewildering ball. Society openly denounces the branded haunts of the vicious; but somehow there seems to be nothing so popular as *gilded* sin.

Ah, were the crimes of one night alone recorded, how we would shrink back from the awful record and blush! But flashing chandeliers and frescoed walls, and upholstered furniture, and brussels and lace, and fragrant flowers, and magical fountains, and siren music, and sparkling wines, and dreamy allurements, and poetic vows and genteel liberties gild sin beautifully! The waltz is delightful. It flushes the face, and quickens the pulse and deadens the sense, and carries the victim away into a world of dreams; but after awhile the spell is broken and she awakes. She is in no gay parlor now. Neither are there blazing chandeliers, nor shimmering fountains, nor delicious flowers, nor enchanting music; neither are there dreamy vows breathed in her ear. She has gone from the gilded bowers forever, and is henceforth an outcast from society, a branded thing, *a fallen woman!*

The picture is not overdrawn. Many a lost woman can trace her ruin back to the gilded ball-

room. Many a poor Magdalene can testify it was there she received her first lesson in sin. With facts like this before us, is it not high time for woman to come to the rescue? With society so corrupt, is it not high time for a speedy and an effectual reform?

But how shall the reformation be accomplished? In the first place, let woman learn to know and appreciate her sphere. Let her rise to the highest plane of her moral dignity, and spurn the deadly sin that walks in gilded guise. Impure literature, impure men and impure amusements are fatal to a woman's soul. Let her read no book simply because it has a gilded cover, trust no man simply because he has a gilded tongue, enter no immoral place, simply because the entrance leads through flowers and plate glass and burnished gold. If she be a maiden, let her wed no man who tampers with wine, and shuffles cards, and stains his lips and morals with the fashionable cigar. If she be a mother, let her teach her daughters that the theatre, the ball and low-neck dresses are an abomination to womankind. Above all things let her be brave! It required bravery on the part of Mrs. Hayes to banish wine from the tables at the White House. It required bravery for Miss Willard to consecrate her life to a work for the advancement of social purity. It required bravery for Christian women to erect refuges here and there for their fallen sisters; and it requires great bravery for you and me to carry on the reformation where sin and iniquity abound.

There is another important step which woman must take in the moral reform work, namely, to repeal that cruel stone-the-woman-let-the-man-go-free law. She must believe and teach that purity of life is equally binding upon man and woman, and that if one fall, both are in the transgression. In order to be a true reformer she must proclaim the virtue of Christ's blood as a healing power from sin; and to prove her doctrine by her works, she will clasp the stained hand in her own, and lead the erring to a higher and a purer plane of life.

It is a sad fact,—yet a fact which cannot be denied, nevertheless,—that if a woman fall, it is a *sister* who first casts the stone at her, and then she clasps that betrayer's hand which is so foul and black with crime, and at God's holy altar gives her life into the keeping of him who murdered the soul of a sister woman! Society has decreed it so; but O! for a pen of fire, that I might write in burning words upon our hearts the cruelty of such a custom! How shall it be on that great day of scorching flame, when men shall wither with a mystic fear, and all shall stand before the one true Judge? Shall *sex* then make a difference in sin? Will he, the Searcher of the hidden heart, in his unerring and divine decree, condemn the woman and forgive the man?

If we had more reformers, such as Mrs. Child, and Hannah Cox, and Caroline Soule, and Harriet Beecher Stowe, woman would be taught that her mission is a higher one than to occupy a box at the opera, and her talents too brilliant to be wasted on the fashion-plate. Had we more Frances Willards, and Sarah Boltons and Julia Ward Howes, our sisters would learn to prize their womanhood as a thing too precious to be dragged down to a drunkard's hell. Then there would be fewer drunken husbands, fewer cases of wife-beating and fewer divorce suits in our courts. I wish we had more mothers who would teach their daughters, that, after all, the highest mission woman can fill is to become the wife of some good man, and bear children to be a tie between them. In this age of the world the holy institution of matrimony is horribly sacrileged. Too often it is entered only as an escape from disgrace, and profaned into a license for the perpetration of lust and crime. Society has decreed that the bearing of children shall be left to the lower classes; and I state from authority that in the City of New York alone, there are thousands of fashionable women, who before entering wedlock become criminals by having their physical organization deformed for the purpose of defeating the divinely appointed object of marriage. This sort of aristocratic murder assumes divers forms, and I much regret to say, the diabolic work is carried on all over our land, even by some who profess to be followers of Christ. Murders of this kind are generally considered to be people's own private affairs. Society has made the crying evil popular, and every day the truth of the adage becomes more apparent, that "marriage covers a multitude of sins."

It is an awful thought to contemplate that on the day of judgment the blood of innocents shall cry out against these foul destroyers! Ah! were the sins which are anon committed under the guise of wedlock, in all their hideous blackness recorded, who would dare to read the record? Right here a great reform is needed, yet we utter no word against the lawless slaughter; and if we happen to read an article or hear a lecture which touches upon this phase of immorality, our modesty is shocked, and we have neither the desire nor the strength to stay the blood-red hand of crime and teach the everlasting truth that "*no murderer hath eternal life.*"

On her return from an extended tour, a lady was asked what most impressed her while in Europe. "Lucretia Mott!" was the instant and reverent reply. And of this sainted woman it was also said: "Beholding the hollowness and falsity of society as it exists, she sometimes yearned for a reformation as though her heart would break." Having done what she could, she has gone to her reward, leaving us to complete the work which was many years ago begun. The important question is, *Will we do it*, or shall we remain indifferent and let the morals of our nation grow more and more corrupt, until we are all lost in the swill-pool of final degradation?

Nature confirms the science of heredity, and if heredity be not a farce, it lies within the power of woman to reform the coming generation. Yes, my sister, you may predestine your child for good or evil, for a life of shame or a life of purity, before its advent into this world. Many examples there are in proof of this, conspicuous among which stands that of one of America's most brilliant poets,—Edgar Allan Poe. Many of his admirers have marveled and bewailed the fact that a man once so young and gifted, so great and so beloved, should choose the vile haunts of dissipation and go from bad to worse, until swallowed in a dishonored grave. Why such extremities of talent and depravity should fill the same brain, the following short paraphrased paragraph from his biography explains: "Just at a time when the woman should have been exposed only to the good and pure, Edgar Allan Poe's beautiful and gifted mother appeared at the theatre as one of the principal characters in the highly-exciting tragedy of 'The Burglars.'"

The skeptic may say that by the merest coincidence it only happened so, to which I add, Then coincidences of the kind are apparent in every family, of every tribe, of every nation.

Luke, in the forty-fourth verse of the first chapter of his Gospel, tells concerning a certain holy woman who was so rejoiced at meeting the mother of her Lord, that her unborn babe leaped for joy. Dare any skeptic, however great a philosopher, say this was a mere coincidence also?

The science of phrenology and psychology alike teach that the traits and impressions of the mother are transmitted to her offspring, be they love and virtue or lust and hatred. Observe the man of a degenerate parentage, and let his crimes and passions prove this doctrine.

In this concluding chapter of "Woman's Work" I have used plain terms,—so plain, I hope, that all will be able to understand, and none able to forget. And now, my sisters, I close by saying, Since unto us is assigned this mighty reformation, let us, ourselves, "go on to perfection," and then reform the world by bringing up our children "in the nurture and admonition of the Lord."

Johnstown, Pa.

POWER OF LOVE.

ONCE there was a little piece of iron which looked very frail, but was really very strong. One after another had tried to break it, but failed.

"I'll master it," said the axe; and his blows fell heavy on the iron.

But every blow made his edge more blunt, until he ceased to strike.

"Leave it to me," said the saw; and with his relentless teeth, he worked backward and forward on its surface until they were all worn down, and, broken, he fell aside.

"Ha, Ha!" said the hammer, "I knew you wouldn't succeed. I'll show you the way."

But at the first blow, off flew his head, and the iron remained as before.

"Shall I try?" asked the small, soft flame.

They all despised the flame; but he curled gently around the iron, embraced it, and never left it until it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution and the fury of pride, so as to make their acts recoil on their adversaries, but there is a power stronger than any of these; hard, indeed, is the heart that can resist love.—*Ave Maria*

THE reason some people cannot see any harm in foolish fashions is because they are worshiping the goddess Fashion, and of course see no sin in her.

No man can add jewels to his crown while sitting around doing nothing. Jewels do not come that way.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding on the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

Also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be intellectually safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

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BEING WITH JESUS.

"FOLLOW me, and I will make you fishers of men," is what Jesus said to certain disciples. There are those who are quite willing to fish for men, but are not disposed to follow Jesus. Only those who follow Jesus, and obey him in all things, are fit to fish for men. Concerning Peter and John, the people one time perceived "that they had been with Jesus." When one goes out fishing for men he should, by his deportment, as well as by his manner of fishing, impress people with the fact that he has been with Jesus. We have known preachers to conduct themselves as though they never received one lesson from the Master.

When a minister, outside of the sacred stand, jokes, tells ridiculous stories, and acts like worldly people generally, we have good reason for thinking that he has not been with Jesus, and has never learned from him how to fish for men. In order to do successful work in the stand, a minister must spend his leisure hours with Jesus. And because of a failure to do this, hundreds of talented men are making the ministry a failure. How we do enjoy seeing a man in the stand who looks and preaches as though he had been spending hours with the Master! Let all ministers have at least a short season with Jesus before going on to the stand to proclaim the Word.

We sometimes see men, in the stand, act as though they were just fresh from the battle-field. They are noisy, boisterous and repulsive in everything they do before the public. Instead of being fishers of men, their purpose seems to be to frighten the people away so no one else can reach them. One is impressed with the thought, that these men have never learned from Jesus the art of fishing for men. If they do follow him at all, it is so far off that they receive little benefit from his presence. We wish to impress each one with the importance of going to Jesus to learn the art of fishing for men. He was the most successful teacher the world has ever known, and preached in a way that the people could understand him. By his preaching and good work he drew the people unto him. The common people heard him gladly. His disciples took lessons from him, and made their work a success. Surely we can go to Jesus and learn of him.

J. H. M.

THE SEVEN CHURCHES OF ASIA.

ABOUT 1,800 years ago, while an exile upon the Isle of Patmos, John was instructed to write to the Seven Churches of Asia, to warn them of the calamities that would befall the unfaithful and urge them to a life of greater holiness. Since then these churches, and the cities in which they were located, have experienced some sad reverses. Some of the cities have been entirely destroyed, and the candlestick has been removed from all the churches with possibly one or two exceptions, and in these may be found only a dim outline of the former spiritual condition. For centuries, in modern times, the historians knew but little concerning these churches, but of late years the places were visited by a few travelers who have written short chapters concerning their history and present condition. It remained for Bro. D. L. Miller to write the first book devoted exclusively to the Seven Churches of Asia. A copy of the work is now before us, and we read it with intense interest. It is a neatly-printed and well-bound volume of over 300 pages, and also contains a number of fine illustrations made from photographs taken on the spot.

The book is published by the General Missionary and Tract Committee, and the proceeds from its sale are to be devoted to missionary work in foreign lands. The work will probably be more widely read than any book that has yet been brought out by the Brethren. It not only gives the history and present condition of the Seven Churches, but contains much valuable information concerning the present and past faith and practice of these churches. The information given concerning trine immersion among these churches, as well as the church at Jerusalem, will be found of great value to our people. There ought to be twenty thousand copies of this book sold before the close of the present year. Everybody ought to have it. Not one of our ministers should be without it. Price, postpaid, $1.00. Agents are wanted everywhere. Write Galen B. Royer, Mt. Morris, Ill., for special terms to agents.

OUR MINISTERIAL MEETING.

LAST week, Sept. 12, we had the pleasure of attending, at Lanark, the most interesting ministerial meeting yet held in Northern Illinois. It was largely attended from all parts of the District, though there were absent about twenty-five ministers, who missed much by not being present, and we assure them that they would have been greatly benefited. Topics were discussed in a way that proved both instructive and edifying to all who were so fortunate as to be there.

Bro. Daniel Dierdorff was Chairman of the Meeting, by virtue of being Foreman of the Committee on Program, and presided with fairness and ability. The first topic discussed was:

"How can the Elder in Charge best Utilize the Ministerial Force to Awaken an Interest throughout his Entire District?"

It was shown that all the preachers in any congregation are under the care of the elder, and it is his duty to see that every minister has his work and does it; that, if convenient, the appointments should be divided up, and each minister assigned his special field of labor and be held responsible for it. It was also shown that where this is done, preachers are made only the better by it, and can accomplish more and better work. Bro. Enoch Eby, of Kansas, was present, and told the method adopted in his congregation, where each minister is assigned his field of labor, and good results are following.

Every elder should study his territory and the ministers under his care, and then labor to place a certain amount of work in charge of each preacher, and then urge them to do their very best. If he sees that he can use more ministers to good advantage, and there is good material of which to make them, let him call on the church for more help. There are localities where an energetic elder may use a dozen ministers to the very best advantage. The ability to handle preachers in such a way as to give every man his work, and then keep him at it, is an important consideration, and one that deserves the attention of all our elders.

Nearly two hours were spent discussing the best method of instilling the doctrines of the Bible into the hearts of our children, and of the best methods to enlist the sympathies of our young members, and get them to use their talents profitably in church work. Many good suggestions were presented, but the one that impressed us most is the importance of giving our young members more to do, and then let them know and feel that their services are appreciated. They can be utilized in our Sunday schools, prayer meetings and song services to good advantage. Special efforts must be made, on every hand, to plant the true doctrine in the hearts of our children while young, and then bring them up under the best of religious influences at home and at church.

At the afternoon session considerable time, to the profit of all, was devoted to this topic:

"What Course should a Newly-elected Minister Pursue, to make full Proof of his Ministry, and what Assistance should his Brethren Afford him?"

Both sides were quite fully discussed. It was shown, in the first place, that a young minister should enter upon his work with energy and faithfulness, giving as much of his time and talent as possible to a careful and systematic study of the Word, and such other works as might be of use to him as a minister. It was then shown that it is the duty of the older ministers, and especially the elder in charge, to render such assistance as tends to develop the newly-elected preacher. He should have training in the opening and closing of the services, and then be assigned his regular times for preaching, in order that he may prepare for the task. The practice of several ministers sitting behind the table, and urging one another to preach, received no encouragement at this meeting, as a means of training the younger ministers. The importance of newly-elected preachers being put to work early, and kept at it, was strongly emphasized. If all the elders would divide up the work, as suggested in the forepart of this report, and assign each man his part, the younger minister could then be trained and developed to better advantage. In the way of encouragement several suggested that words of appreciation from members were good

the soul of any preacher, old or young. One the older elders dwelled with considerable ce on the importance of rendering the needy nisters temporal assistance. He thought many our members are too careless in this respect.

The following topic had been assigned to the sters:

"How shall we Encourage our Sisters to Employ their Tal- ts and Render more Effectual Assistance in Church Work? ts 2:18; 1 Cor. 11:11."

Some of the sisters were not very backward out telling the Brethren just where they are aking great mistakes in not giving the sisters ore work. Some of them said they did not ant to preach, they were willing to leave that the men, but they would gladly do some very eedful church work if it were only offered them. They could help collect missionary oney, could occasionally lead the prayer meet- gs, and if encouraged a little, they could at imes lead in prayer at our regular meetings; hen they would be prepared to pray when re- uested to do so on love feast occasions. They ould be sent on visits, where sisters needed to e instructed more fully in the way of the Lord. One sister said the brethren expected too much of them for the amount of training they had. That this training should commence in the fami- ly, and continue, as the woman could be used n other services. She also said, that at times he was greatly hindered in her efforts at collect- ing missionary money from the sisters for the reason that the brethren carried the only purse about the family and kept all the money in their own pockets. She thought every wife should have a purse of her own, and have a little some- thing in it, and then if she felt like giving a few ftmes for the Lord's cause she could do so. The discussion of this topic was the most interesting feature of the meeting.

The evening session was set apart for a sermon on "Church Government, what it is and how to Administer it." Bro. D. B. Eby had been select- ed to deliver the sermon, and he gave an excellent talk of forty minutes. He was followed by sever- al who made short speeches that were listened to with interest. The meeting closed at nine o'clock.

The meeting for 1895 is to be held the Wedne- day just before the first full moon in September. Brethren D. E. Price, P. R. Keltner and Frank- lin Myers are the committee on program.

The meeting was a success in every way. The topics discussed were important, appropriate, and were handled in an interesting manner. The arrangements for the meeting were good. The brethren and sisters at Lanark know how to entertain and care for those coming among them. Everybody appreciated their kindness and hospi- tality.

J. H. M.

DEMONOLOGY.

We, as Christian people, are what may be called natural theologians, because we love and study the Bible above all other books and ologies. And had we no one else to do with, it would be well for us to know nothing more. But as we live in a world of sin and are daily met, tempted and harrassed by the devil, demons, unclean spir- its, fallen angels, etc., it is meet that we should learn something about the character of these pow- ers that beset us, and which we must fight and overcome if we would be children of God, and enjoy the freedom and blessing he would have us enjoy. This whole kit of evil workers we class under the general head of demons and demonolo- gy. And in starting out on the subject, we announce our belief in a personal devil, as we believe in a personal God. This belief is founded on Bible doctrine, as plainly set forth in the Bi- ble, where he is called Satan, the tempter, accuser, adversary, the evil one, liar, prince of darkness, serpent, tormentor, and prince of the world. As- sociated with him are the fallen angels who, on their rebellion, were cast out into the earth with him. Just when and where these fallen beings were created we shall not now discuss But that they had and have more than human power is evident from what is given us to know about them. What this power is, by whom and how much circumscribed is the phase of demon- ology we wish to examine. We do this because there is considerable inquiry about the subject on the part of many of our readers. And we need not wonder that there is such inquiry, when we consider that, in the combination of this power, we have a foe to meet that calls into use all the knowledge and power that is possible for us to have.

Before us we have the following from Bro. O. S. Carle:

Dear Brother:—

I am not certain that I fully understand what is meant by "possessed with devils, unclean spirits" and "evil spirits," as found in Acts 19:15. It seems to me that the "evil spir- it" was something different from the evil spirit that prompts men to do wrong,—steal, swear, murder, etc. Had it been this, I should think the sons of Sceva would not have tried to cast it out. If it meant a sickness or a disease, how could it answer, "Jesus I know and Paul I know, but who are ye?"

Here there seems to be a distinction without a difference. And the spirit referred to is evi- dently the same as those named in Zechariah 13:2, "And also I will cause the prophets and the unclean spirit to pass out of the land." Matt. 12:43; Mark 1:23; 3:30; 5:2; Luke 8:29 and 9:42. All these were evil or unclean spirits who were in the service of their master, and had power over those who belonged to the kingdom of the world and sin. These men, as named in Acts 19, were in league with the devil in the practice of their exorcism; but in this case over- stepped their bounds and tried to call to their help and aid that which did not belong to their domain. As a result, they were worsted in their attempt and the greater power was made mani- fest.

These sons of Sceva saw the more excellent power, as given through the name of Christ, and concluded to use it, as they had been using the power of the evil one. But that their work might be frustrated and the power of Christ mag- nified, the Lord turned these evil spirits against their own emissaries, and they were overcome. This is not only a possible thing to do, but a common result growing out of the alliance.

Devils, unclean spirits and demons not only labor to destroy those who would be the Lord's children, but they fight and devour each other.

In theology we learn the character, power and workings of God. In demonology we learn the character, power and workings of Satan and his hosts. And because we know so little about the latter, we are made to wonder when we see the power, as manifested by men and women whom we can not recognize as the children of God. And yet, there is nothing strange about it, as Satan is really a king and has kingly power in his own kingdom. But his kingdom is circum- scribed and his power limited by the greater kingdom and power of the One who has all power. The devil and demons have power over the chil- dren of light only when they step over the boundary line into the kingdom of darkness. In this kingdom many wonderful works are done, and because of this, good people are deceived, thinking that such power can only come from God. This is a mistake, as Satan always had power in the world, as is plainly taught in the Bible Figuratively speaking, devils (demons) are all chained on their own grounds and in their own cages. It is within the power of every child of God to know just where these grounds and cages are and the length of the chains, and thus remain far enough away to remain unharmed. Within these limits they have power to act and do, but beyond them they have no power. To get Satan behind us is simply to turn our backs upon him.

Now, for the difference between these spirits and the spirit that prompts men to do wrong, steal, swear, murder, etc. As said before, there seems to be a distinction without a difference. Men who are thus tempted, are persuaded to do the devil's work. It is the work of his kingdom, and to do it we are either a subject of his king- dom, or become such in the doing.

Before our conversion we have the demon with- in us, by whom we are governed. When Satan comes to us, as such, with his temptations, he comes to one who is subject to his power, and crime is committed, because the power is not there to resist, and the longer we remain there, the less power we have to resist and the more ready we are to follow in the ways of sin. And as the object of Satan is not to make his subjects happy, but to destroy them, as sure as he gets them fully under his power he commences a process of tormenting and destruction so that we have some of the cases named in the New Testa- ment Scriptures, represented as being "grievous- ly tormented with evil spirits," or demons.

These were such as were fully under the con- trol of the devil, and many of such we have to- day, but the tormenting may be shown in other ways. Demon power is a power of degrees, and as we give ourselves over to him his power grows over us. Stealing, lying, swearing are the begin- nings of the downward trend, the end of which is death, so that the evil spirit that, in the begin- ning, prompts a man to swear or tell a lie, will, further on, lead to darker crimes, and so, step by step, take possession, until at last he is pos- sessed of the devil to such an extent that nothing but the power of God can drive out and cleanse.

It is exceedingly dangerous for men to remain in the kingdom of sin where demons administer the affairs of the government, and those who have exchanged kingdoms and become liberated from this power should be careful to remain off forbidden ground. While we remain loyal sub- jects to the kingdom of Christ we are positively safe from the clutch and power of evil spirits, de- mons, and devils, as Christ, our King, has com- pletely overcome and subdued the power of sin, and by accepting him we are made free *indeed*.

To know God is to love and serve him. To know Satan is to fear, hate, and avoid him. Thousands are subjects of the devil because they don't know his damning power. So then, as we study theology let us also give some attention to demonology that we may learn to love the one and hate the other.

H. B. B.

QUERISTS' DEPARTMENT.

1. Define the word "parable" according to Bible doctrine.

2. Classify parables or the position they occupy in the Word.

3. Are parables plain or obscure?

4. Did not the Savior choose parables as a form of teaching the multitude because they were spiritually blind and deaf (Matt. 13: 13), and in order that they might remain so (Mark 4: 12) it being the divine decree (Isa. 6: 9)?

5 The worth of parables as instruments of teaching.

ROD. J. MACDONALD.

1. A PARABLE is an illustration. The word parable, says Dr. Schaff, is from a root, signifying to place things beside each other for the purpose of comparing them. It means to teach by comparisons. This method of teaching was common among the Hebrews.

2 It would require more time and space to classify the parables than we could give to the subject just now.

3 Some parables are exceedingly plain, while the intended lesson to be derived from others seems obscure. Much depends upon the condition and capacity of the student to grasp the meaning.

Matt. 13: 11 explains this. It says: "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Parables are to be understood by those who are interested in them and make them a study. The careless may hear, or read them, but will not comprehend their meaning. The truth contained in parables is sometimes veiled. But the covering is no obstruction to those who stand close to it. It rather gives it a peculiar charm that is admired by the lovers of the grand, the beautiful and mysterious. To those who stand afar off, the veil is as a wall through which they cannot see. God's will is that all men may hear, understand and obey the truth, but they must come close to it and make it a study.

5. As a means of teaching, parables are of the highest importance. To teach by illustration is the highest order of teaching. It is a gift possessed by but few, and is worthy of study and cultivation.

How many members does it require to object to a member receiving a church letter? S. W. HARBAUGH.

One is sufficient, providing he has a lawful objection. When a church letter is called for, those objecting should state their objections to the elder. If the one calling for the letter cannot remove the objections, and they are not withdrawn, the church must then decide whether they are lawful. Sometimes officials refuse to entertain objections on the ground that they are not, in any sense, reasonable. But one LAWFUL objection, though it be presented by one member only, is sufficient to stop the granting of any church letter until the objection is removed.

If Adam was the first man, and Eve the first woman, and the woman bare two sons, Cain and Abel, who was Cain's wife? ISAAC HARVECH.

Bible chronology makes Cain nearly 130 years old when he took to himself a wife. There were probably a number of inhabitants on the earth at that time. In the beginning brothers and sisters married. Cain may have married his sister, or the daughter of one of his brothers. The relationship in the flesh would have been no closer than that of Adam and Eve, for they were both of the same flesh and the same bone.

Was Paul converted when he wrote the seventh chapter of Romans? If so, how long before? I heard a preacher say that Paul was not converted when he wrote that chapter. J. H.

Certainly, Paul was converted when he wrote that chapter, as well as all other writings credited to him. He was converted A. D. 35 (Acts 9), and wrote the epistle to the Romans about twenty-five years later. Those who think Paul was not converted just because he speaks of sin dwelling in him (Rom. 7: 20), should remember that the apostle clearly recognizes the fact that, all through life, the flesh is continually warring against the spirit, and must, by special effort and the grace of God, be kept under subjection.

What was the real purpose of the creation? A. N.

The primary object of the creation of the universe is the glory of God, the Creator and Preserver of all things. The earth is only a small atom in the boundless immensity over which God presides. He has created and swung into space, a countless number of stars, many of them much larger than the earth, which move at his bidding like clock-work. The heavens are peopled by myriads of immortal and intelligent angels who, at the command of Jehovah, can visit every part of the universe to execute his mandates. Upon our little earth are more indications of wisdom and power than it is possible for the mind of man to comprehend, to say nothing of what has been done for the elevation and future of the human race. Surely all this must be for the glory and honor of the God whom we worship and adore.

Is fasting, as spoken of in the New Testament, a command to be observed by us? AMOS NEFFSINGER.

We do not consider fasting a positive command, and yet, in the way of example upon the part of holy men of old, it has so much in its favor that it should be encouraged as a means of grace. The early Christians fasted and prayed much. See editorial in last issue.

I would like to ask a few questions: Is it wrong for me, as superintendent of a Sunday school, held in our own churchhouse, when having a children's gathering, to have a rostrum, with arch, and arch decorated with flowers and evergreens, and on the rostrum flower-pots with flowers in them, and to allow the Sunday school children to do all the speaking, all the pieces spoken being of a moral nature? Then, would it be right for an elder to call such a gathering a circus? The school is all made up of those of other denominations, there being but two sisters, one brother and myself. L. B., Supt.

The questions are candid, and we give this answer for the benefit of the brother sending them, as well as for the good of others. A rostrum, arranged in the manner stated, would give offense in any of our well-regulated churches. That is not the way to use the Lord's house. We profess to be a plain people, and build and use plain houses of worship. Let us endeavor to keep them plain, and not spend time and money, ornamenting any part of them. This way of ornamenting the house of God is solely for show. We see nothing out of the way in having children meet and speak moral pieces, containing sentiments in keeping with the sanctity that should pervade a place of religious worship, and yet we must be exceedingly careful what use we make of our meetinghouses. Such buildings should not be turned over to places of mere entertainment. The better plan is to always consult the members about things of that character. Let nothing be done that will prove offensive to the pious. When things of this kind do occur, elders should use great prudence in rectifying the wrong, and getting the offending ones to see their wrong. Elders should always use expressions becom men of piety and gravity. They should emp expressions that will not subject them to unn essary criticism. The mere fact that only a members are in the school should have nothing do with the character of the gathering. Pr ably this, as well as all other Sunday scho among us, should enjoy the presence and aid more members. A strong influence upon part of members will prove a power for good any Sunday school. J. H. M.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Oxford, Md.—At our regular meeting at Pea Blossom church, Fairview house, four souls ma the good confession and were baptized. May th blessing of God rest upon them!—*D. O. Winga Sept. 2.*

Latty, Ohio.—Aug. 28 two precious souls,—hu band and wife,—were baptized. They are th first who have united with the Blue Creek chur since it was organized. May they, the first-fruit be fully consecrated to the Lord and become power for good!—*Ida F. Miller.*

Bijou Hills, S. Dak.—The Brethren met in regul quarterly council Sept. 8 All business pass off quietly. We decided to hold a love feast Oct 6 at 4 P. M. We are passing through a seve drouth, but if we trust God all will end well We would be very much pleased to have other meet with us at our love feast.—*M. E. Stair.*

Eagle, Nebr.—The Weeping Water church met in quarterly council Sept. 8. All business was disposed of in a satisfactory manner. Bro. John Horsh was chosen delegate to the District Meeting. It was decided to hold a series of meetings this fall, beginning Oct. 13, to be conducted by Bro. Moore, of Beatrice. Two young brethren were received into the church last Sunday.—*Minnie Horsh, Sept 8.*

Bachelor Run, Ind—The brethren and sisters of the Bachelor Run church met at their upper house Thursday, Sept. 6, to hold their quarterly church-meeting. The business of the meeting was disposed of to the satisfaction of the majority of the members. The church decided to hold a Communion Oct. 20, at Flora, beginning at 2 o'clock P. M. The Sunday schools are doing good work, and are having a fair attendance.—*D. F. Landis, Sept. 8.*

St. Martin's, Mo.—Sunday, Sept. 9, we attended the mission Sunday school of the Brethren, held in an arbor, near Glensted. About three months ago the Brethren at Prairie View became convinced that the way to do mission work is to do practical work,—that it is not all theory. Several of the brethren and sisters went to this place and gathered in the children of the surrounding neighborhood, and the parents that would come, and organized a Sunday school. They now have an interesting school of forty or fifty scholars, with Bro. John Bowman as Superintendent. Bro. Bowman is an untiring and active worker in the mission field, and his work is having a telling effect on the people of that vicinity. The children are there early, and are eager to drink in the beautiful lessons taught. They felt they were not able to buy new *Quarterlies*, so we gave them the *Quarterlies* of the second quarter. The Baptists are holding a series of meetings at the same place, and are trying, by misrepresentation, to tear down what the Brethren have built up. The Brethren have met their misrepresentations and have refuted them.—*Bertha Kring, Sept. 7.*

Mound Church, Mo.—Bro. M. T. Baer will begin a series of meetings here on the evening of Sept. 19, and we will hold our love feast Sept. 24, beginning at 3 P. M. Bro. Wm. Miller will begin a series of meetings on the night of Sept. 25, at one of our home mission points.—*Albert J. Smith, Adrian, Mo., Sept. 4.*

Blue Creek Church, Ind.—Sept. 8 a goodly number of brethren and sisters met to do work in the house of the Lord. Eld. Samuel Neher was present. All business was disposed of in a Christian manner. Three souls that had strayed away were again restored to the church. It was decided to hold a Communion Oct. 12, commencing at 10 A. M.—*Ida M. Wirth, Chattanooga, Ohio.*

North Manchester, Ind.—Our regular quarterly council was held Sept. 6 in the forepart of the day. A harvest sermon was preached at 2 P. M. The meeting was fairly well attended. One dear soul was received by baptism and several by letter. Several church letters were also granted. It was agreed to call a special council-meeting, to be held on Sept. 13, for the purpose of electing two deacons. The church seems to be in good working order.—*D. C. Cripe.*

Dumont, Iowa.—Franklin County church is situated in one of the highly-favored districts of Iowa, where rain came in ample time to save most of the crops, while a few miles to the east, south, and west of us, corn is greatly damaged. Now, since we have been so abundantly blessed, how grateful we should feel and not forget the advancement of the cause of Christ. Especially, let us not forget the missions, also the assembling of ourselves together in divine worship.—*Wm. H. Allen, Sept. 6.*

Woodland Church, Ill.—The members of the Woodland church met in quarterly council Sept. 5. Considerable business was before the meeting, but all was disposed of in a Christian manner. Our love feast was announced before, for Oct. 13 and 14. We expect to hold a series of meetings this fall, commencing sometime in November; also a ministerial meeting, to be held during the latter part of the meeting. We look forward to these meetings as an enjoyable season. It will be the first ministerial meeting ever held here. One was received by baptism since our last report.—*Lydia Walter, Summum, Ill.*

Esterly, La.—After attending to the work at Dodsonville, Ala., I left for the home of our dear brother and sister J. P. Roth, in Eden, Ala., to make them a visit in their isolation. They received me gladly and entertained me pleasantly. They are quite zealous in good works. There was a union protracted meeting in progress during my stay, so there was no opportunity for any public services. Bro. Roth is located near the depot, and any minister travelling over the Georgia Pacific is invited to stop, and arrangements will be made to have preaching. Eden is thirty-five miles east of Birmingham, and the same distance west of Anniston.—*S. A. Honberger, Sept. 6.*

Edna Mills, Ind.—We had our harvest meeting in the Pleasant View meetinghouse yesterday. Bro. A. A. Neher preached at 11 A. M. After the sermon the meeting was closed by Bro. Gwinn, then we had dinner, followed by song service by the Pyrmont Sunday school and our Sunday schools. After the song service we had a sermon by Eld Isaac Billhimer. The missionary collection amounted to $18.15. The attendance was large, the preaching and singing was good, and we certainly had a good meeting. We surely ought to meet once a year an a special occasion to praise God for his goodness to us; and then we should give to the Lord as he has prospered us.—*John E. Metzger, Sept. 3.*

Warrensburg, Mo.—Our church met in quarterly council Sept. 6 Two letters of membership were received and three given. Arrangements were made for our love feast, which was appointed for Oct. 16, beginning at 10 A. M. Our Sunday school continues to be very interesting, and the attendance has been better than usual.—*Alice A. Roop, Sept. 7.*

Linwood, Md.—The members of the Pipe Creek church met in quarterly council Sept. 1. According to former arrangements elders Wm. H. Franklin, Uriah Bixler, and Geo. K. Sappington were with us. Considerable business came before the meeting. We held an election for a minister, the lot falling on Bro. Philip Englar. The Lord willing, we will hold a series of meetings in the Pipe Creek church, commencing Nov. 3 Bro. Geo. S. Arnold, of West Virginia, has promised to be with us.—*Rachel A. Pfoutz, Sept 4.*

Dupont, Ohio.—Aug. 18 we met for harvest meeting, Bro. Jacob Driver, of Allen County, and Bro. James Harp, of Van Wert County, being with us. They preached four soul-cheering sermons. Bro. Driver preached on Saturday forenoon, and Bro. Harp in the afternoon, followed by Bro. Driver. We also had meeting in the evening. We met Sunday morning for Sunday school. Attendance, about eighty.—*Laney Prowant, Sept. 5.*

Mt. Sidney, Va.—Aug. 31 Bro. A. D. Garber and myself started to visit the members in Albemarle County. We met with Eld. Daniel Miller at Bro. John James's, on top of the Blue Ridge Mountain. That evening and next morning Bro. Garber and myself visited sixteen members. Bro. Props and Bro. Via visited ten members. We have twenty-seven members scattered over a rough country. We met in council at three P. M. with nineteen members. They were all in the faith and all in love and union. We had a pleasant meeting with them. We have regular preaching at two points. On Sunday, at 10:30 A. M., Bro. Miller preached an interesting sermon from Luke 24: 45; at 3 P. M. we met at Locust Grove, where Bro. A. D. Garber preached the funeral of an aged Methodist lady. Bro. Garber gave us a good sermon from Job 14 The house was crowded and the audience gave good attention. After service we started for home, a distance of twenty-five miles, where we arrived the next day.—*M. H. Shaver, Sept. 5.*

Elkhart, Ind.—Our harvest meeting, Aug. 18 and 19, was a very enjoyable occasion to all interested workers in the Master's cause. Brethren A. H. Puterbaugh and Isaac Berkey preached four instructive and stirring sermons. Their talks to the children were appropriate and interesting. The presence and help of sister Maggie Bixler, of Mount Morris, in several song services, contributed in no small degree to the enjoyment of the meeting. The power of sacred song is not realized nor appreciated among us as it ought to be, but we are glad to see brighter prospects for the future on that line. Sister Bixler's calling opens into an extensive and useful field of Christian work, and her modest and unassuming manner of using her rare gifts made many friends while with us. She will visit the Rock Run church on her way to her home at North Manchester. Business in the city is brightening up some, and the outlook for our future work here is fair. About $27.00 was contributed for the Lord's work during the meeting. May God abundantly bless the many efforts to increase the missionary and thankful spirit among the churches, and prompt those who have to spare, to contribute to the necessity of those in want until all are supplied with food and raiment for soul and body!—*I. D. Parker, Aug. 21.*

Gypsum, Kans.—The quarterly council of the Abilene church was held Aug. 25 in the western part of the district, with a good attendance. The business that came before the meeting was disposed of with that spirit that should be in the breast of every Christian. One dear soul was baptized the following Sunday, and three have been baptized since. Thus you see the good work is going on in this part of the Lord's vineyard. It was decided to hold several series of meetings in the district during the fall and winter, and also to hold our love feast Oct 25 at Navarre, commencing at 2 P. M. We expect to continue the meetings over Sunday. Ministers, make a note of this, and come over and help us.—*John T. Manon, Sept. 4*

Vocal Music.—I observe that there is an awakening in the church for more and better vocal music, which I can wholly sanction, as I know from what I have seen and heard that we are, as a church, much in need of a series of lessons in the rudiments of vocal music, and the more we strive to improve along this line, the more we see and realize that we need to make advancement. As I have had experience and fair success in teaching the rudiments of vocal music, I will be glad to correspond with churches, in reasonable distance, that expect to engage an instructor in music this autumn and coming winter, and make known to them my terms, which are reasonable. Any other information that may be desired will be gladly given. Address me at Adrian, Bates Co., Mo., Box 108.—*Albert J. Smith.*

Notes of Travel.—To-day I take my leave of the Fairview congregation. The past month has been spent in this congregation, including one of their out-posts, where there are several members living. The meetings here at the church commenced with a love feast, at which time brethren H A. Whisler and Wm. Krewson were advanced to the second degree of the ministry. I now go to Libertyville, Jefferson Co., Iowa, which will be my address for the next month. This has been a very hard summer to work, on account of the intense heat. But I kept up pretty well, till I came to Mt. Olive, in the southern part of Appanoose County. There my place of lodging was too far from my place of work, and my feeble body gave way, but I feel somewhat hopeful again. May the Lord's cause prosper and be in health!—*A. Hutchison, Sept. 6.*

Lower Miami Church, Ohio.—Aug. 18 we held our annual harvest meeting. Bro. A. G. Crosswhite, of Gratis, Ohio, was with us and delivered an excellent sermon. He also remained the next day,—Sunday,—and gave us two more practical discourses. Bro. Emmanuel Shank, of Johnsville, Ohio, preached a good sermon in the afternoon of the same day. The efforts of these brethren were highly appreciated by this congregation. Our Sunday school is now nearing the end of the second quarter of its work this summer. Officers and teachers alike seem to be consecrated to their work, and the scholars manifest an excellent interest. Bro. Branscom, of North Carolina, who is now visiting numerous friends and relatives in Southern Ohio, came to us Sept. 2. He remained till the evening of the sixth, preaching, in all, seven sermons. His stirring exhortations were listened to by an attentive audience, and the membership feel very grateful for his labor of love among us. Sept. 6 we held our regular quarterly council-meeting. Not much business of importance was transacted. Our annual love feast will be held Nov. 10, beginning at 2 P. M. Bro. A. G. Crosswhite, of Gratis, Ohio, has been secured to hold a series of meetings this winter, the date of which has not yet been determined.—*J. O. Garst, Whitefield, Ohio, Sept. 10.*

Cornell, Ill.—Bro. Geo. Cripe will commence a series of meetings in the Cornell church on Saturday, Sept. 22; and on Saturday, Sept. 29, we expect to have our love feast, to commence at 5 o'clock P. M.—*Lizzie Cox, Sept. 10.*

Johnstown, Pa.—Again it becomes necessary to correct an error in the love feast announcements. The feast in the Johnstown congregation at Walnut Grove was held Sept. 16 at 3 P. M., instead of Sept. 18.—*E Strayer, Sept 4*

Lost Creek, Pa.—We have been having some good missionary meetings in our old home church, Lost Creek, Pa. I am now in Cumberland County, Pa. I will hold a few meetings and then go to the Eastern Shore of Maryland where we will make our home, the Lord willing.—*Isaac Barto.*

Mulberry Grove, Ill.—Sunday, Aug. 26, was the regular preaching day at the Mulberry Grove church. Although the weather was threatening, and it rained during services, one young sister made the good choice and was baptized by Eld. Henry Lilligh. More are very near the kingdom.—*A. C. Kessler, Sept 4.*

Ness City, Kans.—Four meetings were held here at the North Star schoolhouse, by brethren M. Keller and W. W. Horning (husband's brother). There appears to be a growing interest and desire to hear sound doctrine. Last month at our regular meeting Bro. G. E. Studebaker baptized one. Others are counting the cost.—*Anna Horning.*

Wolf Lake, Ind.—The members of the Blue River church, Whitley Co., Ind., held their third quarterly council-meeting on Saturday, Sept 1. All the business that came before the meeting was disposed of in a Christian-like manner. We elected two delegates to District Meeting, and also agreed to hold a love feast Nov. 3,—meeting to open at 3 P. M.—*Levi Zumbrun, Sept. 10.*

Maumee Church, Ind.—We met in quarterly council Aug. 25, and transacted considerable business. The church appointed our love feast for Oct. 18 at 10 A. M. Our harvest meeting was in the south part of the District, Aug 26. Bro J. Stafford did the preaching. In the north part, Aug. 12, Bro. John Stafford preached in the forenoon. Bro. J. Hanaur in the afternoon.—*Levi Showalter.*

Green Spring, Pa.—The missionary meeting of the Southern District of Pennsylvania will be held at Huntsdale, Cumberland Co., Pa, Oct. 15. Love feast Oct. 16 and Ministerial Meeting Oct. 17 and 18, all at the same place. Those coming by way of Harrisburgh, must take the Reading Branch at Harrisburgh, and come to Huntsdale, the place of meeting, and those coming by way of Shippensburgh must take the Reading at that point for Huntsdale. All are welcome.—*Jacob Hollinger, Sept. 5.*

Hylton, Va.—Since our last report nine more have been baptized in our congregation, making seventeen during August, partly the result of home work, and partly the result of meetings held by Bro. Sheets, of North Carolina, who came to us Aug. 21 Bro. Sheets is a native of Ashe County, North Carolina, and has been doing a good work in that section. He is a splendid exhorter and is calculated to arouse sinners. He is a poor man, from the fact that he gives so much of his time to the work without compensation. He has no family except his companion, and it seems to me the church should keep him in the field regularly. We expect to enter a new territory for the Brethren this week for a few days, and, no preventing Providence, I will go to North Carolina Sept. 15, to answer a Macedonian call. —*C. D. Hylton, Sept. 3.*

Rockton, Pa.—Sept. 8 the Brethren met in council, and the work before the church was transacted in love and harmony. We elected another board of trustees and decided to hold another love feast this fall, Nov. 9, with a series of meetings in connection with it.—*J. A. Brilhart.*

Over Hill, W. Va.—There will be a Ministerial Meeting for the Second District of West Virginia, to be held in the Shiloh church, Barbour Co., W. Va, beginning Oct. 18, 1894, at 10 o'clock, the day before our District Meeting at the same place. As this is our first Ministerial Meeting, we hope the brethren and sisters will all come and make the meeting a success. We hope brethren of other Districts will attend and assist us.—*Daniel J. Miller, Sept. 10*

Yellow Creek, Pa.—We held our harvest meeting Sept. 9. Bro. Jesse Zeigler, of Royer's Ford, Pa, was with us and preached three very excellent sermons. We held a children's meeting in the morning before the regular service, at which Bro. Zeigler talked very kindly and affectionately to the children, and we believe his address made lasting impressions upon their young minds. At the conclusion of the harvest sermon a collection was taken up for the benefit of the western sufferers. The collection amounted to $34.—*H. A. Buck, New Enterprise, Pa, Sept. 10.*

Silver Creek, Ill.—In this congregation are three regular places of worship, *viz*, Salem, the College Chapel, and the Silver Creek meetinghouse. This is a large stone structure, nearly five miles northeast of Mt. Morris. We are just now engaged in repairing the seats at this house, so as to render them more convenient for love feast purposes. The work will be complete by Sept. 29, at which time we expect to have a harvest meeting, commencing at 10:30. There will also be meeting at 2:30, and in the evening. All are invited to come and bring their dinners and stay all day.—*C.*

Clear Creek, Ind.—The cause is moving smoothly with us. Our congregation has about doubled numerically in the last eighteen months. The work in Huntington is in a prosperous condition, with a commodious churchhouse in course of erection and one hundred members in the city. It is surprising to us and to others, what can be done when the proper effort is made in towns and cities. In Christ's time the common people heard him gladly; so it is to-day. But how can they hear without a preacher? Owing to the work in the city, it was decided to call some brethren to the office of deacon. After testing the qualifications in the social meeting the choice was in due time held, the lot falling upon brethren John Ham, D. H. Snowberger and William Eger. They were duly installed into office.—*Dorsey Hodgden.*

Elkhart, Ind.—The good cause is moving on fairly well at this place, for which we praise God. At our regular meeting last Sunday, in the country, two more received baptism, making some over fifty since the new church was dedicated in March of 1893. Many more ought to be gathered in the coming year, and *will be* if the saints *watch, pray* and *work* as they should. Within the last year some have crossed the dark river. A number have moved to other fields, and some are away to school; so we are not, numerically, much stronger than we were a year ago. We are hopeful, however, that those who have gone out from us will be strength to all among whom they move, and that, as a church, we are spiritually stronger to "fight the good fight of faith." We have arranged to commence a series of meetings Oct. 7, in the city. Members of surrounding churches are invited to aid the work by their presence and prayers.—*I. D. Parker, Sept. 11.*

Bakersville, Pa.—We have closed a good meeting. Eld. Valentine Blough, of Bills, Pa., did the preaching. As an immediate result of his labors, two asked for fellowship in the kingdom of Christ. There were some more almost persuaded, promising to come in the near future. Eld. Blough did good service for the Master while with us.—*Robert T. Hull, Sept. 6.*

Dodsonville, Ala.—Bro. S. A. Honberger, of Esterly, La, came to our place Aug. 17 and commenced preaching the next Sunday, laboring for us Sunday forenoon and evening and Monday night. He then went to another place, but had no preaching on account of rain. He then returned to the house of the writer, where all the preaching was done. He preached Friday and Saturday nights and Sunday at 11 o'clock. He preached the funeral of my dear companion who departed this life July 4, after which we went to the water-side where three of our sons were buried with Christ in baptism. Sunday night we had a love feast, the first ever held in this part of the country; then services were held again Monday at 11 o'clock, when three more came out on the Lord's side and were baptized,—one brother and two sisters. Services were held again Wednesday, when one more young sister came out and was baptized, and one sister was restored to fellowship. Then our meetings came to a close. On Thursday morning Bro. Honberger took his leave of us, going to St. Clair County, where he will likely preach eight or ten days. We think Bro. Honberger is the right man in the right place.—*O. K Parsons, Sept 3.*

CORRESPONDENCE.

"Write what thou sees't, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Memorial.

JOSEPH ZEIGLER was born in Cumberland Co., Pa., Jan. 4, 1813, and died June 20, 1894, aged 81 years, 5 months and 16 days. In 1830 he came to Ohio with his parents. Nov. 12, 1835, he was married to Saba Kinsey in Montgomery County, Ohio, and in 1838 he and his wife were baptized in the Wolf Creek church by Eld. Christian Arnold. In 1850 he moved to Whitley County, Ind., and in 1852 Blue River church was organized. At the same time he was chosen to the ministry and in 1853 advanced to the second degree. He went off with the Old Order Brethren. J. K ZEIGLER.

Southern Missouri.

THE District Meeting for Southern Missouri and Arkansas is now a thing of the past. We had a good meeting. There were but two queries, and both were tabled. The meeting was fairly represented, still not what it should have been. I hope to live to see the time when the church will make Christ and his cause the first consideration instead of spending time on less important matters. Our Ministerial Meeting was very interesting. Those are our best meetings. Our love feast was well attended and the order was excellent. Two brethren from the Middle District of Missouri were with us and did good service—Bro. Geo. Lentz and Bro. Wm. H. Miller. Come again, dear brethren. The time for holding our District Meeting was changed back to the fourth Thursday before Pentecost, and we do hope they will let it stay there. Bro. C. Holderman represents us in Annual Meeting of 1895. Bro. Clark and Bro.

Early and family were also with us from Middle District. S. CLICK.

Nevada, Mo.

From Hoyle Church, Okla.

THE brethren and sisters of this vicinity met Aug. 18 for the purpose of organizing a church at this place, under the care of Eld. Joseph Glick. We unanimously agreed to organize, and the work was effected with much joy to us, and we hope and trust it was, and ever shall be, to the honor and glory of our Heavenly Father. Eleven certificates of membership were read. Of the number, there is one minister and two deacons. Our minister, Bro. Wm. Smith, is aged and his health is much impaired, so we are much in need of a resident minister. We also organized a Brethren's Sunday school to meet each Sunday, and a Bible meeting to meet each Thursday evening. We were made to feel that the Spirit of the Lord accompanied the Word spoken; as during the meetings one was baptized and at the close four more made the good confession. Also one dear soul who had gone astray knocked for admittance and was gladly received into the fold. We have great reasons to believe that others are near the kingdom.

EMMANUEL J. SMITH.

Hoyle, Okla.

Western Sufferers' Report.

THE following is the final report of last year's aid to the Western Sufferers:

Previously reported, $3,147.17; J. S. Good, Marion, Iowa, $1; L. M. Hoff, Burr Oak, Kansas, $3.90; K. Leonard, Aurelia, Iowa, $2; total, $3,154 07.

March 24 P. H. Showalter sent $1, which he received from sister Andes, of Rockingham, Va., which was by mistake credited to him instead of sister Andes, which is by his request here corrected. In addition to the above, much clothes and other help was sent, of which no money estimate was made. DANIEL VANIMAN.

McPherson, Kans., Sept. 3.

Death of Eld. Emmanuel Slifer.

[Some weeks ago we published a short notice of Bro. Slifer's death, with a very brief account of his life. Since then we have received several more extended notices, and from them select the following, as it seems to contain more information than the others.—ED.]

ELD. EMMANUEL SLIFER departed this life at his residence in Burkittsville, Frederick Co., Md., July 28, 1894.

The deceased was born in Frederick County Maryland, Dec. 20, 1809. He moved to Burkittsville when a youth about sixteen years of age, and at the age of twenty-five married Sarah Biser, a sister of the late Dr. Leighmore Biser, from which marriage there were seven children, five of whom, and his beloved wife, preceded him to the tomb, the latter having died on Nov. 1, 1857. He has the distinction of being the oldest resident, as well as the oldest citizen, of the village.

He became a member of the German Baptist church in 1840, and was elected to the ministry in 1847 and ordained bishop some years later, serving the congregations at Brownsville and points in Middletown Valley, with all the energy and zeal he possessed. When the question arose whether the church should have a paper to further advance its interests and expound its doctrines, Bro. Slifer, with brethren B. F. Moomaw of Roanoke, Virginia, and the late Isaac Price, foresaw its need and sustained Bro. Kurtz in what proved truly to be a welcome, "*Gospel Visitor*," to the homes of many, and aided it with purse and pen and lived to see the prejudice removed from so laudable an enterprise.

Bro. Slifer in late years was afflicted with cataract of his eye (an operation for the removal of which was only partly successful), which, with the infirmities of age, prevented him from further work in the cause of the Master. His death occurred on Saturday morning at five o'clock, at his home where he has lived about sixty-two years. His age was 84 years, 1 month and 8 days.

The funeral services took place from the Lutheran church in the village, brethren Daniel Stouffer and Eli Yourtee officiating, assisted by Rev. S. E. Slater, of the Lutheran church.

By Bro. Slifer's death his family have lost a kind father and adviser, the church a prominent and influential member and the community a good citizen. O. S. HIGHBARGER.

Our Trip to the Eastern Shore of Maryland

AUGUST 7, in company with three sisters and two brethren, we boarded the train for Baltimore, where we were met by Bro Joseph Long, of York, Pa, who, according to former arrangements, was to accompany us on a mission of love, and for the good of Zion, among the members in Talbot and Caroline Counties. At the home of Bro. James Quinlan, No. 12 Camden Street, we met brethren G. S. and Wm. Arnold, of West Virginia, who were also on their way to the Eastern Shore. They concluded to take the same vessel we took. About 8: 30 we were all at the boat At nine o'clock at night the signal was given, and our little boat, "Chesapeake" sailed out from the harbor.

As we looked at the many lights we were leaving behind, we thought of that beautiful hymn, "Lights Along the Shore." The voyage was pleasant. We reached Lloyd's landing at 7: 30 on the morning of the eighth, where friends were waiting to convey us to their home. Brethren G. S. and Wm. Arnold went on to Caroline County.

On the evening of Aug. 8 there was an appointment at the Fairview meetinghouse, fourteen miles from our stopping place. Bro. Long preached to a very attentive congregation. This congregation is known as the Peach Blossom congregation. Their membership numbers thirty-seven, and they seem to fully realize what our Savior has promised, when he said, "Where two or three are gathered together in my name, there I am in their midst." They have three ministers,—brethren J. D. Wingard, Jas. A. Hutchison, and Caleb Secrist. The field is large and they need the earnest prayers of God's children in their behalf. All were made sad to hear of Bro. Long's illness, there having been three appointments made for him at the Peach Blossom church; but instead of enjoying the fellowship in the sanctuary, he had to return home.

On Monday, Aug. 13, we went to Caroline County, the home of brethren Levi and B. B. Brumbaugh. Here, too, as in Talbot County, we had the privilege of meeting some of God's children. May he ever be with us and guide us all, so that, if we meet no more on earth, we can meet in that beautiful home above. We returned home Aug. 15. RACHEL A. PFOUTZ.

Linwood, Md.

The First District of Virginia.

THE above District extends from Charleston, W. Va, to Charleston, S. C., a distance of over 400 miles north and south. East and west the line extends from the Tennessee District to the Atlantic Ocean, a distance of more than 300 miles. It includes the southwestern portion of West Virginia, about one-half of Virginia, about three-fourths of North Carolina, and one-half of South Carolina.

The most northern congregation is in Fayette County, West Virginia, the most southern is in Forsythe County, North Carolina, less than 200 miles apart in a direct line. The most western congregation is in Carroll County, Virginia, and the most eastern either in Pittsylvania or Bedford, a distance of about 100 miles. Fully two-thirds of our territory has never been explored by the Brethren. We are impressed with this question, Who is to blame? and the answer comes back, The First District of Virginia is to blame. The private members are to blame, the deacons are to blame, the ministers are to blame, the Mission Board for the District are to blame, and, above all, the elders are to blame. But why, says one, are so many of us to blame when we are in favor of missionary work? The private members say the church ought to help the ministers to go and preach, then you are to blame because you don't do it. Who are *you* helping?

The deacons are to blame inasmuch as they have charge of the finances of the church to a certain extent, and they visit the members and should urge the private members to be fellow-helpers. The ministers are to blame in that we are too greedy of filthy lucre; we don't feel the worth of souls; we are not self-sacrificing enough; and we lack consecration to the work.

And the Mission Board,—and by the way they have a hard time of it. They say, "We call on the church and they won't respond," and "How can we do anything when the elders oppose us?" You don't call right. The elders have no right to oppose you. The District Meeting appointed you to solicit funds for the mission work, and you need not ask the elders anything about it. Go to the members privately and ask them to donate, and your efforts will be crowned with success. And in case the elders do oppose you, you bring a charge against them to the next District Meeting and the road will be cleared.

We, as elders, are to blame because we fear we may lose some influence if we urge the mission work. We should gain influence because we stand on the principles of right. If an elder in our District should refuse to let his congregation wash feet, and oppose feet washing, then the elders at District Meeting would depose him. Jesus has said we should wash feet, and they would do right. And Jesus says, imperatively, "Go ye into all the world, and preach the Gospel to every creature." And the elders are to blame if they suffer an elder to stop the work.

C. D. HILTON.

Hylton, Va.

Report of District and Ministerial Meeting.

THE following is the report of the District and Ministerial Meeting of Texas, Oklahoma, and Indian Territory, held in the Mt. Hope church, Logan Co., Okla., Aug. 9 and 10:

The Ministerial Meeting was called to order by Eld. A. W. Austin. The singing was followed with prayer by Eld. Enoch Eby. After reading of 1 Cor. 12, by A. W. Austin, the following organization was effected: Jacob Appleman, Moderator; A. L. Gorham, Writing Clerk; A. W. Austin, Reading Clerk. The following topics were discussed:

First Topic.—"How can we best Induce our Members to Uniformity of Sentiment and Practice?"

G. W. Landis.—(1) By teaching them before they are in the church. (2) By living it out ourselves, thereby setting a good example for others to follow.

M. M. Ennis.—The official body of the church should set the example.

J. Glick.—(1) We, as ministers, are to be ensamples to the flock. (2) By showing them the necessity of a oneness in the church.

W. H. Leaman.—They should be prompted by love and not by coercion.

James A. Stouder.—(1) Love should be the propelling power. (2) By teaching them as obedient children to love God as their Father and the church as their mother.

John Holler.—The Holy Spirit should be the propelling power.

A. Molsbee.—Prompting them by love. Teaching unity by getting them to accept it as a principle of the church.

A. W. Austin—We are wielding an influence, and we may do a great work by the power of influence.

A. J. Wine.—By getting them to love their mother (the church), even though they are chastised for wrong doing. When they are grown (spiritually) they will see the need of it and thank her for it.

Enoch Eby.—(1) By a union of sentiment and practice among the elders, ministers and deacons. (2) This uniting should be on the general principles of our united Brotherhood. (3) By teaching them these principles.

John Fesler—We may induce them (1) by kind words, (2) by faithfulness upon our part.

Second Topic.—"Would it not be Conducive to greater good for Neighboring Ministers to exchange Labors in their Churches, and how should it be done?"

A. Molsbee.—Yes; and we could save expense by traveling by private conveyance. This exchanging need not be among the old and experienced ministers only, but among the young also.

John Holler.—By going in cart or wagon, or even on foot, to save expense.

A. W. Austin.—Yes; and ministers should sacrifice their time to go from place to place, and exchange their labors with each other. (2) The church should assist her ministers in doing this work.

J. O. Brubaker.—I would favor a change in that direction.

Jacob Appleman—I believe we should have a settled ministry.

W. H. Leaman.—We should exchange our labors, and study the Word in order to be workmen approved unto God.

James A. Stouder.—According to the Savior's own language (Matt. 13: 57), "A prophet is not without honor, save in his own country, and in his own house." We believe it not only conducive to greater good, but necessary to the prosperity of the work; and as the church places this duty upon them, and they are commanded to go, the church should help to bear the burden. See Matt. 28: 19; Mark 16: 15; Rom. 10: 14 15.

Third Topic.—"How can Social or Prayer Meetings be Conducted to get our Members to work? A Plan is desired to have Unity of Work in our District."

Jacob Appleman—Give each member a chance to read a scripture, pray and exhort. Make the work interesting, and get them interested in it.

Enoch Eby.—We should be careful that, in praying, we do not use vain repetitions.

A. W. Austin.—When among those of other persuasions, we should not deviate from our principles

W. H. Leaman.—We may, by our continual praying for a thing, and testifying, become vain in our worship.

John Holler.—Lead the example, and they will follow.

Jas. A. Stouder.—When praying to God we should be confident that God will grant the petition.

M. M. Ennis.—If we want wisdom, we should ask it of God, who has promised to give to all men liberally. James 1: 5.

After the discussion on the topics closed, some queries were presented.

Query No. 1.—"What is the Purpose of the Sign of Power, Referred to by Paul, in regard to the Prayer-covering?"

Enoch Eby.—(1) In order to unity among the members of the church. (2) It may show her subjection to her husband. (3) It has behind it a power, and that power is the church. (4) It is a holy garment, but it is of no use whatever to the woman that does not pray or prophesy.

Query No. 2—"What can be Done to Make our Missionary Work more Successful? A Plan is Desired."

A. Molsbee.—I suggest that ministers be located at mission points.

Enoch Eby.—I am at a loss to know, under existing circumstances, of a better plan than we now have.

A. W. Austin.—Each local church should have a solicitor.

M. M. Ennis.—Each church should elect ministers as often as she has the material.

Meeting closed with devotional exercises.

The District Meeting was called to order by A. W. Austin and opened with singing and prayer. Last year's Moderator not being present, Bro. Jacob Appleman was elected Moderator *pro tem.* After presentation of credentials, the following organization was effected: Jacob Appleman, Moderator; A. L. Gorham, Writing Clerk; A. W. Austin, Reading Clerk As there was no unfinished business to come before the meeting, the report of Church Erection and Missionary Committee was read and accepted. Next in order was treasurer's report of District Mission. A committee was appointed to audit said report,—Abraham Molsbee and N. S. Cripe, Committee. Next in order, report of District Treasurer. Report deferred.

Nine churches were represented by thirteen delegates and two by letter. Three queries and four petitions were presented and considered by the meeting. The following officers were elected: for delegate to Annual Meeting on Standing Committee, A. W. Austin; alternate, Jacob Appleman. D. L Kinzie was elected Secretary of Mission Board. A. J. Wine was re-elected as Treasurer of same. It was decided to hold our next District Meeting in the Manvel church, Texas, and brethren John Fesler and J. J. Wassam were appointed to secure excursion rates for delegates. After devotional exercises by M. M. Ennis, the meeting adjourned to meet on Wednesday before the second Sunday of August, 1895 Ministerial Meeting, day before. JAS A STOUDER.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

SCHECHTER—HILLERY.—At the residence of the bride's mother, Elizabeth Hillery, Aug. 21, 1894, by Bro. A. C. Daggett, Mr. Peter F. Schechter and Miss Nettie Hillery, both of Republic County, Kans. E. M. DAGGETT.

WITER—GREVIOUS.—Sept. 6, 1894, by the undersigned, Mr. E F. Witer, of Osnaburgh, Ohio, and Miss Sophia Grevious, of Canton, Ohio. J. WEIRICH.

LOCKARD—GATEWOOD.—At the residence of the groom's parents, near Union Mills, Mahaska Co., Iowa, Sept. 2, 1894, by the undersigned, Mr. Joseph A. Lockard, of Union Mills, and Miss Jennie E. Gatewood, of Mauch Chunk, Iowa. S. P. MILLER.

BOWMAN—GARST.—At the residence of the bride's father, Sept. 6, 1894, by John Bashore, Bro. J. P. Bowman and sister Tennie Garst, all of Washington County, Tenn. SUE V. BOWMAN

BARTO—MILLER.—At the residence of the bride's brother, Sept. 6, 1894, by the undersigned, Eld. Isaac Barto, of Stanton, Montgomery Co., Iowa, and sister Sarah J. Miller, of Oakville, Cumberland Co., Pa. JACOB HOLLINGER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

PARSONS.—Near Dodsonville, Ala, July 4, 1894, of chronic gastritis, sister Dicia L. Parsons, aged 41 years, 8 months and 12 days. She was born in Ashe County. She was united in marriage to O. K. Parsons, who survives her, March 23, 1872. Both united with the Brethren church Oct. 10, 1875, receiving baptism at the hands of Eld. Solomon Arnold in Tennessee. They moved near Dodsonville, Ala, Jan. 27, 1888. She was in delicate health for one year and a half. During her sickness the writer made a visit to that part of Alabama, and she received the anointing of James 5: 14. She was a patient sufferer. She left six sons and three daughters, five of whom have confessed their Savior. Funeral services at her home Aug. 26 1894, from Rev. 14: 13, by the writer, assisted by Eld. John Williams (Baptist). S. A. HONBERGER.

McCRACKEN.—Near Flourville, Tenn., in the bounds of the Knob Creek church, July 5, 1894, sister Tennie McCracken. Six years ago, under Bro. Eller's preaching, she was persuaded to obey Christ. Since then she has lived a devoted life, her greatest desire being that her husband might become a Christian. In a few weeks after her death her prayer was answered. She was anointed, and in a few hours she seemed to die a peaceful and happy death. SUE V. BOWMAN.

McCULLOUGH.—In the Nettie Creek church, Ind., June 14, John Florence, son of Bro. Joseph and sister Viola McCullough, aged 1 year, 4 months and 28 days. And on Aug. 20, 1894, James Lawrence, aged 2 years, 7 months and 14 days. They were beautiful twin boys, pets in the family. The first one died while the family was living in Muncie, and was buried here in the Nettie Creek church. On account of sickness in the family they could have no funeral, consequently the funeral for both was preached in the same discourse by Abram Bowman, assisted by L. W. Teeter, from John 16: 22. EMMET MOORE.

HAWKE.—In the Donnel's Creek church, Clarke Co., Ohio, Sept. 4, 1894, sister Sarah Hawke, aged 69 years, 8 months and 11 days. She was a kind mother and a dutiful member of the church. She united with the church about forty-five years ago. She leaves two sons and two daughters. Funeral services by the writer and David Leatherman, from Heb. 13: 14. I. BENNETT TROUT.

TURNER.—In the Wakenda congregation, Mo, Aug. 21, 1894, sister Hattie E. Turner (*nee* Horn), aged 19 years, 7 months and 19 days. Funeral services by the Brethren. LYDIA C. MASON.

SWINGER.—In the La Motte church, Crawford Co., Ill., Sept. 8, 1894, of heart trouble, Martha Swinger, wife of Eld. Jacob Swinger, aged 58 years and 3 months. She was a mother in Israel, indeed! She will be missed in the church and in the Sunday school, in the family circle and in the community. Funeral discourse, from Rev. 14: 13, by the writer, assisted by J. W. Jackson of the M. E. church. DAVID TROXEL.

SMITH.—Near Sheldon, Iowa, Sept. 3, 1894, Robert Ray, son of Bro. G. W. and sister Mary Etta Smith, aged 12 years, 4 months and 27 days. His death was caused by a kick of a mule. Funeral by Eld. T. Myers, from Psa. 103: 15, in the M. E. church, Primghar, Iowa. M. SCHMUCKER.

HOYT.—Near Eureka, Ill, Aug. 20, 1894, Reuben Roy, only son of Bro. Taylor and sister Ruth Hoyt, aged 1 year, 5 months and 16 days. Little Roy was sick less than two days. A little mound in Woodland cemetery marks his last resting place on earth, and Heaven claims our treasure. C. C. BRUBAKER.

WAMSLEY.—In the Franklin County church, Iowa, Aug. 25, 1894, Agnes May, daughter of Bro. John and sister Dora Wamsley, aged 1 year and 4 months. Funeral conducted by Bro. J. M. Hanawalt. W. H. ALLEN.

WESTERGREEN.—In Sweden, Europe, June 5, 1894, sister Ellen Westergreen, aged 56 years, 8 months and 19 days. She had been a true and faithful member of the Brethren church for about seven years. She died happy in Jesus, leaving a husband and four children. All except the undersigned are in the Old Country. ANDREW WESTERGREEN.

MAYS.—At the residence of her son, Monroe Disch, near Smithborough, Ill, Sept. 6, 1894, sister Elizabeth Mays, aged about 73 years. She was a consistent member for many years, although alone in the warfare. Her husband, who departed this life several years before her, never became a member of the church. Funeral occasion conducted by a Baptist minister, George Wise. She was taken about ten miles to the Maxy cemetery for interment, where her mother and a sister are buried. CORNELIUS KESSLER.

ARNOLD.—Near Marcus, Iowa, Sept. 1, s, sister Nancy Galbraith Arnold, aged 79 rs and 3 months. Sister Arnold was n in Westmoreland County, Pa., June 1, After moving to Ohio with her par- she was married to John Arnold, in 6. She has lived in Iowa a number of rs. She was a widow thirty-one years was the mother of nine children, only ve of whom survive her. Funeral services ducted in the M. E. church in Marcus, by writer and Bro. D. T. Dierdorff.

A. D. NICODEMUS.

SNOAK.—In the Oakley church, near ro Gordo, Ill., Sept. 4, 1894, John, infant n of Bro. David and sister Alpha Snoak, ed 1 month and 10 days. Funeral services nducted by Bro. A. J. Nickey.

J. V. EILER.

ANDREWS.—In the El Reno church, la., Aug. 21, 1894, of inflammation of e bowels, Eva, daughter of Charles and sis- Susie Andrews, aged 4 months and 12 ys. Funeral conducted by the writer, as- ted by A. W. Austin. Text, 1 Thess. 4: 13.

M. M. ENNIS.

GRIFFITH.—In the Brummett's Creek urch, N. C, Elhanan Griffith, aged 75 ars, 9 months and 19 days. He was a mber of the Brethren church about forty- ve years, serving as a deacon forty years. e was a great worker, and will be much ssed in the church. He was the father of even children, seven of whom, with their other, survive. His prayer was that he ght live to see all of his children join the ethren church. However, the youngest n has not yet made the good choice. Bro. riffith expressed a desire to obey the Gospel lly, and hence called for the elders of the urch and was anointed. After taking *La ippe* a second time, he lived only about one eek. His wife, a sister of the Brethren urch, is about seventy-four years old.

B. P. GRIFFITH.

HORNISH.—In the Poplar Ridge church, hio, of diphtheria, Dessy M., daughter of ro. John and sister Sarah Hornish, aged 6 ars and 14 days. In the same family, of e same disease, Ohmer, aged 4 years and 2 ys, and Alpha, aged 9 years, 1 month and days. These three deaths occurred within ree weeks. The funeral was preached last unday, Sept. 5, for all three of them by Bro. Krabill.

MARY E. DOMER.

COFFMAN.—In Barren Ridge church, Va., July 30, 1894, Bro. Abraham Coffman, ged 69 years, 11 months and 17 days. He rved the church as deacon for a number of ears, until his health and strength gave way. Funeral by the Brethren, from Job 14: 14 nd Rev. 14: 13

GEO. A. PHILLIPS

PROWANT.—Within the bounds of the uglaize church, Ohio, Sept. 2, 1894, of chol- ra infantum, Avon B., son of Bro. Daniel nd sister Elizabeth Prowant, aged 1 year, 6 months and 14 days. Avon was a bright, promising baby, but the Lord saw fit to call him to the spirit land. Funeral service by Bro. Abraham Stouffer, from Job 14: 14.

ESTELLA ADAMS.

ULERY.—Near North Manchester, Ind., Aug. 29, 1894, of inflammation of the bowels nd heart trouble, Ella, daughter of Stephen S. and Jane Ulery, aged 22 years, 6 months nd 15 days. Death came to her after a brief illness of forty-eight hours. At the early ge of thirteen years she gave her heart to the Lord and united with the church of her choice, remaining faithful until death. One year ago she left home, parents, brothers and sisters to take a year's course in the Breth- en's school at Mt. Morris, Ill., and had re- turned home but a few weeks ago. Her fu- neral was one of the largest and also saddest that I ever attended.

J. H. WRIGHT.

McNUTT.—In Dallas County, Iowa, Aug. 9, 1894, of typhoid fever, sister Ida McNutt, aged 19 years, 7 months and 7 days. Funer- al services were conducted by Bro. M. Dier- dorff in the presence of a sympathizing con- gregation.

R. F. McCUNE.

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Announcements.

DISTRICT MEETINGS.

Oct. 1, Northern Iowa, Minnesota and South Dakota, at the Sheldon church, Iowa.

Oct. 4, Northeastern Ohio, in the Springfield church, Summit County.

Oct. 4, Northern Indiana, in the Turkey Creek church.

Oct. 9, 10 and 11, District of Nebraska, in the Falls City church 4½ miles northeast of Falls City. Missionary meeting on the first day. The M. E. trains arrive at Falls City at 1 P. M., and on the B. & M. at 5 P. M.

Oct. 10, Southern District of Illinois, at Macoupin Creek church, Macoupin Co., Ill.

Oct. 11 and 12, Ministerial and District Meeting for Southern District of Iowa, at Pleasant Hill church, Jefferson County.

LOVE-FEASTS.

Sept. 26, at 10 A. M., Woodland church, Mich.

Sept. 26, Dallas Center church, Iowa.

Sept. 27, at 10 A. M., Spring Creek church, Kosciusko Co., Ind.

Sept. 28, at 4 P. M., Ottawa church, Kans.

Sept. 28, at 5 P. M., Redtank church, Pa.

Sept. 28, at 10 A. M., Pleasant Dale church, Adams Co., Ind.

Sept. 29, at 2 P. M., County Line, Allen Co., Ohio.

Sept. 29, at 4 P. M., Lick Creek, Ind.

Sept. 29, at 2 P. M., Hyndman, Bedford Co., Pa.

Sept. 29 and 30, at 1 P. M., Pleasant View church, Reno Co., Kans.

Sept. 29, at 2 P. M., Ridge church, Highland Co., Ohio.

Sept. 29, Sheldon church, Sioux Co., Iowa.

Oct. 2, at 2 P. M., Walnut Level church, Wells Co., Ind.

Oct. 4, at 10 A. M., Bear Creek church, at Portland, Jay Co., Ind.

Oct. 4, at 2 P. M., Plevna, Ind.

Oct. 5, at 3 P. M., Martin's Creek church, Ill.

Oct. 5, at 3 P. M., Monroe County church, Iowa.

Oct. 5, at 4 P. M., West Otter Creek, Macoupin Co., Ill.

Oct. 5 and 6, at 1 P. M., Waddam's Grove, Ill.

Oct. 5, at 4 P. M., Stony Creek church, 4 miles east of Noblesville, Hamilton Co., Ind.

Oct. 5, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 5, Bethany, Boone Co., Ind.

Oct. 5, at 10 A. M., Upper Fall Creek, 2 miles east of Middletown, Ind.

Oct. 5, at 10 A. M., Eel River church, Ind.

Oct. 5, at 4 P. M., Oakley church, Macon Co., Ill.

Oct. 5, at 10 A. M., Poplar Ridge church, Ohio.

Oct. 5, at 10 A. M., Springfield, Ohio.

Oct. 5 and 6, at 10 A. M., Deep Water church, Henry Co., Mo.

Oct. 6, at 4 P. M., Brick church, Floyd Co., Va.

Oct. 6, at 4 P. M., Burk's Fork, Va.

Oct. 6, at 4 P. M., Appanoose church, Franklin Co., Kans.

Oct. 6, Brooklyn church, Iowa.

Oct. 6, at 2 P. M., Saline Valley church, at B. O. D. W. Stoner's, ½ mile north of Vesper, Lincoln Co., Kans.

Oct. 6, at 10 A. M., Lower Fall Creek church, 5 miles south of Anderson, Ind.

Oct. 6 and 7, at 10 A. M., Eight Mile church, Huntington Co., Ind., at Markle.

Oct. 6, at Red Lion, York Co., Nebr., 3 miles northeast of McCool Junction.

Oct. 6, at 5 P. M., in the Tuscarawas church, Ohio.

Oct. 6, at 4 P. M., Kewanna, Ind.

Oct. 6, at 2 P. M., 2 miles southeast of Kidder, Mo.

Oct. 6, Camp Creek church, Ill., 7 miles south of Colchester.

Oct. 6, Beaver Creek, Ind.

Oct. 6, Pokagon church, Cass Co., Mich.

Oct. 6, at 2 P. M., Roann church, Wabash Co., Ind.

Oct. 6, at 3:30 P. M., McPherson College, Kans.

Oct. 6, at 5 P. M., Poudre Valley church, Colo.

Oct. 6 and 7, at 2 P. M., Rock Grove church, Floyd Co., Iowa.

Oct. 6 and 7, at the Brethren's church, 5 miles south of Prairie City, Iowa.

Oct. 6, at 5 P. M., Roaring Spring, Pa.

Oct. 6, at 2 P. M., Beaver Creek, Va.

Oct. 6 and 7, at 10 A. M., Vermillion church, Kans.

Oct. 6 and 7, at 2 P. M., Perry congregation, Three Spring meetinghouse, Perry Co., Pa., 1½ miles south of Blain.

Oct. 6, Carson Valley, Pa.

Oct. 6, at 10 A. M., Donnel's Creek church, Clarke Co., Ohio.

Oct. 7, at 4 P. M., Woodbury church, Bedford Co., Pa.

Oct. 9 and 10, at 1 P. M., Buffalo Valley church, Pa.

Oct. 9, Antietam congregation, Pa., at the Welty House, two miles south of Edgemont, Md.

Oct. 9, at 2 P. M., Harris Creek church, Ohio.

Oct. 10, at 1 P. M., Coon River church, near Panora, Iowa.

Oct. 10, at 2 P. M., in the bounds of the Donnel's Creek church, Madison Co., Ohio.

Oct. 10 and 11, Lower Conewago church, Pa.

Oct. 10, at 2 P. M., Mexico church, Miami Co., Ind.

Oct. 10 and 11, at 9:30 A. M., Mountville congregation Petersburg house.

Oct. 11, at 2 P. M., Wakenda church, Mo.

Oct. 11, at 10 A. M., Mineral Creek, Mo.

Oct. 11, at 10 A. M., Beaverdam church, Ind.

Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct. 11, White church, Montgomery Co., Ind., 4½ miles west of Colfax, Ind.

Oct. 12, at 11 A. M., Deep River church, Iowa.

Oct. 12, Howard church, Howard Co., Ind.

Oct. 11 and 12, at 2 P. M., Shannon church, Shannon, Ill.

Oct. 11, at 4 P. M., Bremen church, Marshall Co., Ind.

Oct. 11, at 2 P. M., Arcadia church, Arcadia, Hamilton Co., Ind.

Oct. 11, at 10 A. M., Falling Spring congregation, Franklin Co., Pa., at the Hade churchhouse.

Oct. 11, at 2 P. M., Pleasant Valley church, Darke Co., Ohio.

Oct. 11, at 4 P. M., Lewistown church, Pa.

Oct. 12 and 13, at 2 P. M., Aughwick church, Pa., Hill Valley house.

Oct. 12, at 4 P. M., Yellow Creek church, Elkhart Co., Ind.

Oct. 12, Round Mountain church, Washington Co., Ark.

Oct. 12, at 10 A. M., South Beatrice church, Gage Co., Nebr.

Oct. 12, at 3 P. M., Union church, 5 miles west of Plymouth, Marshall Co., Ind.

Oct. 12, at 10 A. M., Nettle Creek church, Hagerstown, Ind.

Oct. 12, at 3 P. M., Cedar Creek church, Anderson Co., Kans.

Oct. 12, at 4 P. M., Spring Run, 2½ miles north of McVeytown Station, Mifflin Co., Pa.

Oct. 13, at 4 P. M., New Enterprise, Pa.

Oct. 13, Pleasant Valley church, Elkhart Co., Ind.

Oct. 13, at 10 A. M., Owl Creek congregation, at the Ankneytown meetinghouse, ½ mile north of town.

Oct. 13, at 10 A. M., Bellville church, Kans.

Oct. 13 and 14, at 4 P. M., Greene church, Greene, Iowa.

Oct. 11 and 14, at 2 P. M., Alleghany congregation, Grant Co., W. Va.

Oct. 13, at 2 P. M., Summit church, at Oasis meetinghouse, 3½ miles east of Summitville, Ind.

Oct. 13 and 14, at 2 P. M., Kingsley, Iowa.

Oct. 13, at 10 A. M., Maumee, Ohio.

Oct. 13 and 14, at 10 A. M., Woodland church, Ill.

Oct. 13, St. Vrain church, Longmont, Colo.

Oct. 13, at 2 P. M., North Star, Darke Co., Ohio.

Oct. 13, at 2 P. M., Garber's church, Va.

Oct. 13, at 10 A. M., Locust Grove church, Md.

Oct. 13 at 4 P. M., Monticello church, Ind.

Oct. 13 and 14, at 10 A. M., North Solomon church, at the house of Bro. Lewis Lerew, 2 miles north of Portis, South Co., Kans.

Oct. 13 and 14, at 1:30 P. M., Kingman church, Kingman Co., Kans., 2 miles west and ½ mile south of Cleveland, at the Tucker schoolhouse.

Oct. 13, at 10 A. M., West Branch, Ill.

Oct. 13 and 14, Colo Creek, Ill.

Oct. 13, at 3:30 P. M., Covina church, Los Angeles Co., Cal.

Oct. 13 and 14, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Oct. 13, at 4 P. M., Upper Dublin church, Montgomery Co., Pa.

Oct. 13, at 4 P. M., Wabash church, Wabash Co., Ind.

Oct. 13 and 14, Cottonwood church, 2 miles northwest of Dunlap, Morris Co., Kans.

Oct. 13 and 14, at 2 P. M., Pigeon River church, Ind.

Oct. 13, Fairview church, Pa.

Oct. 13, Waynesville, Mo.

Oct. 13 and 14, at 1 P. M., Panther Creek church, Dallas Co., Iowa.

Oct. 13, at 10 A. M., Fredonia church, Kans. Ministerial Meeting Oct. 12, at 9 A. M.

Oct. 13, Manvel, Tex.

Oct. 13 and 14, Ames church, Boone Co., Iowa.

Oct. 13, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 13, at 1:30 P. M., Manor church, Md.

Oct. 13, Spring Branch church, Benton Co., Mo.

Oct. 13 and 14, at 10 A. M., Iowa River church, Marshall Co., Iowa.

Oct. 13 and 14, Honey Creek church, near Sheridan, Worth Co., Mo.

Oct. 13, at 2 P. M., Pigeon Creek church, at the Oak Grove meetinghouse, Kans.

Oct. 13, at 3 P. M., Monroe church, 8 miles west and 2 miles south of McPherson, Kans.

Oct. 13, at 4 P. M., Summit church, Somerset Co., Pa.

Oct. 13, at Paradise Prairie church, Pawnee Co., Okla.

Oct. 13 and 14, at 10 A. M., Sabotha church, Nemaha Co., Kans.

Oct. 13 and 14, Saginaw church, Mich.

Oct. 13, at 10 A. M., Clear Creek congregation, Huntington, Ind.

Oct. 13, at 10 A. M., Black Swamp church, Ohio.

Oct. 13 and 14, at 10:30 A. M., in the Mohican church, Burbank, Ohio.

Oct. 13 and 14, Back Creek congregation, at the Brandt meetinghouse, Pa.

Oct. 13, Greenwood church, Texas Co., Mo.

Oct. 14, at 3:30 P. M., Shade Creek church, Pa.

Oct. 14, at 3 P. M., Clear congregation, Pa.

Oct. 16 and 17, at 2 P. M., Franklin Grove, Ill.

Oct. 16, at 10 A. M., Upper Cumberland, Cumberland Co., Pa.

Oct. 16, at 4 P. M., Washington church, 3 miles east of Warsaw, Ind.

Oct. 16 and 17, at 2 P. M., Freepring, Lost Creek church, Juniata Co., Pa.

Oct. 16 and 17, in the Yellow Creek church, Stephenson Co., Ill.

Oct. 17, at 2 P. M., in Loramies church, Shelby Co., Ohio, 8 miles west of Sidney.

Oct. 18, at 1 P. M., Jacob's Creek congregation, Mt. Joy meetinghouse.

Oct. 18, at 2 P. M., Raccoon Creek church, 1½ miles northwest of Ladoga, Ind.

Oct. 18, Hillsburg church, Clinton Co., Ind.

Oct. 19, at 10 A. M., Sugar Creek church, Ind.

Oct. 19 and 20, at 11 A. M., South Keokuk, Iowa.

Oct. 19, at 4 P. M., Walnut church, Marshall Co., Ind.

Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 19, at 4 P. M., in the Salem church, Starke and Marshall Counties, Ind.

Oct. 19, at 2 P. M., New Hope, Jackson Co., Ind.

Oct. 20, at 10 A. M., Fair View church, Wyandot Co., Ohio.

Oct. 19, at 10 A. M., Black River church, VanBuren Co., Mich.

Oct. 20, at 2 P. M., Kansas Center church, 3 miles east of Lyons, Rice Co., Kans.

Oct. 20, Wichita church, Kans., 9 miles north of city.

Oct. 20, at 10 A. M., Sand Ridge church, Ohio.

Oct. 20, at 2 P. M., Lamotte church, Ill.

Oct. 20, at 2 P. M., Neosho church, Kans.

Oct. 20 and 21, at 2 P. M., South Morrill church, Kans.

Oct. 20, at 1:30 P. M., Brownsville church, Md.

Oct. 20, at 10 A. M., Salimonie church, Ind.

Oct. 26 and 27, Pleasant Ridge church, Fulton, Pa.

Oct. 27, at 4 P. M., Bethel church, Nebr.

Nov. 3, at 3 P. M., Big Creek church, Richland Co., Ill.

Nov. 3, at 10 A. M., Dorrance church, Russell Co., Kans.

Nov. 3, Independence church, Kans., with a series of meetings a week prior to least.

Nov. 9, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov. 10, Slate Creek church, Conway Springs, Kans.

Nov. 10, Hurricane Creek church, Ill.

Nov. 10, St. Francis church, Palestine, Ark.

Nov. 10, Rock Creek church, Monte Vista, Colo.

Nov. 10, at 10 A. M., Stone Lick, Ohio.

Nov. 10, at 2 P. M., Lower Miami church, Ohio.

Nov. 10, at 4 P. M., Mt. Morris, Ill.

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Announcements.

DISTRICT MEETINGS.

Oct. 19 and 20, the Second District of West Virginia, in the Shiloh church, Barbour County.

LOVE-FEASTS.

Oct 3 and 4, at 2 P. M., Salem church, Kans.
Oct. 4, in the evening, Dry Fork church Jasper Co., Mo.
Oct. 6, at 4 P. M., James Creek, Pa.
Oct. 8, at 2 P. M., Neto church, W. Va.
Oct 9 Falls City, Nebr.
Oct. 10, at 10 A. M., Shoal Creek church, Mo.
Oct. 10, at 4 P. M., Clover Creek church, Pa.
Oct 11, at 10 A M, Upper Twin Creek church, Ohio
Oct. 12 and 13, at 10 A M, Blue Creek church, Ind.
Oct 13 and 14, Old Brick church, Va
Oct. 13 at 4 P M, Salem church, Ohio
Oct 13 and 14 at 1 30 P M, Lattimore meetinghouse, Pa
Oct 13, at 4 P M, Joseph Valley church, Ind.
Oct 13, at 4 P M., Hudson Ill
Oct 14 and 15, at the M[illegible] meetinghouse, Pa
Oct. 18, at 10 A M, Long Meadow Md
Oct. 19 at 4 P M, Wade Branch, Kans
Oct 20, at 4 P M., Berrien church Mich
Oct. 20, at 3 P M, Chapman Creek church, Kans.
Oct 27, at 3 P. M, Fairview church, Douglas Co, Mo
Oct. 27, at 2 P M, Weeping Water church, Nebr.
Oct. 27, at 2 P M, Washington Creek church, Kans.
Nov 3, at 3 P M, Blue River church Ind
Nov 3 at 4 P M, North Beatrice church, Nebr.
Nov 8 at 4 P M., Beech Grove church, Ind.
Nov 9, Rockton, Pa
Nov 9, at 4 P M, Snake Spring congregation Pa

L. W. Teeter's NEW TESTAMENT COMMENTARY!

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OUR QUARTERLIES.

Brethren's Quarterly: Per copy, one year, 35 cents; per quarter, 10 cents; 3 copies, 25 cents; 8 copies, 40 cents; 20 copies and over, 3½ cents each.

Juvenile Quarterly: Three copies, 15 cents; 6 copies, 25 cents; 10 copies and over, 2½ cents each.

Sept. 11, 25, Oct. 9.

"There is a tide in the affairs of men which taken at its flood, leads on to fortune."—*Shakespeare.*

If you are a renter or own a farm too small for division among children, sell and go West, while there are still a few free homesteads to be had, or men with more land than they can handle, prepared to sell either on crop payment or on long time for cash, to those who will settle and make improvements.

"Go west, young man, go west."—*Horace Greeley.*
"The way to get there is to start."—*Davy Crockett.*

Start either Sept. 11 and 25, or Oct. 9, to points in Minnesota, the Dakotas and Montana, along the

Great Northern Railway

from St. Paul or Minneapolis.

Tickets good for 30 days with stop-over privileges, at ONE FARE, plus $2 00 for the round trip.

This will be a favorable opportunity for Brethren to visit the Turtle Mountain section of North Dakota, where a good many Brethren have already located themselves very satisfactorily on free lands. A homestead of 160 acres, when occupied by an industrious settler, means the creation at once of a property worth from $1,000 to $1,500. There is still room for several hundred families in that part of North Dakota. These lands will, in time, be as valuable as farms in Illinois or Indiana.

Max Bass, well known to the Brethren of North Dakota and elsewhere, will accompany these excursions. He can be addressed at 132 Jackson St., Chicago, for further particulars, and Brethren living east of Chicago are invited to meet him at the above address on any of the dates named.

Information about these harvest excursions can also be had of railway ticket agents at all points, or from

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Now is the time to accept my ***Bible*** and ***Medicine Offer*** for ***$3.50*** as summer is the season when Stomach and Bowel diseases are most prevalent and most dangerous. Cholera Morbus, Diarrhœa, Dysentery, Pains in Stomach and Bowels, Cramp, Cramp Colic (for either man or beast), Acute Indigestion, etc., are among the list of troubles which often result in death if not properly cared for with the proper remedies. For such symptoms use ***Red Thyme Pain Cure*** in conjunction with ***Dubbel's Double Discovery.*** These two remedies will cure any of the above-named ailments, that any doctor can cure and with less expense. When any of these diseases manifest their presence, ***use at once*** Red Thyme Pain Cure to check and ease the pain, then follow with a small cathartic dose of the Discovery to remove the cause and cleanse the bowels of the complaint. Without a doubt the Pain Cure and Discovery are the surest, safest and most reliable medicines that can be made Thousands of people who have used the medicine tell this fact All families should have the remedies in their homes for immediate use. If there is no agent for these remedies in your locality, you can accept this Bible offer,—good for a short time.

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6 bottles of Red Thyme Pain Cure, at 25 cents, -	1 50
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Total, - - - - - -	$6 50

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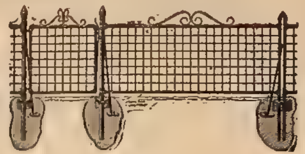

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Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., OCTOBER 2, 1894. No. 39.

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$1.50 Price of the MESSENGER from now to the end of 1895, $1.50.

BRO PETER STUCKMAN closed his meetings at [illegible]

BRO. J. M. REPLOGLE writes that three have been received into the church at Mexico, Ind., since his last report.

Do not fail to send for a copy of that excellent book, "The Seven Churches of Asia." Price, post-paid, only one dollar.

THE Brethren at Huntingdon, Ind., expect to have their new house of worship ready to dedicate about the first of November.

LATELY we have received several obituaries without the writer's name, and for this reason they will not be published.

THE Spring Creek church, Pa., has decided to put two hundred hymn-books in her four meetinghouses. That is the way to get people to sing.

BRO. JACOB WITMORE, of McPherson, Kansas, is engaged in a series of meetings at Nickerson, that State, and is to continue until their love feast.

THIRTEEN lately united with the church at Grantsville, Md., as the result of a meeting held by Bro. Daniel Walker, of Somerset County, Pennsylvania.

BRO. H. A. STAHL, of Glade, Pa., writes us that he has just closed an interesting series of meetings in the Indian Creek church, with five additions by baptism.

WE had the pleasure of attending Bro. Beahm's meeting at Pine Creek, last Wednesday evening. The congregation was large, the attention good and the sermon exceedingly interesting.

AT a meeting held by Bro. J. H. Neher, in the Verdigris church, Kans., six made the good confession and were baptized.

BRO. GEO. W. CRIPE reports that two recently united with the church at Liberty, Ill. He also adds that the prospects for the future are good.

BRO. JONAS FIKE recently held a series of meetings in Pendleton County, W. Va., which resulted in thirteen additions by conversion and baptism.

ON account of the sickness of their elder, Harvey Carter, the Frankfort, Ohio, church has decided to postpone their feast, which was appointed for Oct. 20 We regret to hear of Bro. Carter's sickness, and trust he will soon recover.

BRO. A. S. CULP, of Indiana, has arranged to move to Kentucky sometime during the next month. He has purchased property and will make his home there, and do what he can in the way of preaching and building up churches.

BRO. PETER FABRNEY is one of the liberal supporters of the work in Chicago. After having considerable repairing done on the meetinghouse at his own expense, he handed Bro. W. R. Miller [illegible] deemed necessary. We commend his example.

BRO. WILLIAM DESSENBERG, of Ashland, Ohio, is now preaching in Iowa. He recently held a series of meetings in the South Waterloo church, and from there went to the City of Waterloo. He is also booked for a meeting in the Grundy Center church.

IN order to find room for all the church news on hand, it becomes necessary to greatly condense some of the reports. Our correspondents will please not become discouraged at this. Everybody enjoys reading short reports, and then the more of them we can have the better.

BRO C. C. ROOT, of Ozawkie, Kansas, writes us that his son, Bro. Ira Allen Root, aged twenty-one years, passed away Sept. 15. He called for the elders and was duly anointed. He had spent some time at Manvel, Texas, and during his late sickness spoke very highly of the kind treatment received while sojourning among the members.

DURING the present year our Brethren are being called upon, on all sides, to defend the truth. In the month of August we reported two public discussions, and now there are two, and possibly others, in contemplation. Bro. Geo. W. Stambaugh is booked for a debate in Kansas, with a Soul Sleeper, while Bro. C. D. Hylton is to hold a discussion with a Disciple preacher in Virginia. It is reported that the preacher with whom Bro. L. T. Holsinger held a debate in August, is not fully satisfied with the result, and now desires to try it again. Well, we have the truth, and are glad that we have plenty of men who can defend it. Bro. Hylton's discussion is appointed for Oct. 23 and 24, and is to be held in the Mt. Jackson church, Montgomery Co., Va.

AT LaPorte, Ind., there are fourteen members that are mutes. They are zealous in the good cause that they have espoused, and seem to be enjoying themselves with the Brethren.

BRO. LEMUEL HILLERY is in quite poor health at present. He hopes to be able to visit some of his old mission points in Central Illinois sometime during the month of October. From there he expects to go to Marshall County, Iowa.

FREE The MESSENGER will be sent free the remainder of the year to all new subscribers for the year 1895. With this inducement our agents ought to gather thousands of new subscribers. We hope they will immediately call on every family where the MESSENGER is not read and induce them to subscribe. Gather the names as fast as possible and send them to us at once, so we can enter them on the mailing list without delay.

OUR new folder is now here, and the agent promises to have it set up in time to fold, paste and trim the next issue. We greatly regretted the necessity of sending out the paper untrimmed, but it could not be avoided. Our readers so far have been very patient, for which they have our thanks. From now on we hope to bring out the [illegible] the shape then heretofore, and we know our patrons will appreciate our efforts.

THE school authorities in Chicago must have come to the conclusion that cleanliness is next to godliness for they have decided to introduce the bath-tub into the schools and cleanse the children that appear to stand in need of the ablution. Well, this is good for the body, and if they will now introduce the Bible, and a course of religious and moral instruction for the soul, we may, in course of time, see a city that has some fear of God about its administration.

BRO ANDREW HUTCHISON writes that he is having some very interesting meetings in the Libertyville church, Iowa. He expects to remain there until Oct. 12, and then go to Cedar Rapids to hold a series of meetings. About the first of November he is to commence a meeting in Sterling, Ill. After that he would like to go into the South if suitable arrangements should be made, for he finds it difficult to endure the cold winters of the northern climate. We trust a way will open that will permit him to spend several winter months preaching in a mild climate.

THE one great desire of the heart should be to finally receive the sentence from the Judge of all the earth, "Well done." But, in order to receive it, what must be well done? Why, all things whatsoever he has commanded. Among these things are, "Go ye." There are eight hundred and seventy-two millions of heathen who have never heard the Gospel. If we go to the judgment bar without doing half what we should have done to save them, instead of being "well done" it will be "miserably done." If we refuse to do anything at all, it will not be "well done," but "nothing done." What are you doing?

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THY HAND SHALL LEAD ME.

BY BERTHA KRING.

Even there thy hand shall lead me
By the waters still in peace;
Thy right hand shall ever hold me
Though the tempest clouds increase.

There is through the waters gloomy,
There is through the tempests wild;
There is where thou ever guidedst,
Even when I was but a child.

Thy right hand has ever guided,
Through the clouds and through the gloom,
And I know thou'lt ever lead me
Till at last I'll be at home.

Keep me safe from sinful pleasures,
Help me do thy holy will,
May thy strong right hand uphold me.
Lord, in me thy truths instill.

Lord, I fain would keep thy precepts,
But sometimes thy hand is gone:
But I look above, before me,
Lo, I am not then alone.

Thou art ever with me, Father,
Thou dost guide me day by day;
With thy loving, kind assistance,
I can never from thee stray.

St. Martins, Mo.

JEHOVAH-JIREH.

BY C. H. BALSBAUGH.

Beloved Elder:

Again and again hast thou "shown the kindness of God to me," my dear brother. 2 Sam. 9: 3. Not a few of God's dear saints have during the last five years been channels of God's fatherly providence to me. Since then I have ceased to tell my wants to any one save God, and trusted wholly in Him for the "supply of all my needs according to His riches in glory by Christ Jesus." Philpp. 4: 19. In my pen-ministry I have many a severe strain to meet the expenses incurred, but I never breathe to any one about it until the pressure is over, and God has graciously answered my prayer. I am so profoundly satisfied with the arrangement of Philpp. 4: 6, that it would inflict a deep wound in my conscience to make my requests known to any one but unto God.

I am sure that God himself has given me this silent ministry to the praise of His glory; and I am equally sure that He will provide all that is necessary to sustain it. Gal. 1: 11, 12

Sometimes I must wait long for response to my supplications; but I have found this to be a most excellent discipline for the perfecting of faith and "the peace which passeth all understanding." When I look back and contemplate the marvelous loving-kindness of God in sending stamps and envelopes and paper and money to meet the manifold necessities of my literary work, I am humble in the dust with amazement.

Let no one send me even a single penny as a mere matter of pity, for I crave it not; but "try the spirits whether they are of God," and let the glory of Jesus be the only motive. "*Commit thy way* UNTO THE LORD; TRUST ALSO IN HIM; *and* HE SHALL BRING IT TO PASS." Psa. 37: 5. "*My soul, wait thou* ONLY *upon* GOD; *for my* EXPECTATION *is from* HIM." Psa. 62: 5.

I cannot close without telling you what a glorious meeting we had last night. Bro. Jacob D. Trostle, of Kansas, is giving us a single day in his visit to the eastern churches. His text was, "*I am the good Shepherd.*" John 10: 11. And the two sublime and inspiring thoughts he unfolded were these: "*I shall not want.*" "*He leadeth me.*" Psa. 23: 1, 2. He closed with a glowing, rapturous picture of Rev. 7: 17. The LAMB which is *in the midst of the throne shall feed* them, and SHALL LEAD *them unto living fountains of waters:* and GOD *shall wipe away all tears from their eyes.*"

Would it not be strange if such a flock, with such a Shepherd, and having such prospects, did not "*rejoice* WITH JOY UNSPEAKABLE AND FULL OF GLORY?" 1 Pet. 1: 8.

SIGNS OF THE TIMES.

BY F. C. RENNER.

In Four Parts.—Part One.

"Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."—Rev. 14: 15.

World, 6,000 years old 1899.
Gentiles' 1260 years expire 1899.
Great pyramid, a sign and witness.
Astronomy proves the correctness of chronology and the Bible, by which we may know that the coming of the Lord is nigh at hand.

I know that there is a great deal of prejudice against all articles written on this subject, and the first thing offered by the doubting ones is: "We shall not know the day nor hour of his coming," which really has no meaning at all in that direction. Read that passage thus: "But of that day and hour (that Jerusalem will be destroyed) knoweth no man, no, not the angels of heaven, but my Father only." This rendering of this passage can be proved and substantiated by plenty of Scripture bearing directly on that subject; while, on the other hand, there is no Scripture to prove that he had any reference to his second coming. And the balance of the t[illegible] rth chapter of Matthew has reference to his coming in the Gospel as the Word. Jesus is the Word; that Word was to come to all men and nations, and that before the dispersion of the Jews. For proof of this, see Matt. 10: 23.

The Lord has given us plenty of signs and means whereby those who are faithful and believing, and love his appearing, may know when he will come. Though he will come as a thief in the night to the careless and unfaithful, yet to those who are waiting and watching for him he will come as expected. For proof, see Rev. 3: 3: "Therefore if thou do not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee."

Suppose you were crossing the great Pacific Ocean, and you would ask the captain, "Where are we on the ocean?" and he would say, "I don't know," you would begin to think that there is a great uncertainty of reaching port at the given time; but if he would say, "There is my compass, and the log book, and nautical instruments; look for yourself," you would look carefully, and find your latitude and longitude. Then you would exclaim, "Yes, we will get into port soon! We are almost there!" Just so in crossing this great sea of time for the portals of eternity. The old Ship of Zion has been sailing long, and is nearing the port. But you ask a servant on the ship, "Where are we?" He answers, "I don't know. We are not to know anything about it; we are to watch." Watch what? You begin to think if these servants that are employed on the ship do not know, how am I to know? You go to your closet and ask the Captain of our salvation, "When will we arrive at the port?" He answers and says, "Look in the Record of me; there you will get your bearing of human events, whereby you will get your latitudes; look to the fulfillment of prophecy around you on every side." The testimony of Jesus is the spirit of prophecy. Rev. 19: 10. These prophecies mark the time of all divine events.

Jesus said (Luke 21: 24), "Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." Now we have only to find when these times began, and we can easily tell when they will be fulfilled. Many writers have tried to show when the Gentiles commenced to tread the city, but they all commence at the wrong time. Now we learn that after the destruction of Jerusalem all nations were to run over it, and over Palestine; but that was not the time of the treading down of the city, because we find by turning to history that Julian, about the year A. D. 361, invited the Jews to come to Jerusalem and build the temple. (See Gieseler's Text Book of Ecclesiastical History, page 184, Vol. I.)

MacKnight also informs us as follows: "In latter times when Julian apostatized to heathenism, being sensible of the evident accomplishment of our Lord's prophecies concerning the Jewish nation, he made a strong impression upon the Gentiles, and was a principal means of their conversion. He resolved to deprive Christianity of this support by bringing the Jews to occupy their own land, and by allowing them the exercise of their religion, and a form of civil government. For this purpose he resolved to people it with Jews, and to rear up the temple on its old foundation." (See MacKnight's "Harmony of the Gospels," Vol. II., Sec. 123, page 400) This occurred A. D. 361 to 363, and proves conclusively that the city was not then under the tread of the Gentiles. We understand the treading of the city to be by a race of Gentiles raised up for that very purpose, a people that will rule and control both politically and religiously. Can we then find such a people? Le[illegible] parent that begat Israel, a [illegible] secure you great nation; we have reference to the son of the bondmaid, who was called Ishmael. His hand was to be against every man, and every man's hand against his hand. They settled Arabia hence are called Arabians, Musselmen, etc

Their religion for the last 1,200 years or more, is Mohammedan. In Rev. 9 we learn that a star fell from heaven. This star is believed to be Mohammed. He went forth to conquer all Syria, and the countries around the Holy City, and has set up his rule and religion, and has ever since maintained his hold, and has trodden both city and the sanctuary, as prophesied. Rev. 11: 2. When did they commence to tread the city? Now, as it was to take place long after the Scriptures were written, we must depend on history for our information.

THE RICH MAN.

BY W. T. MILLER.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table."—Luke 16: 19, 20, 21.

Are we of those that the Lord has intrusted with plenty of earthly riches? Have we not some such as Lazarus about us? If so, are we doing as did the rich man,—striving to add a few more dollars to our already accumulated wealth, or just one more farm to the two or three that we already possess, thus forgetting that there is a Lazarus somewhere in our reach, and maybe in our own flock? Possibly he may be striving in poverty, desiring help from those who have plenty and to spare, and yet he must go on, toiling from day to day in great need, while you that have abundance are shutting up your bowels of mercy.

Remember that inasmuch as you have not done it to one of the least of these my brethren, you have not done it unto me, saith the Lord.

Then there may be some poor brother whom the Lord has called, from your midst, to preach the everlasting Gospel, who has but little of this world's goods, and may have to toil day in and day out to support his family, and, perchance, may be living in dread that sooner or later he may be delivered into the hands of the law, and thus be brought to shame; and still you expect, when you meet him in the house of God, that he will give you freely from the Gospel of Peace such food as will be pleasing, and not touching upon the things that pertain to the dollar. O brethren, how dwelleth the love of God in you when such is the case?

Did you ever think that by so doing you may not only be withholding that which is the Lord's from those who are in need of your help, but may also be teaching your children to be covetous, which is idolatry? If not that, it may cause them to indulge in fashion and thus go astray, or still worse, become victims of fast living and debauchery and at last fill an untimely grave. The time is coming when you must leave all your wealth and give an account of your stewardship to him to whom all belongs.

We are living in an age when men seemingly are seeking and striving more for the mighty dollar than for the saving of precious souls; and now, dear brethren, let us look about us and see if there may not be some poor Lazarus within our reach, that we may with some of our wealth relieve, and thus fulfill the purpose which the Lord has in our existence.

WORLDLY PLEASURE.

BY S. E. NETZLEY.

"It is better to go to the house of mourning than to the house of feasting."

NOT many in these wicked and degenerate days give more than a passing thought to the above inspired words of Solomon. Alas! so corrupt have the people become that instead of going to God with their troubles, not a few seek to drown their temporary sorrows and disappointments in reckless feasting and drinking, thinking that thereby they will obtain enjoyment. Poor, deluded creatures! Perhaps they sometimes do, but at the best it is only fleeting; and, living as they do in this enlightened age of Christianity, they deserve the true Christian's pity. But,—sad fact!—even in God's holy church we are often disappointed in our search for a Christian, who is such in every sense of the word. Many of the so-called Christians are like the Pharisee who went into the temple to pray, and there found a publican engaged in praying also. The haughty Pharisee prided himself upon being better than the publican, who, unlike the former, humbled himself and called upon God to be merciful to him, a sinner. The proud Pharisee is present in almost every church, while very seldom do we find the really repentant publican.

Religion has become too much of a form, these latter days, and while many think that the world is growing better every day, it is hard to believe it when we see wickedness and sin predominating almost everywhere. In some churches, instead of fasting and praying, waiting and watching, the members are engaged in every worldly pleasure that the carnal nature could desire, without denying self in the least. What must the Savior think, who said, "Take up thy cross and follow me," when he looks down upon them while they sit eating and drinking at their church banquets, or laughing and jesting at their church sociables, fairs, entertainments, etc.

It seems that the church and the world have joined hands and are journeying together with the utmost pleasure in each other's society, drinking and feasting on the way.

With Bro. J. H. Miller, I ask, "How would a reformation be in the matter of more prayer and fasting and less feasting?"

CHEERFULNESS.

SELECTED BY D. A. HARTER.

IT is not enough for the preservation of health that our bodies are properly nourished, that we are fitly clothed, that we take exercise and enjoy rest, that we are cleanly in our persons and live in open and airy situations. All these things are useless if our temper and passions be not properly regulated and controlled.

It is useless to make a good meal of fit and nourishing diet, unless the mind is quiet and composed after it. A sally of passion, or a fit of sulkiness, spoils the digestion, and it would be better to go without food; because this not only prevents food undergoing its usual changes, but it may lay the foundation of lingering disease. But it is not alone after we have taken food that passions and bad temper may injure us. We can not even eat if we yield to them. We lose our appetites, the stomach gets disordered, and the most delicate meal is rejected. Unless the temper be serene and cheerful we eat without an appetite; what we eat we can not digest, and food rather does us harm than good.

A happy-minded and amiable child is one of the most beautiful and lovable of all God's creatures; the very sight of him has a tendency to soften our hearts and call into play our best affections.

But God permits us all to be happy if we will seek happiness through Him. Who that has been daily instructed in the way of true happiness, or who that has proper regard for his health and comfort, will indulge in bursts of violent passions, in fits of anger, or in sullenness? To do so is one of the greatest follies one can be guilty of. We can enjoy nothing when our hearts are filled with bad thoughts, because as our internal feelings are bright or gloomy, so will everything around us appear.

If, then, we are cheerful and contented, all nature smiles with us: the air seems more balmy, and the sky more clear; the meadows have a brighter gleam, the trees a richer foliage, and the flowers a more fragrant smell; the birds sing more sweetly, and the sun, moon and stars all appear more beautiful. We take our food with relish, and, whatever it may be, we enjoy it. We feel better for it,—stronger, livelier and better fitted for exertion.

Now, if we are ill-tempered and discontented, there is nothing which pleases us. We quarrel with our food, with our dress, with our amusements, with our companions, and with ourselves. Nothing comes right for us. The weather is either too hot or too cold, too dry or too damp. Neither sun, moon nor stars have any beauty; and the fields are barren, the flowers scentless, and the birds silent. We move along, neither loving nor beloved. Besides robbing ourselves of comfort and health, and becoming hateful to ourselves and to all around us, by passion and bad temper we also unfit ourselves for performing our public and private duties. The passionate man,—and the passionate child will become such,—is not fit to mingle in society. He is always making himself enemies, and giving pain to himself and family.

Nor is this all. Every one who indulges in bad temper, and gives way to morose and sour feelings, sets a mischievous example to all around him, and spreads a baneful influence over all his associates. The affections become weakened, confidence is destroyed, health is injured, nervous and painful diseases are created, and all comfort is banished from his dwelling.

Let us always bear in mind that if we would preserve health, we must be good-tempered; that if we would enjoy the beauties of nature and the comforts of life, we must be good-tempered; that if we would be useful to ourselves and to others, we must be good-tempered; and that if we desire to show ourselves worthy of the blessings which our Heavenly Father showers down upon His children, we must be good-tempered, thankful, contented and cheerful.

INEXPRESSIBLY SAD.

A CASKET containing the body of a maiden of seventeen years was carried over the doorstep of a mansion a few weeks ago and conveyed to the cemetery. The distance was short, and all who filled the spacious house, whose inmates now number but two—for she was an only child—walked slowly and sadly after the carriages which contained the relatives. From the gate the casket was borne by six young men to the side of the open grave, where it was reverently placed.

It was the saddest of funerals; she was the most blithesome of girls, and as brilliant as gay. She had been ill four days, and delirious from the first seizure till within three hours of death, when she became unconscious. The hymn, the prayer, even the benediction were all mournful as the sound of winds on dark nights at sea. The people stood silent while the grave was slowly filled, and then turned to pass away.

Suddenly the teacher of her whose body had been lowered into the damp earth broke forth into hysterical weeping. The pastor, perceiving her grief, went at once to her home to comfort her. "Why," said he, "did you manifest such unusual sorrow?"

She answered: "A month ago I felt impressed to speak to her of her soul, and of her duty to her Savior; but I postponed it, and she is gone."

Then, turning to the pastor, she said, "I hope you have spoken to her." He was silent, and after awhile said: "I, too, must confess my sin. When I saw how thoughtless she was becoming how much more interested in frivolous things, I also was impressed to speak to her of the things of the Spirit: but I postponed it, and she is gone." They prayed together for forgiveness.

Taking leave of her, he went at once to the house of mourning. There he tenderly asked the parents if they had ever conversed with her about yielding her heart to God. The answer was: "On her last birthday we remembered that she was not in the kingdom, and said we must speak to her; but other things came up and we neglected it, and now she is gone."

Yes, gone to witness against her parents, her pastor, and her teacher.—*Christian Advocate.*

"THE atmosphere of a house is what makes it home-like. Every living creature has an atmosphere of his own. He can be as chilling and cutting and disagreeable as a March wind; he can be as bright, cheerful and charming as a June morning; he can be as dark and impenetrable as a November fog or as crisp and electric as a day in December. It depends entirely on ourselves whether we are ugly, cross, tyrannical, fretful, nagging, sulky, and unbearable, or kind, considerate, tender, thoughtful, cheery, sweet and generous."

PRAY WITHOUT CEASING.

BY NANCY D UNDERHILL.

PRAYER is as essential to spiritual life as breath is to physical. Even Jesus, who was perfect, who never had any sin to repent of, and who was the Son and Heir of God, having no fear of death, and able by His Word to obtain or command all things, realized the need of prayer. He often went away by himself to pray. In order to be alone with God in prayer he would arise long before day, and climb a mountain, where he would pour forth his soul's thoughts to the loving Father. All through life he prayed. Sometimes he prayed all night. The *last thing he did* before his death was to pray. Just before his trial and crucifixion he prayed, not only for himself, but for his disciples and all who should believe on him in the future. He prayed earnestly, fervently, and repeatedly. He prayed for strength and received it. He prayed for the Father's will—not his own—to be done.

How unselfish were his prayers! Even at the hour of strongest trial he considered not self, but others. "Not *my* will, but *thine* be done," was the substance of all his prayer and work. "THINE be the glory forever," was the constant thought and purpose of his life. He lifted up his voice in public, *giving thanks* to the all-wise and merciful Parent. And after all had been done that could be done for the redemption of poor, miserable, sinful man, he lifted up his voice in prayer from the cross of torture, and plead with the just God to remember in mercy, and forgive his cruel tormentors and murderers.

He prayed with a *submissive, supplicating* and *forgiving* spirit. How many of us, instead of honestly and truly desiring the Lord's will to be done, at whatever cost to ourselves, and humbly pleading for his glory, selfishly demand the gratification of our own desires? How common it is to hear people telling (sometimes it sounds like ordering) the Lord to do this or that. How prone are we to desire our own benefit instead of our enemies' good! If we would pray as Jesus prayed and taught us to pray ("Thy will be done"), our prayers would always be granted. If we would pray with contrite hearts, full of humble submission to God, and of earnest love for our neighbors and enemies, we should always, by the spirit of Christ, overcome evil with good.

It is the purpose of government to regulate our affairs, prevent evil and promote good by means of political rule; but we see the weakness and fallibility of all worldly means. "How to *vote*," is the great question with the world; but, "*How to pray*," is the important question of the true Christian. For if we pray as we ought, we have the assurance of Divine favor, which is POWER,—yes, stronger than *all the world*. We are weak and sinful, so that we do not know how to pray as we ought; but the Holy Spirit is ever present with the disciple of Christ to help him and intercede for him. Rom. 8: 26. Therefore we are encouraged to pray, even though we have made many mistakes, and fallen short of the right in times past.

Prayer begets and increases love and humility. There is an old saying that "practice makes perfect." In nothing does practice increase proficiency more than in prayer. The saint who prays constantly is the one who loves the society of the heavenly hosts, and prevails with them. It is only the *earnest, fervent prayers, coming from the heart*, that can avail. All other is but hollow mockery. To utter words which we study to produce for the sake of sound, may sound very well to the dull ears of human listeners, but they cannot prevail with God. It is far better to say from the heart, "Be merciful to me, a sinner," or, "Teach me to pray," than to utter a long, high-sounding speech just because men expect it.

Some persons are very conscientious in their prayers, always remembering not only their families and friends and neighbors and enemies, but all heathen, all men of influence and position, all ministers, all hearers, and those who do not hear, all saints, and all hard-hearted sinners, all the afflicted of every class,—all mentioned by rote: widows, orphans, etc., and all benevolent enterprises, in every prayer they utter. It is right to pray for all, but it is hardly probable that the heart is over-burdened with such a multitude of earnest desires all at once; hence it is vain to utter them. If the heart does cherish such a vast amount of desires, it would be far better to arise before day and go away on some mountain or elsewhere and utter the petition in private than to require a whole family, or company, including little children, to kneel quietly for a half hour or more till the poor little tired bodies drop over on the floor asleep. We should not make so many *general* prayers, but more special ones. Let us pray for the things that we feel specially interested in; then will our prayers come from the heart, and cease to be meaningless repetitions. In private we may pray as long as we like and repeat as oft as our spirits dictate. Secret prayer is the most blessed and blissful of all, and should be often; yes, constantly indulged in. But in public the desires should be expressed in a few plain words, without repetition and high-sounding phrases.

Every soul who believes in, and loves God, ought to pray constantly in secret. Every breath that ascends should bear a prayerful thought to the Maker; then would we be always strong in him, able to overcome all evil that should assail our spirits. But as soon as the thoughts cease to ascend to God, we are liable to yield to temptation and err with the heart,—probably with our physical members. How many cross words are uttered that were not thought of a moment before! How many blows are given and even murders committed that were never contemplated for one moment! So we are always subject to temptation, never knowing what the next moment may bring forth. Hence we ought to be fortified against all dangers, by cultivating a spirit of constant prayerfulness. God reads our very thoughts, hence we can have before his pure eyes loving, humble, prayerful thoughts of supplication and thanksgiving at all times, knowing that he reads and understands perfectly all the unspoken thoughts of the heart.

"Pray without ceasing." Never let the tempter have a moment of your precious time in which to hurl his poisoned arrows, but keep the Holy Spirit enthroned in your heart *all the time*. To be near by, is not enough. He will hover near and watch and wait for an opportunity to bless, even when we are unmindful of his loving presence; but it is very unwise and unkind to entertain—for one moment even—his enemy, in our hearts, while he hovers around outside in the cold. Let him in now, and keep him in. Let his throne be established in our hearts, that he may rule therein.

But prayer must be often expressed in words, too. If we love our Father, we will like to be with, and talk to him. When we see people who do not speak to each other, we usually think they are angry with each other. So let us not treat our true Friend and loving Parent so rudely. Good children usually say "Good-morning," and "Good-night," to their earthly parents. Do we treat our Heavenly Parent with as much respect? If not, is it not because we do not love him so much? Every morning the Christian should early seek a private interview with the Father, thanking him for his loving care during the past night, and asking his guidance, protection and blessing for the day. Then the soul should continue to pray and give thanks all the day, even if not expressed in words. Every evening the Christian should go to God in secret prayer, giving thanks for his many blessings, and confessing all guilt of thought, word or deed, and asking forgiveness for the same—first making all possible reparation—and praying his care for the night.

Every Christian parent ought to lead his (or her) family to the altar of God in prayer and song every morning and evening. All servants, strangers and guests in the house should be invited to unite in this service. All Christians should go to God in prayer as often as they can do so without neglecting their duties to his creatures whom they have to love and serve. They should express their gratitude to him in words when they receive visible blessings, not putting it off, but attending to it immediately. What would be thought of a person who would receive favors from his fellow-beings and not say, "Thank you," but put it off and finally forget it? We should consider him ungrateful. Much more so is the child of God who does not thank him from the heart for his many gifts to him. It is not enough to say, "Thank you." WE OUGHT *to* FEEL *thankful*.

If our hearts are cold, and worried with worldly care, then we should pray for *more love*, and keep praying for it till we receive it; then we can pray for others, and give thanks. If our faith is weak we ought to pray, "Lord, increase our faith." Pray always; keep the blessed Spirit enthroned in the warmest corner of your heart till he fills the *whole heart* with love and mercy and goodness, so that no evil can find room for entrance. Go to the Lord often. Seek his presence. "Pray without ceasing."

FOLLOWING CHRIST.

BY S. Z. SHARP.

"And Peter followed him afar off"—Mark 14: 54.

PETER was a follower of Christ. The text tells us this, but if we read to the end of this chapter we learn what a poor one he was at this time. He did not realize this just then. None of us do at the time we fall behind. We cannot see ourselves well when we look at ourselves directly; we need a mirror for this purpose. David required a looking-glass to see how horribly he had besmirched his character with the wife of Uriah. Nathan held up a good glass before the king, and how the latter did criticise the picture he saw there! He did not recognize that it was himself he was condemning until Nathan called his attention to it. We all need the right kind of glasses. We can use Peter as one, to good advantage. Peter was a follower of Christ. So are we. He followed at a distance. So do some of us. The chief mistake of Peter was, that he allowed personal feeling and personal interest to stand in the way of serving his Master. Many of us do the same.

When the Master is to be served in the church, in the Sunday school or the prayer meeting, we can get up an excuse as easily as those who were invited to the feast of a certain king mentioned in Matt. 22. We fail to realize that our excuses are no better than those were, and at the judgment day we will be made aware of the great mistake we have made. Some of us cannot come to church, because it is raining a little at the time, but we could borrow an umbrella and go to town for the gratification of self. Some of us cannot go to prayer meeting, we are so busy; but we have time to go to an entertainment the same week. It seems to me that God looks so much slighted. The man that had married a wife desired her society more than the society of the king and his

guests. The sanctuary of the Lord is where the king gives a feast, and those of us who refuse to attend his feast and seek the society of some one else—it makes no difference how much we love it—are insulting the great King of heaven, and must some day settle that account with him. He that loveth father, mother, wife or children more than Christ is not worthy of him.

We notice next that Peter did not follow his Master so closely that he could readily be identified as one of his disciples. In fact this is what he wished to avoid; so he sat among the servants of another king than his own. I wonder if any of us do that? Is it possible that any of us would sooner be identified as belonging to the world than to Christ! That was the case with Peter just at this time. He did not wish to look like a follower of Christ, and be recognized as such by every one. Do any of us feel that way when we are at public places? Do we realize just now that we have really been denying Christ, and, like Peter, saying by our actions that "we are none of his?" The awful consequences! The Savior warns us in plain terms. "He that will deny me before men, him will I also deny before God and his holy angels." The sentence is passed upon us already. It is extremely unpleasant, trying to belong both to Christ and the world. We are all the time getting into trouble. Some one who happens to know us personally will expose us just where we do not want it, and we fall into condemnation by the world whose high esteem we may be courting. Then, when we are with our brethren, they look upon us with such injured feelings that we feel we have been false to our promise to the church and to God.

Another great mistake Peter made was telling what was not true. He not only acted as though he were no disciple, but he actually disclaimed being one. One of the great evils of not walking close with Christ is the danger we are in of departing so far away that we resort to desperate means to gain our object. What an awful distance that was to which Peter fell from the time he determined and declared he would not forsake the Lord, though all the others did, until he cursed and swore he did not know the man! If we look back over our lives we may discover that it has not been so long since we declared before God and many witnesses that we would be faithful until death. How have we kept our promise?

One great mistake Peter made was not remembering the words of Christ and the warning he gave. If Peter had taken heed to the first cock crowing, he might have saved himself the worst part of his denial; but he was heedless. We, too, are often heedless. The Word of God tells us plainly the consequence of loving the world and gratifying the flesh.

We are glad, however, that there is a redeeming side to the story of Peter. When the pitying eye of Jesus rested upon him, his heart was touched. He went out and wept bitterly. The fountain of his impulsive nature was broken up and the hot tears of contrition gushed forth. He realized the enormity of his crimes. His repentance was genuine and deep. The way was open for reconciliation, but he must make his confessions. Three times he denied the Lord and three times he was asked whether he loved the Lord more than his other apostles. It was a bitter cup to drink, but it was effectual in its healing.

EGYPT AND THE BIBLE LAND.

BY I. ELMER.

SCATTERED up and down through the five or six hundred miles of the valley of the Nile there are to-day more temples, tombs, monuments, and massive sculptures than can be found in the whole world besides, and this, after Egypt has been plundered by seven successive sets of conquerors, and after her obelisks and statues have gone to adorn all the great capitals and museums of the world. The grandest temples ever erected, the most gigantic sculptures ever formed, are in Egypt. In some way and at some time, from a condition of power, grandeur, prosperity, and culture, Egypt has fallen, until to-day, though the most densely-populated country on earth, it is the "basest of kingdoms;" and though in the past ages her temple walls were covered with the sculptured records of long dynasties of kings and princes, yet for more than two thousand years Egypt has not had a native ruler, and the prophecy, "There shall be no more a prince of the land of Egypt," is literally fulfilled.

In a leaflet, entitled, "Egypt and the Bible," H L. Hastings, of Boston, writes of the confirmation afforded Scripture history by Egyptian monuments as follows:

Dr. Brugsch, in his learned "*History of Egypt Under the Pharaohs*," quotes more than 100 passages of Scripture, and affirms (vol. II. p. 330) that "Any one must certainly be blind who refuses to see the flood of light which the papyri and the other Egyptian monuments are throwing on the venerable records of Scripture." Sir J. Gardner Wilkinson's great work on the "*Manners and Customs of the Ancient Egyptians*" has references to passages of Scripture on 330 different pages. The Old Testament speaks of Egypt 683 times, the New Testament mentions it 25 times; and the Egyptians are spoken of 30 times in the Old Testament, and five times in the New Testament, besides unnumbered references to Egyptian cities, places, rulers, idols, manners, customs, etc.

Egyptian monuments and Scripture history confirm each other. On the walls of the temple of Sheshonk or Shishak, at Karnak, may be seen to-day the sculptured *Jewish profiles* of the captives whom Shishak took, and the names of the Jewish cities he captured, when he came up against Jerusalem in the fifth year of king Rehoboam, Solomon's son (1 Kings xiv: 25, 26) The spade of the explorer has turned up Pharaoh's Treasure City, Pithom, and the very bricks the Israelites made and laid; and out of the rock hewn sepulchres of Thebes have been brought the mummies of the very Pharaohs who oppressed the Israelites in the days of Moses.

INFLUENCE AND HOW USED.

BY M V. HARSHBEERGER.

THAT we are all creatures of influence is a fact beyond all doubt. Those of us who feel that we are so poor and unworthy in God's sight that we cannot do anything worthy of imitation, still exert an influence over those around us; and if such exert an influence, how much greater those who have become fathers and mothers in the church! Those to whom the church looks for comfort and support, those who should be pillars in the church,—are they as careful in regard to their influence as they should be? This is a question of no small importance.

Do we, in all we say or do, try to lead others nearer to God and His word, or have we in unguarded moments been the means of leading some one away from right? Oh how this should sink into the hearts of us all! For by word and action we work for God or against Him and his cause. We need not take a young brother by the arm and try to lead him into a saloon to lead him away from God. We do not need to try to persuade a young sister to place a fashionable dress on her body. These are wicked things, but not the worst that we may do. Evil speaking is one of the worst things in my mind that we can be guilty of and has a telling effect upon character.

If we are in the habit of speaking evil of any one in society or in the home circle it will have a tendency to help some one else in the same evil work. O brother and sister, if we cannot think of anything good to speak of a person (for all have some good qualities), better close our mouths and ask God to help us keep them closed, until we can learn how to speak of each other.

Our words have a powerful influence over others. Parents have such a telling influence over their children, too, on this line. Parents should try to teach their children to avoid evil speaking by all means, for it is low and degrading in its nature. And parents should also be careful into what kind of society they place their children, and by what kind of influence they will be surrounded, for it will leave its mark.

I once knew a father who was very careful where he placed his children. Wages were a secondary matter with him; but one time he gave way to a son who wanted to go to work at a place where he knew the moral influence would not be best, thinking the boy's strength of character would be sufficient to keep him from evil. But instead of this a few months almost ruined him. His very countenance showed the influence by which he was surrounded.

Bad influence in the church is worse than outside, for we look for something better and are led along just because they are professors of good. Those of us who are young in years have a great influence over our companions. No man or woman is without it. But how have we used it? O, let us pray God to help us to not give way to our carnal nature and thereby be the means of leading those who have tried to walk with God away from Him; for thereby we weaken their faith in us and also in His cause.

When evil is presented by one in whom we have confidence, or would look to for something better, it has a much greater effect than if by some one whom we know is not in line of duty; for we keep out of the way of such, being awake to their actions. But when it comes from those in whom we have such great confidence, it brings power with it, and leaves its mark for evil.

Think of those of influence advising young sisters to abandon the prayer covering adopted by the church! Surely this is another step not tending Godward, and those who do so will certainly have an account to render to God. Dear brethren and sisters, let us live more careful and prayerful lives, so that all may see that we have learned of Jesus.

GIVE THEM SOMETHING TO DO.

A DESIRE to do something seems to be born into man. About the first thing a child does when it can make itself understood is to ask for something to do. And it will not be contented until its desire is granted. That disposition in young blood has often been misunderstood. When a number of young converts unite with the church, they look about for something to do—the most natural thing in the world—and not finding any encouragement, they either go on without the consent of older ones and do the best they know how, or becoming discouraged give up all hope in despair of ever entering the field of active Christian service. What other course could be pursued? They have a choice between two things, either go on or give up. Now, we are sincere when we say that we believe more young Christians are discouraged by unwise treatment on the part of church members than from the opposition and ridicule of the world. —*Zion's Watchman.*

"To face public opposition conscious of innocence is a very different thing from defying public opinion in spite of guilt. One is born of true courage, the other is brazen effrontery, inspired by inordinate self-conceit, or a low conception of morals. Both characters will find their place in due time."

Missionary and Tract Work Department.

"Upon the first day of the week, et every one of you lay by him in store as God hath prospered him, hat there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability.*" "Every one *as God hath prospered him.*" "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according that a man hath*, and not according to that he hath not."—2 Cor. 3: 12.

☞ Tracts are sent free only to points where there is no church organization.

☞ All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

"AS ONE WHO SERVES."

It was after a meetin', four years back,
In the revival time;
The night was windy and bleak and black,
The hills were awful to climb;
But every seat was crowded so
That the men folks had to stand,
And all in a hush we rose to go,
For the Lord was nigh at hand.

I've never forgotten how Brother Hall
Spoke out at the very end;
His words were mighty, like those of Paul,
And I felt the Spirit descend.
But as we drove through the shifting storm—
Jacob and I alone—
My heart, that had been so glad and warm,
Grew cold and dead as a stone.

I thought of the stars in our pastor's crown,
Of the days that he spent with God—
The very work that our Lord laid down,
The very path that he trod.
Then I thought of the life that I have to live,
The life to which I am tied,
And only a woman's work to give
To the Savior until I died.

Then just as my heart came nigh to break,
It came to me full and clear,
There were those who lived for his comfort's sake
While he was sojournin' here.
His human life to our minds seem dim,
Like a far-off heavenly dream,
But somebody had to make for him
The garment without a seam!

After a long, long mountain fast,
When he prayed for his heart's desire,
He came from the chill of the night at last
For slumber and food and fire.
I think that Martha prepared his bed
With a thrifty housewife's care,
That he might find for his weary head
A rest and a welcome there.

O, how I wished he had come to me!
And then, from his spoken word,
I knew that I, too, in my home might be
A minister of the Lord.
For I've not the gift of a ready speech,
And my work is of every day,
But I'll make the everyday comfort reach
Straight into his children's way.

And, as I whispered a prayer to heaven,
The wind from the hills went down,
And I thought: "If I'm servin', I'll be forgiven
For the lack of stars in my crown,
My home is Christ's." And I raised my eyes,
But, will you believe it! far
Above our roofs, in the breakin' skies,
Shone his answer to me—a star.

—*Congregationalist.*

MISSIONARY WORK BY YOUNG PEOPLE AT HOME.

BY SUE SLUSHER.

How many earnest young brethren and sisters there are who are eager for an opportunity of working in their Master's cause! Hoping to encourage such anxious ones, I give this account of what the students at McPherson have been doing.

Last spring, our church decided to start a mission Sunday school in the city, one mile distant, and a house was rented for the purpose. The entire responsibility of the work was then given to the superintendent, Bro. A. C. Wieand, and the other officers. With trust in God, they determined to use their efforts to promote the work.

A canvass of the town was made by young sisters. They went from house to house, distributing tracts and seeking children who did not attend Sunday school. Many were found that lacked suitable clothing, and were reported to the older sisters, who are organized into a society for the purpose of doing such charitable work. They find plenty of it to be done, too. No one can know the scarcity of comfort in these homes until in the midst of them. We always think of suffering for necessaries of life as connected with the far-away, large cities. There is much misery to alleviate in our own villages, if we but look for it. Only last week, two of the sisters visited a poor woman who had been sick several days. She was pale and weak, her eyes were distended with pain, and her voice trembled. How grateful she was for the little call! She was waiting anxiously for strength enough to earn something for her two children.

These little people whose weary, heavy-hearted mothers work from day to day at such drudgery as washing, ironing and house-cleaning, do not come to Sunday school in fine dresses and fancy hats. It brings the tears, and makes the heart ache to look at their faded, patched clothes. Sometimes one can discern faces that are care-worn, and hungry-looking but beaming with love to the ones who are showing them true sympathy.

At the opening of the Sunday school, only three little strangers were present. Yesterday fifty children were in attendance, and there were good-sized classes of young men, young women and older persons. A larger house will soon be necessary, as the number is continually increasing. Truly, the work is abundantly blessed by Him who "heareth the poor!"

Oh, young Christians! You are talented, have kind hearts, and probably some means at your disposal. With a few hours' work during the week and on Sunday afternoon, you can take needy, untaught children from the streets and instill a love for Jesus in their susceptible hearts. Perhaps you need rest, or want to write a letter to a dear friend, or have a very interesting book that you are longing to read. What do you suppose Christ would like to see you do? Sacrifice your own pleasure; and soon you will come to love to "serve God by serving his creatures." May He help many to consecrate their abilities and lives to Him.

McPherson, Kans

HOW MAY WE BEST PREPARE OURSELVES AS SUNDAY-SCHOOL TEACHERS?

BY N. R. BAKER.

In Two Parts.—Part Two.

We will now give our fourth answer. *We should prepare ourselves by storing our minds with general information.*

It is well to read newspapers, good magazines, and, most of all, religious literature. We in this way prepare ourselves with numerous illustrations, and are ready and able when occasion suggests, or demands it, to tell of the latest trend of Biblical research, the finding of additional New Testament manuscripts, missionary progress, the attitude of government toward religion, etc., all of which will interest and instruct an average class, if well and briefly told, at the proper time. Thus, while studying a book of the New Testament, be able to give a biography of the writer, together with the circumstances under which it was written. The manner of his death, and the occupation of each of the writers will be sure to impress itself upon the minds of the members of the class.

As we are now studying the life of Christ in the *International Lessons*, the class might be asked to compare Christ's life with that of Alexander, the teacher suggesting that both were conquerors of the world. The pupils would probably notice that both died at the age of thirty-three, that both loved their mothers, and many other points of likeness and of difference. These, of course, are only suggestions. Any other great man's life would do as well.

But perhaps some one says if we were to pursue such a course we would have enough material for two hours' recitation, while we have barely thirty minutes. There is no danger of acquiring too much information on any subject, and the shorter the time, the more essential it is that we have a vast amount from which we may cull the best. There will be more cream in a gallon of milk than in a quart. The air-pump with the greatest condensing power is the most valuable. It has been said of teaching in day school, that a teacher who does not know five times as much about the lesson as he expects to teach, is not fit to appear before an ordinary class. Hear, then, our fifth answer, "*Have an abundance of material.*"

Of course there is an inner, a heart preparation, which all teachers must make, before they can be said to be well prepared. But we are presuming that all who are so engaged are live, consistent Christians. If any are not, the first great step toward fitting one's self for duty may be found, clearly set forth, in Holy Writ.

We have not meant to slight the primary teacher. She should have prepared the same abundance of material. Of course it will be of a quality that will address itself more to the imagination and memory than to the reason. The same interest should be manifested. The same application of practical truths is essential.

But there is, perhaps, no one thing of more importance than that the teacher should study his class. Perhaps this does not come properly under our subject, but we can not refrain from mentioning it here. Are there not some church members in the class, who are growing cold, who are careless, or who are using their energies in a wrong direction? Nearly every lesson furnishes opportunities for impressing these mistakes, and for exhorting to their correction. Are there not some unconverted ones who should be gently invited to a companionship with God's people, or upon whom the impression of some practical thought or divine truth would suggest that a change of his relationship toward God would be beneficial?

Yet, this requires judgment and tact. The teacher who without forethought or preparation thrusts even a truth upon certain dispositions, may injure the very cause he wished to prosper. But the teacher who carefully studies the character of each, and enters into a companionship with the class and presents moral and religious truths, as if coming from the heart, and not singled out for any particular member of the class, is a success.

After all, the greatest work of a teacher is the saving of souls. He may entertain, instruct, and upbuild, but all of these are as naught, compared with the saving of a single soul. And the

person who joins the church under the quiet, yet earnest influence of the Sunday school, is a Christian forever.

Christ was the greatest of teachers,—a teacher of teachers. In him we have a perfect pattern. We have only to live and teach like Him who had perfect understanding of the law, yet taught in parables that all could understand. We are best prepared as teachers, only when we become as nearly as possible like Him.

SCENES BEFORE THE MIRROR.

BY C. E. ARNOLD.

LET us look down the list and see if our likeness is here represented.

1. A brother who prays, "Forgive us our debts as we forgive our debtors," says, "I can forgive, but I can not forget."

2. A brother with a quid of tobacco munched in one corner of his mouth, sings, "Take me as I am!" A sister with several dollars' worth of superfluous ribbons and laces, etc., joins heartily in the sentiment of the song.

3. Here we see some men who have attained a pretty good Christian reputation because they *never did anything*. The man who refrains from doing both good and evil, is a cipher, a nothing. The fellow who hid his talent was condemned because he did nothing. Christianity is not negative, but positive. It does not consist in being a lifeless statue. It consists in doing something, and that something good. Jesus went about doing good.

4. In this scene are presented a few who sometimes congratulate themselves that they have never hindered the good works of the church. That means they have done nothing in a positive way. There is no virtue in simply doing nothing. Let us not say, "I have *never hindered*;" but rather let us inquire, "Have I *ever helped?*"

5 Here are some brethren and sisters who seem very modest about taking the front seats in church and prayer meeting, "in honor preferring one another." But when a popular lecturer comes around, exhibiting men's skulls, monkey skeletons, and the like, they are found on the very foremost seats. They even come a half hour or more early, in order to be certain of getting a front seat.

6. A man with his hands in his pocket comes next before us. Did you ever fish down to the bottom of your pocket for a penny for the contribution, and then congratulate yourself that you had given the widow's mite? That is very mean. It takes half your living to equal the widow's mite. She gave two mites,—"even all her living."

7. Next we have the busy man. If you can not spare an hour each week for the prayer meeting and religious song service, do you think you will have time to sing the hallelujah chorus in the New Jerusalem, and bow with the elders before the throne?

McPherson, Kans.

IN THE MASTER'S WORK.

BY NANCY D. UNDERHILL.

THERE are in this vicinity, a few persons who have been (and some are still) members of the church. What a wonderful influence for good they could exert if they would only let their light shine! These we have seen and talked with. There are probably others, whose candles are hidden under some fashionable folly, and which will finally be smothered if it is not set out before the world, where God's pure air can refresh it. A light will not burn without air, it will *die* and give out a bad odor, if it be concealed in a close place.

We have recently enjoyed a visit from some of our dear ones, and have visited others. How our hearts do burn within us when we talk with God's people of the things pertaining to our Savior's love. Yet our hearts are sometimes made to ache when we behold the impress of the world upon the lives of those whom Jesus so loved that he suffered untold agony, shame, sorrow, and a horrible death for their (and our) sakes.

Christian friends, can not we, for his dear sake, deny ourselves these worse than useless things that stamp us as the servants of the evil one? Can not we, for his sake, take up the cross of *self-denial* and follow our meek and lowly, humble Master, who for our sakes became poor? "Poverty is no disgrace;" then why seek to avoid appearing poor? When I go into a home where the costly and beautiful things of this world abound as ornaments upon table or shelf, and behold the Gospel-forbidden ornaments of gold and costly array upon the bodies of the inmates, the modern conveniences,—daily papers, etc, strewed around, and then hear complaints of poverty, inability to do anything for the Master, and his poor ones, my heart aches with sorrow for those *poor, poor, poor* souls, who love the foolish, worthless, perishable things of this world, better than the Heavenly Master who bore all things for us.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2: 15-17.

The Lord hath greatly blessed the writer recently, by permitting her to meet and converse with many of his dear ones. Though it is, sometimes, a cross to talk to certain ones who believe not the Truth, yet it is a blessed privilege, that we be accounted worthy to work and talk for so good a Master. Many whom we met were joyfully and earnestly trying to serve our Master. With such it was a pleasure to talk. Some are appreciative readers of the GOSPEL MESSENGER, who love to search the Scriptures to see if these things be so. Some are grateful for the light thus received and I am grateful for the privilege of occasionally casting a ray of light to some precious soul who desires to enter and keep in the straight and narrow path that leads to heaven.

I would like to have volumes 29, 30, 31 and 32 of GOSPEL MESSENGER, if any one who has saved them would kindly send them to me by express,—or if only a portion of a volume is sent,—by mail. Please let me know by postal card before sending, as I do not care to receive more than I can use.

Dear, isolated sisters and brethren who read this, let us endeavor to let our light shine before the world, that they may see the beauty and loveliness of pure religion and that some precious souls may thereby be won to the Savior. Being isolated is no excuse for departing from the true way. If we are surrounded by much worldliness, we ought to try to shine all the brighter, because there are so few of us, that the responsibility seems to be all the greater upon each one. There ought to be a very brilliant light shining forth from a hundred or more lamps all in a cluster; but where there is only now and then one, or a very few, they need to shine exceedingly bright to penetrate the darkness about them. How should we feel if we hide our light, and then some poor soul or souls are lost on account of it! Jesus sent us into the world to represent him to poor, lost, but precious humanity; hence we are to reflect that glorious, that marvelous and beautiful light upon the world. We must keep polished or we can not shine. It requires friction to produce a polish. Let us not hide away in some corner of the world and there idly rust till the Master comes and calls for his talents Rust may be fashionable, but it is not profitable nor beautiful. Let us awake and adorn our bodies with good works, and with a meek and gentle spirit of loving humility. Let us present our bodies a living sacrifice unto the Lord: using head, hands, feet, heart, mind and soul in his service.

A dead sacrifice is of no account. Let us show by our actions that we are alive. Let us not shut up our talents within a vault of selfishness lest some poor sinner should receive benefit from them. We ought to love all creatures, for Jesus loves them. God loves them: they are his by creation. They are our neighbors. Love thy neighbor as thyself.

DRESSING IN MOURNING APPAREL.

BY MARTHA CLICK

IN looking over a congregation with the majority of women dressed in black clothing, I ask, Why are they dressed thus? They are mourning for departed friends. They are respecting the dead. Mourning! mourning! And the only indication (often) is the dress.

If mourning apparel increases our sorrow, it is injurious; if not, it is unnecessary. Is it not more a form or fashion than a benefit? It is expensive, and a heavy tax upon the poor. Let the rich abolish it and give that much more to the needy. Thus we respect the living. Were we more zealous in doing our duty to our fellow-beings we would not have to shed so many bitter tears when they die. We should strew around them while living, the flowers we give for their graves. I only speak of a few of the many things that might be said on this subject, hoping we may learn more and more how to use our earnings and influence for the right thing.

Weyer's Cave, Va.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞"The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger.

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Mount Morris, Ill., - - - Oct. 2, 1894.

PERHAPS no professed Christian ever, in his prayers, repeats the words of the prodigal to his father, "Give me the portion of goods that falleth to me;" yet how many of us manifest just that kind of a spirit! Unnumbered blessings God bestows upon us, and we take them as a matter of course, as if they were the portion of goods that fell to us by right of inheritance. So much better is the feeling of dependence than that of deservedness.

FROM the press we glean the following: "The Church of England is to have a college at Jerusalem. Bishop Blyth has received the firman from Constantinople sanctioning the erection of the proposed college. The firman, also, it is gratifying to state, is couched in most favorable terms, freeing the property from all taxes, both local and imperial. The reception of the firman will warrant the issue of a public appeal for the funds for the erection of the College, which will be of the greatest possible value as a home for the Anglican Church at Jerusalem, and a centre for its operations in the East, and in Egypt."

THE editor of the *Educator and Companion* recently visited the home of sister Bertha Ryan, and has this to say: "We had the pleasure of a visit to the home of sister Bertha Ryan, at Alvo, Nebraska, last Saturday. Her parents have a neat and cozy home among shady trees and pleasant surroundings, one and one-half miles from town. The Brethren's church is only a half mile from Bertha's home. Here, in the quiet of the country, is an excellent place to commune with God, with 'the things from above.' Sister Ryan had all preparations made and expected to leave for India, her mission field, Friday afternoon, but received word that the starting had been deferred until Oct. 31. This great and arduous undertaking requires true faith and strong confidence. Sister Bertha seems to be possessed of these heavenly qualities, and is willing to give her life for the good of others. Certainly the prayers and holy desires of all good people will go out with her and her associates in the good work of spiritual enlightenment."

IT is astonishing how some of our correspondents, in their essays, misquote Scripture. We have to spend hours, every week, looking up and correcting their quotations. They omit clauses, leave out punctuation marks, and sometimes try to blend two quotations into one, etc., etc., etc. The Word of God is too sacred to be trifled with in this manner. Writers should never trust the memory when quoting Scripture for the public press. Always turn to the parts desired, and copy them, punctuation and all, just as they stand in the Book. Let there be no mutilating the Lord's Word.

PEACE PRINCIPLES.

THE *Cynosure* emphasizes the value of peace principles in the following interesting manner:

"Captain Cameron, the African traveler, when asked how he had been able to prosecute a journey of 3,000 miles from Zanzibar to the Gambia without resorting to bloodshed, replied that he had ever kept in view the fact that the native was a fellow-man, and his expedition was a peaceful one. Treating the African with kindness and consideration, never arousing his jealousy, he had been able to traverse the whole breadth of Africa without resorting to violence. M. French-Sheldon, the intrepid English woman who conducted in East Africa, the most wonderful and successful expedition of the kind ever undertaken by a woman, tells of her visit to the Rombo tribe who had been represented as a ferocious and treacherous people. She dealt with them kindly and found them 'neither uncouth nor unkind nor ungenerous, and certainly far from being hostile.' They treated her with 'courtesy and gentleness.' But six weeks after her visit Dr. Carl Peters, travelling through the same tribe with armed soldiers, in order to pass safely, 'felt obliged to turn his guns on those Rombos, armed in their simple fashion, and kill a hundred and twenty before breakfast one morning.' The difference in treating these African aborigines is a lesson to the employers who profess it needful to use severity with their men. The 'black list' as used in some instances, is one of the practices of lodgery most to be condemned."

THE MINISTER.

IN all Christian ages much has depended upon the ministry. In fact, without properly-trained ministers there can be no well-disciplined congregations. It is therefore important that we look well to the special qualifications and the fitness of our preachers.

In the ministry we need men of great piety,—men whose lives are models. If any one should be a living epistle, known and read of all men, it ought to be the preacher. An uncertain sound on his part may bring disorder into a whole congregation. His piety should run through every department of his life, both at home and abroad, in business, as well as in religion.

He should be loyal to the Gospel. It is the one rule of faith and practice, in which he may and ought to have unbounded confidence. A lack of faith and loyalty here, means a lamentable defect all along the line of his work as a minister.

He should have unflinching faith in an all-wise and overruling Providence. At best, the minister's life is one of sacrifice. He can never become a successful minister of the New Covenant without denying himself many comforts enjoyed by others. His only hope is to do his duty; do it manfully and cheerfully, and trust God for the rest.

He must be a man willing to work in harmony with the accepted principles of the Brotherhood. Two cannot walk together harmoniously, except they be agreed. Nor can any one minister work pleasantly and profitably with others of like calling, and the church he serves, except they be united on principles. A defect at this point may mean confusion throughout a whole congregation. No minister can afford to waste his influence on the side of discord. He should make every possible sacrifice in the interest of harmony. He must not only have great faith in the Gospel, but he should understand it, and be able to preach it understandingly to others. This is his duty as a minister. The spiritual growth of the saints and the conversion of sinners depends upon his ability to teach others also. He should present the Gospel so people can comprehend it, and by his influence be led to accept it. He should not be a man who, by his injudicious preaching and unbecoming conduct, drives people from meeting. The Lord never intended that his chosen and divinely commissioned ministers should frighten his sheep away from the food that insures eternal life.

He should be a man of great activity in his work. By this we mean that he should be earnest, persevering and ever ready to preach the Gospel. Much, of course, depends upon his financial condition. But he who would be rich in a knowledge of heavenly things and possess the rare and priceless power of leading souls to Christ, cannot, in the ordinary course of events, expect to be rich in this world's goods. He must make the best possible use of that which is placed in his hands, and trust Providence for the rest. His work is the greatest of all works. He is God's special servant. If faithful until the end he cannot lose his reward. J. H. M.

OUR CREED.

Our Brethren teach that we have no creed but the Bible. To this many object, saying, that the book of Minutes,—the decisions of the Annual Meeting, stand in the same relation to us, as the creeds and disciplines of other religious bodies do to them. How is this? AN INQUIRER.

IN the very beginning of their reformatory movement, our people recognized the Bible as their only rule of faith and practice, hence their only creed. In later years some differences sprang up among the churches concerning the meaning of this creed respecting certain duties. The different congregations met in council for the purpose of reaching an understanding concerning the meaning of the Scriptures on these points of difference. Thus it has been from that day to this, and in this way the Minutes of the Annual Meeting came about. They contain the mind of the church respecting the meaning of the Scripture on points where there happened to be different views among the Brethren. A creed is presumed to contain a full and complete statement of the doctrine held by a religious body. This the Minutes do not claim to do, only on points as they come to the Conference from time to time.

The object of these Minutes has been to unite us in an understanding of the Scriptures. As we become more fully reconciled to the principles agreed upon, as set forth in the Minutes, we may, in course of time, have little use for some of these decisions. Even now very few of our churches have any use for the decisions of the Annual Meeting concerning the manner of feet-

washing or observing the Lord's Supper; but there was a period, in our church history, when these decisions served an indispensable purpose. But we are now so thoroughly united on these two questions that nearly all the churches keep in line without pausing to think what the Minutes contain. In fact, we have scores of ministers, and thousands of members, who accept the plain teachings of the Scriptures on these subjects without knowing what is in the Minutes.

It has always been the custom of our people to appeal to the Scriptures as their only accepted rule of faith and practice, and then refer to the Minutes for the purpose of showing how we, as a body, understand the teaching of the Scriptures on the points that happened to come before the Conference. We have never regarded the Minutes as a creed. J. H. M.

REMARKABLE DISCOVERIES.

From the press much information may be gathered concerning the discoveries going on among the ruins of the East.

"An account of the scientific exploration of the ruins of Niffer, near ancient Babylon, which is being made by American scientists, under the auspices of the Babylonian Exploration Fund, which was subscribed by Philadelphians in 1888, has been furnished the State Department. The work of excavating began in 1888, and from 150 to 200 Arabs are constantly employed. In the number of tablets, inscribed verses, and in the value of cuneiform texts found, the American enterprise is said to rival the explorations of Layard at Nineveh. Many tons of tablets, sarcophagi and the like, have already arrived at the museum at Constantinople, and the Sultan, in recognition of the services of the American professors, has promised that the University of Pennsylvania shall receive one of all the duplicate antiques. It is claimed that this enterprise has revealed an antiquity of the human race nearly ten centuries older than science had knowledge of before. The religion, governments, habits of life, and, to a great extent, the customs of men who lived 4,000 years before Christ, are revealed by the inscriptions which are now being translated here and arranged by Prof. Hilpricht. Thus far 20,000 tablets of clay and stone have been discovered, bearing inscriptions which include promises to pay debts, deeds, contracts and records of important, public and private events."

Not a few of these tablets have an important bearing on the Bible narrative, and demonstrate the truthfulness of that record. These discoveries assign to man a greater antiquity than has been set forth by Ussher in his Chronology. But it is now quite generally conceded that our commonly-accepted chronology of the Bible is incorrect. Ussher's Chronology,—and this is the one usually followed in giving dates in the margins of our English Bibles,—maintains that Adam was created nearly 6,000 years ago, making the world 6,000 years old at the end of the next century. He is probably mistaken by at least 1,000 years. Many of the ablest minds place the period from the creation of man to the present time, at not less than 7,300 years. Eusebius, the father of ecclesiastical history, places it at 7,083. Dionysius, from whom we take our era, gives 7,388 years as the age of the world. J. H. M.

AUTUMN WAVELETS.

The summer, with its harvests, ingathering, droughts and heat, is past. And following these things we are having better rains and seedtime for the year that is to come, and the changes that come in their train. The autumn waves come to us, not only because they are timely, but because we need them and they are intended for our highest good. And therefore we should welcome them and try and get the good out of them that accompanies them. When we think of the sweet opening of spring with its sunshine and showers, the coming forth of the green grass, the opening of the sweet-scented flowers, and the shaping of the fruit, and the development and growth of the summer months, it seems hard to let them go. And it would be, were it not for the fact, that the better is to follow. God's good is progressive in its character, and so he has made it, both in the natural and spiritual. Everything is made to develop towards the better and more useful condition. So the spring and summer develops toward the more perfect autumn.

Among the wavelets we name the gathering and storing away of that which is to be used and enjoyed in the future. Labor and heat are endured with pleasure when there is a reward further on. And so we labor in the springtime and summer of life, that we may gather and enjoy when the autumn comes. The whole of life and everything in its trend is moving in this direction. And we only lose when we fail to fall into the current that the Lord has made for us and tells us to walk therein.

A pleasant wavelet, to many of us at this place, is the annual opening of the Juniata College and the gathering in of the students for the school year. This wavelet came to us in an enlarged form, bringing back not only many of those who had been here before, but a large delegation of new students, who, for the first time, are initiated into the ways of college life. From the East, from the West, from the North, and from the South they came, and the meeting and the greeting was most tender and, we hope, will be lasting. Notwithstanding the stringency of the times, we are glad to say that the opening was the largest that was ever registered at the beginning of a school year.

Another very pleasing feature about it was, and is, the large number that are taking Bible studies. We are especially glad for a growth in this direction, as this means better students, better work and better results.

Another very pleasing wavelet is the news coming from churches all over the Brotherhood of work being done for the Master, and souls coming to Christ. The autumn is made a time of reaping and gathering, even if the time for tilling and sowing has been somewhat neglected. Whether the Lord stays the work of the devil during the spring and summer, when many of our preachers don't have time to meet his advances and battle with him, we don't know, but we do know that some of our ministers are so busily engaged at their home work during the spring and summer, that they don't have the time to do preaching outside of filling the home appointments, so that the autumn brings with it a wave of church work that is not made during any other time of the year. This is entirely justifiable on the part of the preacher, as he is a servant of the church, but we are not sure that we can say this for the church, as there is nothing said in the commission, "Go ye," about the autumn being the best time for his servants to work in the vineyard. Neither does it say that the devil is going about as a roaring lion during autumn and winter, and then holds up to accommodate our preachers because they don't have time to attend to him and his work during the spring and summer. But we are glad that things are so arranged that autumn and winter seem to be the more propitious seasons to labor for the saving of souls, and that at these times our brethren can best prosecute the good work. May the Lord help us to labor all the year round, and, if possible, double our diligence during the most seasonable time!

We are glad, however, that it has been demonstrated that souls may be saved, and want to be saved, whenever the Spirit, through the Truth, calls, and that this call comes on the presentation of the Truth, independent of the weather or the seasons.

But, then, the wise man says there is a time and a season for all things, so that the autumnal wavelets bring us things and opportunities that can come to us at no other season of the year. The shortening of the time for manual labor and the lengthening of the evenings,—hours to be spent indoors and by the firesides,—afford excellent opportunities for thousands of families for social, mental and spiritual improvement. These evenings are now coming to us, when the five o'clock supper-time is abandoned, and all the work and chores are finished before the evening meal is enjoyed, which leaves the balance of time for the social and religious improvement of the home and homelife. And here is where the members of every family should be after nightfall. These are the hours when the benediction of peace and love falls most bountifully on the home, sweet home.

Even now it is an inspiration to us, as our mind flits back to the autumn home-hours of our boyhood,—even back of the time when first our fire-places were darkened by the introduction of the modern cook-stove,—where, before the blazing log-fire in the capacious chimney-place, when the bright flames blazed upward and the sparks played "hide and seek" for the amusement of the happy surrounding family groups. How vividly comes the recollection of placing handfuls of the beautiful brown chestnuts underneath the hot ashes at the fire-edge, and then awaiting the explosions that soon followed! Father and mother, all the boys, and often the neighbor boys, girls and parents too, in turn, would be there,—the autumnal evening hours spent in innocent play, and friendship's social ways. Then, near by, stood the dear old table that served us so well,—around it all seated, and on it spelling-books (no primers,—we were all boys), slates, arithmetics and grammars. It was the hour for study, and at it we went. . . . The autumn evenings still come; and changes have also come. For the dear old fireplace, we now have the stove, the "Sundown" base-burner, and the steam and hot water radiators,—all as improvements on the past. They seem so,—yes, they are. And yet, when we get back to our boyhood days, we say, The old is the better. At any rate, we had a fireplace put in our library for the pure, solid comfort we get in sitting before a big, blazing fire, and as a reminder of our boyhood days. Though this is an age of improvements, there are some things that have not been improved.

Then there are many other good things that come with the autumn days of which we may speak at some future time. H. B. B.

REVIVALS.

Number One.—Their Purposes.

We remember the time when some of our most devoted ministers, together with many of the laity, very seriously objected to those "revivals" commonly known among us as "Series af Meetings." Even now we have among us those who look upon such meetings as questionable means of religious growth. They believe that in many instances those meetings are attended with varied and serious evils born of excitement. They maintain that true and healthful church-life is one of steady growth; that God's people should always be revived; and that accessions from the world should be constant.

This position is strongly supported by the Word of God; certain it is that very serious evils have resulted from some of these so-called revivals,—evils so manifestly injurious as to justify resolute means to eradicate their pernicious results. It is equally certain that Christians should live at a much higher level of spiritual life than is reached by the mass of church members. But with both these points freely conceded, it is also plain that religious revivals are not only scriptural, but that they have their legitimate place as an important means of religious culture and nurture. They should, therefore, not only not be condemned and avoided, but they should be counted among the Divine helps for which the church should both labor and pray.

Revival meetings are seasons of special interest and activity in religion. Strictly speaking, they can be affirmed only of God's people,—those who have been "born again," and are therefore "dead unto sin but alive unto God through Jesus Christ," and who by God's Spirit are now revived. Revivals are the quickening and stirring to intenser manifestations, graces which are already in the possession of the child of God. Accessions are the *fruits* of revivals in the church. They constitute awakenings. In religion, as in everything else, diligence may be redoubled on special occasions for special purposes; but it can not be kept at that intensity continuously. The farmer does not harvest unceasingly. There must be a sowing of the seed, then time for germination, after which comes the harvest. So, in a spiritual sense, there is "seedtime and harvest." Revivals often prove to be times of harvest.

I would not say a word against immediate and constant results, for behold the fields are "white already to harvest." Every minister going forth to break the "fallow ground" and sow the seed of the Word, should ever be ready to "put in his sickle" and gather sheaves for the Lord. Too many ministers seem to think of nothing but plowing. They do not expect to harvest. All should remember that there are at least two reapers,—Satan and Death,—whose sickles swing unceasingly. With them the harvest is always ripe,—is always now. It should be thus with the reapers for the Lord.

But while this is so, every minister should also labor and pray to bring about a revival of God's work in the church,—a revival of a divine sort,—born of the Spirit and the Truth. Because it is during such seasons that church members are aided in throwing off the dead weights of worldliness, and taking on new and deeper spiritual life, they bring experiences which will never be entirely lost.

Such revivals have marked the history of God's children throughout the entire period of God's dealing with them. They have "blazed a path" through the centuries, and by means of them God's children have again and again taken on new life. The Lord help our people everywhere, both ministers and laity, to labor and pray for such revivals in the churches throughout the Brotherhood! J. G. B.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Westphalia, Kans.—The new church house in the Scott Valley congregation, Coffey County, Kansas will be dedicated Nov. 4. The love feast will be held Nov. 8, commencing at 2 P. M.—*John M. Miller, Sept. 18.*

South Bend, Ind.—Our Communion was held the evening of Sept. 14 We had a very pleasant, and, we believe, a profitable meeting. One was added to our number by confession and baptism. —*Wm. Borough.*

Falls City, Nebr.—The Falls City church, the Lord willing, will hold their love feast Tuesday evening, Oct. 9, just after the District Missionary Meeting. Persons attending District Meeting will be met at the trains Oct. 8 and 9.—*Wm. Mohler, Sept. 9.*

Buck Creek, Ind.—Last night we closed a series of meetings conducted by Bro. Henry Frantz. He preached fifteen sermons for us. There were no accessions to the church, but we trust much good was done and that we can see the effect of his labors in the future.—*D. E. Rhodes, Sept. 13.*

Red Cedar, Wis.—Sept. 1 the members of the Chippewa Valley church met in church council. Considerable business came before the meeting, but all was disposed of satisfactorily. We decided to hold our Communion Oct. 13 Members of adjoining churches are cordially invited to be with us.—*Katie Joyce, Sept. 12.*

Modena, Mo.—Bro. Lewis M. Kob came to us Sept. 7 and commenced preaching the same evening. We had four meetings. Sunday, at 11 o'clock, he delivered an excellent funeral sermon of Bro. Gilford Barb. Bro. Kob preached the Word with energy and earnestness to a reasonably large crowd of eager listeners.—*Wm. Whitestine, Sept. 12*

Oak Hill, Ill.—According to previous arrangements with Bro. S. Bucklew, I returned to Oak Hill, Ill, Sept 8, to hold a few meetings. Interest is good. Five precious souls were led down into the stream of Kickapoo by S. Bucklew, and immersed in the presence of an eager congregation. The most of them never saw the like before. I will remain here till the 17th, then Sept. 22 I go to Greentown church, Ind. Bro. Bucklew was with me two days; now he is gone to other fields of labor. This was my first acquaintance with Bro. Bucklew.—*Joseph Holder.*

Cedar Grove, Tenn.—The Ministerial and Communion meetings were held Sept. 7 and 8. They were a grand success. The subjects on the program were discussed by quite a number of ministers in an intelligent manner. It was regretted by all, that there were not more ministers present. For some cause they were not permitted to be here. We heard one old brother say he had set new, firm, and determined resolutions to live better from this meeting on. O, that this would be the determination of all present, both saint and sinner!—*J. O. Molsbee, Gillenwater, Tenn., Sept. 10.*

Spring Creek Church, Pa.—Our semi-annual church council was held Sept. 15, and was well attended, with Bro. Jacob Longanecker (elder in charge) presiding. The business of the meeting was disposed of satisfactorily. A love feast was appointed for Oct. 10 and 11 at 9:30 A. M. One dear brother was reclaimed. May he prove faithful!—*Joseph B. Aldinger, Elizabethtown, Pa., Sept. 17.*

Landess, Ind.—We have appointed a love feast in the Landess church, Grant Co., Ind., to be held Nov. 9, commencing at 10 o'clock A. M. A cordial invitation is extended to all, especially to ministers. We hope those attending the Ministerial Meeting at Markle, on the 7th and 8th, will avail themselves of this opportunity to enjoy a Communion service with us.—*D. B. Garber, Marion, Ind.*

Ashland, Ohio. — Eld. D. N. Workman gently passed away on Friday evening, Sept. 7, at 8:30 o'clock. He was laid in the tomb on Monday afternoon, Sept. 10. Eld. E. Loomis, of New Philadelphia, preached the funeral. Bro. T. S. Moherman and Eld. Henry Keller assisted. Eight of our respected ministers led the throng of near a thousand people, to the cemetery.—*W. F. England, Sept. 12.*

Whitesville, Mo.—We have just enjoyed a short series of meetings by Bro. W. C. Hipes. He came Sept. 3, commencing meeting the evening of the 4th. His wife met him while here. They would have staid longer, but on account of his wife's ill health, he thought best to close. He proclaimed the Word with energy and earnestness. We hope that sister Hipes' health will soon improve, and that Bro. Hipes can come again soon and preach for us.—*Mollie L. Taylor, Sept. 12.*

Middle Creek, Pa.—We had our council-meeting Sept. 1, to prepare for love feast, and were made glad to see three young boys come there to be baptized, the result of good religious training. Two were baptized at a meeting held in the mountain. Our love feast on the 8th passed off very pleasantly. We had over three-fourths of our large house set with tables. They were all crowded, and several yet stayed back.—*Isaiah C. Johnson, Somerset, Pa.*

Avilla, Mo.—The Brethren in the Spring River church to day held their council prior to our love feast, which will be Sept. 13, the annual visit having been made and reported. But very little was found on the visit, hence did not require so much arduous labor as we have seen at other meetings of the same character. We had also decided to elect one brother to the deacon's office. The lot fell on Bro. Leslie Dunning. He was duly installed by Bro. Geo. Barnhart, of Carthage, Mo.—*J. K. Shively, Sept. 8.*

Kansas City, Mo.—Wife and I spent a few days with the members in the City. We found all of them strong in the faith, with a strong desire to have an organization to themselves. There are at this time twenty-five members in and near the City, to our knowledge. I desire that any one having any relatives in the City in whom they are interested, inform me of them and I will try and visit them and get them interested in the meetings. We now have meeting each second and fourth Sunday at 11 A. M., and 3:30 P. M. Place of meeting two blocks north and two west from end of Metropolitan Street Railway in Argentine. On last Sunday we had good congregations, and at 11 A. M. were addressed by Bro. A. L. Snowberger, of Newton, Kans. In the afternoon we had a children's and young people's meeting.—*I. H. Crist, Gardner, Kans., Sept. 12.*

Hurmont, Md.—The Monocacy church assembled in council and concluded to hold their fall love feast at the Rocky Ridge house Tuesday, Oct. 16, commencing at 1:30 P. M. The Eastern District of Maryland will hold their Ministerial Meeting at the above-named house Oct. 17 and 18. The Brethren of the Monocacy church also intend the Lord permitting, to hold a series of meetings in the Hurmont house, commencing Thursday, Nov. 8. Eld. Orrville V. Long, of Abbottstown, Pa., will do the preaching.—*D. R. Sayler.*

Huntington, Ind.—The church met to elect two deacons, and as there were three that received about the same number of votes, they were all installed. They are John Ham, David Snowbarger, and William Egar. With the help of three other congregations, we are putting up a good brick church house in the city, sixty-six by forty-six, with addition of twelve and one-half by fourteen. The brick work is partially up, and is to be finished till Nov. 1. We would like for Brethren to call and see us. We have about one hundred members here in the city.—*Jacob Mishler, Sept. 14.*

Shoal Creek Church, Mo.—Bro. F. W. Dove and J. P. Harris, of Texas County, this State, were among us and preached a week with very good attendance. The meetings were interesting and enjoyable, though there were no immediate accessions to the church. We feel there were lasting impressions made. Come again, brethren, we appreciate your labors. The Shoal Creek church is located on Oliver's Prairie, and is surrounded with some advantages that many countries do not have,—good market, plenty of timber, and good mills. We are blest with good crops this year,—better than average. We will welcome all Brethren that will come into our midst.—*Lee Harader, Pioneer, Mo., Sept. 10.*

Douglas County, Mo.—Sept. 8 the members of the Fairview church met in council. But little business came before the church, and all passed off pleasantly. Four members were received by letter, and two weeks before two sisters were received by letter, making six in the last month. Our church is in a better working condition than it has been for some time. At our council we appointed a prayer meeting to be held every Sunday at 3 P. M., at Fairview. We are greatly in need of an elder, as our elder lives so far away that he seldom gets among us, and for this cause some have gone astray. If this comes under the notice of any elder, or any of the Brethren desiring cheap homes, here in Southern Missouri is a good opening. Health is good, fuel cheap, and land very productive. We welcome any of the good brethren and sisters among us.—*Nannie Harman, Idumea, Mo.*

Astoria, Ill.—Bro. J. M. Mohler, from Lewistown, Pa., came to us Aug. 11 and preached for us two weeks at the Astoria house, and two weeks at the Walnut house. As an immediate result, eight were baptized, one reclaimed; we also have one applicant. We have hopes for more to come soon. Bro. Mohler is an able minister of Jesus Christ, and practices what he preaches, and preaches what he practices. Our quarterly council was held Sept. 4. We had considerable business, but all was disposed of in love. Our Communion was Sept. 7. To us it was a feast of love indeed. We had much to rejoice over, as our eldest son was among those baptized. At this feast an election was held for two deacons. The lot fell on brethren Emmanuel Fitz and A. H. Lind. May they prove faithful! Elders Solomon Bucklew, Conrad Smith, John Baker and S. A. Shuck were also with us at our feast. May the Lord bless the dear brethren for their labors of love!—*Jacob D. Gruber, Astoria, Ill.*

Baugo Church, Ind.—Our harvest meeting is now in the past, and we are forcibly impressed with the thoughts that the harvest time is passing and many souls are yet unsaved. Bro. I. D. Parker did the preaching, and admonished us to our duties towards our God. We also remembered the missionary cause, and over $27.00 was handed over for that purpose.—*H. M. Schwalm, Mishawaka, Ind.*

Malvern, Ill.—The Rock Creek love-feast is in the past. It was an enjoyable feast. It was not so largely attended as usual, but the interest was good. The church saw fit to call more official help, so Bro. A. L. Grater was advanced to the full ministry, Bro. D. E. Gerdes to the second degree of the ministry, and brethren Jacob Grater and Henry Longanecker to the office of deacon. May the Lord enable these brethren and their companions to magnify their office. During the meeting one dear soul made application and was baptized. So ended a meeting long to be remembered.—*John A. Myers, Sept. 13*

Bunker Hill Church, Ohio.—We held our love-feast Saturday evening, Sept. 8. Brethren from abroad were Samuel Muntis, of Knox, Ohio, and F. Weimer, of Wayne County, Ohio. Besides we had Bro. Heistand and four home ministers. There were five baptized before the feast,—four young sisters just coming into their teens, and one a brother, head of a family. Three sisters of them were of my Sunday school scholars. It made my heart feel glad to see my scholars come out on the Lord's side. We had good order throughout the meetings. Spectators showed a Christian-like spirit. We have been having very dry weather this summer, but the last few days we have been having very hard rains, for which we thank the Lord.—*Sarah Middaugh, Berlin, Ohio.*

Notice.—The Ministerial Meeting of the Northwestern District of Ohio will be held in the Lick Creek church, Williams Co., Ohio, one mile southwest of Bryan, Oct. 11 and 12. The meeting will commence on Thursday morning at 9:30 o'clock. Trains are due at Bryan from the South, going north at 8:05 A. M., and 2:45 P. M; from the North at 11:50 A. M., and 6:16 P. M. Trains from the West, going east on the Lake Shore R R, are due at Bryan, at 7:08 A. M., and 2:11 P. M. Trains from the East going west are due at 1:13 P. M., and 7:48 P. M. Brethren should come on Wednesday, the day before the meeting. There will be conveyances at each of the trains. If any of the Brethren cannot come Wednesday, the day before the meeting, and will come on Thursday, they will please notify the undersigned. A hearty invitation is given to all that can attend.—*G. W. Sellers.*

Decatur, Nebr.—The quarterly council of the Golden Springs congregation took place in the church at this place Aug. 25. Much important business was done, among which was forwarding two of our ministers, John Bare and L. J. Redding, to the second degree. Beginning the evening of the 24th, Eld. Geo. W. Stambaugh and J. S. Ryan conducted a very interesting and enjoyable series of meetings. Although there was but one baptized, there were some restored to fellowship, and the church strengthened generally. We held our love-feast Sept. 1, about twenty-four communing. The meetings closed Sept. 4, Bro. Ryan returning home, and Bro. Stambaugh going to Moorefield, this State. He goes there to answer to a challenge made last March by the champion debater of the denomination of Soul-Sleepers. If the challenging party meets the appointment, the debate will begin Sept. 8. Bro. Stambaugh expects to hold meetings at that place while there.—*J. C. Himler, Sept. 9.*

Notice. — The Ministerial Meeting of Northwestern Ohio will be held in the Lick Creek church, Williams Co, Oct 11 and 12 A few programs are still on hand. If any minister in the District has not received a copy, it can be had by addressing me. The Committee desires not only those on program, but all others to be prepared and aid in making the meeting interesting and profitable.—*D. D. Thomas, Sec, Williamstown, Ohio.*

Wallace, Nebr.—Bro. Heckler is right when he says, "Wallace is a good field for mission work." But it is an exceedingly hard-beaten road. The seed seems in the main to "fall by the wayside." However, we don't know and see the results in a little while. Last winter in a revival, more than one hundred and sixty claimed they were converted, and less than forty of them went so far as to join the church. Oh, superficial work of man! When wilt thou cease to take the place of God's work? The Pedobaptists take no better to water and God's commands than of old. A year's work might break the shell here. I stay to preach two more sermons, then go to other fields. Some earnest members here. Praise the Lord —*J. E. Young, Sept. 13.*

Notice.—The Ministerial and District Meeting of Northern Indiana will be held Oct. 3 and 4, in the Turkey Creek congregation, at the Gravelton house, on the B. & O. R. R. Trains from the West arrive at Gravelton at 10:30 A. M. and 10:30 P. M.; from the East at 3:20 A. M. and 2:10 P. M. Better come on train at 10:30 A. M. from West, and 2:10 P. M. from the East. Delegates should come Oct. 2. They will be met at trains. Should any want to come from the East on the early morning train they should inform me at Nappanee. Our Communion is now in the past, it having been held Sept. 15 at 4 P. M It was a meeting long to be remembered. About 300 communed. Ministers from abroad were Bro. Amsey Puterbaugh, W. R. Deeter, Jacob Bowers, and others. Bro. Puterbaugh officiated. Sept 16, at 10 A. M., Bro. Puterbaugh delivered to us one of his well-prepared sermons, using the words of the Savior in Rev. 3:18. It had its effect upon the congregation. Come again, Bro. Puterbaugh.—*D. Wysong, Nappanee, Ind, Sept. 17.*

La Porte, Ind—Bro. Lemuel Hillery came to us and began a series of meetings Sunday, Sept. 9, preaching each evening until Thursday evening, Sept. 13, delivering six discourses to small but deeply interested audiences. At this point his health failed and he was compelled to close. It was thought a rest of a day or two would restore him, so that he could resume the work that promised so much good as a result. In this we were disappointed. Saturday afternoon he grew worse. His symptoms were alarming, and feeling that he had passed beyond all human aid, he sent a message to the servants of God, desiring the anointing. After services at the church, quite a number of us repaired to his bedside, at the home of Bro. Isaac Flory, and attended to the anointing, immediately after which his symptoms changed for the better, and although feeling weak and feeble, he is improving quite satisfactorily. In the meantime the writer continued the meetings, which steadily increased in size and interest, closing last night with a large attendance, when one came forward as an applicant for restoration to membership. Thus suddenly terminated a series of meetings which had promise of much more than ordinary good for our little band here. Bro. Hillery requests me to say to the brethren and sisters who are expecting him to conduct series of meetings for them, that they must not depend upon him until further notice, as he must retire on account of failing strength.—*Thurston Miller, Sept. 17.*

Sioux County, Nebr.—At the place referred to in a former communication, where we were first in the field, two (husband and wife) were baptized a few days ago, and there is a favorable outlook for others.—*Jesse Y. Heckler, Sept. 17.*

Bills, Pa.—On the evening of Sept. 9 I met with the members at Peachdale, Somerset Co., Pa., to hold a series of meetings So far we have encouraging congregations and excellent order.—*Silas Hoover, Sept. 12.*

Nappanee, Ind.—Union Center congregation met in quarterly council Sept. 8 Considerable business came before the meeting, but all passed off orderly, and, we hope, to the honor and glory of God. We appointed a Communion for Oct. 9, at 4 P. M —*Milo A Miller, Sept 19.*

Bethlehem, Va.—We met in church council Sept. 8 All business was disposed of in a satisfactory manner. We decided to hold our love feast Oct. 27 and 28. Our hearts were made glad by beholding two more precious souls following the example of our Blessed Master in the ordinance of baptism.—*L. A. Bowman, Junta, Va.*

Appanoose, Kans.—The members of the Washington Creek church assembled in quarterly council Sept. 8. Seven members were received by letter. The missionary cause was liberally helped. The Communion is to begin at 2 P. M., Oct. 27. A cordial invitation is given to members living in other congregations.—*Hiram S. Garst, Sept. 9.*

Linwood, Md.—We are now in the midst of a glorious meeting in the Union Bridge church. On account of rain the congregations are small. Yesterday we were made to rejoice to see one soul come out and give her heart to God. Others are near the kingdom. May the Lord bless his church everywhere!—*Rachel A. Pfoutz, Sept. 19.*

Monmouth, Kans.—Our series of meetings closed last night. Charles M. Yearout commenced meetings in the Osage church Sept 8, and closed on the 16th. He preached the Gospel so all could understand. Every word was distinctly understood There were no accessions, but the fault was not on the part of the preacher. On Saturday night was our love feast. We had a large crowd, the house being too small to make all comfortable. The attention was good all the time.—*Martin Neker, Sept. 17.*

Eglon, W. Va.—In compliance with request of the Home Mission Board I left home Aug. 30 for North Fork of South Branch, in Pendleton County, W. Va., where I arrived Sept 1, and began meeting the same evening, continuing until Sept. 9. I preached, in all, twelve sermons, and held one council and one love feast The attendance was good throughout the entire meeting, as also was the attention. As an immediate result, thirteen were baptized, all heads of families, save two. Many others were near the kingdom. We now have forty members at that place, but without a minister. God bless the work!—*Jonas Fike, Sept. 18.*

Forgy, Ohio.—The series of meetings at the Buck Creek church, Ind., closed Sept. 12. I spent two weeks very pleasantly with this church. The attendance at the meetings was good, and we feel that at least some good was done, though there were no accessions by baptism. One who had wandered away asked to be restored. After spending one day at home, assisting in arranging the annual church visit, we came to the Green Springs church, Ohio, where we are now trying to present the Truth as it is in Jesus. Though it is a very busy time of year, the people seem anxious, and the attendance is better than when I was here in midwinter before. There is no excuse for not preaching at all seasons.—*Henry Frantz, Sept 19.*

Double Pipe Creek, Carroll Co., Md.—Our love feast will be held at Rocky Ridge, in the Monocacy church, Oct. 16, at 1 P. M. Also our Ministerial Meeting of Eastern Maryland will take place in said house Oct. 17 and 18. All of our ministering brethren of Eastern Maryland are requested to be present, and as many others as desire to meet with us.—*Samuel Waybright.*

Cedar County Church, Mo.—Our love feast was held Sept. 13. The number in attendance, however, was small. Eld. Holderman, Eld. J. R. Mays and Bro. H. Tingley conducted the services. The shed where the meeting was held was very much crowded, but good order prevailed. Eld. C. Holderman, on the morning of the 14th, preached an excellent sermon. One member was restored. We have decided to have a series of meetings, to begin Oct 27. If it be our Master's will, may Zion continue to prosper!—*Cora L. Garrison, Jerico, Mo., Sept 15.*

Salem, Ill.—The Salem church has been having a refreshing season. Bro. D. B. Gibson came to us Sept 1 and began preaching the same evening. Bro. Gibson did some excellent preaching. The church is much revived. He continued till Sept. 15, when Bro. Flory, our elder, came, and we held Communion services the same evening, which were very impressive. Sunday morning Bro. Gibson left for home, and Bro. Flory is still continuing the meetings with unabated interest and large crowds. Some are near the kingdom.—*Jacob Hershberger, Sept 19.*

Hylton, Va.—Bro. S. P. Reed and myself began a meeting in a Methodist church at New Hope, Montgomery Co., Va, Sept 5 We held seven meetings with fair congregations. This is a new field for the Brethren, but the prospects seem encouraging at present. Four made application for membership. On our return home we preached once at White Rock church, and two more made application. Bro. J. W. Eller had closed a week's meeting here a short time ago, with seven applicants. There seems to be quite an awakening in this country. Thirty have made application for membership within the last month.—*C. D. Hylton, Hylton, Va.*

Spring Creek, Pa.—To-day we held a council-meeting. The weather was pleasant and many members came together, and much business was brought before the church. Everything passed off in love and in the fear of the Lord. The church decided to put two hundred new hymn books in four of our meetinghouses. Our dear old elder, William Hertzler, was with us He is very feeble and his voice is very weak. He said that this may be the last time he will be with us. We also decided to hold a love feast Oct. 10 and 11, to commence at 9:30 o'clock. All are invited to come and partake with us of the Bread of Life. We will also have a children's meeting after the love feast, Oct. 14.—*Cyrus Westheaffer, Derry Church, Dauphin Co., Pa.*

Eglon, W. Va.—Sept. 7 this church began a series of meetings. Eld. Z Annon did the preaching. He has held several series of meetings for us. Bro Annon preached until the morning of the 16th. Two were baptized, both young brethren. One is the only one of all his relatives that belongs to the Brethren church. On the evening of the 15th was our love feast. It was about as large a feast as was ever held here. Our large house was nearly full of brethren and sisters, and a very pleasant meeting it was. The ministers present were elders Z. Annon, J. Beeghly, J. T. Cosner and I. Abernathy, and brethren Sisler, Cook and Baker. On the 16th we had meeting at the Brookside church, which closed another enjoyable meeting not soon to be forgotten.—*Rachel Weimer.*

Rock Creek, Kans.—We met in council Sept. 13. Much business came before the meeting, but everything passed off quite pleasantly. Bro. Peter Whitmer having been chosen as our elder at a previous council, accepted his office and gave us a good admonition. May we prosper by his kind words! We then decided to hold a love feast Oct. 6, beginning at 3 o'clock P. M. All are cordially invited. —*Sarah Sperline, Sabetha, Kans., Sept. 18.*

Huntington, Ind.—Our number is still increasing. A young brother who had wandered away requested a meeting held at his house last Friday night, after which he requested to be reinstated into the church. His dear companion said she was willing now to go with him and encourage him, and accordingly she was immersed last Sunday. These are seasons of refreshing to us, to see so many pressing into the kingdom. On Sunday night the old courthouse would not hold the crowd that came to hear Bro. Fisher's discourse on the large cluster of grapes. May the Lord still continue to crown his efforts with success!—*D. H. Snowberger, Sept. 19.*

Union City, Ind.—This church met in regular quarterly council-meeting Sept. 15. Considerable business came before the meeting. The church decided to buy a churchhouse in Ansonia, a town of a few hundred inhabitants in an isolated part of our district, where only a very few sermons have ever been preached by our brethren. Solicitors are at work taking subscriptions of money to pay for the house. We appointed a love feast for Oct. 18, beginning at 2 P. M. Bro. S. W. Blocher was elected Sunday school Superintendent for the winter term. Our Sunday school during the summer has been well attended, and a special interest has been manifested by all.—*W. K. Simmons, Sept. 19.*

Wolf Lake, Ind.—Our thanksgiving meeting is now over. It was the most enjoyable meeting of the kind I ever attended. At 9:30 we had our regular Sunday school, after which Bro. Henry Brallier preached a very interesting thanksgiving sermon. After dinner the congregation assembled to listen to Bro. Levi Stoneburner. He preached a very touching missionary sermon, after which a collection was taken for sister Boone's mission in Chicago. The collection amounted to $7.90. We had a good crowd, good order and very pleasant weather, which added much to the enjoyment of the meeting. Bro. Jeremiah Gump and Bro. David Workman, of Columbia City, were also with us. After the afternoon meeting one made the good confession and was baptized into Christ.—*Levi Zumbrun, Sept. 19.*

Wayman Valley Church, Iowa.—We held our love feast at the Pleasant Valley schoolhouse Sept. 15. Eld. S. H Miller, of the South Waterloo church, was with us and officiated. A large number of people gathered to witness how we observe the ordinances of the Lord's house. Fifteen surrounded the table, and our meeting was indeed a feast to the soul. Those looking on are to be commended for their good deportment during the evening. Bro. Miller preached a sermon on feet-washing on Sunday morning, to a goodly number of eager listeners. He preached again at the same place in the afternoon, from Luke 13: 23. In the evening he preached at a schoolhouse about three miles from the above place. Bro. Miller has won a large number of friends while visiting us from time to time. People appreciate the Truth in its purity. An infidel neighbor who attended our meetings remarked that the Dunkards are the nearest right, according to the Bible, of any denomination he has ever met.—*John G. Schmidt, Strawberry Point, Iowa, Sept. 18.*

Burlington, W. Va.—The love feast at Beaver Run, Sept. 12, was one of the best we ever enjoyed in our home church. The feast was preceded by a ten days' series of meetings. Bro. W. A. Gaunt, of Belington, W. Va., did the preaching. Four made the good confession and were baptized. Bro. Gaunt was called home on account of the sickness of his wife. We regretted to have him leave, as several seemed near the kingdom. He left the evening before the feast.—*D. B. Arnold, Sept. 17.*

Osage Church, Kans.—Sept. 8 Bro. C. M. Yearout began preaching for us. He preached, in all, eight sermons. On account of other arrangements he had to leave us. Bro. Yearout is a very able speaker, and can do the Word justice. The interest was good. Our love feast was held as announced, and a soul cheering feast it was. Quite a number of ministers and members of other congregations were with us. We had children's meeting on Sunday instead of Sunday school. Talks were made by brethren Gripe and Yearout. How the children enjoy a meeting of their own!—*Pink Wolfe, Monmouth, Kans.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

A Sad Accident.

EARLY Sunday morning, Sept. 2, a sad message was brought to the family of Bro. Richard Dial. Their son, James W., foreman of the night force of switchmen in the B and O yards at Newark, Ohio, was crushed to death while on duty at 3:30 A. M. James was climbing on a cut of cars which was being pushed in on the side-track. He was on the ladder at the end of a freight car when it side-wiped another cut. He was caught and carried along several feet until he came to the end of the car and fell to the ground. When found no bones were broken, but he was so badly crushed that his death was only a question of minutes. The men picked him up, and after sending a hurried call for a railroad surgeon, he was carried to the baggage room at the depot, where the surgeon found him. Just forty minutes after he was injured he died. His remains were brought to Gambier, Ohio, the home of his parents, for interment. James was the eldest son of Bro. Richard and sister Laura Dial, aged 26 years and 10 days. He leaves a wife and three small children.

Services were held Sept. 3, at 2 P. M., in the M. E. church, by Bro. D. M. Irvin, of Orrville, Ohio, assisted by Rev. W. R Chase, M. E. pastor, Gambier, Ohio. MAY C. GORSUCH.

Death of Eld. John Shively.

ELD. JOHN SHIVELY died at his residence in Flora, Ind., Aug. 31, 1894

Eld. Shively, the son of Jacob and Susan Shively, *nee* Martin, was born in Morrison's Cove, Lancaster Co., Pa., Dec. 16, 1805. He moved from Pennsylvania to Montgomery County, Ohio, in his young days. From there he and fifteen other persons, eleven of whom were members of the church, moved to Tippecanoe County, Ind., in 1828. Eld. Shively was elected to the ministry in 1830, and was ordained an elder about six or eight years later. He had charge in turn of North Fork church, Fairview church and the Lower Deer Creek church, while he was able to do active service for the church.

He was twice married, first in 1825 and then again in 1881. Four children and a wife survive him. He was interred at Pyrmont, Carroll Co., Ind. The funeral was conducted by Bro. John Lesh. Bro. Shively had reached the good old age of 88 years, 8 months and 15 days. * * *

Items from Washington, D. C.

WE are glad to report that the work in this city still seems to be moving along nicely. While we have, of course, our share of undesirable things to meet here, yet we have much that is worthy of high appreciation. One thing that has a special claim on our admiration, is the domination of the spirit of forbearance, peace and love. Where these prevail, the work must tell. All seem to have a desire to follow God's way in preference to their own way.

We now have a membership of twenty-six, which shows an increase of about fifty per cent in less than two years. From present indications, we trust to be able to add several more to our number within the near future.

A church building is very greatly needed. We can hold no series of meetings without this. Neither can we hold a love feast very satisfactorily, at least under the present circumstances.

If all who read this would feel interested *just a few cents' worth*, we would soon have a house of worship in the Capital of the Nation. What think ye? Suppose you all make an estimate of your real interest here in dollars and cents.

Our "mission school," which is now a little more than one year old, shows an enrollment of about seventy-five. For some time the attendance has been on the decline, but we trust to be able to revive it shortly. It requires much effort and wisdom to be able to gather in and hold the young people in the cities. Brethren Tabler, Riley and Garber have been chosen as Advisory Committee for the mission school; sister Emma Watson, Secretary and Treasurer, and your unworthy servant still acts as Superintendent. At present the school is slightly in debt. Those who may still feel to contribute, please address, *Brethren's Mission School*, or myself, 315 Ninth Street, S. E.

Winter will soon be upon us again, and great will be the suffering in all the cities. May we all be ready to do what we can! W. M. LYON.

Sept. 20.

Death of Eld. D. N. Workman.

ELD. D. N. WORKMAN, of the Ashland church, Ashland Co., Ohio, departed this life Sept. 7, after a protracted and painful illness; aged 53 years, 8 months and 19 days He was married Dec 23, 1860, to Lovina Dickey. To this union three children were born, all daughters, who, with the dear sister, his helpmeet, are left to mourn his early, and apparently untimely death. How consoling to these sorrow-stricken and deeply wounded hearts that this is providential, at least by permission, and that not a sparrow falls to the ground without His notice; that "precious in the sight of the Lord is the death of his saints." "To live in loving hearts we leave behind us, is not to die."

The departed united with the Brethren church at the early age of seventeen and was soon elected to the office of deacon and shortly after to the ministry. He was advanced to the full ministry when about forty years old. For these responsible positions he appeared peculiarly adapted; and many who were impressed with his fitness for these important trusts regretted that the church could not have a fuller benefit of his useful labors. At the time of his death we think he had the oversight of three churches,—Ashland, Mohican and Bristolville.

In his departing moments he urged the loved ones not to abandon the conflict, but to continue "the good fight of faith." He expressed an ardent desire to depart and be with the Lord; and when asked if it would not be hard to sever the strong social ties that bound him to the dear ones of home, his reply was, that he would meet loved ones on the sunny shore and that he would soon be reunited with the dear ones who now mourn his departure. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." A very large congregation met on the occasion of his funeral and paid good attention to the discourse from John 16:33. Services conducted by the writer, assisted by the brethren.

E. LOOMIS.

New Philadelphia, Ohio.

Chips from the Workhouse.

I HAVE just returned from a trip through the Northwestern District of Missouri, where I attended a pleasant Communion meeting near Mound City, in Holt County. I next stopped with the Brethren at Plattsburg, *en route* for the Ministerial and District Meetings, near Polo, in the Log Creek church. At the Ministerial Meeting, Sept. 13, the topics selected were ably discussed by the speakers, and the points developed were written on blackboard, step by step, as presented, so they could be seen; and lack supplied by other speakers until one topic was fully discussed and principal points noted. These were copied by the clerk, and others wanting them for private use. Then the blackboard was cleared and the next topic put on and developed in the same way, until all the topics were thus discussed.

Next day the work of District Meeting was taken up. The rules for governing their District Meeting I have never seen surpassed in any District. Very much is gained by properly systematizing the work of such meetings, and ruling the speakers to the point under proper consideration. I have attended District Meetings in various Districts for over thirty years, and here, for the first time, have found one where all the time and efforts were spent in developing and advancing the missionary work of the District. How the many weak churches and mission points in the District can be built up and cared for, and hearing reports of the work done during the year were here the topics of the day. Not one word was said about taking anything to Annual Meeting. There was not even a single query for District Meeting and all seemed interested in pushing the work in the District to the best advantage. These Chips say, This is the way it should be; our people everywhere ought to be taught to think more, and try harder to settle points of difference at home. We should think less about getting up queries for District and Annual Meeting; and more how to develop and apply the best possible methods to broaden and enlarge the borders of Zion, and especially to forward the work in cities and towns. Let us endeavor to broaden the Sunday school work, and discuss and develop the best methods to forward it, also the best way for developing, supporting and properly guiding the educational work among us, to the glory of God and the good of humanity; and especially how to strengthen, broaden and systematize the study of the Bible, both at the schools and in the churches.

DANIEL VANIMAN.

McPherson, Kans.

From Salimonie, Ind.

On the morning of Aug. 25, the day appointed for the harvest meeting of the Salimonie church, Huntington Co, Ind., we had a refreshing rain, which was welcomed. Our forenoon services were short, consisting of a few short speeches, when we adjourned for dinner. After dinner we convened for song service. After song service we had missionary talks by brethren J. Eikenberry and A. Blessing, of Fulton County, after which we held a collection for the missionary cause, which resulted in raising $9 30. The meeting was closed by singing and prayer, and with the feeling that we had a profitable meeting, and many reasons to give God thanksgiving and praise for the bountiful harvest. Praise the Lord, for his mercy endureth forever. Sept. 1 the church also assembled in our regular quarterly council at our Lancaster house. The yearly visit had been made to our members, and was reported at this meeting. The church was found in peace. We decided to hold our fall Communion Oct. 20 at 10 A. M., and it was also decided to hold an election for deacons on the day of the Communion. Our meeting closed in order and with the feeling that it had been a good place to be. O. C. Ellis.

River, Ind, Sept. 4.

A Short Visit to the Mission Field of Southern Indiana.

I left my home for the mission field of Southern Indiana Sept. 7. I reached Shoals, Ind, the same evening, where I was met by Oliver Tranter, who took me to Bro. Henry Tranter's. Saturday night we met a good congregation at Sherfick schoolhouse where we had a pleasant meeting. Next day we went about four miles where we met a small congregation of eager listeners. At the close of this meeting one desired to be baptized. We appointed meeting at 2 P. M. to attend to the work. When the time came two more came prepared for baptism.

After this meeting we went to Lost River, where three,—two brethren and one sister,—were buried with Christ in baptism. Then we rode back to Sherfick schoolhouse for meeting that night. The house was well filled and stillness prevailed. The prospect here is promising for an ingathering in the near future. We left an appointment at this place for the night of Oct. 13, meetings to continue until the 17th, when they are to have Communion. The writer expects to attend the Communion. Bro. David F. Hoover, of Sulphur Springs, Ind., is to fill the appointment from Oct. 13 to 17.

On Monday, Sept. 10, Bro. Henry Tranter and the writer went to Velpen, Pike Co., Ind. We had meeting the same evening, also Tuesday evening. There are but two members here. We made a promise, by order of the Mission Board, for a series of meetings by some of the Brethren, either in December or January. Some of the people seem to be interested in the salvation of their souls at Velpen. We left here at 12: 13 A. M. for Seymour, Jackson Co., Ind. The trains make bad connection, it taking us till almost 5 P. M. to reach Seymour. In the evening we met at the New Hope house for meeting. When the people were gathering for meeting a heavy rain came up, and many went back home before reaching the church. We had a good meeting, notwithstanding the rain. There are about fifty members here.

Next morning we returned home. I will return to the New Hope church, Jackson Co., Ind., Oct. 12, to remain in the field a few days. I expect Bro. D. F. Hoover to go with me. The members in Martin County, near Shoals, number about twenty-five. They are alive in the work, although they have no speaker. They meet in prayer meeting every two weeks. If other isolated members would follow their example, it would advance the work. May the Lord help!

Isaac E Branson.

Muncie, Ind., Sept. 15.

From East Tennessee.

The Pleasant Hill church, Sullivan Co., having previously made arrangements for some church work, solicited Eld. C. H. Diehl and J. B. Bowman to be present Aug. 18 at their council. Owing to the inclement day, Bro. Diehl did not arrive, but the church thought proper to proceed with the work; so an election was held. The lot fell on Bro. N. N. Garst for minister, and Thomas Jordan for deacon. Then followed the ordination of elders, N. B. Sherfy and John Garst. We pray God that they may be fully consecrated for the work.

We feel that this church is in a prosperous condition. The good work moves on in our home church,—Knob Creek, Washington Co. Since Bro. Hutchison's visit in November we have received five by baptism, in addition to the twenty-eight souls added then. Surely every Christian among us should rejoice and be more consecrated to the Lord's cause. In this church the Father's children were so encouraged that the erection of a churchhouse on Boon's Creek is in progress. We hope to have it dedicated to the Lord's cause in a few weeks. Sue V. Bowman.

From Beech Grove Church, Ind

The Beech Grove church met in regular church council Sept. 1. The business was disposed of in love. We appointed our Communion for Nov. 8, commencing at 3 P. M. Our little congregation is still alive to the work that is set before us. We have two Sunday schools, both doing well under the opposition we have to contend with. The one is conducted by Bro. Haskell at the above named church; the other, at Fishersburgh, is conducted by the writer. It is as good as could be expected, as there are three other Sunday schools within one-half mile, and only six or seven of the Brethren nearer than six miles to the churchhouse This is a mission post Preaching services are held regularly twice a month, on the second Saturday night and Sunday, and by the Brethren of Beech Grove on the fourth Saturday night and Sunday of each month. Besides, our elder holds regular meetings at Forest chapel, another mission post. Meeting is held on the second Sunday night of each month.

This last-mentioned place is among the Seventh Day Adventists and Christians or Campbellites He has preached there five or six times, and his texts have been selected for him three times by these people, and he is now requested by a Campbellite preacher to preach on the subject of feet-washing. He has awakened quite an interest, and has large crowds of anxious listeners. The outlook is that there will be an ingathering of souls at this place before long.

Luther Bedel.

From Oklahoma.

In the last number of the Gospel Messenger you see a notice, from the pen of Sister Clemie Peebler, of our meetings in Ingram, Linch County, Okla., and also of our return to Mt. Hope. At this place we preached three times before going to Ingram and one dear sister made the good confession and was baptized on Sunday, July 22.

From the District Meeting brethren A G. and John Fillmore took me to Cushing. We had the pleasure of Bro. Jacob Appleman's company as far as to Clarkson. Here is his home (the Paradise Prairie church). We had the pleasure of preaching to the Paradise Prairie congregation on Sunday evening in their new church house. On Monday morning we resumed our journey to Cushing, arriving in time to go to the schoolhouse to meet our first appointment, which had been previously arranged for.

Here we labored throughout the week. On Sunday two young sisters were baptized. There was a good impression made on the large concourse of people who had come to witness the baptism. We met again on Sunday evening with quite an increased attendance. On Saturday evening brethren Eld. Jacob Appleman, A. Neher, A. S. Gorham and J. H. Neher came to our assistance. The two brethren Neher are good singers, and their singing added much to the interest of the meeting. Bro. J. H. Neher stayed with me to the close of the meetings. On Monday evening a sister made the start, and was followed by two other sisters with their husbands. We met again on Tuesday morning to attend to the ordinance of baptism. After preaching we gave an invitation, and the husband of the first sister who came the evening before, came up and gave his heart to God. So we now had six applicants for baptism.

Our meetings closed here Aug. 22. We baptized eight, in all, at this place, which now makes seventeen members in this vicinity, in Page County, Oklahoma. These brethren and sisters wish to be organized, as do also the brethren and sisters at Ingram. They are fully able at both places to do a good work, and arrangements are being made to organize them in the near future. Thus our labors closed for the present in Oklahoma with nineteen accessions to the church. God bless them and help them to be faithful and win other souls for Christ.

There is much work to be done in this territory. Many are isolated and many brethren's children are saying, "Come and help us." And truly the many friends who attended our meetings must not be forgotten. They are earnest seekers, and willing to accept the truth. God bless them and help them to come. The calls are many, but, in the language of Paul, "How can they go except they be sent?" W. H. Leaman.

Madison, Kans., Sept. 12.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

GEYER—ROGERS.—At Johnstown, Pa., Sept. 2, 1894, Bro. E. Geyer and sister Nannie Rogers.

I. N. H. Beahm.

KURTZ—RINGER.—By the undersigned, at his residence, Canton, Ohio, May 6, 1894, Bro. Josiah I. Kurtz and Miss Irene Ringer, both of Hartville, Stark Co., Ohio.

Wm. H. Quinn.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

STOUT.—At her home near Valley Post Office, Vernon Co., Wis., sister Anna Stout. She was born in Wyandot County, Ohio, in 1852. She united with the Brethren church about sixteen years ago, and has lived a consistent member ever since. She leaves a husband and one brother and one sister. Funeral services conducted by Bro. John Shepherd. J. M. Fruit.

FRUIT.—Sept. 3, 1894, sister Eunice Christine Victorine, wife of George Fruit. She was born in Crawford County, Ill, March 15, 1859. She united with the Brethren church about four years ago and has lived a consistent member ever since. She leaves a husband and three children to mourn her loss. Funeral services conducted by Bro. John Shepherd. Caleb Fogle.

ILBERT.—At West Alexandria, Ohio, 28, 1894, Blanche Gilbert, aged 11 , 2 months and 3 days. Her life, though will long be remembered. Funeral ices by H. M. Barwick, from last clause ohn 13: 1.

LSPAW.—At West Alexandria, Ohio, 4, 1894, Ada L. Alspaw, aged 1 year, 6 ths and 10 days. Funeral services by writer, from Rom. 8: 28.
H. M. BARWICK.

ELGAR.—In the Indian Creek congre- on, Fayette Co., Pa., Aug. 5, 1894, sister harine Felgar, aged 79 years, 5 months 8 days. Sister Felgar was highly es- med in the community, and a steadfast mber of the German Baptist Brethren rch for nearly fifty years. Funeral serv- at the house by the writer, assisted by . Jeremiah Faust and Eld. Moody.
D. D. HORNER.

MILLER.—In the Silver Creek church, io, Sept. 7, 1894, Dorcas Ann, wife of . John Miller, aged 64 years, 5 months 16 days. Five sons and one daughter re born to their union, of whom two sons d daughter preceded her to the spirit rld. Funeral services conducted by Bro. W. Keiser, from Hos. 6: 1.
A. A. THRONE.

PORTER.—In the Hudson church, Mc- an Co, Ill., Aug. 29, 1894, Hubert A., son Bro. Frank and sister Hattie Porter, aged years and 27 days. Funeral by the writer, om Mark 10: 14.
THOS. D. LYON.

MILLER.—In the North Beatrice church, ge Co., Nebr., Sept. 1, 1894, sister Mary Miller (*nee* Price), wife of Bro. A. M. T. iller, aged 48 years, 11 months and 3 days. he leaves a husband, two sons and four ughters. Her loss is not only felt in the mily, but in the church and Sunday school, d in the community where she lived. Fu- ral services conducted by Eld. U. Shick, m 2 Cor. 5: 1.
A. D. SOLLENBERGER.

ARB.—In the bounds of the Sandy ek congregation, Mercer Co., Mo., Sept. 1894, of typhoid fever, Bro. Leonidas Gil- rd, son of Bro. Jacob and sister Jemima arb, aged 19 years, 1 month and 16 days. e united with the church in October last, d lived a consistent life. Funeral services the writer, Sept. 9, from 2 Cor. 5: 1.
LEWIS M. KOB.

MILLER.—In the bounds of the Mound hurch, Bates Co., Mo., Jacob Miller, of esse-Darmstadt, Germany, aged 83 years, 5 onths and 25 days. He was a member of he Lutheran church. Funeral by the writ- r, assisted by Bro. G. W. Lentz.
W. H. MILLER.

JACOBS.—In the North Manchester hurch, Ind., Aug. 21, 1894, sister Millimina, ife of Henry Jacobs, aged 52 years, 7 onths and 4 days. Services by Eld. Isaac iller.
D. C. CRIPE.

ENGEL.—In Marysville, Tenn., Aug. 30, 894, of paralysis, Jesse C. Engel, aged 61 ears, 11 months and 27 days. He leaves a ife and two grown children to mourn their oss.
HETTY ENGEL.

SHAFFER.—In the Lick Creek congre- gation, Sept. 3, 1894, of paralysis, sister Mary Shaffer, aged 83 years, 11 months and 6 days. She was born in Bedford County, Pa., and was united in marriage to John Ritchey Oct. 7, 1830. To them were born three sons who died in childhood. Funeral services by Bro. Jacob Keiser and the writer.
C. KRABILL.

GILLET.—In the Spring Creek church, Chickasaw Co., Iowa, Aug. 30, 1894, of pa- ralysis, Bro. A. S. Gillet, aged 67 years. Funeral services by the writer, from Isa. 38: 1.
O. J. BEAVER.

CROSS.—At his home, near Oakland, Md., Sept. 12, 1894, of diphtheria, Ola Clar- ence, son of Bro. Elmer and sister Fannie Cross, aged 3 years, 2 months and 20 days. Jesus said it was enough, and took him home where sickness, sorrow, pain and death are felt and feared no more.
BLANCHE SINES.

Programs.

Ministerial Meeting of Northeastern Ohio.

THE following is the program of the Ministerial Meeting of the German Baptist Brethren of the Northeastern District of Ohio, to be held Oct. 18 and 19, 1894, in the Canton congregation, Mount Pleasant house:

Wednesday Evening, Oct. 17.

Sermon, John 18: 20, latter clause, Quincy Leckrone.

Thursday, Oct. 18.

9 A. M., Devotional Exercises and Organization.

FORENOON TOPICS.

1. "What is Essential to a Successful Series of Meetings?"—A. Harrold, Edward Loomis.

2. "How can our Ministers Become more Proficient in their Calling?"—David Snyder, Eli Stroup.

AFTERNOON EXERCISES.

1. Query Box, 45 minutes.

2. "How can all Church Members be Made Active Workers?"—George Carper, Josiah Hostettler.

3. "What are the Best Helps in Preparing Sermons?"—S. Sprankle, R. R. Shroyer.

EVENING EXERCISES.

1. Song Service.

2. Model Bible Class.—C. J. Workman, Arthur Workman.

3. Query Box.

Friday, Oct. 19.

FORENOON TOPICS

1. "How can we Make our Council-meetings Pleasant and Profitable?"—F. B. Weimer, Eli Holmes.

2. "Give Gospel Authority for and Benefits of Uniformity in Non-conformity in Dress."—Samuel Garver, Charles Kinsley.

AFTERNOON EXERCISES.

1. Query Box, 45 minutes.

2. Miscellaneous Talks and Essays by the following: Mother Irvin, Mother Kahler, Sisters Hoover, Sister Woods, Sister Dessenberg, and others.

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A. I. HEESTAND, } Committee.
JAMES MURRAY,

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Announcements

DISTRICT MEETINGS.

Oct. 9, 10 and 11, District of Nebraska, in the Falls City church, 4½ miles northeast of Falls City. Missionary meeting on the first day. The M. P. trains arrive at Falls City at 1 P. M., and on the B. & M. at 5 P. M.

Oct. 10, Southern District of Illinois, at Macoupin Creek church, Macoupin Co., Ill.

Oct. 11 and 12, Ministerial and District Meeting for Southern District of Iowa, at Pleasant Hill church, Jefferson County.

Oct. 19 and 20, the Second District of West Virginia, in the Shiloh church, Barbour County.

LOVE-FEASTS.

Oct. 5, at 2 P. M., Middle Fork church, Clinton Co., Ind.
Oct. 5, Bethany, Boon Co., Ind.
Oct. 5, at 10 A. M., Upper Fall Creek, 2 miles east of Middletown, Ind.
Oct. 5, at 10 A. M., Eel River church, Ind.
Oct. 5, at 4 P. M., Oakley church, Macon Co., Ill.
Oct. 5, at 10 A. M., Poplar Ridge church, Ohio.
Oct. 5, at 10 A. M., Springfield, Ohio.
Oct. 5 and 6, at 10 A. M., Deep Water church, Henry Co., Mo.
Oct. 6, at 4 P. M., Brick church, Floyd Co., Va.
Oct. 6, at 4 P. M., Burk's Fork, Va.
Oct. 6, at 4 P. M., Appanoose church, Franklin Co., Kans.
Oct. 6, Brooklyn church, Iowa.
Oct. 6, at 2 P. M., Saline Valley church, at Bro. D. W. Stoner's, ½ mile north of Vesper, Lincoln Co., Kans.
Oct. 6, at 10 A. M., Lower Fall Creek church, 5 miles south of Anderson, Ind.
Oct. 6 and 7, at 10 A. M., Eight Mile church, Huntington Co., Ind., at Markle.
Oct. 6, at Red Lion, York Co., Nebr., 3 miles northeast of McCool Junction.
Oct. 6, at 5 P. M., in the Tuscarawas church, Ohio.
Oct. 6, at 4 P. M., Kewanna, Ind.
Oct. 6, at 2 P. M., 2 miles southeast of Kidder, Mo.
Oct. 6, Camp Creek church, Ill., 7 miles south of Colchester.
Oct. 6, Beaver Creek, Ind.
Oct. 6, Pokagon church, Cass Co., Mich.
Oct. 6, at 2 P. M., Roann church, Wabash Co., Ind.
Oct. 6, at 3:30 P. M., McPherson College, Kans.
Oct. 6, at 5 P. M., Poudre Valley church, Colo.
Oct. 6 and 7, at 2 P. M., Rock Grove church, Floyd Co., Iowa.
Oct. 6 and 7, at the Brethren's church, 5 miles south of Prairie City, Iowa.
Oct. 6, at 5 P. M., Roaring Spring, Pa.
Oct. 6, at 2 P. M., Beaver Creek, Va.
Oct. 6 and 7, at 10 A. M., Vermillion church, Kans.
Oct. 6 and 7, at 2 P. M., Perry congregation, Three Spring meetinghouse, Perry Co., Pa., 1½ miles south of Blain.
Oct. 6, at 4 P. M., James Creek, Pa.
Oct. 6, Carson Valley, Pa.
Oct. 6, at 10 A. M., Donnel's Creek church, Clark Co., Ohio.
Oct. 7, at 4 P. M., Woodbury church, Bedford Co., Pa.
Oct. 8, at 2 P. M., Neto church, W. Va.
Oct. 9, Falls City, Nebr.
Oct. 9 and 10, at 1 P. M., Buffalo Valley church, Pa.
Oct. 9, Antietam congregation, Pa., at the Welty House, two miles south of Edgemont, Md.
Oct. 9, at 2 P. M., Harris Creek church, Ohio.
Oct. 10, at 1 P. M., Coon River church, near Panora, Iowa.
Oct. 10, at 2 P. M., in the bounds of the Donnel's Creek church, Madison Co., Ohio.
Oct. 10 and 11, Lower Conewago church, Pa.
Oct. 10, at 2 P. M., Mexico church, Miami Co., Ind.
Oct. 10 and 11, at 9:30 A. M., Mountville congregation Petersburg house.
Oct. 10, at 10 A. M., Shoal Creek church, Mo.
Oct. 10, at 4 P. M., Clover Creek church, Pa.
Oct. 11, at 10 A. M., Upper Twin Creek church, Ohio.
Oct. 11, at 2 P. M., Wakenda church, Mo.
Oct. 11, at 10 A. M., Mineral Creek, Mo.
Oct. 11, at 10 A. M., Beaverdam church, Ind.
Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.
Oct. 11, White church, Montgomery Co., Ind., 4½ miles west of Colfax, Ind.
Oct. 11, Howard church, Howard Co., Ind.
Oct. 11 and 12, at 2 P. M., Shannon church, Shannon, Ill.
Oct. 11, at 4 P. M., Bremen church, Marshall Co., Ind.
Oct. 11, at 2 P. M., Arcadia church, Arcadia, Hamilton Co., Ind.
Oct. 11, at 10 A. M., Falling Spring congregation, Franklin Co., Pa., at the Hade churchhouse.
Oct. 11, at 2 P. M., Pleasant Valley church, Darke Co., Ohio.
Oct. 11, at 4 P. M., Lewistown church, Pa.
Oct. 12 and 13, at 2 P. M., Aughwick church, Pa., Hill Valley house.
Oct. 12, at 4 P. M., Yellow Creek church, Elkhart Co., Ind.
Oct. 12, Round Mountain church, Washington Co., Ark.
Oct. 12, at 10 A. M., South Beatrice church, Gage Co., Nebr.
Oct. 12, at 3 P. M., Union church, 5 miles west of Plymouth, Marshall Co., Ind.
Oct. 12, at 10 A. M., Nettle Creek church, Hagerstown, Ind.
Oct. 12, at 3 P. M., Cedar Creek church, Anderson Co., Kans.
Oct. 12, at 4 P. M., Spring Run, 2½ miles north of McVeytown Station, Mifflin Co., Pa.
Oct. 12, at 11 A. M., Deep River church, Iowa.
Oct. 12 and 13, at 10 A. M., Blue Creek church, Ind.
Oct. 13 and 14, Old Brick church, Va.
Oct. 13, at 4 P. M., Salem church, Ohio.
Oct. 13 and 14, at 1:30 P. M., Latimore meetinghouse, Pa.
Oct. 13, at 4 P. M., Joseph Valley church, Ind.
Oct. 13, at 4 P. M., Hudson, Ill.
Oct. 13, at 4 P. M., New Enterprise, Pa.
Oct. 13, Pleasant Valley church, Elkhart Co., Ind.
Oct. 13, at 10 A. M., Owl Creek congregation, at the Ankneytown meetinghouse, ½ mile north of town.
Oct. 13, at 10 A. M., Belleville church, Kans.
Oct. 13 and 14, at 4 P. M., Greene church, Greene, Iowa.
Oct. 13 and 14, at 2 P. M., Alleghany congregation, Grant Co., W. Va.
Oct. 13, at 2 P. M., Summit church, at Oasis meetinghouse, 3½ miles east of Summitville, Ind.
Oct. 13 and 14, at 2 P. M., Kingsley, Iowa.
Oct. 13, at 10 A. M., Maumee, Ohio.
Oct. 13 and 14, at 10 A. M., Woodland church, Ill.
Oct. 13, St. Vrain church, Longmont, Colo.
Oct. 13, at 2 P. M., North Star, Darke Co., Ohio.
Oct. 13, at 2 P. M., Garber's church, Va.
Oct. 13, at 10 A. M., Locust Grove church, Md.
Oct. 13 at 4 P. M., Monticello church, Ind.
Oct. 13 and 14, at 10 A. M., North Solomon church, at the house of Bro. Lewis Lerew, 2 miles north of Portis, Smith Co., Kans.
Oct. 13 and 14, at 1:30 P. M., Kingman church, Kingman Co., Kans., 2 miles west and ½ mile south of Cleveland, at the Tucker schoolhouse.
Oct. 13, at 10 A. M., West Branch, Ill.
Oct. 13 and 14, Cole Creek, Ill.
Oct. 13, at 3:30 P. M., Covina church, Los Angeles Co., Cal.
Oct. 13 and 14, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.
Oct. 13, at 4 P. M., Upper Dublin church, Montgomery Co., Pa.
Oct. 13, at 4 P. M., Wabash church, Wabash Co., Ind.
Oct. 13 and 14, Cottonwood church, 2 miles northwest of Dunlap, Morris Co., Kans.
Oct. 13 and 14, at 2 P. M., Pigeon River church, Ind.
Oct. 13, Fairview church, Pa.
Oct. 13, Waynesville, Mo.
Oct. 13 and 14, at 1 P. M., Panther Creek church, Dallas Co., Iowa.
Oct. 13, at 10 A. M., Fredonia church, Kans. Ministerial Meeting Oct. 12, at 9 A. M.
Oct. 13, Manvel, Tex.
Oct. 13 and 14, Ames church, Boone Co., Iowa.
Oct. 13, at 10 A. M., Logan church, Logan Co., Ohio.
Oct. 13, at 1:30 P. M., Manor church, Md.
Oct. 13, Spring Branch church, Benton Co., Mo.
Oct. 13 and 14, at 10 A. M., Iowa River church, Marshall Co., Iowa.
Oct. 13 and 14, Honey Creek church, near Sheridan, Worth Co., Mo.
Oct. 13, at 2 P. M., Pigeon Creek church, at the Oak Grove meetinghouse, Kans.
Oct. 13, at 3 P. M., Monitor church, 8 miles west and 2 miles south of McPherson, Kans.
Oct. 13, at 4 P. M., Summit church, Somerset Co., Pa.
Oct. 13, at Paradise Prairie church, Payne Co., Okla.
Oct. 13 and 14, at 10 A. M., Sabetha church, Nemaha Co., Kans.
Oct. 13 and 14, Saginaw church, Mich.
Oct. 13, at 10 A. M., Clear Creek congregation, Huntington, Ind.
Oct. 13, at 10 A. M., Black Swamp church, Ohio.
Oct. 13 and 14, at 10:30 A. M., in the Mohican church, Burbank, Ohio.
Oct. 13 and 14, Back Creek congregation, at the Brandt meetinghouse, Pa.
Oct. 13, Greenwood church, Texas Co., Mo.
Oct. 14, at 3:30 P. M., Shade Creek church, Pa.
Oct. 14 and 15, at the Mohler meetinghouse, Pa.
Oct. 14, at 3 P. M., Clear congregation, Pa.
Oct. 16 and 17, at 2 P. M., Prairie Grove, Ill.
Oct. 16, at 10 A. M., Upper Cumberland, Cumberland Co., Pa.
Oct. 16, at 4 P. M., Washington church, 3 miles east of Warsaw, Ind.
Oct. 16 and 17, at 2 P. M., Freespring, Lost Creek church, Juniata Co., Pa.
Oct. 16 and 17, in the Yellow Creek church, Stephenson Co., Ill.
Oct. 17, at 2 P. M., in Loramies church, Shelby Co., Ohio, 8 miles west of Sidney.
Oct. 18, at 4 P. M., Jacob's Creek congregation, Mt. Joy meetinghouse.
Oct. 18, at 2 P. M., Raccoon Creek church, 1½ miles northwest of Ladoga, Ind.
Oct. 18, Hillisburg church, Clinton Co., Ind.
Oct. 18, at 10 A. M., Long Meadow, Md.
Oct. 19 at 4 P. M., Wade Branch, Kans.
Oct. 19, at 10 A. M., Sugar Creek church, Ind.
Oct. 19 and 20, at 11 A. M., South Keokuk, Iowa.
Oct. 19, at 4 P. M., Walnut church, Marshall Co., Ind.
Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind.
Oct. 19, at 4 P. M., in the Salem church, Starke and Marshall Counties, Ind.
Oct. 19, at 2 P. M., New Hope, Jackson Co., Ind.
Oct. 20, at 10 A. M., Fair View church, Wyandot Co., Ohio.
Oct. 19, at 10 A. M., Black River church, VanBuren Co., Mich.
Oct. 20, at 2 P. M., Kansas Center church, 3 miles east of Lyons, Rice Co., Kans.
Oct. 20, Wichita church, Kans., 9 miles north of city.
Oct. 20, at 10 A. M., Sand Ridge church, Ohio.
Oct. 20, at 2 P. M., Lamotte church, Ill.
Oct. 20, at 4 P. M., Berrien church, Mich.
Oct. 20, at 3 P. M., Chapman Creek church, Kans.
Oct. 20, at 2 P. M., Neosho church, Kans.
Oct. 20 and 21, at 5 P. M., South Morrill church, Kans.
Oct. 20, at 1:30 P. M., Brownsville church, Md.
Oct. 20, at 10 A. M., Salimonie church, Ind.
Oct. 26 and 27, Pleasant Ridge church, Fulton, Pa.
Oct. 27, at 4 P. M., Bethel church, Nebr.
Oct. 27, at 3 P. M., Fairview church, Douglas Co., Mo.
Oct. 27, at 2 P. M., Weeping Water church, Nebr.
Oct. 27, at 2 P. M., Washington Creek church, Kans.
Nov. 3, at 3 P. M., Blue River church, Ind.
Nov. 3, at 4 P. M., North Beatrice church, Nebr.
Nov. 3, at 3 P. M., Big Creek church, Richland Co., Ill.
Nov. 3, at 10 A. M., Dorrance church, Russell Co., Kans.
Nov. 3, Independence church, Kans., with a series of meetings a week prior to feast.
Nov. 8, at 3 P. M., Beech Grove church, Ind.
Nov. 9, Rockton, Pa.
Nov. 9, at 4 P. M., Snake Spring congregation, Pa.
Nov. 9, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.
Nov. 10, Slate Creek church, Conway Springs, Kans.
Nov. 10, Hurricane Creek church, Ill.
Nov. 10, St. Francis church, Palestine, Ark.
Nov. 10, Rock Creek church, Monte Vista, Colo.
Nov. 10, at 10 A. M., Stone Lick, Ohio.
Nov. 10, at 2 P. M., Lower Miami church, Ohio.
Nov. 10, at 4 P. M., Mt. Morris, Ill.

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Announcements.

LOVE-FEASTS.

Oct. 6, at 3 P. M., Rock Creek church, Kans.
Oct. 10 and 11, at 9:30 A. M., Spring Creek, Pa.
Oct. 10, at 4 P. M., Milledgeville, Ill.
Oct. 12, at 4 P. M., Hopewell church, Bedford Co., Pa.
Oct. 13, at 4 P. M., South Waterloo church, Iowa.
Oct. 13, Harrison County church, Ind.
Oct. 13, at 3 P. M., Lost Creek church, Miami Co., Ohio.
Oct. 13, Coventry church, Price's meetinghouse, Pa.
Oct. 13, at 2 P. M., at the house of Bro. John Campbell, 6 miles north of Mt. Vernon, Ill.
Oct. 13, at 10 A. M., Price's Creek church, Ohio.
Oct. 18, at 2 P. M., Union City church, Ind.
Oct. 19, at 3 P. M., Wade's Branch, Kans.
Oct. 20, at 2 P. M., Flora church, Ind.
Oct. 20, at 4 P. M., Pleasant Grove, Kans.
Oct. 27 and 28, at 3:30 P. M., Bethlehem, Va.
Oct. 27 and 28, Oak Hill, Va.
Nov. 1, at 7:30 P. M., Dauphin Street, Philadelphia, Pa.
Nov. 3 and 4, at 3 P. M., Antioch, Va.
Nov. 8, at 2 P. M., Scott Valley congregation, Kans.
Nov. 9, South River church, Iowa.
Nov. 9, at 10 A. M., Landess church, Ind.

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Last Harvest Excursion,
October 9.

"There is a tide in the affairs of men which taken at its flood, leads on to fortune."—*Shakespeare.*

If you are a renter or own a farm too small for division among children, sell and go West, while there are still a few free homesteads to be had, or men with more land than they can handle, prepared to sell either on crop payment or on long time for cash, to those who will settle and make improvements.

"Go west, young man, go west."—*Horace Greeley.*
"The way to get there is to start."—*Davy Crockett.*

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Max Bass, well known to the Brethren of North Dakota and elsewhere, will accompany these excursions. He can be addressed at 132 Jackson St., Chicago, for further particulars, and Brethren living east of Chicago are invited to meet him at the above address on the date named.

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Please You

And the result will be to secure you as an agent, or sell you territory. Reliable agents wanted everywhere. Write for descriptive circular. Address: Spring-Post and Lock-Link Stay Fence Co., Mt. Morris, Ill.

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Now is the time to accept my ***Bible*** and ***Medicine Offer*** for ***$3.50*** as summer is the season when Stomach and Bowel diseases are most prevalent and most dangerous. Cholera Morbus, Diarrhœa, Dysentery, Pains in Stomach and Bowels, Cramp, Cramp Colic (for either man or beast), Acute Indigestion, etc., are among the list of troubles which often result in death if not properly cared for with the proper remedies. For such symptoms use ***Red Thyme Pain Cure*** in conjunction with ***Dubbel's Double Discovery.*** These two remedies will cure any of the above-named ailments, that any doctor can cure, and with less expense. When any of these diseases manifest their presence, ***use at once*** Red Thyme Pain Cure to check and ease the pain, then follow with a small cathartic dose of the Discovery to remove the cause and cleanse the bowels of the complaint. Without a doubt the Pain Cure and Discovery are the surest, safest and most reliable medicines that can be made. Thousands of people who have used the medicine tell this fact. All families should have the remedies in their homes for immediate use. If there is no agent for these remedies in your locality, you can accept this Bible offer,—good for a short time.

3 bottles of Discovery, at 50 cents,	$1 50
6 bottles of Red Thyme Pain Cure, at 25 cents,	1 50
1 Holman's Self-pronouncing Sunday school Teacher's Bible which sells every place in the United States at	3 50
Total,	$6 50

On receipt of $3.50 I will send this quantity of medicine and the Bible.

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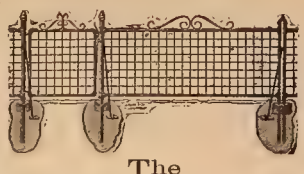

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You can receive the like benefit from them.

Is there an agency for these Remedies in your locality? If not, we are willing to assist any brother or sister to make an honest living.

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The "Frederick Almanac" for 1895, with Dr. P. D. Fahrney's "Hints to the Sick and Other Valuable Matter," will be sent to any one on receipt of three cents, after Oct. 1st, with a sample of the Victor Liver Syrup Compound. If there is no agent in your locality and you would like to test these Remedies, we will send them until Jan. 1, 1895, at greatly reduced prices. Write for Agent's terms. VICTOR REMEDIES CO.,
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General Missionary and Tract Committee

Publish the book, it having been given to them by the author with instructions to apply the income to missions of the church. The Committee wishes to make all out of it possible for the cause of missions and hopes every brother and sister will take interest enough in it to buy at least a copy. It contains over 300 pages, is well illustrated, bound only in cloth, and will be mailed to any address for $1. Special terms to agents. Write quickly. Address,

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☞Remember all the profits from this book go to missions, the author having given the book to the Committee in the manuscript form.

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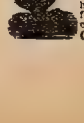

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., OCTOBER 9, 1894. No. 40.

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$1.50 Price of the MESSENGER from now to the end of 1895, $1.50.

AFTER Bro. H. C. Early is through with his meetings at Lanark, he is expected to go to Cherry Grove.

BRO. HENRY FRANTZ is expected to commence a series of meetings at West Branch, Ill., the last of next week.

IT has been arranged for Bro. J. M. Mohler to go from Shannon, Ill., to Arnold's Grove to hold a series of meetings.

BY request of the Northern Illinois Mission Board, Bro. D. E. Price goes to Marshall County this week, to remain several days.

A GOOD meeting was recently held at what is known as the Cedar Grove church, Va. There were six applicants for membership.

THE Brethren at Uniontown, Pa, are rejoicing over six additions recently made to their number. The members seem to be quite hopeful.

SEPT. 23 Bro. S. N. McCann closed a series of meetings in the Mill Creek congregation, Va., with seventeen additions by baptism, and three applicants.

WHY not make your minister a present of a copy of "The Seven Churches of Asia?" It will do him good. Price, $1 00. Orders may be filled from this office.

ON another page of this issue, Bro. J. H. Miller has a "Looking Glass" that our readers may look into with profit. It is to be hoped that the article will prompt each District to take a good look at itself, and improve sufficiently to come up to the required standard.

BRO. BEAHM'S meetings at Pine Creek are increasing in interest. Several from the Mount have been attending the meetings, and bring back good reports. Several have applied for membership. Two were baptized last Sunday. Bro. Beahm is expected to hold meetings at Silver Creek after the close of his work in Pine Creek.

ABOUT twenty have united with the White Rock church, Va, during the last year, and ten of them quite recently. The church seems to be in a prosperous condition.

BRO. S. B. SHIRKEY has been selected to represent the Northern District of Missouri on the Standing Committee. The District sends no queries to the Annual Meeting.

AT Johnstown, Pa., there is a brother living who is 101 years old. He is thought to be the oldest member in the Brotherhood. We are promised a short sketch of his life.

BRO O. PERRY HOOVER, of Dayton, Ohio, is to spend one or two years at Leipsic, Germany. He and his wife are to sail this month. We wish them success in their further pursuit of knowledge in the Fatherland.

THE *Bible Student* is the title of a very interesting monthly published at this place, and edited by Bro. E S. Young. It is devoted to Bible study, and is intended to advance the interests of the Bible Department in the Mt. Morris College.

WE are receiving the names of hundreds who do not now take the MESSENGER. We hope to receive many more. In fact, we do not want one family, where there are members, missed. Our object is to send each one a sample copy with a view of inducing them to become regular subscribers. We want to get the paper into every family in the Brotherhood the coming year.

IT is a practice in a great many Sunday schools to reward the faithfulness of the children in attendance, punctuality, committing Scripture verses, etc, with presents of cards, pictures or books We have a picture-chart of the Lord's Prayer and Ten Commandments, 17x22 inches, and that excellent little book, the life of little Charlie Newcomer, which we can highly recommend for this purpose. Write us for prices of these charts or books in quantities.

WHILE here, Bro. W. B. Stover gave us several interesting talks in the Chapel. He also preached several times at Mt. Carroll and once at Lanark. Last week he and his wife bade farewell to relatives and friends at the Mount, and started eastward to prepare for sailing from New York about the middle of the month. Sister Ryan, who is now at her home in Nebraska, is to join them in due time. The prayers and good wishes of thousands go out after them in their long and dangerous journey.

THE M. E. Rock River Conference, for Northern Illinois, is now in session at Galena, Ill. The attendance is large and the enthusiasm great. The missionary spirit is strong and ably represented. In one of the sessions the Lord's Prayer was repeated in six languages. During the last year over $30,000 was raised for missionary purposes. The press says that the "Conference is full and terribly crowded by candidates wanting work. Old men, tried and true, are pushed aside, and there is deep feeling."

FREE The MESSENGER will be sent free the remainder of the year to all new subscribers for the year 1895 With this inducement our agents ought to gather thousands of new subscribers. We hope they will immediately call on every family where the MESSENGER is not read and induce them to subscribe. Gather the names as fast as possible and send them to us at once, so we can enter them on the mailing list without delay.

IN a recent issue of the *Christian Standard* the editor says: "Trine immersion began at the close of the second century along with other innovations that changed the ordinances of the Gospel," and does not give one grain of proof in support of the unwarranted assertion. At that time, and for 160 years afterwards, trine immersion was the only known mode of baptism in the Christian church. If he teaches to the contrary, we should be pleased to see an item of proof.

SOME of our ministers think that because the last Annual Meeting declined to pass and spread on the Minutes the report of the committee on anointing, that a minister, not ordained, is unauthorized to either anoint, or assist in the anointing Such was not the understanding of the Meeting. The report of the committee in no way affected our practice, and it was therefore deemed unnecessary to occupy space in the Minutes with the lengthy exposition. Ministers not ordained, are authorized to take part in the anointing the same as heretofore.

A CERTAIN sister, after reading her paper, mails it to a family living among the Rocky Mountains, hoping to do some good in that way. The father of the family writes thus: "We are receiving the GOSPEL MESSENGER and read it with gratitude, and believe all it says, for we know it is true. After reading the papers, we give them to our neighbors, and they seem to appreciate them very much." He also writes that he will subscribe for the paper shortly. Hundreds of our readers might do a little missionary work in this way if they felt so disposed.

THE other day we heard of a congregation that decided to have the church canvassed with a view of getting the MESSENGER into every family, and if any refused to take the paper the reason should be given in writing; then the church would see if the objections given could be removed, and those not able to pay for the paper would be supplied with it in some way. This is a live church, and the officials know that if all the members can be induced to read the MESSENGER they will continue to be active in every good work. We would like if every church would exercise the same wisdom. We want, if possible, to get the paper into every family, and as an inducement to new subscribers, we agree to send the MESSENGER from now to Jan. 1, 1896 for $1.50. This means the paper free from now to the end of the present year to all new subscribers. With such an inducement the paper might be worked into every family where there are members.

JUST AS GOD LEADS ME.

[Selected by Emma L. Brauer.]

Just as God leads me I would go,
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not lead me stray.
So as he leads, my path I make
And step by step I gladly take,
A child in him confiding.

Just as God leads I am content,
I rest me calmly in his hands,
That which he has decreed and sent,
That which his will for me commands.
I would that he should all fulfill
That I should do his holy will
In living or in dying.

Just as God leads I all resign,
I trust me to my Father's will.
When reason's rays deceptive shine
His counsel would I yet fulfill.
That which his love ordained as right
Before he brought me to the light
My all to him resigning.

Just as God leads I onward go,
'Mid thorns and briars often seen;
God does not all his guidance show,
But in the end it shall be seen.
So as he leads my path I make,
And step by step I gladly take,
A child in him confiding.

Campville, Fla.

SIGNS OF THE TIMES.

BY F. C RENNER

In Four Parts.—Part Two.

"Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."—Rev. 14: 15.

In the year 611 Mohammed commenced to preach his religion, first privately, then publicly at Mecca, July 15, 622. He was obliged to flee from his enemies, yet he continued to spread his religion till at length he conquered Mecca (A. D. 630), and consecrated the Caaba as the chief temple of Islamism, and bequeathed to his successors, the Caliphs, undisputed rule over the whole country. In the year A. D 632, Mohammed died, the conquest of Syria was begun by the first Caliph, Abubeker (A. D. 634), and completed by his successor, Omar (A. D. 639). When Damascus had fallen, and then Jerusalem, the unhappy Heraclius, with fear of anguish, bade farewell to the Syrian Province. He saw it was lost to his crown irretrievably. The Patriarch of Jerusalem, yet more unhappy, had to attend the victor Caliph through it He muttered as he passed on, "The abomination of desolation is in the Holy Place!" And anon there began that voice of the Muezzin, "Come to prayer," from a mosque erected on the side of Solomon's temple.

During the conquest, from A. D. 634 to 644, ten years of Omar's caliphate, they reduced 3,600 cities and castles, destroyed 4,000 churches, and built 1,400 Mosques for the exercise of the religion of Mohammed, which has continued almost uninterrupted down to the present time. Thus we find who the Gentiles are, and the date from which they commenced to tread the city under foot, which is, as we have shown, A. D. 639, and as they are to tread the city 1,260 years, or forty-two months, if we add that to 639 we have 1899 as the date of the fulfillment of the Gentiles, as they were to tread the city till the times of the Gentiles be fulfilled (Luke 21: 24).

Again it is asked, Has God caused any signs, as received on earth, to *mark* the approach of so great an event as his advent again without *sin* unto salvation on this earth? We answer, Yes, he has. If we turn to Isaiah 19: 20, we read, "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them." The great pyramid answers to the above quotation, for the land of lower Egypt is in the shape of a sector of a circle, or fan The great pyramid is erected at its border, and yet at the centre of the circle of which the land is a sector, or portion cut out of a circle.

Well, what of that? It is nothing but a tomb Nay, verily; it is no tomb; it is one of thirty-seven pyramids, and the only one that is not a tomb; it was not erected for a tomb but for a sign, and a witness to the Lord of Hosts. How do we know this? We know it from its wonderful teachings inscribed within it, a few of which we will here mention. The length of our solar year in days, which was not definitely computed for 3 000 years since the pyramid, is there given as 365 242-1,000, which our modern astronomers declare is correct. None but the divine mind could have done this Again we find therein its measurements of time, the length of time from the exit of the Israelites from Egypt, to the birth of our Savior to be 1130 years, nearly. Again we find there that our Savior's life on earth would be 33 6-10 years, and that he would be crucified, descend to Hades, but would rise again the third day. This all agrees with the Scripture, for Peter said that he went and preached to the spirits in prison, and no less than four times in the Bible it is declared that his soul was not left in hell. (See Acts 2: 27-31; Psa. 16: 10). None but the mind of God could have even conceived those wonderful things, all there recorded in that great pyramid as a sign and a witness to the Lord of Hosts.

But it records more than the above. It points out the length of the days of grace, which is found to be 1831 years, and a fraction. If, then, the days of grace commenced at the Day of Pentecost, or from his ascension to heaven, and we add the thirty-three years and six months of Jesus' life on earth, and the days of grace, 1831 and a fraction, as stated, we have the year 1914 and a fraction, which would be the time for the closing scenes of the days of grace.

Now we will turn our eyes heavenward. We read in Rev. 12: 1, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This is figurative and means that the woman is the church, or the bride, the Lamb's wife, clothed with the Son of Righteousness, Jesus Christ; the moon under her feet means the law fulfilled, and its ordinances nailed to the cross; the crown of twelve stars upon her head means the twelve apostles to whom was given the power and authority of the church.

Now, then, the sun figures wondrous things in the establishment of the church; once it obeyed the command of Joshua, and hastened not to go down; once it went back ten degrees on the dial of Ahaz; it was made on the fourth day of the creation. Jesus came on the fourth day, allowing a day with the Lord a thousand years; it was made to give light; Jesus came to light every man, and when he was crucified the sun refused to shine. If, then, it shows such marvelous things, it is most likely that it shows also Jesus' life on earth, and possibly his return to earth again to collect his jewels home.

We will now examine the matter from an astronomical standpoint. "In every solar year there is an excess of ten days and twenty-one hours, or nearly eleven days over a lunar year,—that is, over the year measured by twelve revolutions of the moon, so that when the sun commences his second round, the moon is between ten and eleven days behindhand. In three solar years, the moon has fallen back rather more than a month; in nineteen years it has retrograded seven months; and in thirty-three years, seven months and seven days, it has fallen back one solar year."

OUR LOOKING-GLASS.

BY J. H MILLER.

A LOOKING-GLASS is used to see oneself. The few facts I wish to particularly speak of, pertain to our own State District. Then other State Districts and local churches can look into our glass and perhaps see themselves in the proper light.

Annual Meeting has decided that each member should pay, if at all able, one cent a week to missions. See "Classified Minutes," page 311, under "How to Raise the Means." That would make $52 00 to every one hundred members.

Northern Indiana State District has decided that "the elders of each congregation shall see that each member that is able to do so, contribute at least fifteen cents each, and as much more as they see fit, per annum." See State District Minutes of 1884 If this were heeded, what an amount of money could be raised for missionary work! Northern Indiana has a membership of about 4,000. Fifty-two cents per member for one year, and fifteen cents for home mission work, would make sixty seven cents per member for one year, which would give us $2,680 for home and foreign missions. At fifty-two cents per member for foreign mission work we would have $2,080; and for home mission work we would have $600.

I know of one local district which has 368 members. The quota would be, for foreign and home mission work, $246 55; but I feel sure that not half of that amount is raised; perhaps not one-fourth. To-day, at Sunday school, I saw some little children drop in a penny, and others five cents for Sunday-school work. How easily the parents could do that much for the spreading of the Gospel!

Elders are too careless in some districts to urge the members to their duties as instructed by the Annual Meeting. Paul gave us instructions how to raise contributions. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." "*Let every one of you*,"—none exempt. Paul says, "I have given order to the churches of Galatia; even so do you." Here is a command from an inspired writer, that churches should lay by in store upon the first day of the week. Why not heed it? "Even so do ye." Feet-washing or baptism is not any more necessary,—more plainly commanded. "If ye know these things, happy are ye if ye *do* them." The same word do you find in both texts. Paul has commanded us to give upon the first day of the week. Annual Meeting has decided the same. How can we be happy if we DO NOT give,—and that as the Lord has *prospered* us?

If we number 75,000, and would give fifty-two cents per member, we would have a total of $39,000 every year. If (as given by a late census,) we number 100,000, the one cent-a-week system would give us $52,000 a year. Then, if all State Districts would add fifteen cents per *capita* for home mission work, it would make $15,000 more.

I think I now have the looking-glass so we can all see how we look,—I mean the Bible looking-

class. See 1 Cor. 16: 1, 2 I am made to wonder that the reckoning will be in the judgment day. Have we spent the Lord's money in doing good? I am fearful there will be many who will have their talents buried in that day.

Goshen, Ind.

FALLEN BY THE WAYSIDE.

BY E. D. MESSIMORE.

BEFORE the advent of railroads there were certain trails, or routes, along which travelers passed on their journeys across the plains of the great West. In those days the journey was not only tedious, but fraught with danger, and risk of life and property. There were many miles of trackless, sandy wastes to cross, with nothing to shelter the traveler from the scorching heat, or protect him from the fury of the desert storms. There were roving bands of wild Indians, who knew no law but that of murder and rapine. There were white outlaws,—pirates of the plains,—who vied with the red savages in their merciless atrocities. There was constant danger of wandering from the ofttimes faint marks of the trail, and that meant death by thirst and starvation. There was danger of sickness and accident, either one of which meant failure to continue the journey, and very often death. At some places the course of the trail was marked by the bleaching skeletons of man and beast, whose mute story told of a cruel fate and a more cruel death. Victims of an irresistible foe, from whose power there was no escape, they had "fallen by the wayside," while others, more fortunate, passed on, too intent on gaining the alluring prize of California's golden wealth, to heed their distress, or give them decent burial.

In this life we are travelers on the great trail which leads from the cradle to the grave,—from earth to the unseen world. Along its pathway the professed followers of Christ are ever marching forward, *en route* to a land whose glories are depicted in bright and beautiful pictures, by the sublime hand of the mighty painter, Hope, the touch of whose pencil transforms the gloomy caverns of Disappointment's mountains into gorgeous palaces of light and life, and rekindles the faint light of courage in the wavering heart, until it again strives to press forward toward success.

Man loves to do homage to his successful brother, and never tires of praising those who bravely and successfully overcome life's hindrances, and come out of its battles victorious conqueror. The talented and successful minister, deacon, or lay-member never lacks for encouragement. The church looks on and nods and smiles approvingly, and is ever ready to give to such, the benefit of her influence. But the church in general, and too many of us in particular, have so few cheering words of encouragement, and too little sympathy for those unfortunate ones who have "fallen by the wayside." To them Hope's golden pictures are but a mirage whose beauty they no longer admire, and whose allurements have lost their charms. "Fallen by the wayside," they are stranded in the world's desert of sin, and left to wander in paths which lead to eternal destruction. With the light of Christ dimmed by the unconscious guilt of sin and apostasy, with hardened hearts closed to the life-giving and holy influences of His grace, and with eyes shut to the sad fate awaiting them, they are indeed to be pitied. And I plead with you, my successful Christian brother and sister, to awaken from this lethargy of indifference, and in a Christ-like spirit of forgiveness and love, and by the importuned help of God, strive to rescue them ere they perish

Ah! who can tell the story of our brethren and neighbors who have "fallen by the wayside?" Who can know of the subtle temptations, or fully realize the power of sin which in an evil hour gained the mastery over them? Who can tell what cunning enemy destroyed their faith and mystified their hopes? Who can know, but that the lack of brotherly love, of fraternal interest and sympathy, and the withholding of spiritual food and encouragement was not a principal cause which turned them from the beaten paths? Who can tell of the heart aches and tears, of the wrong, oppression and cruelty which they have endured? None, none can tell. The misfortunes incident to our earthly lives have robbed them. The cruel and bitter chafings of man's inhumanity and hypocrisy have been a deadly foe to their spiritual advancement. Ambition, pride, pleasure, selfishness and love of popularity, have misguided them into trails which will, sooner or later, abruptly end in the Mountains of Desolation. The subtle allurements of sin, with its forbidden pleasures, have smothered the soul's hopes in the redeeming grace and power of an all-sufficient Savior; and, like the bleached skeletons, they tell of the sad fate of an unfinished journey, of crushed hopes, of man's inhumanity, and often,—too often,—of death.

"Fallen by the wayside," lies our erring brother, who in the hour of weakness fell a victim to the wiles of the tempter; and our souls are cast down in sorrow, and our hearts saddened at the thought of his fate. Are there not some prickings of conscience which remind us of neglected duties while he was engaged in the unequal contest of life's battles?. Did not many of us stand by with folded hands, indifferent and unconcerned as to how the struggle would end? Did we not feel somewhat exalted over our own success; and, hiding beneath the Pharisaical cloak of self-righteousness, withhold our sympathy, love and encouragement? And when a cheering word or helping hand would have done so much for him, and perhaps have started him anew on the journey, did we not choose to be somewhat arrogant and severe, forgetting the loving, pitying, merciful example of the Savior, when he taught Peter to forgive not "seven times, but SEVENTY TIMES SEVEN?"

"Fallen by the wayside," lies an erring sister who has gone down before the fierce storms of Satan's temptations Though the ban of heathenism may have been pronounced against her, is there any law in God's Word forbidding you to strive again and again for her reclamation? How long, oh! how long, will noble Christian women content themselves to obey the fiat of modern society which bids them *pass by* on the other side? When will loving, tender, sympathizing women learn to know that to them is given the special privilege of rescuing their fallen sisters? A look of pity and a word of love is so easily given, and, if continued, may be the means of bringing them back into the path which leads to heaven.

"Fallen by the wayside," lies the world. There are the youthful and the aged, the grave and the gay, the sinful and fair, the rich and the poor, the learned and the ignorant, all blindly struggling in the darkness of sin, with no bright gleams of hope to light their souls on the way which leads to eternal life and happiness. Sad and pitiful is the story of their fate; and we pray God to be merciful to the unfortunate ones, who, without hope, without a Savior, and without God, are perishing by the wayside. My Christian brother, you whom God has blessed and favored with an abundance of enduring grace, sufficient to overcome every assault of the tempter and his legions, will you not reach forth and grasp the hand of your erring and misguided brethren, and by cheering, loving, sympathizing words and deeds, seek to bring them back into the fold? Will you not encompass them with the sweet and holy influences which God has so freely given you, and with unremitting effort plead for their restoration? The joy of a lost soul reclaimed reaches from earth to high heaven, and the reward, as promised in James 5: 20, should be an incentive to the untiring effort of every zealous Christian.

Freeburgh, Ohio.

"ENTANGLED IN THE YOKE OF BONDAGE."

—Gal. 5: 1.

BY S N. M'CANN.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. 5: 4.

THERE can be no doubt but that the first covenant, with its ordinances of divine service, included the tables of the covenant. Heb. 9: 1-4. Christ took away the first and established the second, by the which we are sanctified, and not by the first. Heb. 10: 9, 10. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Gal. 5: 2 "Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek." Acts 16: 3. Here precept and practice seems to be in conflict. All who are entangled in the yoke of bondage come under the precept. And you, who would keep the seventh day, Christ will profit nothing; you are under the curse; you are fallen from grace. Those who are not entangled may keep the seventh day or not, as expediency may dictate. Whenever a man or a woman pins down to the seventh day with a "must," they are bewitched like the foolish Galatians, and Christ profits them nothing. Gal. 3: 1-4

This principle not only applies to circumcision and the seventh day, but it also applies to any and all of the law. To one who contends for the seventh day and for none other than the seventh day Paul would say, "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4: 9-11.

Whenever a man or a woman contends for the seventh day, he or she is going in direct opposition to the teaching of the Word. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2: 16, 17.

You can no more submit to one contending for the seventh day, than you can submit to one contending for circumcision, without making yourself a transgressor. When you submit, you are fallen from grace, and you become debtor to the whole law. Christ is dead in vain to every one who observes "days, and months, and times, and years," to every one who can be judged in respect to "sabbath days."

You are still under the old schoolmaster when you contend for the seventh day; but thanks be to God, "we are no longer under a schoolmaster," but we are the children of God by faith in Christ Jesus. Gal. 3: 24-26.

For the sake of expediency, Paul did many things that he would by no means have allowed to be forced upon the church as necessary things.

"Unto the Jews I became as a Jew (he circumcised for expediency, though he would not allow it to be enforced as a practice in the churches), that I might gain the Jews; to them that are under the law as under the law (he frequently observed the seventh day by teaching in the Jewish synagogues, etc.,) that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law." 1 Cor. 9: 20, 21.

There might be circumstances under which we could keep the seventh day, and do good by so doing. There would be no harm in keeping it if we would do it because it was expedient, but when one contends for it I would withstand him to the face, because all such are to be blamed. Gal. 2: 11. I would by no means submit to one who contends for the seventh day. Such a one is entangled in the yoke of bondage; and I could not help to unfetter him by putting on his yoke and throwing away the blood-bought liberty of Jesus.

When the Pharisees which believed, troubled the Gentile churches in reference to the law, "saying, That it was needful to circumcise them, and to command them to keep the law of Moses" (Acts 15: 5), the church at Jerusalem sent letters by chosen men, after this manner: "The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria, and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: . . . . . it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Acts 15: 23, 24, 28, 29.

Please note that the keeping OF THE LAW OF MOSES is the question under consideration in this council of apostles and elders. They say not one word in reference to the Sabbath, they bind nothing from the law of Moses but that they abstain from meats offered to idols, and from blood, and from things strangled, and from fornication. The Sabbath is left out of the question in this council. Shall we now bring it up and bind it upon the people? By no means; for "we conclude that a man is justified by faith without the deeds of the law. Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 28, 31. The law has but a shadow of the good things which we possess. It does not have even the image of the things, but only a shadow of them, and we thus establish the holiness and sanctity of the law by showing the very image, the real substances that cast the shadow. Heb. 8: 5; 9: 9; 10: 1.

Every ordinance and ceremony under the law is established by us when we accept the Gospel in faith, because they all point forward to the substance that casts the shadows. We do not want to go back to the shadow when we have the substance, although we do not destroy, but we do fulfill, by laying hold of the substance in faith without the deeds of the law.

Christ, the very substance, said, "Think not that I am come to destroy the law or the prophets (the shadow): I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach (them), the same shall be called great in the kingdom of heaven. Matt. 5: 17–19.

In this we find the real test of Christ's divinity. He literally fulfilled the law, even to the jot and tittle, and thereby proved himself to be the substance that cast the shadow. Men came claiming to be sent of God, some even set up the claim that they were Christ, but they proved to be false Christs; for here is the test: Whoscever makes the claim must FULFILL to the JOT and TITTLE, must do and teach so, else he is false, is not what he claims to be, is not the Christ of God. Christ did come, and he did do the law, and he did teach men so,—taught them that it was his mission not to destroy, but to fulfill to the jot and tittle. He did all he claimed; and was the Christ, the Redeemer and Savior whom we trust.

Bridgewater, Va.

THE DEVIL AND HIS CONQUEROR

BY C. H. BALSBAUGH.

Beloved:—

YOURS of 26th inst. is here. The history of the devil is the history of iniquity. It is written in broad, black, plain characters over all the centuries, and hours, and moments, from Eden till now. The Bible of God and the Bible of the world are a record of the achievements of the fallen, God-hating Lucifer. The origin and history of evil is an appalling mystery. God only can comprehend it.

All created, intelligent, responsible beings possess the inherent possibility of swerving from the right. Without this power of choice responsibility is impossible. Sin is never a necessity. God has nothing to do with its genesis, save in the necessary endowment of volition which renders sin impossible. The creation of evil referred to in Isa. 45: 7 is a very different thing. Without such a Divine Prerogative, the devil would be master of God all the time. In Judges 2: 15 we find the philosophy of God's participation in evil. He never has any closer identification with it than is there indicated.

To contend, as some do, that God is the primary author of evil, is indeed "damnable heresy." How close God can come to sin without being of it, is recorded in 2 Cor. 5: 21. This wonderful passage is one of the most luminous spots in the holy oracles. It is the duplicate of Rom. 5: 21 These two passages unlock the whole Bible and unfold the essential nature of God, the essential nature of man, the true origin and nature of sin, the inflexibility of eternal righteousness and the one possible method of redemption. Please emphasize according to the following marking, and put the whole stress of your soul into the capitals, and you will get into the very centre of the Divine Mind.

"HE *hath made* HIM *to be* SIN FOR US, WHO KNEW NO SIN: *that we* MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM." How dare any soul offer his *own* obedience as the ground of acceptance with God, after such a positive declaration of the substitution of "HIM *who knew no sin?*" If there is, or ever was, a soul on earth that can be saved on the merit of its own obedience, for that soul Christ died in vain.

The other passage, "*Even so might* GRACE REIGN THROUGH RIGHTEOUSNESS UNTO ETERNAL LIFE BY JESUS CHRIST OUR LORD." Here again our own righteousness is utterly excluded as *a basis of reconciliation.* Righteousness *imputed* by *faith* will necessarily be righteousness *appropriated* and *expressed* in all the forms God has prescribed. To make the *expression* our hope instead of the *imputation,* is fatal.

This is the deadly error against which Paul protests in his epistle to the Galatians. Christ did not come to make Antinomians by the perfection of His obedience. He is not the nullifier of the law, but its vindication. The decalogue is now what it always was, but our relation to it is changed; not as a rule of life, but as a basis of hope. There is not one jot or tittle in the LAW that is not embodied in the Gospel. Fulfillment, not destruction, was the mission of Incarnate Deity. The only Gospel it was possible to offer to *sinners,* was that in which "the righteousness of God was revealed from faith to faith." Rom. 1: 17.

It is one of the saddest tokens of misapprehension among ministers, that this great central fact is kept in the background. Our loyalty to God is not a whit less insisted on than in the legal dispensation; but "CHRIST is the *end* of the LAW *for* RIGHTEOUSNESS to *every* one that *believeth,*" Rom. 10: 4. But now the righteousness of God without the Law is manifested, even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe." Rom. 3: 21, 22.

This is one side, and clearly reveals the essence of the Gospel. If grace cannot reign through righteousness unto eternal life, salvation is an everlasting impossibility. Not even God can save in any other way. Here is the other side: "Do we make void the law through faith? God forbid: Yea, we establish the law." Rom. 3: 31. Any other Gospel is not for me. It does not meet my needs. I am not the man to fill the claims of Sinai. ONE did that for me, and forever shifted my position to faith, and by faith to "all the fullness of God in Christ," both as to my personal life and experience, and the entire outcome of my being in its minutest details.

This is every one's Gospel, "for there is no difference." Rom. 3: 22. Is there a reader of this paper so holy as to dare to claim the Divine favor on the ground of absolute perfection? That reader needs no Savior. If there is one flaw, as in Eden, the incarnation and the cross become necessary. We are by no means exonerated from obedience; but we are graciously delivered from terms it was impossible for fallen man to meet. Glorious Gospel! Alleluiah! Rom 8: 1–4 Let us study well God's own philosophy of redemption. To recur to the opening sentiment of this letter, see Luke 10: 18, 19; Rom. 8: 37.

Union Deposit, Pa.

TRINE ARGUMENT FOR TRINE IMMERSION.

BY E. BOMBAY EDWARDS

I. THEOLOGIC.—Baptism of three dips recognizes the three persons of the Godhead, and symbolizes a new birth and holy life to these three Persons. One dip into one Person only is not sound theology, for the Godhead is not one Person, but three in perfect concord, like the common chord in music. The tones of this chord sounded separately, make three distinct sounds, but sounded simultaneously, they form one sweet harmony.

II. GRAMMATIC. — The elliptic construction of the baptismal formula (Matt. 28: 19), "name" being understood before "*of the Son*" and "*of the Holy Ghost,*" is grammatic; and teaches baptism into three names or persons,—Father, Son and Holy Ghost. This accords with the theologic argument. The non-elliptic construction of the formula, "*name,*" not being understood before "*of the Son,*" and "*of the Holy Ghost,*" teaches baptism into some name of the Godhead not given in the formula, and not into the names given in the formula! This construction encour-

ters the following objections: (1) It denies the formula the name into which baptism is to be administered. (2) It does not satisfy the frequentative *baptizo*. (3) It is not according to the usage in 1 Cor. 1: 13 (4) It contradicts Acts 2: 38. (5) It does not recognize the glorious humanity of the Savior. (6) It is not in accord with the theologic argument.

III. HISTORIC.—(1) Single immersion is not found in history until the fourth century. (2) Its introduction is stigmatized as an innovation. (3) It was not administered into the name of the Father, nor of the Holy Spirit. (4) Single immersionists admit that trine immersion was the prevailing baptism of the second and third centuries. (5) The testimonies of holy men of the second century. *Justin Martyr* testifies that baptism was administered into the name of the Father, the name of the Son and the name of the Holy Spirit. *Clement of Alexandria* declares that the Christians were thrice immersed. *Tertullian* says: "He (Christ) commands them to baptize into the Father, and the Son, and the Holy Spirit. And, indeed, it is not once only, but three times that we are immersed into the three persons."

Now the baptism of these three most intelligent and holy men,—Justin, the apologist and and noble martyr, Clement, the learned principal, and Tertullian, the learned translator of the Scriptures, — must have been the baptism of Polycarp with whom they were contemporary respectively sixty-six, sixteen and seven years; and the holy and noble bishop and martyr, Polycarp, received, when nine years of age, his baptism from John the apostle, with whom he was contemporary twenty-nine years, and with whom the rest of those, who had seen the Lord, had had familiar intercourse. When the governor urged him to swear by the genius of Cæsar, and revile Christ, he replied: "Eighty and six years have I served him, and he never did me wrong; and how can I now blaspheme my King that has saved me?" In fulfillment of his vision of his burning pillow, he was ordered to be burnt. "The flames presented an appearance like an oven, as when the sail of a vessel is filled with the wind; and thus formed a wall around the body of the martyr; and he was in the midst, not like burning flesh, but like gold and silver purified in the furnace. We also perceived a fragrant odor, like the fumes of incense, or some other precious aromatic drugs." If, then, the baptism of Justin, Clement and Tertullian was the baptism of Polycarp, and the baptism of Polycarp the baptism of John, then the baptism of John must have been trine immersion. To deny this is to encounter these insurmountable difficulties: Supposing John's baptism to be single immersion, how could such holy and excellent saints and martyrs be guilty of such a sin as to change it into trine immersion? (1) There was no reason for such conduct. (2) They could not attempt such a thing, being true followers of the apostles and Christ. (3) If they attempted it they could not accomplish it. (4) If they did it there would certainly have been some mention of it handed down to us. (5) The Head of the church never would allow such a triumph of Satan. The trine immersion, then, of Justin, Clement and Tertullian must have been the baptism of Polycarp, and John the apostle, and Christ.

Jennings, La.

"BETTER LATE THAN NEVER."

BY JOHN CALVIN BRIGHT.

IF something unforeseen should happen,—some of the family take sick, something happen to the stock, some sick neighbor need your assistance,—and you could not get to meeting in time, come anyhow. Come to help the latter part of the services, help to sing the closing song and say the final Amen. Besides, the church may want to "lay together" for some worthy purpose, and you don't want to miss such an opportunity. Then there may be some applicants for membership, and you want to bid them welcome. "Better late than never."

If you have not been "saying grace" at the table, commence now. If you don't have family prayers, and don't read God's Word to your family, delay no longer. Let your family have the benefit of such devotional exercises from now on. "Better late than never."

If you are a preacher and are indifferent about your calling and do not "study to show yourself a workman that needeth not to be ashamed," commence from this very hour to "make full proof of your ministry." What! A minister of God and indifferent about your "HIGH CALLING? "Better late than never."

If you are out in the cold world, and have resisted the woolings of the Spirit, have not heeded the calls of God's people to close in with the overtures of mercy until you have almost become hardened, *stop*, STOP. "Come, for all things are now ready." "Come and I will give you rest." "Better late than never."

New Lebanon, Ohio.

SUGGESTIONS CONCERNING OUR ANNUAL MEETING.

BY T. T. MYERS.

THE Annual Meetings of our church have grown to such proportions that it is necessary to adopt the best and most practical means by which they may be conducted.

Bro Vaniman, some weeks ago, made a plea through the MESSENGER that the Annual Meeting be held just once in one of our large cities. I, too, would like to see it tried. The expenses, all told, would not be much greater, if any; while the comforts and conveniences would be much improved. A large building, well arranged and well seated, might be rented for the general meetings and deliberations. Plenty of boarding and lodging could be secured within easy reach of the place for general assembly. Then there would be no need of erecting a number of buildings, purchasing extensively articles for the kitchen and dining hall, etc, and afterwards selling all at quite a sacrifice. The railroad facilities would also be the very best. Besides the gain in comfort and convenience, it would afford us a splendid opportunity for city mission work. We could get our doctrine before the city people through the city papers, and in this way they would become better acquainted with us and we with them. It would be well if our people knew more of city life and city needs.

But inasmuch as our Annual Meetings are not yet held in the large cities and perhaps will not be for some years, I have another suggestion which seems to me to be worthy of consideration at least. To arrange to conduct an Annual Meeting successfully is like any other business,—it must be learned. It is likely that every committee of arrangements saw, after the meeting was over, wherein they might have improved their work. Would it not be well to devise some means by which past experience may be used? Generally, it would be profitable to all concerned, if some competent brother of considerable experience were employed about two months, even at a good salary, to assist the Committee of Arrangements. His suggestions and counsels on buying the things needed, and arranging things generally, would be reliable and practical; for he knows,—he has had experience. A storekeeper must have experience to conduct his business successfully. He must know just what and how much to buy.

I do not write this as a reflection on any past meeting, but merely as a suggestion for our future consideration.

Philadelphia, Pa.

THE WATER AND THE BLOOD.

BY D. C. BURKHOLDER.

THERE are three things that comprise human salvation; (1) Redemption; (2) Deliverance; (3) Being brought nigh to God. All are set forth in the history of the children of Israel, when they were in Egypt and in bondage.

(1) *Redemption.*—They were redeemed in the land of Egypt by blood. "When I see the blood, I will pass over you." Ex 12:13. The blood was for the eye alone. There was nothing put with it. God redeemed His people when in their sins. Though they were redeemed, this leaves them just where they were—in the land of Egypt, "in the house of bondage," surrounded by their old oppressors, and at their mercies. Just as the blood redeemed Israel in the land of Egypt, so Christ's blood redeems us in this day and age if we are willing to obey God's Word.

(2) *Deliverance.*—But if we want to be saved, we must be delivered, and as he delivered the Israelites out of the house of bondage, and separated them to Himself, so we must be delivered from our house of bondage of sin and our foes. He led them out by a pillar of fire and cloud (water), and through the Red Sea, and they "were all baptized unto Moses in the cloud and in the sea." 1 Cor. 10: 2. They were delivered and separated from their enemies by water. And the water destroyed their enemies, as it did those of Noah, but it saved Noah and all his household. And Peter tells us that that was "the like figure whereunto even baptism doth now save us."

(3) *Brought nigh.*—They were brought near to God because God came down and tabernacled with them. In that tent or frail tabernacle, we have Christ in His incarnation. In the blood we see His atoning death, and in the water we have His resurrection, ascension and advocacy at the right hand of God,—the blood to make, and the water to keep us clean.

These thoughts are set forth in the teachings and examples of our Blessed Savior. The night our Savior was betrayed, He taught the same lesson to His disciples. John 13. "Supper being ended," next "he took a towel and girded himself and began to wash his disciples' feet." Here we have the water. He now gives the reason why He was about to wash their feet. "Because I came *from God* and *go to God*" How striking! He came *from God* to *die* and shed his *blood*—to "redeem" his people. But Peter resists Him. "Dost thou wash my feet? If I wash thee not," said Jesus, "thou hast no part with me,"—not *in* me. The blood secured that, "once for all." It is here a question of water and not of blood—of *walk*, not of *salvation*,—just as the blood redeemed Israel in the land of Egypt, and the water delivered them out of that contaminating scene.

Practically, there is a great heresy in our day. It is all blood and no water. What Christ has joined together, let no man put asunder. "This is he who came by water and blood, not by water only but by water and blood." Let us keep both and in their true and divine order—blood for the sinner, and water for the saint.

Newburgh, Pa.

Missionary and Tract Work Department.

"Upon the first day of the week, et every one of you lay by him in store as God hath prospered him, hat there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according that a man hath*, and not according to that he hath not."—2 Cor. 3: 12.

☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Mt. Morris, Ill.

Galen B. Royer, Sec.

THE SEA OF GLASS

BY LIZZIE D. ROSENBERGER.

St. John had a wonderful vision,
Of marvel and mystery untold,
Of the land of rare beauty Elysian,
Where the dark scroll of life is unrolled.

The gleam of the emerald rainbow,
The sound of deep thunders and flame,
Surrounding the throne as a halo,
The white throne of him who was slain.

He saw these undazed by the glory,
The glitter of crystal sea,
And he read once again the sweet story
Of God's love for you and for me.

For the murmur of waves softly falling,
So near to the great, white throne,
Are the waves of our life feebly calling,
For the help God has promised his own.

And he surely will hear you, my brother,
O promise divinely sweet;
So comfort ye one another,
The crystal sea rolls at his feet.

Covington, Ohio

PUBLIC PRAYER.

BY C. E. ARNOLD.

I HAVE often been impressed that the standard of our public prayer is not up with the standard of our preaching and our talking in the social prayer meeting. I think there is a reason for this. Who of our ministers would entirely neglect preparation for his work, and yet take the sacred stand expecting to preach "in demonstration of the Spirit and of power"? And yet I am persuaded that there is a woeful neglect of preparation for public prayer. Preparation belongs just as properly to prayer as to preaching. If one need study what he shall say to man, how much more need he study what he shall say to God.

Public prayer should serve the double purpose of edifying saint and carrying our praise and petitions up to our Heavenly Father. Indeed, considering this double office and consequent importance, I am disposed to think that prayer needs even more careful study than preaching.

Inaccuracies and improprieties in prayer affect the faith of the hearer more than similar faults in preaching. Especially do improper prayers weaken one's faith in prayer. I have heard men pray in such a way that Satan made their prayers an occasion for suggesting doubt.

I believe men would sometimes be shocked, should they see their own prayers in print. And I believe they would be more astonished than the saints who prayed for Peter's deliverance, should their prayers be answered. It is a good plan for one occasionally to write out a prayer as nearly as possible as he customarily used it, and then subject it to his own criticism. This will invariably lead to improvement.

Why should not a prayer be studied and prepared in a out the same way as a sermon? We should pray for what we need. Then, with the help of God's Word and the Holy Spirit, let us study our needs and pray accordingly.

Again, there should be a wise adaptation of prayer to the occasion. Some of us have about the same series of details in prayer, no matter what the occasion may be I once knew a ministering brother who in every sermon preached about the house built upon the sand, etc. Yet that was no more eccentric and formal than the prayers of many of us. Careful study will enable us to avoid falling into this unfortunate error, either in preaching or prayer.

Our prayers should be able to stand at least a spiritual test. It matters not what degree of excellence they may attain in other respects, they can only approximate imperfectly that perfect model—the Lord's Prayer. In conciseness and comprehensiveness the Lord's Prayer has no equal. There is no proper sentiment of prayer that it does not embrace in the full meaning of its seven petitions. While it contains only about sixty words, and can be repeated in half a minute, none of us ever put so much meaning in a ten minutes' prayer. Let us learn a lesson from this short model, and condense our long prayers into shorter ones, and at the same time endeavor to put more real meaning into them. If practicable, the one who is expected to offer prayer should be duly notified, not only that he may contemplate the thoughts he shall offer in prayer, but that he may seek the Spirit's aid to put his mind in a proper frame for prayer.

In prayer, as in every other good work, "Study to show thyself approved unto God, a workman that needeth not be ashamed."

McPherson, Kans.

IF THE LORD SHOULD MANAGE MY FINANCIAL AFFAIRS.

BY W. B. STOVER.

PREACHERS are often called spiritual advisers. It is a good-meaning expression, and well applied to any consecrated minister of the Gospel. We look upon the Lord as a spiritual adviser with too much exclusion, I think,—a spiritual director having nothing to do with the financial.

And now, may I say right here that I expect to speak freely, because the Spirit moves me, and because our circumstances give the privilege? We could do *a little personal work* for the church and be making a *hundred dollars a month*, but to do *all possible work* for the church, we expect to work *for our board* for years to come.

If the Lord should come and take charge, or if I should give Him charge of my financial affairs, I wonder how it would be. I wonder if he would have me to throw *a cent* into the Sunday school collection. I wonder if he would ask for *penny* collections. I wonder if he would recommend *giving* each of the children a *penny* for the collection. I wonder if he would not rather approve of giving children something each week for the little assistance they might render in dropping corn or churning butter, washing dishes or making beds; and then of their own earnings each week, teaching them to give about a fifth on Sunday.

And if I or my wife should buy a ring and put it on the finger of "one of these little ones," I wonder if He would say "That's commendable. I like to see the children brought up thus. They are sure to love the truth and cling very close to the church in after-life."

And if I should buy just one cigar in a week, or just one glass of beer on Saturday when I go to town I would be very fearful lest he should say to me, "Wherefore do you spend your money for that which is not bread?"

And if I should buy a dime's worth of tobacco every other day or once a week, or even once a month, for medicinal purposes, or for any other purposes, for toothache, or for lustiness, or for catarrh, or for dyspepsia, I'd be fearful lest the Lord should charge me with threefold robbery. He might ask: "Are there 675 congregations of the Brethren? Are there on an average 30 in each congregation who use tobacco, for 'medicinal purposes' and otherwise? Does each of these on an average use twenty cents' worth a week? Are there fifty-two weeks in a year? Can you count up what that would be in five years? Did I hear some one boast a little because in twice that length of time there had been contributed half as much for missions? Are you not greatly in need of more Housers, and Millers, and Gishs and Geiggers, and Prices to bring up the average?"

I wonder if the Lord would not count it a threefold robbery,—this spending of money for finger-rings, ear-rings, chains, beverages, cigars and tobacco. In the first place, it is robbing God,—withholding from Him that which is so easily spared. In the second place, it is robbing the heathen,—the amount of money spent by Christians for these things could carry the Gospel to the heathen in a few years. In the third place, it is robbing ourselves,—depriving us both of the blessings God promises to consecrated giving, and of certain Gospel qualifications to righteousness.

A dear, good brother, who is also a minister, told me recently that he was shipping milk to the city, and as the Sunday product and the Sunday want have to be looked after, he gives all the Sunday returns to the Lord. The Lord is managing that brother's financial affairs. Sunday is the Lord's day, and it seems to me, if He were managing my financial affairs, He would want the product of His day devoted exclusively to Himself.

If I were a physician, and the Lord were managing the finance, it seems to me He would want all the returns of the Sunday visits. I would make a separate account of them, I think. If I were a raiser of chickens, or breeder of fine poultry, and the Lord were my financial manager, it seems to me he would want the sales of eggs laid on Sunday set apart especially for the work of missions. And if I had in my possession stocks and bonds and mortgages, and houses renting, and money at interest, and the Lord were my financial manager, it seems to me He would expect at least one-seventh of all the profits arising, because that much was wholly made on His day.

And if I were a poor laboring man and the Lord were with me, it seems to me He would want me to spare at least a tenth of all my earnings for Him. If I could not possibly spare a tenth, I think He would be pleased to have me give all I could, at any rate more than a cent a week, one *six hundredth of my wages.*

If I were the father of three or four children and had the pleasant custom of giving each a present at Christmas time, I think, if the Lord carried my bank book, he would expect a check equal in size with that given to each of the others. And if I should withhold it from Him, He would have good reason to think that I loved them better than Him.

And if I were a merchant, and the Lord were my financial manager, it seems to me the Lord would wish me to sell on not too large margins, especially in these hard times, and then to give Him a liberal share in the net gains. He would see no ously object to my putting, as a confectioner, a gold dollar in a certain dish of ice cream, that many might buy with the hope of getting it.

I think if I were to mistreat a man because he is poor, or cheat him because he is rich, or ride

the street car without paying, or jew an honest man in his prices, or promise to pay more than a legal rate of interest and then, because it is illegal, not pay any of it, or break up with money where creditors can't get it, or beg forbearance with a creditor until the note is outlawed, and then tell him to collect if he can, or to walk in any way not strictly honest, and persist in these things, the Lord would tell me I was getting poorer instead of richer, and on the sure way to hell besides.

And if I were proprietor of a medicine business, trying to heal the body; or the central figure in a publishing company, trying to heal the soul, and the Lord were the treasurer and business manager, I think I should not be surprised to find Him insisting upon it that I could do more for my fellow-men and sufficient for myself if I would establish the rule of giving a tenth of all profits less than ten per cent of the amount invested, and *all profits over and above the ten per cent.* In hard times like these He might suggest my keeping six or eight per cent only, and turning all the rest over each year to Him. One thing I know, all critics would have their mouths stopped, were this course pursued.

And if I were a farmer, and the Lord were my financial manager, it seems to me He would remind me that corn and wheat and fruit and potatoes grow seven days in the week, and Sunday's growth ought to be His. It seems to me He would say that mowing hay on Saturday, drying it over Sunday, and hauling it on Monday was very wrong, if none of it were assigned to Him. It seems to me he would feel like sending a curse to my farm or to me, if from my hundred fertile acres He should be given nothing at all, or a quarter, or a dollar, or even only five dollars a year. Why, the ungodly often do that well, and I want not to be counted with the ungodly.

If the Lord were my financial manager, and I were making final disposition of my property, I think He would want me to act as is not customary. I believe that the Lord would expect to be counted at least equal with the other heirs. If there were four children, I believe the Lord would expect to see the property divided into fifths, and Himself receiving a fifth with the others. I believe he wants to be counted in every will. My heart is sad when I see brethren with wealth just indifferently letting their money all go into hands that will not only *not* use it for good to Christ and the church, *but who will invest it in interests directly opposed to our church and our Master.* These are not a few.

And if, without children, and with the Lord as my manager, I were making my final settlement of affairs, I wonder if He would not expect all I possess. Suppose I leave it all for the legal authorities to settle. Suppose I let it lay for the distant heirs to quarrel over. How much better would it be for me to make the transfer of property entire to the Missionary Committee of the church, to be held forever by them and their successors, *and do it while I live!* The agreement could be made that while I or my wife lived, we should receive all or part of the proceeds, but the property should belong to the church. That way, in my old age I would not even have the worry of looking after affairs. With how much more joy could Crowell sleep beneath the sod, with the balmy breezes of a Crowell Missionary Farm blowing over his grave, than if that grave were shadowed by the finest granite shaft that human skill could devise! See the difference!

SCENE I.—Riches. Love of money. Death. A funeral. Trouble. Lawyers. Jealousies. Appeals. Settlements. People pass by the grave and say, "Here is where old Crowell is buried." "That's the finest monument I ever saw." "He owned all the property around here once." Another generation passes. Children come to the graveyard. "What an old-fashioned monument." "CROWELL." "I wonder who he was or what he did. Forgetfulness.

SCENE II.—Crowell has some possessions. He generously remembers the Lord. He dies. A funeral. Grief. Mourning. Joy amid sorrow. People pass by the grave and say, "Here is where Bro. Crowell sleeps." "If anybody is in heaven, he surely is." "Why, he gave yonder farm to the mission work of the church." Another generation passes. Children come to the graveyard. "This is a sacred place." "Wasn't he a good man!" "I wish I could be a missionary when I get big." "Jesus must be good, to have such good men for His followers." "I love Jesus." Continued remembrance.

See the difference! And yet you and I have seen case after case where parents gave children money, knowing that it could not help but hasten their footsteps to destruction, because of the way they used it. *And they give it to them anyhow!* Where is the Lord in an instance of that kind? *If* He were there in the management of that finance, it would most surely be otherwise.

I do not boast, but I thank the Lord that I spent six years in school at Mt Morris, and that I earned the money with my own two hands. If the Lord were managing my financial affairs, I do not think He would in any way justify unnecessary expenditures. And if I should thus do, I believe He would ask me to give Him an amount equal to the cost of my every-day non-necessities. Wouldn't that plan reduce luxuries in a hurry?

The weakness of our church to-day is that our possessions seem not to be consecrated to the Lord. If my money is not the Lord's, whose is it? Mine must necessarily be the Lord's if I lay successful claim to being His. We say "if." If the Lord isn't my financial manager, who is? The sum of the whole, the conclusion of all, the highest Scriptural idea is this: not what I can spare for the Lord of what I call mine, but what I can spare for myself of what is the Lord's,—all I have.

REPORT OF MINISTERIAL MEETING.

BY D. H. ZIGLER

ACCORDING to previous announcement the Ministerial Meeting of the Second District of Virginia convened in the Pleasant Valley church, Augusta County, Va, at 10 o'clock A M., Sept. 13 After devotional exercises Eld. S A. Sanger, was chosen Moderator and the subjects presented were discussed to the edification of all present. The introductory address—"Our Ministerial Meeting"—was well received and decidedly helpful in preparing for the work before the meeting. The rest of the forenoon session was devoted to the subject of Public Prayer, and it can be justly said that it was handled in a way helpful to all present.

The afternoon session was given to the consideration of "The Relation of the Sunday School to the Church and the Duties of the One to the Other" The general expression of the many earnest Sunday school workers present was that they were well pleased with the discussion of the question.

"How can we Best Counteract the Worldly Tendency of our Members and Develop in them a Greater Personal Interest in the Church?" was the theme for the night session, which brought forth many remarks showing deep concern.

The morning session of the 14th was devoted to the consideration of "Woman's Work in the Church and How to Encourage Her in It." And we are confident that our sisters present were made to feel that their work in the church is not only much appreciated, but also diverse and highly important.

"How can the most Good be Accomplished in the Mission Fields of our Local Congregations?" was ably discussed during the afternoon session. Many suggestive remarks were made relative to this important subject. It was the unqualified expression that the speakers who had subjects assigned them acquitted themselves well. The general remarks on the various topics were much enlivened by the numerous questions, both oral and written, from the large audience present. The splendid deportment of all in attendance, as well as the excellent spirit manifest during the entire discussion of those most important subjects, added much to the enjoyment of the meeting. Although the speakers at times showed much earnestness in presenting their views, yet not one unkind word or unbecoming act was noted by your correspondent.

The presence and active work of a number of our aged brethren were much appreciated, as well as the presence and helpful talks of brethren from other States.

At the close of the meeting the following resolutions were unanimously adopted, which speak for themselves:

That the Brethren in Ministerial Meeting assembled do return thanks (1) to the Committee in charge of this meeting; (2) to the Brethren of the Valley congregation for the kindness and hospitality shown during the meeting, and (3) above all, to God should our homage and gratitude be rendered for the blessings given, and for his preserving care; and we ask that his blessings rest upon the work of this meeting, and that all engaged in the Master's work may go forth with greater strength and zeal to battle for the Lord.

Thus closes one of the most interesting and instructive Ministerial Meetings ever held by the Brethren of the Second District of Virginia.

THERE is no confidence to be placed in the men or women whose thoughts dwell pleasurably on scenes of crime. The fact of their finding pleasure in such thoughts, evidences their own inward pollution. They are corrupt already in fact, however it may be in form. This is why bad books and bad publications of various kinds do so much harm; they poison the imagination, induce bad thoughts, which, little by little, gain on their victims till all within is moral pollution.

The Gospel Messenger

[illegible]

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger.

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ADVISORY COMMITTEE.
L. W. Teeter, Enoch Eby, Daniel Hays.

Mount Morris, Ill., - - Oct. 9, 1894.

A FEW weeks ago a young brother was elected to the ministry. He was poor and just starting out in life. He hesitated in accepting the office, saying that he was unable, financially, to undertake to serve the church in the capacity of a minister. A wealthy brother, noted for his love for the church, spoke up, saying that he would bear the financial part of the burden. The young brother was duly installed, and will receive the needed assistance of the one who agrees to hold up his hands while the struggle is going on. We commend the liberal act. In this way money may be made to preach some wonderful sermons. We would that more of our wealthy brethren would take an interest in some of the worthy young ministers who need assistance. Such acts must cause the angels to smile.

THE *Independent* says that another severe blow has fallen on the work of the British and Foreign Bible Society in Russia. About eight months ago the Society was informed that its shops in the city of Kieff—the Russian Jerusalem, and a great resort of pilgrims—must be closed for six months, by order of the Minister of the Interior. No reason was given for this arbitrary action, and the agent of the Bible Society was at a loss to explain it. But now the Governor of Kieff has gone farther. When an effort was recently made to have the shop reopened, he replied by strictly prohibiting colportage in the four large provinces over which he has jurisdiction, and by publishing in the newspapers throughout the empire that he does so because the colporters of the Bible Society are actively engaged as Stundist propagandists. There can be, of course, little doubt that the distribution of the Scriptures among the villages of Russia has vastly helped the cause of evangelical truth, and that hundreds and thousands of the peasants known as Stundists owe their light to the reading of the Bible; but it is denied absolutely that the colporters have been engaged in the work of preaching or teaching. Their simple duty, as in the case of the colporters of the American Bible Society, which they do not overstep, is to sell the Bibles and Testaments with which the Bible Society supplies them. It will be thus seen that a general circulation of the Scriptures in Russia is attended with difficulties that cannot be fully overcome just at present. This may seem a little discouraging to some who think we should send missionaries to Russia, where trine immersion is quite generally practiced and the people also believe in feet-washing. But the time is coming when the true doctrine must be preached in Russia.

PRIDE AND COVETOUSNESS.

SINCE it is admitted that the spirit of covetousness prevails, perhaps, to the same extent, if not greater, than the spirit of vanity in dress, why is it that in regard to the former we fail to make any practical application to members of the church, while in the matter of dress we have done so much, etc.? To illustrate: Sister A. fails to observe the order of the church in regard to the matter of dress; she dresses very plainly yet fails so far as applying the decision of Annual Meeting specifically. She continues in that way and finally the fellowship of the church is withdrawn from her. Bro. B. dresses in the order of the church; has much of this world's goods, and keeps on heaping up riches, and gives but very little to benevolent purposes or missions. Yet he can continue in that course for a whole lifetime, and not become the subject of a church-council. I have often wondered why this is. By their fruits ye shall know them. Surely covetousness manifests itself in the life of an individual just as clearly as pride in the way of dress. Why rule in the one and ignore the other? Please explain fully. INQUIRER.

Two wrongs, of course, can never make one right. It is wrong to follow the sinful fashions of this world in dress, as well as in a score of other things, and it is equally wrong to hoard up wealth and not use a reasonable portion of it for the poor and the spread of the Gospel. One is no excuse for the other, though thousands who wish to appear like the world in attire, are hiding behind the covetous man, and both are on the road to the same destiny.

The rich man, of Luke 16: 19, had in his character the unfortunate blending of pride and covetousness, for he dressed "in purple and fine linen, and fared sumptuously every day," and ignored the wants of a poor, unfortunate beggar, though he possessed property enough to have established and maintained a home for the worthy poor, and all the Christian world knows just where he landed. That is the lamentable destiny of all those whose hearts are set on unholy dressing and the unreasonable accumulation of wealth.

Our querist says sister A. "dresses very plainly." For this she is to be commended. But he adds, that she "fails to observe the order of the church in regard to the matter of dress." One who "dresses very plainly" is not far from the order of the church. In fact, if all the women and men professing godliness, would "dress very plainly," there would be no necessity of the church recommending an order. Then, we have never known a sister who "dresses very plainly" to be disfellowshiped for not observing the order of the church in the matter of dress. As a general thing, those who depart from the order recommended by the Annual Conference, become very fashionable, and adorn themselves about as Madam Fashion dictates. To any Bible student it must be apparent that the heart of such a person is not right in the sight of God, for God hates a proud look. And if a fashionably-dressed person does not look, or appear proud, then we certainly do not know what is the meaning of the term "proud looks." Such a person ought to be kindly and intelligently admonished, and if she cannot be induced to adorn herself as becometh a saint professing godliness, most assuredly the church is not the place for her so long as she remains in that unreformed condition.

As a rule, our people have given no uncertain sound, in either their writing, preaching or discipline, along this line. But when it comes to covetousness, we have most assuredly shown a lack of Gospel loyalty and firmness. Covetousness is a gross sin, and is to-day tolerated in all the churches of Christendom. It is one of the sins against which our people do not preach and write as they should, and because of this we are not led to condemn it with the same zeal that we condemn fashionable dressing. A covetous man is an ungodly man, and is just as much of a sinner in the sight of God as the woman who adorns herself in the sinful fashions of the world. There is no more reason for tolerating the one in the church than the other.

We have some who are ever ready to discipline those who depart from Gospel plainness in their attire, and yet are loath to condemn those who hoard up wealth, and give little or nothing for charitable and missionary purposes. Then, on the other hand, there are those who are constantly excusing fashionable dressing just because there are covetous persons in the church. Here is an inconsistency on both sides, and our preachers and writers should do their utmost to create a healthy sentiment that will condemn one sin as well as the other, and for the reason that we have not had as much preaching and writing against covetousness as we have had against worldly fashions, the churches are more ready to discipline the fashionable sister than the covetous brother.

God hates a proud look. This condemns the proud. He loves a cheerful giver, showing that his heart is set against the stingy man. The woman who attires herself in modest apparel will not be accused of having a proud look, while the man of honest habits, who is a cheerful giver, will not be condemned either on earth or at the judgment for being covetous. J. H. M.

DEW DAMP.

DEW damp is that moisture generated at nightfall, on still, clear evenings, noticeable most during the summer months, and fills a mission in the world of a much greater magnitude than most people are aware of. During our late dry spell we noticed that the grass was quite wet soon after sundown, and in the mornings the drippings would be falling from the roofs of houses. During the afternoons the corn and some of the vegetables would be wilted as if the life were burned out of them; and by morning, through the effects of dew, they would be refreshed as if a shower of rain had fallen. Everything was damp and fresh. Had it not been for these dew-falls, vegetation would have suffered much more than it did. It was the dew damp that bridged us over the drought, and kept vegetation alive until the "latter rains" came and gave the vegetable world a new start.

In the beginning we had no rain, but a mist or dew came up from the earth and gave moisture and growth to the life that had been made. It was not a substitute for rain, but a provision made to precede it. It is that which goes before something that is fuller and more demonstrative. And as it comes quietly and falls softly, it is used in the Bible as a representation of the coming of

the sweeter and more precious gifts of God to the soul.

It most beautifully illustrates the coming of the Holy Spirit, through the Word, to the soul and the life of the trusting child of God. In Deut. 32: 2 he says: "My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." How quietly, how softly falls the dew upon the tender grass! It comes in the quiet of the evening hour, when there is not even a breeze of moving air, not a shaking of the leaf or a trembling of a spear of grass. Then it is that the crystal dew falls and distills into the very life of the plant. So comes the dew of God's grace to our hearts and lives. In the moment of quiet, when the bustle and turmoil of life has been banished from us,—then it is that the dew of heaven distills and falls upon us, and peace, as a great wave, passes over us, and for the blessed moment we *live* with God, the Father, and Christ, the Son.

Dear reader, do you ever experience these seasons of dew damp? There are times when a wave of peace comes over our souls, and we don't know how to account for it. There is no clashing, no storm, no fire. There seem to be no visible demonstrations around us that should gladden our hearts or stir our souls, and yet the peace of God comes, fills us, and our cup overflows. Why all this, and from whence does it come? It is the dew of heaven that comes to us, not from the earth, but from God.

There are times when we, seemingly, have a spiritual drought,—a deadness in the pulpit and a deadness in the pew, and still worse, a deadness in the soul. And the cry is: How dry, how very dry! The very life seems to be burning out of the church, and we are looking around for some one to come and help us have a revival. There seem to be no clouds, no rain and no growth. But in the very midst of this spiritual deadness, there are signs of a life-reviving power. There is a shaking of the dry bones, a raising up, and we see men and women standing on their feet, and as we see it we are made to wonder what brought about this change; and we feel that it is a good time to commence working for the Lord. A dew damp has fallen on the church at the very time that we least looked for it. Too quiet, we thought, for any good to be done, forgetting that dews do not fall while the storm prevails or during the heat of the day. Some of our most glorious seasons of refreshing from the Lord have grown out of these dew damps.

Then, again, we have many in the church whose life-work comes to others as a thunder shower or a dashing rain, and, at times, as the hailstorm or the forest fire. All these have in them the elements of the good and useful, but when they get beyond their normal proportions they do more harm than good. We are to let our moderation be known to all men. And to do this our thunder must be held in check and we must rain without dashing. And to hurl hailstone at the world always brings a blast of cold.

The Lord came to Elijah, not in the great, strong wind, not in the earthquake, nor in the fire, but in the "still small voice." He came "as the clouds do drop down their dew." And so the Lord is yet pleased to send his messages of love and peace to the bleeding and broken-hearted. And in the ministry of love in the world we are glad to know that we have many of these angels of peace, who, in the sweetness of their quietness, come to the hungry and thirsty ones, as a divine benediction that distills, heals and blesses wherever they touch. Their steps are easy, soft and quiet, and their words are fragrant with the odor of the Rose of Sharon.

As we pen these lines we think of the good brother of quiet spirit, his face beaming with the smiles of loving-kindness and his words seasoned with the sweetness of honey. When they come they are burdened with the dew damp of heavenly consolation, and the doors of the needy fling open to them as they would for the sweetest angels from heaven. They are as "clouds that do drop upon man abundantly." And so may we say of the mothers and sisters whose feet are swift on errands of love and mercy, and yet as soft and quiet as the rays of light that burst through the thick darkness. Their touch is as the touch of the blessed Master, and they always come with healing in their wings. And the pretty thought about the whole matter is, these messengers and promoters of the dew damps, as they brood over, and fall upon, the sin-stricken, bruised and discouraged of earth, are not necessarily the rich, the educated, fluent and honorable, but of the common people who have learned to know and follow the Lamb of God who taketh away the sins of the world.

Then, dear readers, if you can not thunder with eloquence, dash and spurt with intellectual power, or storm with heated zeal, don't be discouraged; the Lord has work for you that you can do. You can give to the world the sweet and soul-cheering dew damp that will fall upon those who are hungry, thirsting and perishing for the soft words, and good tidings of salvation. Give them. Give them in your homes, to your neighbors, in the Sunday school, prayer meeting, church meeting and in the sick chamber; and wherever you go, let fall from your lips, your eyes and your hearts and hands, the soft, dewy messages of love and sympathetic consolation. And when your mission in life is ended, the Master will receive you as the jewels of his choice and heirs of his blessed kingdom. H. B. B.

Selected Notes.

Wm. E. Dodge says that neither Mr. Moody nor Mr. Sankey would ever take a cent from the royalty on "Gospel Hymns," which royalty was at first placed in the hands of trustees for distribution for charitable and religious purposes, and is now divided between two seminaries.

The seceders from St. Stanislaus Roman Catholic Polish Church contemplate a revolution in Roman Catholicism, which shall be national, if not world-wide. They have appointed a Polish National Church Committee, and will issue a proclamation to dissatisfied Poles all over the United States, inviting them to flock to the standard of another Church, which will probably be that of the Armenian Church. Mr. Knowles, a priest of that Church, is now in conference with the Patriarch of Antioch.

The wisdom of Solomon has not wholly departed from the earth. The Christian queen of Madagascar so effectually made war on that "civilized" innovation, the liquor business, as to make the dealers cry out for a compensation for loss of business. She silenced them with the reply, "Compensate those you have wronged, and I will pay your loss." So said our own Supreme Court in a round-about way to the Kansas saloonists a few years since. So will the Lord say to them in the hastening judgment.

The surprising statement is now made on good authority that the Bible heads the list of books sold in Italy. Alexander Robertson, of Venice, sends some significant facts in regard to a new development in the circulation of the Scriptures in that country. Signor Sonzogno, editor of the "Secolo" newspaper, has recently sent out from his press in Milan an illustrated family Bible bearing the imprimatur of the Pope. The enterprise has met with wonderful success, not only in the large cities, but in the towns and villages, and among the clergy as well as the laity. In a short time the first edition of 50,000 copies was quite exhausted, and another is in course of preparation.

It is said to be a custom among the Zulus of South Africa, that when a friend leaves them for a long journey, from which he may not return, they give him a sum of money, called "grave money," to be devoted to providing a suitable burial. When Aldin Grout, D. D., one of the pioneer missionaries of the American Board to those people, left them in 1870 to return to this country, after being with them thirty-five years, in token of their deep affection, the natives made up quite a handsome purse of "grave money" for him. On arriving at Springfield, Mass., he put the sum in a savings bank, where it increased until his death in February of this year. It was then taken out and proved to be sufficient, not only to meet the expenses of the funeral, but to erect a plain shaft of marble with a granite foundation, and bearing this inscription:

"I have fought the good fight."
The Rev. Aldin Grout,
born in Pelham, Mass., 1803.
One of the founders of the Zulu mission,
A. B. C. F. M. 1835-1870.
Died 1894.

In the country in which we were born and reared, it is considered a sure sign of bad breeding,—and in that country a man would as soon be considered a coward as ill-bred,—for a man to remain seated anywhere when a woman is standing. The writer's father contracted the cold that hastened, if it did not cause his death, by surrendering to a colored lady his seat on the inside of an old-fashioned stage-coach, on a raw November day, while he himself mounted to a seat on the outside beside the driver. A different code of manners—of morals, shall we say?—seems to prevail on the street-cars of this city, and, we suppose, in other cities as well and to an equal degree. It is no uncommon thing to see women standing in the cars, even old women, while many of the seats are occupied by well-dressed *gentlemen*—many of them young men—and some of them even by boys. In one instance noticed recently, we saw a woman with an infant in her arms stand quite a long time, no one offering her a seat, until a seat was made vacant by some one's leaving the car, and yet most of the seats were occupied at the time by gentlemen. They had a legal right to their seats, of course, as they had paid for them,—but where, alas, was that beautiful spirit of courtesy, of chivalry, of Christianity, that regard for the weaker, which sets off man from the mere animal and is one of the distinctive glories of a Christian civilization! When the Christmas bells, that shall usher in the Millennial year,

"Ring out the feud of rich and poor,
Ring in redress to all mankind,"

they will also

"Ring in the nobler modes of life
With sweeter manners, purer laws."

—Editor *Christian Evangelist.*

QUERIST'S DEPARTMENT.

JESUS says, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, And a man's foes shall be they of his own household." Matt. 10: 34-36 We are also commanded to live in peace with each other. Why does the Savior make use of language of this kind? T. J. E. GREEN.

JESUS came to bring the Sword of the Spirit, which is the Word of God. This arrays righteousness against sin, and gives rise to a constant state of warfare between the friends of righteousness and the forces of sin. Religiously, the civilized world was at peace when Christ was on the earth. But the founding of the Christian church produced a moral, intellectual and spiritual warfare never before seen. Not a warfare carried on with carnal weapons, but a moral warfare with the Gospel on the one side and all the forces of sin on the other. This set men against their fathers, and daughters against their mothers, and religiously, because one party accepted the Christian religion and the other opposed it. The same struggle is still going on, and will so continue until the end of the present dispensation. Living in peace with all men refers not so much to religious matters as to temporal, business, social and neighborly relations.

What relation ought to be sustained between an elder and a young minister, whose opportunity for work, and whose ability, goes beyond his home congregation? YOUNG MINISTER.

The relation between them ought to be as affectionate as that existing between father and son. Young preachers of talent should exercise rare prudence, that no one despise their youth, or speak reproachfully of their sincere intentions. Young ministers, who have been favored with good educational privileges, sometimes know more than their older co laborers in the ministry, and very unfortunately, they frequently show it by their conduct. Then, occasionally, an older minister becomes jealous of his talented young brother, and shows it so plainly that everybody can see it. The remedy for this is meekness upon the part of the young minister, and wisdom upon the part of the older. Any young minister of ability, who will cultivate meekness and contentment, and at the same time apply himself with diligence to his studies and other duties, will experience no trouble in finally gaining all the influence in his and other congregations he deserves. Let him consult his older brother much, and in this way get the benefit of his wisdom and influence. Let no gap be formed between them. Then, on the other hand, let the older minister not mistrust the active young preachers, but give them all the work they can do, and labor to make of them workmen that will be able to rightly divide the Word of Truth.

Is it right for members to electioneer for delegates to be sent to the Annual or District Meeting? A. M. I.

Most assuredly it is not right. Such a course would soon engender strife and disorder. Members who electioneer for certain delegates ought to be severely rebuked. At a meeting where delegates are to be selected, it would be proper for the elder in charge to instruct the members to cast their votes for trusty men, who are in full sympathy with the church and her work, but neither he nor any one else should show the least disposition to electioneering. Always permit each member to vote as his unbiased judgment may dictate.

Please explain John 2: 17, "The zeal of thine house hath eaten me up." Whose zeal hath eaten up God's house? A. J. MYERS.

It is not said that the zeal of any one has eaten up God's house, but the zeal of the house hath eaten *me* up. The *Revised Version* says, "The zeal for thy house shall eat me up." The *Syriac Version* has it, "The zeal of thy house hath devoured me." When the disciples of Jesus saw the zeal manifested by him, in driving from the temple those who were selling sheep, etc., they were reminded of Ps. 69: 9, which says, "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." That is, the work Jesus was doing in his intense earnestness, would lead to his death,—would consume him.

Bro. A. wishes to use an organ in Sunday school work, because, by so doing, he can greatly increase the attendance. According to the decision of Annual Meeting this liberty is withheld. Now, Bro. A wishes to know why he is allowed to pursue the study of instrumental music in the Brethren's colleges, and also, use the instruments in the family, and yet be deprived of using it in the Sunday school, when he feels confident that it would be a great advantage? INQUIRER.

At the Brethren's schools, as well as in other schools, Bro. A. can learn to declaim, and by means of the skill thus acquired, might greatly increase the attendance at Sunday school, or other religious gatherings, by having short elocutionary exercises. Would that prove his course to be right or lawful? Must one do evil that good may abound? Singing at Sunday school is an act of worship. The Brethren have decided that the organ should not be used in our worship. The use of the organ in families is not considered using instrumental music in worship. It is a means of entertaining, and may be used where it does not give offense or cause trouble. We have many things in our private families that would not be considered proper in a place of worship. Let A. teach his pupils to sing with the spirit and with the understanding, and he will not need an organ to increase the attendance at his school. J. H. M.

REVIVALS.

Number Two—Conditions Essential.

IT should be remembered that a genuine revival is the result of the presence of the Holy Spirit. Without this power there may be noise and zeal, declamation and management, but there can be no spiritual movement. It is "not by might, nor by power, but by my Spirit, saith the Lord." (Zech. 4: 6).

The Spirit works through human agencies and according to the laws of the human mind. These laws are set forth in the Word of God thus: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7: 14). "Create in me a clean heart, O God; and renew a right spirit within me. . . . Then will I teach transgressors thy way; and sinners shall be converted." (Ps. 51: 10-13). "Draw nigh to God, and he will draw nigh to you." (James 4: 8). As of old (see first quotation), so now. "If *my people*, who are called *by my name*, shall humble themselves," then may the Spirit enter and a work of grace be wrought, and "sinners shall be converted."

But spiritual life in the people seldom rises above the spiritual level of the ministry. Hence it is of primary importance that the minister's own soul be "in the Spirit,"—humble, fervent and yearning. It is here where the work must begin. A holy fire in the hearts of the ministers is the surest and best means of kindling it in the laity. It will not answer for a minister to *talk* about revivals, he must *be revived*. A minister should not expect anything from the membership which is not first in his own heart. That minister who publicly bewails deadness in the church before he has, in the closet, deeply bewailed deadness in himself, commits a sad mistake. Searching and rebuking sermons to the church will avail but little so long as the minister himself has not felt the rebuke of them as the truth has searched his own soul.

When a minister's own soul is humbled, hardened, and yearning for the presence and power of Christ, it will soon be known and felt by his co-workers. Then is the time to preach heart-searching sermons, Sunday after Sunday. These sermons should be especially adapted to search the life and experience of Christians, and lead to an increase in personal holiness and personal religious activity. If this preaching is followed up by private talks with the Sunday school Superintendent, teachers, and other members of the church, it will not be long until the laity will individually become concerned about their own condition before God. A church in such a condition is one revived by the Holy Spirit. And as the church is "the light of the world," the power of the Gospel through the church, upon the impenitent world, will be in proportion to the clearness with which this light shines,—or rather in proportion to the intensity of the revival in the church.

God has so constituted man that continuous attention to a subject causes the mind to become interested and absorbed in it; and rouses the will to act respecting that subject. And since the Gospel of Christ and the salvation of the soul are the most important subjects to which the attention of man can be called, there would seem to be the very strongest reasons for a church thus revived, to appoint or open a series of meetings in order to call the attention of the unconverted to the subject of salvation. It is in this way that all the members of a church may become "workers together with God" and the Holy Spirit, in leading souls to Christ. And in revivals after this sort, the home ministry should be all-sufficient to do the preaching. The Lord speed the day when churches everywhere will both labor and pray to be thus revived! J. G. B.

ASSISTANCE IN BUILDING MEETINGHOUSES.

INASMUCH as a number of churches not able to build meetinghouses of their own accord, are calling upon the churches of the Brotherhood direct through circulars or appeals, and this method is effecting the system of assistance in building meetinghouses, adopted by the church, the Committee believes it to be its duty to explain briefly its method of raising money for assistance, and urge all to comply with it. It has been appointed by Annual Meeting that a fund shall be held by the Missionary and Tract Committee for aid in building meetinghouses, and this fund shall be appropriated to the respective churches calling for help, when said call is endorsed by the District Mission Board in which said church is located. The decision as to whether the call is a suitable one rests with the District Board, be-

cause they are better able to know the true condition than is the General Committee. This plan has now been working about ten years. Over sixty houses have been built under it, and, to our knowledge, there has not been one instance of a call when all the circumstances seemed to make it advisable to help, and the Committee had the money, where help was not granted.

The frequency of calls made by individual churches through circulars sent over the country has a tendancy to discourage the churches to contribute either to the individual calls or to the general fund. Then, too, the method is not a systematic one, and finally must be detrimental to the general work of assisting in building meetinghouses.

For these reasons the Committee urges that *all the churches* of the Brotherhood fall in line with the plan adopted by the Annual Meeting and desist from making private requests or appeals.

By order of the General Missionary and Tract Committee. GALEN B. ROYER, Sec.
ENOCH EBY, Foreman.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Middle Spring, Pa.—Our Communion meeting for the Ridge district is to be held at the Etter meeting house Oct. 19 and 20, commencing at 10 A. M. on the 19th. Those attending the Ministerial Meeting at Huntsdale will please stop with us. All are invited, especially ministers.—*J. R. Fogelsanger, Sept. 24.*

Ludlow Church, Ohio.—The church, through its visiting brethren, paid its annual visit to its members, and Sept. 22 we had our church council, at which time the visit was reported. Nothing of a serious nature came before the council. Our Communion meeting will be held at the Pittsburg meetinghouse, Oct. 20, commencing at 2 P. M.—*Henry Layer.*

Mound City, Mo.—The Bethel church held their love feast Sept. 8. We had one of the best meetings we ever had. Ministers from a distance were brethren Davis, Vaniman, Mohler and Weaver. Bro. Davis held one week's meetings before the feast, and had good attendance and good interest, considering the rainy weather.—*Frances Hildebrand, Sept. 22.*

Notice.—The Ministerial Meeting of Northeastern Ohio will be held in the Canton church, Oct. 18 and 19, at the Mt. Pleasant house, four and a half miles northeast of the City of Canton. Those coming by rail will be met in Canton and conveyed to place of meeting on the 17th. It is desired that all will remain until meetings are over. —*John F. Kahler.*

Notice.—The Ministerial Meeting of Western Pennsylvania will be held in the Indian Creek church, Fayette county, Pennsylvania, Oct. 10, 11 and 12. There are no special arrangements made by the church to bring members and others from the different stations to the place of meeting, from the fact that we had no way to ascertain what number are coming, and therefore made no arrangements. I will state, for the satisfaction of those who wish to come by railroad, it is twelve miles from Mt. Pleasant to Jones' Mills, sixteen miles to Somerset, and fourteen to Ligonier, and hacks are daily running from those places to Jones' Mills. However, they are not well prepared to haul many, unless notified. I will give the names of hack drivers. From Somerset to Jones' Mills, G. S. Engel; from Mt. Pleasant to Jones' Mills, James Logan; from Ligonier, Jonas Foust.—*D. D. Horner, Jones' Mills, Pa.*

Hollowtown, Ohio.—The members of the White Oak congregation met in quarterly council Sept. 8. All business that came before the meeting was disposed of in a Christian-like manner. We appointed our love feast for Oct. 20, but for a good reason, re-appointed it for Oct. 27.—*F. C Custer, Sept 24*

Tropico, Cal.—Our love feast, which was held Sept. 15, was well attended and indeed it was a feast to the soul. Brethren C. Wine and B. F Masterson were with us and presented the Word in all its purity. The following day Bro. Masterson delivered an excellent discourse in which there was much food for the soul, from the theme, "The Olive Branch as an Emblem of Peace."—*Clara B. Wolf, Sept. 18*

English Prairie Church, Ind.—This church held her quarterly council-meeting Sept. 22 The annual visit report was made and considerable business came before the council. All was done in harmony and brotherly love. Brethren J. V. Felthouse and N. H Shutt are the delegates to the District Meeting of Northern Indiana. We have also set the time for our love feast to be Oct. 10, commencing at 4 o'clock P. M.—*John Long, Sept. 24.*

Bremen, Ind.—Sept. 22 the brethren and sisters met in council prior to our Communion which will be Oct. 11. Quite an amount of business came before the meeting, but all passed off in a Christian-like manner. The next day we met in public worship, and our hearts were made to rejoice. Two came out on the Lord's side and were initiated into the fold of Christ by baptism. They were heads of families. We also held a choice for two visiting brethren, and the lot fell on Bro. Henry Miller and Bro. Henry Roose.—*Jacob B. Parker, Sept. 22.*

Cerro Gordo, Ill.—On Sunday, Aug. 19, a harvest meeting was held in the Milmine congregation, by Eld. D. B. Gibson. Quite a number of people were present. The sermon preached by Bro. Gibson from 1 Tim. 6:17, was truly a feast to the soul, as he vividly brought to our remembrance the many blessings with which we are continually favored. He told all of the different lines of work that are being successfully carried on by the church, and urged the expediency of giving for the support and extension of these different lines of work. The collection which was then taken, amounting to $13 25, proved that the seed sown had not fallen on barren soil. After dinner the Bread of Life was again broken to us by Eld. D. B. Sturgis, of Mulberry Grove, Ill. Truly all were made to feel that we, in this locality, are highly favored, and those in other localities who are not so richly blest, were not forgotten.—*J. O. Barnhart, Aug. 22.*

Pipe Creek, Ind.—This church met in regular council Sept. 13, and heard the report of the annual visit. No business of any serious nature came before the meeting. One brother was added to the fold at this council, Sept. 21 our Communion was held. The ministerial force was strong, and a very pleasant meeting it was. Everything was quiet and orderly during the evening services. Eld. J. G. Royer officiated at the meeting. Bro. Royer stayed over Sunday and preached three very able and eloquent sermons, which, we think, were wholesome and beneficial to us all. We were sorry he could not stay longer. On Monday following our love feast the elders called a special council-meeting for the selection of a speaker. The lot fell on Bro. Daniel P. Nead, a brother in every way well qualified for the work before him. Bro. Isaac Shepler was also advanced to the second degree of the ministry at this meeting.—*W. B. Dailey, Peru, Ind., Sept. 25.*

Centropolis, Kans.—The Appanoose church met in regular council Sept. 22 The brethren made a report of their annual visit. A number of admonitions were given, urging the members to faithfulness and non-conformity to the world. Considerable business came before the meeting, but everything was disposed of in the spirit that should characterize God's children. Our Communion will be held Oct. 6, at 4 P. M.—*James T. Kinzie.*

Sugar Ridge Church, Mich.—We were made glad once more. Bro. John Lair, of the Mexico church, Indiana, has been with us for one week on a visit, and while here preached six sermons. Saints were made to rejoice, and sinners to tremble. Bro. John is well pleased with our country and will likely make this his home. We now feel as if the dark clouds that have been hovering over us will soon roll away. A number of members contemplate moving among us soon. We welcome all that are alive to the work. We expect Bro John Smith, of Woodland, Mich., to be with us Oct 6, to preach for us over Sunday. —*Israel Fisher.*

Grundy County Church, Iowa.—We began a series of meetings at this place Aug 30, assisted by Bro. I. J. Rosenberger as speaker. Sept. 15 was the time appointed for our love feast. There was a good home attendance, and quite a number from a distance, which rendered the feast a pleasant one. On Saturday the members present decided to advance Bro. L E Miller and Bro. Charles Garner to the second degree of the ministry. They also held a choice for a deacon. The lot fell on our esteemed Bro. Howard Hasbrouck. He being absent, Bro. Miller and wife and Bro. Garner were duly installed just before public services on Sunday morning Instead of Sunday school at 10 o'clock a very interesting children's meeting was conducted by Bro. Rosenberger. The attendance Saturday evening and Sunday was unusually large, and we feel to commend our friends for their excellent behavior during these meetings. The meetings closed Sept 19 While amongst us Bro. Rosenberger labored earnestly and faithfully for the good cause. Three precious souls were received into the church by baptism, Eld. H. P. Strickler administering the rite. —*Alda E. Albright, Steamboat Rock, Iowa, Sept. 20.*

Centralia, Wash.—I have been isolated from the church for eight years. I am the only member living in this community. I was to Tacoma recently and became acquainted with people who were anxious to know what church I was a member of, and what our belief is, etc Most of them did not know there was such a church. Surely here is a field for mission work. Wherever I go, my sister's bonnet, I am glad to say, tells people that I am a follower of Jesus. Almost everybody takes me for a Quaker. I will ask through the columns of the MESSENGER, whether there are not some ministers or members in our great Brotherhood who wish to locate here and do missionary work. I do hope there are brethren that will heed this earnest call. May the Lord put it into the hearts of some of the brethren to go forth into these new fields and labor for the upbuilding of Zion. I also read in the MESSENGER not long since that there were two hundred brethren in Pennsylvania, who contemplate locating in the West. I would like to correspond with them personally. I want them to get my address in the MESSENGER and write to us for further particulars about this country. There are good homes and very productive land that can be purchased. We have a mild and healthy climate. Address as below.—*Mrs. J. S. Christlieb, Centralia, Washington.*

North Manchester, Ind.—Sept. 13 we held a special meeting and elected one deacon. The lot fell on our beloved brother, Ephraim Wertenberger, who was duly installed.—*D C. Cripe*

Eg'on, W. Va.—Sept. 23 was the regular appointment at the Brookside church. There were a good number that met. Eld. Fike preached for us, and after services one that had wandered away from the Father's house came home again and was reclaimed.—*Rachel Weimer.*

King William C. H., Va.—Yesterday we rejoiced to see two dear souls unite with Christ's kingdom by confession and baptism. It certainly is a great pleasure to see the young turn to the Lord and take up the cross of Christ and follow in his footsteps.—*C. Tempie Sauble, Sept. 17.*

Booth, Kans.—We had a harvest meeting yesterday in which the sufferers in the West were bountifully remembered, considering the number present and their ability Hope the churches blest with plenty will at once respond to the call of the committee at McPherson, Kansas, in GOSPEL MESSENGER No. 37.—*Enoch Eby, Sept 23.*

Cerro Gordo, Ill.—Our series of meetings, conducted by Bro. Stuckman, closed with a Communion on the evening of the 24th, with eight additions by baptism. The church made choice on the 24th of a brother to labor in the ministry. The lot fell on Bro. R. E Berger, who was duly installed. Brother Berger is a worthy young brother.—*Wm. Landis, Sept. 25.*

Chatham Center, Ohio.—The Black River congregation held their Communion, as was previously announced, on Sept. 15 and 16. The ministerial help from abroad was Bro S Sprankle and Bro. W. Murray. Bro. Sprankle remained and preached for us Sunday evening. We hope and pray that the good sermons which were preached may not be soon forgotten.—*Mary Hoover, Sept. 21.*

Walnut Valley Church, Kans.—We held our Communion Sept. 15, and had a large audience and an enjoyable feast. Brethren Clapper, of McPherson, M. Brubaker, of Lyons, and J. E. Barnhart, of Eden Valley, were with us and preached for us. On the 16th we had the pleasure of seeing one precious soul turn to the Lord and unite with the church by baptism.—*A A. Kintner, Great Bend, Kans.*

Woolwine, Va.—On last Sunday, Sept. 16, one more was baptized into the Smith River church, making for the year five additions by baptism. All but one of them are heads of families. We expect, if the Lord wills, to commence a series of meetings on the night of Oct. 14 Bro. John A. Dove and others will do the preaching. Bro. Wm. Elgin, our only minister, has been doing considerable preaching at new points this season, and, we trust, sowing much seed in good ground for future reaping.—*J. A Hooker, Sept. 19.*

Pine Creek Church, Ill.—Sept. 16 Bro. D. L. Miller began his Bible talks at the Pine Creek meeting-house with a large and attentive congregation, and continued four evenings. His theme was, *The Bible is True.* The agreement of the country and the Book shows clearly that it is the Book of God. Sept. 20 the members met in regular council. Union and harmony prevailed. Two aged members were recommended to the Old People's Home. Bro. Collin C. Price was elected to the ministry. On the same evening Bro. I. N. H. Beahm began a series of meetings; and up to this time they have been largely attended. On Sunday morning Bro. E. B. Edwards gave us a brief description of the country and of the people of India. We shall write more of our meetings later.—*John Heckman, Sept. 25.*

Verdigris Church, Kans.—Bro. J. H. Neher came to our place Sept. 8 and preached six sermons before the love feast, at which time six were baptized. They are all young in years. While this was the immediate result of the meetings, there were many good and lasting impressions made on both members and outsiders. Bro. John is an able defender of the Truth.—*J. M. Quakenbush, Sept 14*

Mt. Jackson, Va.—Bro Hochstetler, of Pennsylvania, was with us two weeks at what is known as the Cedar Grove church, and did excellent work. The meetings were well attended, and I feel we were greatly benefited by them, and are encouraged to go forth with renewed energy. The immediate results were six additions by baptism and one applicant. We feel to extend to our brother our warmest thanks for his labors among us.—*B. W. Neff.*

Juniata, Nebr.—Bro. Forney, of Kearney, came to us Sept 2 and preached eight sermons which were very much appreciated. He was also with us at our council-meeting on the 8th. He then went home on Monday, but came back on the 15th to our love feast. Bro. Flora, from the Bethel church, and Bro. Young, of the North Beatrice church, and Bro. Clark, of Silver Lake, were also with us at our love feast Bro. Young officiated. One came out on the Lord's side on Sunday night. We trust more will come before it is too late.—*Sarah B. Lemon.*

Bryan, Ohio. The Ministerial Meeting of Northwestern District of Ohio will be held at Lick Creek church, Williams Co, Ohio, one mile southwest of Bryan, Oct 11 and 12, 1894. North-bound trains arrive *via* C. J. & M. R. R., at 8:05 A. M. and 2:45 P. M. South-bound trains *via* C. J. & M. R. R arrive at 6:16 P. M. and 11:50 A. M. East-bound trains arrive *via* L. S. & M. S. R R. at 12:58 P M. and 7:48 P. M. West-bound train arrives *via* L S & M. S R. R at 2:11 P. M. Those arriving by any of the above-named trains will be met with proper conveyance to conduct them to the meeting.—*G W. Sellers, Sept. 26.*

Bath, Ind.—On Sept. 2 Bro. D. M. Garver, of Ohio, came to us and held forth the Word with untiring efforts until last night. We had large congregations, and the attendance was very regular, too. Interest manifested was very good. We have great reasons to believe much good was done. One dear soul who had wandered away, returned and four were baptized. During the meetings, Sept 14, we held an enjoyable love feast, which was a feast indeed, as our members convened from a territory thirty-six miles square, and all present surrounded the Lord's table. Bro. A. G. Crosswhite, of Ohio, officiated. On the whole we feel that the Spirit of God has been with us, for which we are thankful, and we say, Come again, brethren.—*E. M. Cobb, Sept. 24*

Libertyville, Iowa.—At our love feast in the Libertyville church, Jefferson County, Iowa, about one hundred members communed. It was truly a feast to the soul. One old brother said that he had attended the feasts in Jefferson County at intervals for forty years, but this was the best of all. Bro. A. Hutchison officiated and continued meetings two weeks after the feast. We feel that Bro. Hutchison has sown much good seed. The interest in the meetings was good, as we had large congregations at each appointment. Two confessed Christ,—son and daughter-in-law of our elder, A. Wolf,—and were baptized. Others seemed to be counting the cost. Bro. Hutchison commences meetings to-night in the Pleasant Hill congregation, expecting to continue the meetings until the time of the District Meeting.—*W. N. Hoffelty, Sept. 22.*

Maple Grove, Md.—Sept. 1 Bro. Daniel Walker, of Lull, Somerset Co., Pa, came to us and commenced a series of meetings. He remained until Sept. 9. Thirteen souls confessed Christ, and were baptized to walk in newness of life. Our love feast was held Sept. 8, with a large attendance. The weather was very warm and the house very much crowded, yet we had an enjoyable feast. The meetings were well attended throughout. Bro. Walker gave us plain Gospel truths which all could understand.—*Nancy Baker, Grantsville, Md.*

Manor Church, Pa.—To-day we were glad to see a precious soul rejoice in the hope of eternal life after being baptized in the presence of a large crowd of bystanders. Hope more will follow her noble example. The Lord willing, we expect Bro. Herman Stahl, of Somerset County, to begin a series of meetings in the Manor house Sept. 29, to last until after the love feast, Oct. 12. Bro. J. H. Beer is expected to begin a meeting at the Purchase Line churchhouse Oct. 13 All are invited to come and help us.—*Lizzie Fyock, Purchase Line, Pa., Sept. 24*

Heizer, Kans.—The Walnut Valley church, Barton Co., Kans, met in council Sept. 9 preparatory to our feast, which was held Sept. 15. We had a very pleasant meeting. A number of brethren and sisters from adjoining churches were present. Ministers were elders M. E. Brubaker, O. S. Clapper and J. E. Barnhart. They gave us much good counsel. On Sunday morning we held a children's meeting, which was addressed by Bro. Clapper. Preaching at 11 A M. In the afternoon one sister made application and was received by baptism. In the evening we had preaching again, which closed a pleasant and profitable meeting.—*Michael Keller, Sept 24.*

Little Traverse Church, Mich.—Sept. 5 brethren J. M. Smith and Oliver Seas, both of Barry County, Mich, came to us and preached in the evening at the Blackman schoolhouse, five miles north of Harbor Springs. On the following evening Bro. A. Brumbaugh, of Darke County, Ohio, proclaimed the glad tidings of salvation. Quite a goodly number were in attendance at the meetings. The members were much strengthened and encouraged by the brethren's good counsel. Sept. 8, at 3 P. M., the above-named brethren preached to a large and attentive congregation at the home of Bro. Isaac Hufford, six miles south of Petoskey, and in the evening we held our love feast, which was indeed a feast to the soul. About forty-one surrounded the tables of the Lord. We now have a membership of thirty-nine, of which five were received by letter since my last report.—*L. B. Wilcox, Harbor Springs, Mich, Sept. 24.*

Champion, Pa.—Our love feast at Indian Creek, Fayette Co., Pa., set for Sept. 15, is now in the past. Our meeting commenced on Sunday evening, the 9th; Bro. Valentine Blough preached Sunday evening and Monday evening. Monday was set for council-meeting, which passed off pleasantly. On Tuesday evening Bro. H. A. Stahl preached and every evening from that time till the feast. Saturday, at three o'clock, we commenced our examination service, which subject was ably treated by Bro. Stahl. At six o'clock we commenced our love feast, which we all enjoyed very much. We had a crowded house of attentive hearers. On Sunday morning at 10:30 o'clock Bro. Stahl again preached to a crowded house of eager listeners. In the evening he preached his last discourse. The weather being inclement, the congregation was small, but Bro. Stahl preached with power. Five precious souls came out on the Lord's side and were buried with Christ by baptism.—*Jeremiah Faust.*

Missouri Valley, Iowa.—The members composing the Soldier River church, Harrison Co., Iowa, commenced a series of meetings Sept. 6, prior to our love feast, which occurred Sept. 15. The meetings were conducted by Bro. Moses Deardorff, of Yale, Iowa, assisted by Eld. R. F. McCune, of Dallas Center, Iowa, and the writer. There was good interest manifested throughout the meetings. Result, two additions by baptism and one dear brother that had wandered away from the fold, like the prodigal son, returned and was gladly received. Others we believe are counting the cost. Our little band of members is steadily being increased, this making five by baptism and one reclaimed since our last report.—*Samuel Schlotman.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Then and Now.

I WAS present in the room with the Missionary Committee at the time it was decided to send the three missionaries to India. I could not help being impressed with the change that has come over the Brotherhood since the first missionary was sent to Denmark. Then there was a strong opposition to foreign missions, but now the whole church is in favor of it, and is pushing the work through the Annual Meeting. Then there was no Mission Board, but now we have five good, earnest brethren diligently working in two and one half days' session to regulate matters pertaining to that department. Then not a leaflet or tract was printed by the authority of the church; now a faithful brother is working ten hours each day, and hard at that, to send out matter and attend to the business pertaining to the work in different parts of the Globe.

As a result hundreds of souls have been brought into the church, of whom many already have passed into a better world, happy in obeying Christ.

At least three nations have embraced the peace principle of Christ so as to hold in check the war-drunk rulers who, for years, have been trampling their own constitutional laws and oppressing their peace-loving subjects, in order to obtain money for war preparations. But until the church held the light up before them the people were as war-drunk as their rulers.

It is also true that churches of different creeds which had been chained to the law of Moses, as an addition to the Gospel, and were our bitterest opposers, to-day throw open their church doors in Europe and this country and want assistance in getting rid of the spiritual night-mare under which they groan and are now glad to use the light obtained through our church to cure themselves and others.

Brethren, let us look at the bright side of things and take courage to press on in unity to still better results. CHRISTIAN HOPE.

From the Highland Church, Nebr.

ELD. G. W. Stambaugh came to us Sept. 8 to hold some meetings before our love feast, which we enjoyed Sept. 15, and which was indeed a feast to the soul. Thirty-six communicants surrounded the Lord's Table.

Our regular quarterly council was held Sept. 11. All business was disposed of quietly, orderly, and we think with brotherly love. Two brethren were called to the ministry; also two called to the office of deacon, the lots falling on Oliver J. Lapp and Marshall Colebank as ministers and James A. Harry and Esrom Lapp as deacons. Also sister Eliza Lapp was installed into her office as the wife of Elder Christian Lapp, who expects to leave us in a few days for his old home in Shelby County, Mo. During the meetings two precious souls (sisters) were received into the church by baptism, one reclaimed and two received by letter, making five in all.

On the 17th (Monday) we repaired to the waters of Medicine Creek, where the two sisters were baptized. While waiting for the newly-baptized to change clothes, and by special request, Bro. Stambaugh preached a short sermon on baptism, after which, and on the banks of the stream, Bro. Esrom Lapp and wife (one of the newly-born babes in Christ) were installed into their office as deacon.

Bro. Stambaugh left us on the evening of the 17th, having preached, in all, sixteen sermons while with us. Bro. Stambaugh leaves here for his home and expects to remain there over Sunday. Then he starts west again, into the mission field. Bro. Stambaugh came here, expecting to meet a preacher of the Soul-Sleeper persuasion, by the name of Adams, to discuss their differences in faith and practice, but either through a misunderstanding or otherwise, Adams failed to put in an appearance; but their doctrines were well shaken and their faith fairly stunned by the preaching of Bro. Stambaugh, for his preaching was in their midst. MARSHALL COLEBANK.

Farnam, Nebr., Sept. 21.

Notes and Jottings

THE Christian Endeavor Annual Assembly met in Cleveland, Ohio, in July. It was an immense gathering; registration reported 40,000. Rev. F. P. Clark, of Portland, Maine, originated the society in 1881. On account of illness he was not able to be present. Dr. Dickens, of Boston, presided. Governor McKinley gave the address of welcome. Thirty different denominations were represented.

On page 3 of "Plans and Principles," by Bomberger, he says: "Its fellowship is doing much to promote the cause of true Christian unity; not necessarily organic union, but union in heart and purpose." On page 54 he further says: "It is a question of two sides, whether 'organic unity' . . . would be desirable if it were possible." This doctrine is surely at variance with the Bible teaching on unity. Christ says, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, . . . that they may be one, even as we are one." John 17: 20–22. Paul explains, "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." 1 Cor. 12: 12, 13. "There is one body, and one Spirit, . . . one Lord, one faith, one baptism." Eph. 4: 4, 5. These texts, with others we might name, set up, define and defend organic union in the clearest terms. That such a union would be most delightful, and hence best, is certain.

One of the speakers defined the gathering as "a Presby-Congre-Bapti-Methodi-palian family" of itself, and he said he was glad of it. This union allows each branch to retain its own principles and defend them at home, but not in the convention. Believe on Christ, but say but little about his teaching or that of the apostles. Had Paul been present, he surely would not have given assent to the doctrine and resolutions of that assembly. I think he would have been in "dispute" with them as he was with the school of Tyrannus.

Under the reins of loose church government many of the modern churches which once held to, and advocated uniformity, have allowed that to slip. With this their plainness has slipped. Amusements, entertainments and theater going are not only allowed, but upheld in many of the prominent churches. This Endeavor movement is now wielding a death-blow to what little doctrine is taught. What convictions a few may have are hushed in the storm. You must believe on Christ, but you need neither believe nor obey his doctrine. Upon this line the popular evangelists work to day. It is time that our ministry rise up and warn especially our young, some of whom are being decoyed into the meshes of this unholy doctrine.

* * *

The right of church property in the Evangelical church yet remains a litigated question, especially in the States of Pennsylvania and Iowa, growing out of their division. The fact that the division all grew out of personal difficulty between their bishops, renders their case still more sad. In some instances the judges refused to try the case. The judge, in his decision as to the ownership of the publishing interests in Cleveland, Ohio, gave the clergy a most cutting reproof for things said in their press and their pulpit. Such deeds and occurrences seriously detract from the influence of Christianity.

* * *

Italy, Austro-Hungary and Germany are said to be legislating in protection of birds of fine plumage that have been killed to decorate ladies' hats. A large per cent of these ladies are members of church.

* * *

By an act of Congress the Louisiana lottery was rendered unlawful. To me it looks like a pity that that act did not contain a clause that would render church lotteries a violation of civil law, for the two are identical in principle. It is sad when courts and legislation must dictate to professed Christians in matters so plainly taught in the divine law. I. J. ROSENBERGER

That Report.

AT our late Annual Meeting quite an animated discussion arose over the report of a series of meetings which was given in the GOSPEL MESSENGER, page 125, present volume.

After all, there seems to be nothing about the report particularly objectionable, except that reference is made to an old man who "seemed to have a double portion of the Holy Ghost after baptism," meaning that the old man became very happy and shouted praises to God. The promise is that the Spirit will be given after baptism, and if there was any "boasting" about that matter, it was because God is good and faithful to fulfill all his promises. Elisha asked for a "double portion" of Elijah's spirit to be on him. That request prompted the writer to use that phrase in the report.

In reading the report we are made to wonder by what standard we were judged by the speakers. We are sorry the report read just as it did, and very sorry if it was the cause of some turning from the church, which to us is very dear, and if giving such reports offends my brethren, I will give no more "while the world standeth."

Of the Brotherhood at large I beg that you pardon my weakness and pray that I may be humble and faithful and zealous in the work committed to my hands. C. D. HILTON.

Hylton, Va.

From Boon River Church, Iowa.

Bro. O. J. Beaver came to us Sept. 1 and remained until our love feast, which took place Sept. 8 and 9. He held forth the Word of God with power and zeal for the Master's cause. Our regular quarterly council commenced Friday, Sept. 7. This was also our council preparatory to our love feast. All matter brought before the meeting was settled in the spirit of love. Our feast was an enjoyable one. On Saturday afternoon we made a twelve mile drive to the water, where two were buried with Christ by baptism. On Saturday night at the Communion the meetinghouse was well filled. There were four ministers from adjoining churches. We are glad to say that two more were willing to come to Christ, and went to the love feast at Bradford, Iowa, where they were baptized.

Daniel Aschenbrenner.

Stilson, Iowa, Sept. 21.

From LaPorte Church, Ind.

Sept. 6, wife and I started to South Bend, Ind., by private conveyance, to attend the love feast at that place. The first evening we stopped at a little village called Hamilton. There are no Brethren living in that place. They have quite a large M. E. churchhouse here and they would be glad if some of our brethren would come and preach to them, as they have never preached here to my knowledge. I think it is a good point for the Brethren. The next morning we drove as far as Bro. John Stroby's, finding him in a rather feeble condition. Some time ago he had a stroke of paralysis from which he has not recovered. We then went to the place of meeting [illegible] When we reached the meetinghouse [illegible] they were just going to the water to baptize one. The meeting was a pleasant one.

On Saturday we attended a council-meeting in Berrien County, Michigan, a distance of twenty miles away. The meeting was not as pleasant as was desired. That evening there was an appointment for us, but on account of a heavy rain we had no meeting. On Sunday morning we met with the Sunday school. After Sunday school we preached a short discourse to the children and others that gathered. Sunday evening, when the services were about half through, a terrible cyclone swept by the meetinghouse and passed down the valley, tearing orchards, buildings and fences to pieces, and laying corn flat on the ground. There were no lives lost. Monday morning we started for home. We got as far as the Rose meetinghouse, where we found Bro. Lemuel Hillery engaged in a series of meetings. We heard him preach a soul-stirring discourse, after which we returned home.

On Thursday evening we met at Bro Cross's for prayer meeting with our little band of mute Brethren, thirteen in number. At that meeting two more mutes came out, and were baptized the Sunday following, making fifteen mutes in all. Two of them left this morning for school at Indianapolis, Ind. If any of the Brethren pass that way they will please stop and see them. It would be a good thing if some of the Brethren's schools would so arrange as to teach the mute language.

R. J. Shreve.

Sept. 18

From Washington, Kansas

Sept 10 Bro. C. S Holsinger, from Belleville, Kans, began a series of meetings at Bro. Jacob Merkey's, near Washington Three precious souls were constrained to come out on the Lord's side. Saturday, Sept. 15, we had our love feast. After the morning services were over, a number retired to the water's side, where baptism was administered by our worthy brother and elder, Humphrey Talhelm. Upon our return, the church held council, and decided to hold an election for one minister and one deacon. The choice for minister fell on our worthy young brother, Martin D. Gauby, and for deacons, brethren Willis White and Henry Talhelm, whom our committee found to have an equal number of votes Upon their recommendation and suggestion, the church decided to install both. After Communion of same evening they were duly installed. Ministering brethren present, over our feast, from neighboring churches, were John Forney, Sr., D. B. Heiney and D. M. Fike, who gave valuable assistance as committeemen, installation officers, etc.

We also had the pleasure of receiving two members by letter. Sunday evening closed our meetings.

John M. Gauby.

Sept. 18.

"It is seldom that God can get a chance to bless a stingy man."

Literary and Miscellaneous.

"Temperance Teaching for Boys and Girls in Homes, Societies and Schools," is a Manual for Scientific Temperance Instruction, carefully prepared by Mrs. Howard M. Ingham

Its thirty-eight lessons are short, concise, simple, yet scientific, and cover the whole range of instruction regarding alcohol and narcotics, both from the physiological and the moral stand-point. The influence of alcohol and tobacco upon the body, blood, brain, nerves, as well as [illegible] upon morals and upon society, are brought out in such a way that mothers with their own children, as well as teachers of children's societies and bands of hope, cannot fail to find the book of substantial value

We venture to assert that boys and girls who are thoroughly taught the truth in these lessons will have, in most cases, far more real temperance teaching than the average adult is likely to get.

Each lesson has special "hints to teachers," and the last page gives a list of reference books.

Mailed for 25 cents by Mrs. Howard M. Ingham, General Secretary National Non-Partisan W. C. T. U., East Cleveland, Ohio.

"How John and I Brought up the Child." By Elizabeth Grinnell. A Prize Book; 233 pages; 80 cents; linen cloth binding. Published by the American Sunday School Union, 1122 Chestnut Street, Philadelphia.

In the home of a Christian physician in California children are in training, and the mother out of her own experience writes how Johannes was brought up. The book deals with a large number of problems which come to every mother. The baby has its experience with "soothing syrup." It is allowed to look into a mirror before it is a year old, and frightens the mother. The father sees no connection between baby's looking into the glass and its dying. This baby is not tantalized and teased, as alas! so many little ones are. He is not told that his "nose is out of joint" when baby number two comes. The temptations to small gambling, playing marbles for "keeps," etc, are met. The boy has his little bank, and his own money to spend and give. He is allowed to work out the hobbies which every healthy boy has—collecting postage stamps, snakes and bugs, building toy engines, littering the house with chips and tools, and causing the mother to think that he will become distinguished as engineer, naturalist, poet, and the like. Finally the lad comes up into young manhood, correct in principles, vigorous in body, a comfort to his parents,—such a man in the main as you wish your son to become. As a contrast to this wise family training we find portrayed the experiences of another home, wherein a lively lad, named Tom, exemplifies manifold wrong results of education; but in spite of those drawbacks he also has his heritage, and there is shown to be hope for Tom and the many children like him who under God are led to right living and success in life, in spite of manifold evil influences of the home and the street. Send for this book and read it.

"A New Life in Education." By Fletcher Durell, Ph. D, A Prize Book; 288 pages; 90 cents; linen cloth binding. Published by the American Sunday School Union, 1122 Chestnut Street, Philadelphia.

This is the book which received the first prize. It deals in a scientific and yet popular way with the methods of education needed to prepare young people for the twentieth century, in which their best working years will be passed. "We live in a new world" is a common saying, and among the noteworthy new things is the new education. The teacher becomes more important as life becomes complex. Children indeed are always educated by their surroundings. There is no little savage who does not get some kind of education by the very fact that he is alive and grows, having nature and people about him. But professional teaching according to ascertained laws of mind is a product of civilization. A few centuries ago there was special education for but two professions, that of the soldier and the priest. The young monk and the young knight were trained for their callings. Now we have schools for everything. The perusal of this work acts with expansive power. No intelligent parent or teacher can comfortably settle back into his old limitations after getting filled with the ideas herein expressed. The book is of moderate size, but it deals with a large subject in a masterly and comprehensive fashion. If you desire a mental and spiritual tonic you can find it in draughts from *A New Life in Education.*

"John Brown and His Men; with some Account of the Roads They Traveled to Reach Harper's Ferry." By Col. Richard J. Hinton (Contemporary and Co-worker of John Brown). Illustrated with 22 authentic portraits. Cloth, 12mo, 752 pp. [Vol. XII. American Reformers Series] $1 50. New York, London, and Toronto: Funk and Wagnalls Company.

In this book we have the truth about its hero and his followers. The author, himself their contemporary and fellow laborer, was in Kansas, correspondent of the *Boston Traveller*, and the *Chicago Tribune*, at the time when John Brown there began his career as an active abolitionist. For thirty years the author has been collecting the material for this 752-page book in which he contributes the best account of the birth, ancestry, training, national life, and death of John Brown, together with entirely fresh and exhaustive monographs on his men, all given in a spirit of earnest patriotism in which these ardent abolitionists are held as heroic exemplars of a true reformer's courage. In an Appendix, occupying 150 pages of highly interesting and instructive matter, is included the principal and more important documents prepared by John Brown, or relating directly to the enterprises against American slavery in which he was actively engaged.

The volume contains considerable matter never before published, full of fascinating reading, and is of inestimable historic value. It is supplemented by a good index.

The 22 portraits which are given, are each authentic; the best is the frontispiece, furnishing a full-length picture of John Brown in a sitting posture.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

JONES—STRICKLER.—At the home of the bride's parents, near Grundy Centre, Iowa, Sept. 12, 1894, by the undersigned, Bro. Edwin Jones and sister Etta M. Strickler.

C. Frederick.

SWOPE—LYDDAN.—At the home of the bride's parents, Sept. 12, 1894, Mr. Samuel E Swope, of Gettysburgh, Pa, and Miss Ida Lyddan, of Washington, D C.

W. M Lyon.

BECHTEL—WATTERS.—At the residence of the bride's father, Bro David Watters, Sept. 19 1894, by the undersigned, Mr. Chris. Bechtel and Miss Grace Watters, both of Dallas County, Iowa.

B. F. Miller.

MILLER-KEYES.—By the undersigned, at his residence in McPherson, Kans, Sept. 10, 1894, Samuel F. Miller and Iva Keyes, both of Galva, Kans.

S. Z. Sharp.

VANIMAN—REBER.—At the residence of the bride's parents, Sept. 20 1894, by the undersigned, Mr. Chauncey Vaniman and sister Lillian Reber, both of McPherson, Kans.

S. Z. Sharp.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

MILES.—In the Bethel church, Nebr., Sept. 23, 1894, sister Caroline Miles, aged 69 years, 5 months and 29 days. Funeral by the writer, assisted by brethren Heiny and Flory.

E. S. Rothrock.

BERKMAN.—At Texarkana, Ark., Aug. 17, 1894, of consumption, sister Eliza, wife of Bro. David G. Berkman, aged 46 years. Sister Berkman professed Christianity in her youthful days and lived a consistent life, and five years ago united with the church of the Brethren. After a long and wearisome illness she fell asleep in the glorious hope of the resurrection. She leaves a kind, loving husband and four small children.

L. H. Smith.

MASTERSON.—In the Lordsburg congregation, Cal, July 25, 1894, Bro. Maurice Masterson, aged 21 years, 6 months and days. Bro. Maurice was a young man of nest Christian character and was Secretary the Lordsburg Sunday school at the time his death. Funeral services conducted by writer. E. A. MILLER.

BURKHOLDER.—In the Indian Creek gregation, Fayette Co., Pa., Sept. 10, 1894, lly May, daughter of Bro. Burkholder, ed 3 years, 7 months and 13 days. Funeral vices conducted by the writer and I. Fer- an. H. A. STAHL.

MILLER.—In the Rock Run church, khart Co., Ind., Sept. 1, 1894, sister Amelia an Miller, daughter of Bro. John A. and ter Nancy Miller, aged 21 years, 1 month d 11 days. Sister Miller united with the erman Baptist church April 2, 1893, of hich she was a faithful member. She lied for the elders a few days before her parture and was anointed. She leaves fa- er, mother, four brothers and one sister. uneral services conducted by I. L. Berkey d B. F. Stutsman from Rev. 2: 10. R. W. DAVENPORT.

BOOTH.—At Pearland, Texas, July 21, 94, sister Mary M. Booth, aged 18 years, 6 onths and 7 days. Funeral services by ro. C. E. Gillett, from the very appropriate ords, "Mary hath chosen that good part, hich shall not be taken away from her." uke 10: 42. S. CORRELL.

TEETER.—Near Modale, Harrison Co., owa, in the Sioux River congregation, ept. 22, 1894, of heart and kidney trouble, ister Charity F., wife of Bro. Franklin ierce Teeter, aged 35 years, 9 months and 5 days. Sister Teeter was the mother of ight children,—four sons and four daughters. Two of the daughters are members of the hurch. Thus a husband and eight children re left. Funeral services improved by Bro. . F. McCune and the writer. SAMUEL SCHLOTMAN.

FANSLER.—At her home, in the Long ranch congregation, Harrison Co., Mo., ept 8, 1894, of paralysis, sister Fansler, wife f Bro Christian Fan ler, aged 70 years, 10 onths and 24 days. Our dear sister united ith the German Baptist Brethren church ec. 21, 1886. LEWIS M. KOB.

HELMICK.—Near Eglon, W. Va, Sept. 9, 1894, Benjamin Franklin, son of Bro. ohn and sister Phebe Jane Helmick, aged 2 ears, 7 months and 12 days. Little Benny ell in the spring and drowned. Funeral rom 1 Pet. 1: 24, by brethren Jonas and Moses Fike, at Maple Spring church. RACHEL WEIMER.

REPPERT.—In the Pigeon River church, nd., sister Elizabeth Reppert, aged 76 years, months and 26 days. Sister Reppert was a ithful sister in the Brethren church for w iv years. Funeral services by brethren . C. Shotts and I. N. Snowberger. J. W. FAST.

LOUNSBURY.—Near Flint, Ind., Mar- a Elmina Lounsbury, aged 56 years, 8 onths and 8 days. Funeral services by rethren M. C. Shotts and I. N. Snowberger. J. W. FAST.

KARRER.—In the Nimishillen congrega- on, near Hartville, Stark Co., Ohio, Aug. 5, 94, Bro. Thomas Karrer, aged 70 years, 3 onths and 10 days. He was the father of n children, one of whom has preceded him the spirit world.

McCLAY.—In the Canton congregation, hio, Ida May, daughter of Bro. Leo and ay McClay, aged 10 months and 18 days.

GEHMAN.—In the same congregation, live Edith, daughter of Bro. John and Bar- ra Gehman, aged 2 years and 18 days. JOHN F. KAHLER.

GETZ.—In the Conestoga congregation, ancaster Co., Pa., Sept. 5, 1894, Bro. Isaac etz, aged 80 years, 4 months and 10 days. ervices by brethren Rudy, Reidenbach and W. Taylor, from John 5: 24, 25. LIZZIE MYERS.

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Announcements

LOVE-FEASTS.

Oct. 10 and 11, at 9: 30 A. M., Spring Creek, Pa.
Oct. 10, at 4 P. M., Milledgeville, Ill.
Oct. 10, at 1 P. M., Coon River church, near Panora, Iowa.
Oct. 10, at 2 P. M., in the bounds of the Donnel's Creek church, Madison Co., Ohio.
Oct. 10 and 11, Lower Conewago church, Pa
Oct. 10, at 2 P. M., Mexico church, Miami Co., Ind.
Oct. 10 and 11, at 9: 30 A. M., Mountville congregation Petersburg house.
Oct. 10, at 10 A. M., Shoal Creek church, Mo.
Oct. 10, at 4 P M., Clover Creek church, Pa.
Oct. 11, at 10 A. M., Upper Twin Creek church, Ohio.
Oct. 11, at 2 P. M., Wakenda church, Mo.
Oct. 11, at 10 A. M., Mineral Creek Mo.
Oct. 11, at 10 A. M., Beaverdam church, Ind.
Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.
Oct. 11, White church, Montgemery Co., Ind, 4½ miles west of Colfax, Ind.
Oct. 11, Howard church, Howard Co., Ind.
Oct. 11 and 12, at 2 P. M, Shannon church, Shannon, Ill.
Oct. 11, at 4 P. M., Bremen church, Marshall Co., Ind.
Oct. 11, at 2 P. M, Arcadia church, Arcadia, Hamilton Co, Ind.
Oct. 11, at 10 A. M., Falling Spring congregation, Franklin Co., Pa., at the Hade churchhouse.
Oct. 11, at 2 P. M., Pleasant Valley church, Darke Co., Ohio.
Oct. 11, at 4 P. M., Lewistown church, Pa.
Oct. 12 and 13, at 2 P. M., Aughwick church, Pa, Hill Valley house.
Oct. 12, at 4 P. M., Yellow Creek church, Elkhart Co., Ind.
Oct. 12, Round Mountain church, Washington Co., Ark.
Oct. 12, at 10 A. M., South Beatrice church, Gage Co., Nebr.
Oct. 12 at 3 P. M, Union church, 5 miles west of Plymouth, Marshall Co, Ind.
Oct. 12, at 10 A. M., Nettle Creek church, Hagerstown, Ind.
Oct 12, at 3 P. M., Cedar Creek church, Anderson Co., Kans.
Oct. 12, at 4 P. M., Spring Run, 2½ miles north of McVeytown Station, Mifflin Co., Pa.
Oct. 12, at 11 A. M., Deep River church, Iowa.
Oct. 12 and 13, at 10 A. M., Blue Creek church, Ind.
Oct. 12, at 4 P. M, Hopewell church, Bedford Co, Pa
Oct. 13, at 4 P. M., South Waterloo church, Iowa.
Oct. 13, Harrison County church, Ind.
Oct. 13 at 3 P. M., Lost Creek church, Miami Co., Ohio.
Oct. 13, Coventry church, Frics's meetinghouse, Pa
Oct. 13, at 2 P. M, at the house of Bro. John Campbell, 6 miles north of Mt Vernon, Ill.
Oct. 13, at 10 A. M., Price's Creek church, Ohio.
Oct. 13 and 14, Old Brick church, Va.
Oct. 13, at 4 P. M., Salem church, Ohio.
Oct. 13 and 14, at 1: 30 P M., Latimore meetinghouse, Pa.
Oct. 13, at 4 P. M., Joseph Valley church, Ind.
Oct. 13, at 4 P. M., Hudson, Ill.
Oct. 13, at 4 P. M, New Enterprise, Pa.
Oct. 13, Pleasant Valley church, Elkhart Co, Ind.
Oct. 13, at 10 A. M., Owl Creek congregation, at the Ankenytown meetinghouse, ½ mile north of town.
Oct. 13, at 10 A. M., Belleville church, Kans.
Oct. 13 and 14, at 4 P. M., Greene church, Greene, Iowa.
Oct. 13 and 14, at 2 P. M, Allegheny congregation, Grant Co, W. Va.
Oct. 13, at 2 P. M., Summit church, at Oasis meetinghouse, 3½ miles east of Summitville, Ind.
Oct. 13 and 14, at 2 P. M., Kingsley, Iowa.
Oct. 13, at 10 A. M., Maumee, Ohio.
Oct. 13 and 14, at 10 A. M, Woodland church, Ill.
Oct. 13, St Vrain church, Longmont, Colo.
Oct. 13, at 2 P. M., North Star, Darke Co., Ohio.
Oct. 13, at 2 P. M., Garber's church, Va.
Oct. 13, at 10 A. M., Locust Grove church, Md.
Oct. 13 at 4 P. M., Monticello church, Ind.
Oct. 13 and 14, at 10 A. M., North Solomon church, at the house of Bro Lewis Lerew, 2 miles north of Portis, Smith Co, Kans.
Oct. 13 and 14, at 1: 30 P. M., Kingman church, Kingman Co., Kans., 2 miles west and ½ mile south of Cleveland, at the Tucker schoolhouse.
Oct 13, at 10 A. M., West Branch, Ill.
Oct. 13 and 14, Cole Creek, Ill
Oct. 13, at 3: 30 P. M., Covina church, Los Angeles Co., Cal.
Oct. 13 and 14, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.
Oct. 13, at 4 P. M., Upper Dublin church, Montgomery Co., Pa.
Oct 13, at 4 P. M., Wabash church, Wabash Co., Ind.
Oct. 13 and 14, Cottonwood church, 2 miles northwest of Dunlap, Morris Co., Kans.
Oct. 13 and 14, at 2 P. M., Pigeon River church, Ind.
Oct. 13, Fairview church, Pa.
Oct. 13, Waynesville, Mo.
Oct 13 and 14, at 2 P. M, Panther Creek church, Dallas Co, Iowa.
Oct 13, at 10 A. M., Fredonia church, Kans. Ministerial Meeting Oct. 12, at 9 A. M.
Oct. 13, Manvel, Tex.
Oct. 13 and 14, Ames church, Boone Co., Iowa.
Oct. 13, at 10 A. M., Logan church, Logan Co., Ohio.
Oct 13, at 1: 30 P. M, Manor church, Md.
Oct. 13, Spring Branch church, Benton Co, Mo.
Oct. 13 and 14, at 10 A. M., Iowa River church, Marshall Co, Iowa.
Oct. 13 and 14, Honey Creek church, near Sheridan, Worth Co, Mo.
Oct. 13, at 2 P. M., Pigeon Creek church, at the Oak Grove meetinghouse, Kans.
Oct. 13, at 3 P. M, Monitor church, 8 miles west and 2 miles south of McPherson, Kans.
Oct. 13, at 4 P. M., Summit church, Somerset Co., Pa.
Oct. 13, at Paradise Prairie church, Payne Co., Okla.
Oct 13 and 14, at 10 A M., Sabetha church, Nemaha Co., Kans.
Oct. 13 and 14, Saginaw church, Mich.
Oct. 13, at 10 A. M., Clear Creek congregation, Huntington, Ind.
Oct. 13, at 10 A. M, Black Swamp church, Ohio
Oct. 13 and 14, at 10: 30 A. M., in the Mohican church, Burbank, Ohio.
Oct. 13 and 14, Back Creek congregation, at the Brandt meetinghouse, Pa.
Oct 13, Greenwood church, Texas Co., Mo.
Oct. 14, at 3. 30 P. M, Shade Creek church, Pa.
Oct 14 and 15, at the Mohler meetinghouse, Pa.
Oct. 14, at 3 P. M, Clear congregation, Pa.
Oct. 16 and 17, at 2 P. M., Franklin Grove, Ill.
Oct. 16, at 10 A. M., Upper Cumberland, Cumberland Co., Pa.
Oct. 16, at 4 P. M., Washington church, 3 miles east of Warsaw, Ind.
Oct 16 and 17, at 2 P. M., Freespring, Lost Creek church, Juniata Co., Pa.
Oct. 16 and 17, in the Yellow Creek church, Stephenson Co, Ill.
Oct. 17, at 2 P. M, in Loramies church, Shelby Co., Ohio, 8 miles west of Sidney.
Oct 18, at 4 P. M., Jacob's Creek congregation, Mt. Joy meetinghouse.
Oct 18, at 2 P. M., Raccoon Creek church, 1½ miles northwest of Ladoga, Ind.
Oct. 18, Hillsburg church, Clinton Co., Ind.
Oct. 18, at 10 A. M., Long Meadow, Md.
Oct. 18, at 2 P. M., Union City church, Ind.
Oct. 19, at 4 P. M, Wade's Branch, Kans.
Oct. 19 at 4 P M, Wade Branch, Kans.
Oct. 19, at 10 A. M., Sugar Creek church, Ind.
Oct. 19 and 20, at 11 A. M., South Keokuk, Iowa.
Oct. 19, at 4 P M., Walnut church, Marshall Co., Ind.
Oct. 19, at 10 A. M, Buck Creek church, Henry Co., Ind
Oct 19, at 4 P. M, in the Salem church, Starke and Marshall Counties, Ind.
Oct. 19, at 2 P. M., New Hope, Jackson Co., Ind.
Oct. 20, at 10 A. M, Fair View church, Wyandot Co., Ohio.
Oct. 19, at 10 A. M., Black River church, VanBuren Co., Mich.
Oct. 20, at 2 P. M, Kansas Center church, 3 miles east of Lyons, Rice Co., Kans.
Oct. 20, Wichita church, Kans., 9 miles north of city.
Oct 20, at 10 A. M., Sand Ridge church, Ohio.
Oct. 20, at 2 P. M., Lamotte church, Ill.
Oct. 20, at 4 P. M., Berrien church, Mich.
Oct. 20, at 3 P. M., Chapman Creek church, Kans.
Oct. 20, at 2 P. M., Neosho church, Kans.
Oct. 20 and 21, at 5 P. M., South Morrill church, Kans.
Oct 20, at 1: 30 P. M., Brownsville church, Md.
Oct. 20, at 2 P. M, Flora church, Ind.
Oct. 20, at 4 P. M, Pleasant Grove, Kans.
Oct. 20, at 10 A. M., Salimonie church, Ind.
Oct. 26 and 27, Pleasant Ridge church, Fulton, Pa.
Oct. 27, at 4 P. M, Bethel church, Nebr.
Oct. 27, at 3 P. M, Fairview church, Douglas Co, Mo
Oct. 27 and 28, at 3: 30 P M., Bethlehem, Va.
Oct. 27 and 28, Oak Hill, Va.
Oct. 27, at 2 P. M, Weeping Water church, Nebr.
Oct. 27, at 2 P. M, Washington Creek church, Kans
Nov. 1, at 7: 30 P. M., Dauphin Street, Philadelphia, Pa.
Nov. 3 and 4, at 3 P. M, Antioch, Va.
Nov. 3, at 3 P. M, Blue River church, Ind
Nov. 3, at 4 P. M., North Beatrice church, Nebr.
Nov. 3, at 3 P. M, Big Creek church, Richland Co., Ill.
Nov. 3, at 10 A. M., Dorrance church, Russell Co., Kans.
Nov. 3, Independence church, Kans., with a series of meetings a week prior to feast.
Nov. 8, at 3 P. M., Beech Grove church, Ind.
Nov. 8, at 2 P. M., Scott Valley congregation, Kans
Nov 9, South River church, Iowa.
Nov. 9, at 10 A. M., Landers church, Ind.
Nov. 9, Rockton, Pa.
Nov. 9, at 4 P. M, Snake Spring congregation, Pa.
Nov. 9, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.
Nov. 10, Slate Creek church, Conway Springs, Kans
Nov 10, Hurricane Creek church, Ill.
Nov. 10, St. Francis church, Palestine, Ark.
Nov. 10, Rock Creek church, Monte Vista, Colo.
Nov. 10, at 10 A. M., Stone Lick, Ohio.
Nov. 10, at 2 P. M., Lower Miami church, Ohio.
Nov. 10, at 4 P. M., Mt. Morris, Ill.

ROYAL

BAKING POWDER

Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

Announcements

LOVE-FEASTS.

Oct. 11 and 12, at 9:30 A. M., Conestoga church, Pa.
Oct. 19, at 10 A. M., Hartford church, Ind.
Oct. 20, at 2 P. M., Warrior's Mark, Pa.
Oct. 20 and 21, at 4 P. M., Franklin County church, Iowa.
Oct. 20, Santa Fe, Kans.
Oct. 20, at 2 P. M., Ludlow church, Ohio.
Oct. 27, Hollowtown, Ohio.
Oct. 27, Whiteville church, Mo.
Nov 3, at 2:30 P. M., Paint Creek, Kans.
Nov. 10 and 11, Winona church, Minn.
Nov. 10 and 11, Eden Valley church, Kans.

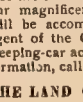
ANOTHER

Excursion to California.

The Land of Sunshine Company will run their second excursion to Merced, California, leaving Chicago at 10:40 P. M., Nov. 8; Clinton, Iowa, 3:17 A. M., Nov. 9; Omaha, Nebraska, 6:40 P. M., same day; North Platte, Nebraska, Nov. 10 at 4:40 A. M., and will arrive at Merced, California, Nov. 13, at 3:17 P. M.; will have a special sleeping-car as before.

Be sure your tickets read over the Chicago and Northwestern, Union Pacific and Southern Pacific to Merced, and meet us at the Chicago and Northwestern Passenger Station in Chicago, on the above date. Remember if you purchase land from this company, you get your fare refunded, also have the free use of water delivered to the land from our magnificent water system. The party will be accompanied by the undersigned, agent of the Company. For rates, folders, sleeping-car accommodations and general information, call on or address,

THE LAND OF SUNSHINE COMPANY,
Or, WILLET WILLIAMS, Agent,
112-114 Dearborn St., CHICAGO, ILL.



Mammoth New Catalogue Almanac
AND GUIDE TO POULTRY RAISERS
64 large pages, printed in colors. Description of all leading varieties of fowls. Over 50 fine illustrations. Plans for Poultry houses. Remedies for all diseases. Recipe for Poultry Powders. The finest thing out—everybody wants one. Only 15c.
C. C. SHOEMAKER Freeport, Ill., U S A.

Mental Science and Methods of Mental Culture.—By Edward Brooks. Cloth, $1.75.

You'd Better Watch

THIS corner. We'll have something to say each week that you'll want to hear on the question of FENCE. We are in the fence business *to stay*, and shall continue to furnish the best fence in the market. And *don't you forget* to write us or see us or have us see you before you put up any more fence. If you want anything in the fence line, such as stays, wire, steel posts, ratchets, etc, don't fail to write us for our prices.

We Have Removed

FROM *Covington*, Ohio, to *Mount Morris*, Illinois, in order to be more centrally located and better accommodate our customers. All orders and all inquiries will receive prompt attention.

THE CHAIN-STAY FENCE COMPANY,
Mt. Morris, Ill.

Last Harvest Excursion,

October 9.

"There is a tide in the affairs of men which taken at its flood, leads on to fortune."—*Shakespeare.*

If you are a renter or own a farm too small for division among children, sell and go West, while there are still a few free homesteads to be had, or men with more land than they can handle, prepared to sell either on crop payment or on long time for cash, to those who will settle and make improvements.

"Go west, young man, go west."—*Horace Greeley.*
"The way to get there is to start."—*Davy Crockett.*

Start Oct. 9, to points in Minnesota, the Dakotas and Montana, along the

Great Northern Railway

from St. Paul or Minneapolis.

Tickets good for 30 days with stop over privileges, at ONE FARE, plus $2.00 for the round trip.

This will be a favorable opportunity for Brethren to visit the Turtle Mountain section of North Dakota, where a good many Brethren have already located themselves very satisfactorily on free lands. A homestead of 160 acres, when occupied by an industrious settler, means the creation at once of a property worth from $1,000 to $1,500. There is still room for several hundred families in that part of North Dakota. These lands will, in time, be as valuable as farms in Illinois or Indiana.

Max Bass, well known to the Brethren of North Dakota and elsewhere, will accompany these excursions. He can be addressed at 132 Jackson St., Chicago, for further particulars, and Brethren living east of Chicago are invited to meet him at the above address on the date named.

Information about this harvest excursion can also be had of railway ticket agents at all points, or from

F. I. WHITNEY, G. P. & T. A.,
St. Paul, Minn.

It Will

Be established beyond doubt, that this *entirely new* improved Spring Post and Lock-Link Stay smooth wire fence cannot be excelled for cheapness, neatness, durability and strength. A careful examination of some of its excellent features will

Please You

And the result will be to secure you as an agent, or sell you territory. Reliable agents wanted everywhere. Write for descriptive circular. Address: Spring-Post and Lock-Link Stay Fence Co., Mt. Morris, Ill.

SUMMER!

Now is the time to accept my ***Bible*** and ***Medicine Offer*** for ***$3.50*** as summer is the season when Stomach and Bowel diseases are most prevalent and most dangerous. Cholera Morbus, Diarrhœa, Dysentery, Pains in Stomach and Bowels, Cramp, Cramp Colic (for either man or beast), Acute Indigestion, etc., are among the list of troubles which often result in death if not properly cared for with the proper remedies. For such symptoms use ***Red Thyme Pain Cure*** in conjunction with ***Dubbel's Double Discovery.*** These two remedies will cure any of the above-named ailments, that any doctor can cure and with less expense. When any of these diseases manifest their presence, ***use at once*** Red Thyme Pain Cure to check and ease the pain, then follow with a small cathartic dose of the Discovery to remove the cause and cleanse the bowels of the complaint. Without a doubt the Pain Cure and Discovery are the surest, safest and most reliable medicines that can be made. Thousands of people who have used the medicine tell this fact. All families should have the remedies in their homes for immediate use. If there is no agent for these remedies in your locality, you can accept this Bible offer,—good for a short time.

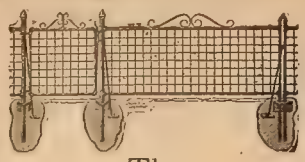
3 bottles of Discovery, at 50 cents, - - - -	$1 50
6 bottles of Red Thyme Pain Cure, at 25 cents, -	1 50
1 Holman's Self-pronouncing Sunday school Teacher's Bible which sells every place in the United States at - - - - - - - -	3 50
Total, - - - - - - -	$6 50

On receipt of $3.50 I will send this quantity of medicine and the Bible.

This offer is made to induce you to try the medicine. After you learn its value you will keep it in your home. I make no profit on this offer, but expect to have future orders from you for medicine. ***If you hesitate to order—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc.*** Brethren's Almanac, page 47, shows cut of Bible. It is No C. Also see description of my remedies in Almanac, pages 1 and 2. Several hundred persons, principally members of the church, have ordered the medicine and Bible, and I can send you a list of testimonials from them which ***will convince you*** that the medicine and Bible are as represented. If on receipt of goods you are not satisfied with the purchase, you can return medicine and Bible, except one bottle of Discovery, which you can keep, and your money will be refunded. Old agents need not apply for this offer. Medicine and Bible will be sent on receipt of order.

Don't fail to accept this offer now.

Address: ***S. E. DUBBEL,*** Proprietor,
19tf Waynesboro, Franklin Co., Pa.



The

Hollinger Lawn Fence!

For Fencing Yards, Cemeteries, Etc.

THIS fence is manufactured in sections and shipped out all ready to set up. We are also manufacturing farm and yard gates of all sizes. The fence and gates are both ornamental and durable, and can be furnished at prices to suit the times. Good inducements to wide awake agents who will handle our fences.

We invite your attention to the fact that our farm fence is STILL IN THE LEAD. Its increasing demand is evidence that it has no equal. We are prepared to furnish anything in the line of fence material, such as poultry netting, wire, ratchets, staples and tools, and it will pay you to get our prices before purchasing elsewhere. Write at once for full particulars and prices to

THE HOLLINGER FENCE CO.,
34tf Greenville, Ohio.

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BETWEEN

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And All Points in

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Are You Sick?

IF SO, Dr. P. D. Fahrney's labor in formulating the wonderful prescriptions from which the VICTOR REMEDIES are being compounded has been as the richest of blessings to many who are being cured and relieved by them.

You can receive the like benefit from them.

Is there an agency for these Remedies in your locality? If not, we are willing to assist any brother or sister to make an honest living.

Write for Agent's terms, etc. Our agents need "no money in advance." The VICTOR REMEDIES are fast becoming household necessities. They surely conquer the diseased condition.

The "Freelerick Almanac" for 1895, with Dr. P. D. Fahrney's "Hints to the Sick and Other Valuable Matter," will be sent to any one on receipt of three cents, after Oct. 1, with a sample of the Victor Liver Syrup Compound. If there is no agent in your locality and you would like to test these Remedies, we will send them until Jan. 1, 1895, at greatly reduced prices. Write for Agent's terms. VICTOR REMEDIES CO.,
34tf Box C. 583, Frederick, Md.

Brethren's

Plain Clothing!

There is no excuse for any member of the Brethren church, who wishes to wear Plain Clothing, not having it.

Samples of cloth from which we make our clothing, measuring blanks, tape measure and rules for ordering will be sent on application. Our rules for self-measurement are so simple any one can understand them.

We guarantee the fit, the make and the quality to be satisfactory to purchaser or goods can be returned. Our prices are reasonable. Address,

M. PHILLIPSON & SON,
Warsaw, Ind.

We are the leading Manufacturers of Plain Clothing in the United States.
37yr

7 Churches OF ASIA.

THIS new and interesting book comes from the pen of Eld. D. L. Miller, who visited the Seven Churches of Asia Minor and has many interesting things to tell,—interesting, because these places of sacred fame lie out of the path of the ordinary tourist, and hence little is known about them. The

General Missionary and Tract Committee

Publish the book, it having been given to them by the author with instructions to apply the income to missions of the church. The Committee wishes to make all out of it possible for the cause of missions and hopes every brother and sister will take interest enough in it to buy at least a copy. It contains over 300 pages, is well illustrated, bound only in cloth, and will be mailed to any address for $1. Special terms to agents. Write quickly. Address,

GEN. MISS. AND TRACT COM.,
Mt. Morris, Ill.

☞ Remember all the profits from this book go to missions, the author having given the book to the Committee in the manuscript form.

Only One Night out to Florida.

The morning train *via* the Monon Route connects at Cincinnati with the 7:00 P. M. through Vestibuled Train of the Queen and Crescent Route, reaching Jacksonville at 10:50 P. M. the following day. The service of this line is unsurpassed by any line to the South. For rates, time tables, etc., address City Ticket Office, 232 Clark Street, Chicago; or L. E. Sessions, N. W. P. Agt., Minneapolis, Minn.

We Pay Freight.

FAHRNEY'S BLOOD CLEANSER OR PANACEA, in liquid form, has been before the public about thirty years. It is made for the cure of *Costiveness, Constipation, Nervous Headache, Liver Complaint, Bilious Disorders, Dyspepsia or Indigestion, Worms, Tape Worms, Dumb Ague, Blotches, Boils, Tumors, Ulcers and Sores, Pain in the Bones, Shoulders, Sides and Head, etc.*

☞ It is a good Blood Purifier, pure and simple. Always ask for *Fahrney's Panacea* and take no other. Price $1.00 a bottle. Large discount to agents. For particulars write the proprietors,

CAMERER & BRO., Chicago
1573 West Madison Street.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., OCTOBER 16, 1894. No. 41.

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$1.50 Price of the MESSENGER from now to the end of 1895, $1.50.

NINE recently united with the church at Ottawa, Kans.

A WEEK'S meetings in the Grenola church, Kans., by Bro. W. B. Sell, resulted in five additions by confession and baptism.

BRO. AMOS H. HAINES writes that he is now pleasantly located at New Haven, Conn., and may be addressed at 53 Trumbull Street.

FROM the *Companion* we learn that Bro. Paul Wetzel, of McPherson, Kans, has been quite sick, and is likely to be confined to his room for some days.

LAST week Bro. Daniel Vaniman was engaged in a series of meetings in the College Chapel, McPherson, Kans. We have not yet been informed of the results.

BRO. JACOB WITMORE is engaged in a series of meetings in the western part of the Abilene congregation, Kansas, so we are informed by one of our correspondents.

BRO. E. K. HOSTETLER, of Pocahontas, Pa., is now preaching for the Brethren at Milledgeville, Ill., where he is likely to remain some time. We are pleased to learn that his work is being appreciated.

BRO. CALEB FOGLE, of Independence, Kans., spent several days in the Mount last week. He was on his way home from Richland County, Wisconsin, where he had spent several weeks laboring for the edification of the members. He held a number of meetings and in various ways did good service for the Lord. Two were added to the church during his stay. He thinks that special attention should be given to the work in that part of the State as the cause is suffering for the want of proper help in the ministry.

BRO. GEO L STUDEBAKER writes us that he is engaged in a meeting with the Brethren in the Fall Creek church, Henry Co., Ind.

DURING the month of September fourteen have united with the Back Creek church, Franklin Co., Va.,—so reports one of our correspondents.

BRO. JOEL SHEFFY, of Johnson City, Tenn., would like the address of some one in the Waldensian colony, in North Carolina. Who can give it?

BRO. J. G. ROYER, who attended the feast at Waddam's Grove, Ill., reports an excellent meeting. Bro. D. B. Eby is holding meetings there each night this week.

BRO. I. J. ROSENBERGER, on his way home from Clarence, Iowa, spent one day with us last week. We enjoyed his call very much. He goes to Michigan shortly, to hold some meetings.

IN next issue we shall commence a series of articles on the "History of the Brethren, or the Followers of Christ," by Bro. S. Z Sharp, that will doubtless be read with considerable interest.

DURING the summer, just closed, the Sunday school at Shideler, Ind., raised $51.65 for the missionary cause. For this the school is to be commended. We hope to hear of other schools doing likewise.

BRO J. S. MOHLER, of Morrill, Kans., has arranged to spend the winter in the mission field, in Southern California. His wife will accompany him. They may be addressed at Lordsburg after the 15th.

BRETHREN Miller and Amick are in Southern Illinois this week, attending the District Meeting in the Mascupin Creek church Bro. Miller is delivering a number of Bible Land talks in several of the churches.

BRO. J. C. MURRAY and wife made us a very unexpected call last Tuesday. They drove through from Indiana, and were on their way to Lanark, at which point they should hereafter be addressed. They have arranged to make Lanark their home and future field of labor.

In number 34 the type made Bro. Daniel Vaniman in his "Chips" say that Priscilla helped Aquilla to expound to the apostles the way of the Lord more perfectly. Everybody knows that it should have read Apollos instead of apostles. How the mistake happened we cannot tell, but such things do now and then occur.

FREE The MESSENGER will be sent free the remainder of the year to all new subscribers for the year 1895. With this inducement our agents ought to gather thousands of new subscribers. We hope they will immediately call on every family where the MESSENGER is not read and induce them to subscribe. Gather the names as fast as possible and send them to us at once, so we can enter them on the mailing list without delay.

BRO. D. E BRUBAKER, of this place, has just returned from a trip to Iowa. He has purchased a farm in the Panther Creek church, Dallas County, and expects to make that his home and future field of labor.

A NUMBER of love feast announcements reached us just a little too late for last issue, and had to lay over until this week. They will be found in this paper. We regret the delay, but it could not be avoided.

BRO. ANDREW HUTCHISON, who is now at Libertyville, Iowa, writes that he will not be at Cedar Rapids, as was expected, but on the 13th will go to the Rock Creek church, Ind., and from there to Sterling, where he is to commence a meeting Nov. 3.

WE have not been officially informed to that effect, but from various sources we learn that the Annual Meeting for 1895, has been located at Decatur, Ill., a city of considerable size, with excellent railroad facilities, and within easy reach of a number of churches. In our judgment the selection is a good one. We may have more to say about it later.

THE *Home Helper*, formerly published at Covington, Ohio, by Bro. James M. Neff, has been moved to Mt. Morris, at which place it is now printed and mailed. It is a neatly-printed and well-edited monthly of eight pages, devoted to the interest of the home. It is especially adapted to the wants of the young. Sample copies sent free on application to Bro. Neff.

LAST week we stated that the *Bible Student*, published by Bro Young, was intended to advance the interests of the Bible Department in the Mt. Morris College. We should have said, "the interests of Bible study generally," as his work is not confined to this locality alone. He is booked for several Bible terms, in other States, sometime during the winter.

WE are now ready to fill orders for the Brethren's Almanac for 1895. Our readers will find the contents and general make-up of the publication good. Our Almanac is so well known among our people that it needs no special recommendation. It is one of the things that should be in every brother's house. Send for a copy, study the contents well, and be ready for the year 1895 when it comes. Price, 10 cents. Agents will please write for special terms.

WE are sending out sample copies of the MESSENGER to those who are not regular subscribers, so far as we can procure their names. We would like if all the elders and preachers would call the attention of their congregations to the fact that we want the names of all the members who are not reading the paper, and then urge the agents, and even others, when it is necessary, to gather in these names and send them to us. By sending sample copies to all who are not taking the paper, we hope to induce them to become permanent subscribers. The MESSENGER in every family, will prove a blessing to any congregation.

Michael Zug 95
138 Cumb St

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

ON THE OCEAN OF LIFE.

BY N. PEARSON.

"O PILGRIM sailing to the shore
Of dim eternity,
Show me the way, for I am lost
Upon this raging sea.

"The darkness falls upon the deep,
And tempests round us rave;
O do you know some harbor near
Where we can anchor safe?

"I see you face the biting blast,
And through the surges row;
But I am tossed upon the deep
And know not where to go."

The raging sea was lighted up
Beneath the lightning's flame,
And closer to my tossing boat
The daring sailor came.

I do not tremble in the storm,
Or fear the ocean wide,
Because the Master of the storm
Is ever by my side.

He guides me when the sea is smooth,
And when the billows roar;
I know that he will keep me safe
Until the journey's o'er.

O, friend, come let us trust in him,
Though fierce the tempest sound,
And we will travel side by side,
We both are homeward bound.

Conway, Kans.

SIGNS OF THE TIMES.

BY F. C. RENNER.

In Four Parts.—Part Three.

"Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."—Rev. 14: 15.

THUS there is a perfect agreement in the length of the earthly life-time of our Lord Jesus Christ in the wonderful symbolisms of the great pyramid, and in the equally wonderful symbolisms of astronomy as given in the soli-lunar circles.

To render the calculation as simple as possible, we will show first, the interval from the feast of tabernacles, B. C. 6, to that of tabernacles in A. D. 29, and then subtract the difference between the date of the ascension and that of this last feast of tabernacles.

1. From tabernacles to tabernacles equals a number of complete lunations, for the feast was regulated by lunations.

2. From the feast of tabernacles, B. C. 6, to that of tabernacles, A. D. 29, extends thirty-four years, and in thirty-four years there are twelve complete months of epact; the months to be interculated are twelve.

3. Twenty-four lunar years are 408 months, which, with twelve months interculated, are 420 months.

4. The feast of passover was on the fourteenth day of the first month, and the feast of tabernacles commenced on the fifteenth day of the seventh month, and therefore, six months and one day later. We must therefore subtract six months from 420, leaving 414, and also subtract one day. We have then to add forty-one or forty-two days to the result, to obtain the distance to the day of ascension.

These 414 months contain.....	12,225 days, 15 hours
Subtract one day,.....	1 day
	12,224 days, 15 hours
Add two days and forty days,.....	42 days
	12,266 days, 15 hours

We now compare this period of 12,266-7 days with the soli-lunar circle, in which the sun gains on the moon one solar year. That cycle occupies exactly 335,857, or 33 solar years, 7 months and 7 days. We inquire what this period is in days. Thirty-three solar years are a cycle of the day and year, and contain 12,053 days within 10 minutes.

33 solar years contain.....	12,053 days
7 lunations,.....	206 days, 17 hours
7 days,.....	7 days
Measure of the cycle,.....	12,606 days, 17 hours

We conclude that as our Lord was thirty years old at his baptism, and as his ministry lasted three and a half years, and terminated with a passover, he must have been born about the time of the feast of tabernacles, and now we find the interval from the commencement of the feast of tabernacles, B. C. 6, to be the day of our Lord's ascension, or 12 266-7 days was a soli-lunar cycle in which the sun gained on the moon exactly one solar year.

From Adam to the Israelites' entering into the land of Canaan, is 2,709 years, as follows: From Adam to the end of the flood is 1,657, from the flood to Abram is 292 years. Gen. 11: 1-26. Abram was 100 years old when Isaac was born. See Gen. 21: 5. Isaac was sixty years old when Jacob was born. Gen. 25: 26. Jacob was 130 years old when he arrived in Egypt and stood before Pharaoh (Gen. 47: 9), and they sojourned in Egypt 430 years (Ex. 12: 40), and forty years they wandered in the wilderness, the sum of which is 2,709 years, and from the entering into Canaan to A. D. 1, is 1,390 years, which, added to 2,709, amounts to 4 099 years. Now by calculation we find that 125 circles of the sun of thirty-three years, seven months and seven days, amounts to 4 100 years, four months and five days, and as the year commenced April 5, old style, the circle would end four months and five days hence, which would be about Aug. 10, about the feast of tabernacles as proved above, and meets the circle that commences the life of our Lord and Savior Jesus Christ.

We will now examine chronology by astronomy and history to see whether they will synchronize. First, we find that 125 circles of the sun cover the period from the birth of Christ to the fall of Adam, which is 4,100 years, four months and five days. Compare chronology. From Adam to the going out of Egypt is 2,670 years, and from the going out to Christ is 1,430 years. The total sum is 4,100 years. To this add 1,899, and we have 5,999, the world 6000 years old within eight months and twenty-five days. Again, we find that from the birth of Christ, which was at the beginning of the circle of the sun, to the period of the treading of the city, A. D. 639, was just nineteen circles, which reaches from the end of the 4,100 years, four months and five days to 638 years, nine months and eighteen days, or almost 639 years, which agrees precisely with history, and if we add the time of the Gentiles, which is 1,260 years, to the 639, we again have 1,899.

Again, from Daniel we learn that in his vision he was informed of the time of the taking away of the daily sacrifice, and the transgression of desolation, when both the sanctuary and the host should be given to be trod under foot. And he heard a saint say that the time till the sanctuary be cleansed should be 2,300 days. This cleansing can only be when the Gentiles' time is fulfilled. Now, if we can find the date when the saint told Daniel those things, we can tell when the 2,300 will end. Neh. 5: 14 informs us that in the thirty-second year of Artaxerxes, that is, on Wednesday, Aug. 28, B. C. 406, Daniel was informed that "the street shall be built again even in troublous times," which was literally true; for they who worked on the wall had one hand on the work and the other hand on a weapon. See Neh. 4: 17.

PRINCIPLES.

BY E. E. BLOUGH.

A PRINCIPLE is a settled rule of action; a governing law of conduct. Our actions are governed by our principles, and our happiness or misery are the fruits of our actions. Much care, therefore, should be exercised in forming our principles. Men of real excellence in any calling of life are men whose actions are governed by noble principles. All that is good in the world is upheld by right principles, and the world would not be worth living in without their influence.

That young man who is loose in his principles and habits, who lives without a purpose in life, who spends his time in idleness and pleasure, is sure to become worthless and degraded. He forgets that he is a rational, immortal being. He brings himself to a level with the brute, unqualifies himself for the duties of life, and becomes a curse and a nuisance to society. He is not respected; confidence is withheld from him, and he is left to float down the stream of life, neglected and despised.

No young man can hope to rise in society, or do his part in life, without a good moral character. The foundation of such a character is virtuous principles. To have such a character is the first and indispensable qualification of a good and useful man. Good deportment, honesty, and a desire to do right put into practice, are to human character what truth and love are to religion. Let the vulgar and the degraded scoff at such virtues, if they will; virtue must have its admirers, and firmness of principle, whether moral or religious, will ever command the respect of the intelligent world. These are the mainspring of right purpose and action. Their formation cannot be begun too early in life, since they go with us to the end of life and exert a decisive influence upon our success or failure.

There is no brighter jewel in a young man's character than to be firmly established in principles of honesty, integrity and justice. They do not change with times and surroundings. They are the same yesterday, to-day and forever. It is always easy to know what is right, but often difficult to decide what is best for our present interests or influence. He who acts from false principles, often does not know what course to pursue to avoid the difficulties which surround him. His way is dark and full of snares and pitfalls. But the way is light to him whose ruling principle is duty. He is not perplexed about questions of self-interest and popularity.

Such a man, whether rich or poor, is certain to secure the esteem of all good men; and even those who are vulgar are obliged to yield to him their respect. But the greatest benefit is the great self-respect he secures. He is not degraded in his own eyes by acting from unworthy motives.

There are also false principles which bring certain destruction to all hopes of future usefulness. Some men make pleasure their aim in life, and seem to live only for their own enjoyment. Man was made for action, for duty, and for usefulness; and it is only when he lives in accordance with this design of his creation that he reaches his highest dignity and truest happiness. To make pleasure his highest aim is certain to make life a failure. No matter what a young man's situation or prospects are,—though he be entirely independent in his circumstances and heir to millions,—he will certainly become a worthless character if he has no higher aim than his own selfish

enjoyment. A life thus spent is a life lost. It is inconsistent with all manliness of thought and action. It brings upon its possessor the contempt of all worthy and good men, and embitters the decline of life with shame and self-reproach.

Another evil principle is the love of money. It is one which holds a powerful influence over the sons of men. When the love of money becomes the ruling principle of action in any man, he is no longer a true, intelligent, moral man. The love of money is the governing motive of his conduct, and where this is the case, there are generally no scruples as to the means of obtaining it. Put a piece of gold too close to the eye, and it is large enough to blind you to home, to love, to death, and to heaven itself.

Manassas, Va.

TO THE MINISTER: WHAT TO SPEAK.

BY L. W. TEETER.

"Speak thou the things which become sound doctrine."—Tit. 2: 1.

PAUL'S instruction to Titus, as briefly stated in the foregoing text, embraces the whole scope of the subject-matter of the Christian minister's teaching.

It implies, first, that Titus had a complete understanding of the foundation, and general form, or framework, of the Christian system of doctrine. If Titus had not had such complete understanding, he would have been disqualified to speak the things which were befitting "sound doctrine."

It implies, second, that in the course of Titus' ministry, he would meet various conditions, and be placed under different situations, where his labors would be required to make a wise adjustment in each case, consistent with "sound doctrine."

It implies, third, that the "sound doctrine" is unchangeable, though around it various small changes may continually occur, without affecting, or interfering with it.

We may conclude, upon a brief consideration of the foregoing implied senses, that the general character of the ministry of the present age is the same as it was in the time of Titus' ministry. We have the same Gospel. We have the same Spirit to teach, guide and comfort us. Men are sinners, and as far from God now as they were then,—God has come no nearer since, than he did then. Therefore a similar application of the "sound," unchangeable teaching of the Gospel is required now as then, by a similar ministry.

The command of Paul to Titus, divides itself naturally into two parts: (1) Sound doctrine. (2) Things which become sound doctrine.

Paul wished Titus to assume the opposite position, from that of the "unruly and vain talkers," who were "teaching things which they ought not" (Titus 1 : 10, 11), and teach the church in the island of Crete how they should deport themselves under the various situations and peculiar conditions in which they were placed.

Among them were aged men and aged women; young men and young women, and servants. They were all under peculiar civil authorities,—principalities, powers and magistrates. Altogether, it was necessary for Titus to teach the members of the Cretan church how to behave themselves touching about thirty-six different points concerning their daily walk in Christian life, that they might live according to, and in no point contrary to, "sound doctrine." Sound doctrine, as used by Paul, stands in contrast with the unsound, or corrupt teaching of the Judaizer who were now in Crete.

Sound doctrine, or wholesome teaching, may be regarded as the foundation and framework of the Christian system of religion, which is the same in all ages and places, the same under all conditions and situations. It is the same to both men and women of all ages, with the few exceptions made by itself. It is the duty of every minister in this age, as well as in the time of Paul and Titus, to speak unceasingly of the "sound doctrine" itself, and keep it prominent above all other departments of teaching, because it is the Christian's ground of faith, hope and justification. It is the ground upon which eternal salvation and inheritance depends, by obedience to it.

Another reason why it is very important for the Christian to have a complete understanding of the "sound doctrine" of the Gospel, is, that he may more readily accept the teaching which is according to it. He will more readily see the reason for it. For example: if one is thoroughly taught the doctrine of humility—an important doctrine,—it is very easy to show him that he should not exalt himself, nor be high-minded, and that he should not engage in anything that has even the appearence of high-mindedness. He can easily see that such a manner of life is not becoming "sound doctrine." Again if one is taught the doctrine of non-resistance, he can readily see the impropriety of returning evil for evil. If one is fully taught the doctrine of nonconformity to the world, he can be easily made to see the inconsistency of following the vain customs of the world.

On the other hand, when one has not a complete understanding of the "sound doctrine," he is not only inclined to reject the teaching which is befitting the sound doctrine, but he will persecute the teacher for undertaking to teach him, because he can see no reason in doing and doing so differently from the world.

The things which become sound doctrine constitute a very important part of the minister's teaching. It is that part of his teaching which is required to instruct the Christian how to live under the varied changes, situations and conditions into which he is brought from time to time and from place to place, and under the various forms of civil government in different countries, while his religious form of government, doctrinally, is the same always and everywhere. Here it is the burden of the minister in every instance where any custom, style, manner of living, or kinds of amusement either exist, or come into existence, which come in conflict with the fundamental doctrine of the Gospel, to give a teaching that is befitting that doctrine, in such a way that there may be no conflict between it and the secular affairs of life.

In this department of teaching the minister has a great help, by the various councils of the church, in determining what is, and what is not consistent or becoming the Gospel doctrine, for members to indulge in. The church has grown to such proportions now, and is scattered over such a considerable portion of the world, that the several councils it now has are an absolute necessity to keep it in harmony as one body. The minister who will regard the several councils, namely, (1) of the local organization, (2) the State District council, and (3) the council of the General Conference, as a safe guide, in reference to the disposition of questionable subjects, which he must necessarily meet in his labors, will avoid the cause of many a just censure, and many risks, and will show a good degree of wisdom.

It is unreasonable, and also impossible for any minister to take an independent course in such matters and be a successful minister in the church. This is evidently true from the fact that whatever privileges he takes he must allow others to take. This would at once lay a broad foundation for confusion instead of peace, and open a door for the most corrupt teachers to enter in and scatter the flock. Wherefore every minister should accept the decisions of the General Conference, especially, as the teaching which best becomes the sound doctrine of the Gospel.

We have the often-alluded-to precedent of the question as to whether Gentiles should be circumcised or not in the Christian church. This question arose in the church at Antioch, and was taken to the church at Jerusalem to a general conference, or at least the greatest council then in existence in the church. That council made a decision, which became "sound doctrine" according to Christ's Gospel. All the ministers who regarded that decision glided along smoothly, but those who did not, got into difficulty.

So it is now. All ministers who will regard the councils of the General Conference, as the safest guide in matters which the Gospel does not sufficiently particularize, and labor in harmony with the general Brotherhood, will do effectual and successful work, while those who do not, will not do successful work, because they have no means of proving so well that their course is becoming "sound doctrine," as those of the former class have.

I might add, in conclusion, that no members of any class or sex are safe in adhering to the teachings of ministers who disregard the council of the church, for the reasons already given. If they do, they will most certainly be disappointed and inherit sorrow.

Hagerstown, Ind.

"YE ARE NOT YOUR OWN."—1 Cor. 6: 19.

BY C. H. BALSBAUGH.

To Nancy D. Underhill and Daughter:—

WHEN the fugitive Jacob awoke from his prophetic dream at Bethel he said, "The LORD is in this place, and I knew it not: how dreadful is this place! this is none other than the house of God, and this is the gate of heaven." Gen. 28: 16, 17. When reading your letter I said mentally, "Surely, the Lord is in Colorado, and is revealing His power in the vicinity of Canon City." You have dreams that are more than dreams, visions that come only in the realization of 1 John 2: 20, 27. There are many disciples to whom applies the incisive rebuke of Luke 24: 25. We know truth in its essential nature only when 2 Cor. 4: 6 takes place. Self must breathe its last on the cross, and Philpp. 3: 10 must be experienced before we can work for God in the full equipment of the Gospel. What awkward, blundering, half-believing disciples we are!

To preach the real Gospel, to present the real Christ, is nauseous to many a soul that literally washes feet and breaks bread. Where are the genuine Christian feet-washers, and the sanctified bread-breakers who in very truth eat the flesh and drink the blood of the Christ of God? A "little flock." Christendom is large and numbers its millions, but the faithful, consistent representatives of Emmanuel are rare and precious as pearls. Profession and form satisfy many, while the glorious reality, the divine power and joy, are unexpressed and unfelt. To be a Christian is to incarnate God, to be in constant fellowship with the Holy One and draw life and peace and energy out of His fullness moment by moment. We need love to impel power to do, wisdom to direct, and all this is in infinite sufficiency in our Divine-human Mediator, at the disposal of faith.

But faith and the cross are inseparable. To believe in Jesus, is to live *by* Jesus, and to live *as* Jesus. The Christian has indeed a mighty, unconquerable will, but it is the will of Philpp. 2: 13 and Heb. 13: 21. A saint is an inflexible

soul, but it is the indwelling Christ that makes him so. Eph. 3: 17 and Philpp. 4: 13. As well try to overcome God as a believer. It is only when faith fails that the flesh triumphs and the devil wins. "Whatsoever is *born of God* overcometh the world; and *this* is the victory that overcometh the world, *even our faith*." 1 John 5: 4 "Be sober, be vigilant; because your *adversary* the *devil*, as a roaring lion, walketh about, *seeking whom he may devour;* whom *resist* STEADFAST IN THE FAITH." 1 Pet. 5: 9

Faith, life, and activity are synonyms. The church is no place to fold the hands and take it easy. Christ's work is our work. The church is not an ark in which we may float over the billows of wrath while a world of sinners is perishing outside. 1 Pet. 3: 21 is one of the terribly-misinterpreted passages of Scripture. If we drop the parenthesis, and emphasize "*figure*," and "*by the resurrection of Jesus Christ*," we get the meaning of the Holy Ghost. The church is not a place to be looked in for safety, but a divine organization for the rescue of those outside. God needs no drones. "My Father worketh hitherto, and I work." John 5: 17. Everything is begotten "after its kind." God never generates selfish, indifferent, heartless sluggards. "*Always abounding in the work of the Lord*" 1 Cor. 15: 58. This is the biography of a *believer*. We need a powerful revival in "the first principles of the oracles of God." Heb. 5: 12.

The cardinal idea of self sacrifice has been too much eliminated from our religion. We are too shy of the utter poverty and self-renunciation of Jesus Christ. *This* world has the ascendency in too many hearts. How many dollars can I gain? has in many minds become a more prominent question than, How many souls can I win to Jesus? "Let *this mind* be in you, which was also IN CHRIST JESUS" Philpp. 2: 5. This will make the church what God designed it to be,—*a Christed body of believers perpetuating the Divine Incarnation, winning the world to holiness by its exhibition in our daily life.* This is Christianity, and all else is counterfeit. This is the Gospel indeed, the best tidings it is possible for God to give: and to preach it, with lip and life, is the intensest joy and highest glory possible to man. How many will consecrate themselves anew to this divine vocation?

Your other inquiry is, "May we pray to Jesus direct?" No matter which of the Three in One we address. Offices are different, but the nature is one. The Father is God, the Son is God, the Holy Ghost is God. To see the Son is to see the Father. John 14: 9, 10 And the Son is discerned only by the Spirit. John 16: 13, 14, 15. See what Christ says *He* will do for us. John 14: 13, 14 In chapter 15: 16, it is declared that it is the *Father* that does all this. We come into contact with *God* by the *Holy Spirit*, and *He* glorifies *Jesus* and "in *Jesus* dwells *all* the *fulness* of the *Godhead bodily*" John 16: 14; Col. 2: 9.

To ask truly in the name of Jesus, we must *be* by *faith* what that name represents. Simply to *utter* the name, while life and prayer are in contradiction, is spiritual forgery. It must be the signature of our entire life in quality and expression. We cannot use God's symbols to His glory until the life of God is the essence and basis of all activity. Life underlies all evolution. We do not work *for* the Holy Ghost, but *by* the Holy Ghost. The Christ of Matt. 3: 16, must first be the Christ of Luke 1: 35 We can no more get the Holy Spirit by work than Christ could. But we can come into larger measure of His power and consciousness by our fidelity, as Christ did at His baptism, and as the apostles did at Pentecost.

Life first, then action; and by the constant, faithful use of power comes a larger endowment of life. This is the law of all vital being. Christ and the Christian are no exception If we address the *Father*, the *Son* is necessarily *implied*. If we address the Son we mean the Father. If we invocate the Spirit, we acknowledge the other two. John 15: 26; 14: 6; Eph. 2: 18 The Lord's Prayer has no direct reference to the Son, and yet every syllable is vital with the presence of both Jesus and the Holy Spirit. No matter how promiscuous the prayer of faith, the Holy Trinity and the Christian life are a unit.

Union Deposit, Pa.

BARTIMÆUS.

BY E. D MESSIMORE.

"Be of good comfort, rise; he calleth thee."—Mark 10: 49.

CLOSE by the city of Jericho, and by the side of the highway that led to Jerusalem, sat poor, blind Bartimaeus, begging alms from those who journeyed between the two cities. Whether his efforts were successful we cannot tell; but judging that human nature in those days was the counterpart of what it is to-day, we are safe in presuming that some good, kind-hearted, sympathetic persons, seeing his distress, spoke kindly to him, gave him a few coins, or in other ways ministered to his wants. But many—too many—passed him by, unmoved by his poverty, regardless of his distress, and with no pity or sympathy for his miserable condition. Poor Bartimæus! Life to him was indeed a long, dreary experience of darkness and gloom. His sightless eyes were but a mockery in their lifeless stare. For him there were none of the pleasures we enjoy in the sense of sight, no sun or moon, no light or shade, no beauties of nature, or forms of men and animals, no friendly faces, no smiles, no look of pity or of love. To him the world was a mystery, of whose beauty he knew not, and whose life and forms, animate or inanimate, he could not behold. Groping through life in impenetrable darkness, his raiment old and worn, his fare scanty and mean, his friends few, his sorrows many, his days one long continued night; poor, sightless, wretched Bartimæus was indeed an object of distress, calling for sympathy and compassion.

And thus, by the side of the highway, close by the walls of Jericho, sat Bartimæus asking alms, when on a certain day his ears were greeted by the sounds of an approaching throng of people. He could hear their voices, the tramp of many feet, and the noise incident to the onward march of a great procession. "What," he asks, "means this gathering of the people? Where are they going? Why this unusual crowd on this day? What does it all mean?" The reply to his inquiries is, "Jesus of Nazareth passeth by." Aye! he had heard of Jesus. Had not this self-same Jesus healed the sick, cured the leprous, and opened the eyes of the blind? Will he not do as much for me? Will he not take pity on me and restore my sight? Will he not grant me this boon? Will he hear me if I call him? "JESUS, THOU SON OF DAVID, HAVE MERCY ON ME!" Oh, the heart-felt, yearning agony of this piteous appeal! Oh, the depth of its faith, the sorrow of its despair, and the earnest soul-longings expressed in that cry, "Jesus, thou Son of David, have mercy on me!"

Some of those standing near rebuked him, but he heeded them not. Above the noise and confusion of the passing throng his piteous cry rang out, "Thou Son of David, have mercy on me." And the multitude, with Jesus in their midst, halted. Kind, tender, pitying, loving Jesus heard his cry, and called the poor, despised, blind beggar to him. Ah! Bartimæus, thy cry is heard; thy faith has not been in vain; thy long, dreary night is ending. "*Be of good comfort, rise; he calleth thee*"

No wonder he throws off his robe, or outer garment, and hastens to where Jesus is waiting for him. He needs no one to lead him. His feet were guided by the magic power of his faith in Jesus; his soul was illuminated by the Savior's presence, and his sightless eyes sparkled in the joyousness of the glorious hopes which were so soon to be realized. "*And he received his sight.*" Happy Bartimæus! Thy prayer is answered; thy fond hope is realized. Go on thy way rejoicing in the pleasure of release from thy unhappy fate. Doubly happy in the wondrous glory of thy new-born sight! Thrice happy that the Master has not only restored thy sight, that thou mayest enjoy the blessings of this life more fully, but that thy faith will insure thee a home in the celestial city,—the New Jerusalem,—where there is no night, no darkness, no sorrow or distress, and where thy soul shall rest in the glorious light of God's eternal day.

To-day, all over this wide world, along its highways and by-ways, in every walk of life, here, there, and everywhere, are found many more helplessly blind than was Bartimæus. Their number is legion and their eyes are blinded with the mask of sin, and they live without faith or hope or salvation. Engrossed with business or social cares, and blinded with the vices, follies and vanities of the world, their souls are engulfed in the unfathomable darkness of wickedness, while their hearts are a barren waste from which springs no reverence for God, no love for the Savior, and no thought for the future welfare of their souls. Jesus is calling them to come and be saved. He is waiting to hear their cry, that he may remove the mask of sin from their eyes. He is pleading for their souls, and loves to redeem them from the darkness of despair and bring them into the light of a never-ending day, in whose brightness they shall see his glory and live.

Kind reader, are you sitting by the side of the world's highways, in the gloom and darkness of sin? Are your eyes closed to the light of the glorious Gospel of Jesus? Is your heart callous to the pleadings of the Savior, as he calls you to come and be redeemed through the merits of his atoning blood? Is your conscience so cold that it finds no encouragement in the warmth of a Savior's love? Is your soul sinking deeper and deeper into the dark abyss of sin where it will be lost, *lost*, ETERNALLY LOST? God forbid. May the blinded eyes of all who sit in their sins by the side of the world's highways be opened! May they have the faith of Bartimæus, that, as "Jesus of Nazareth passeth by," they will cry out, "Thou Son of David, have mercy on me;" and, like Bartimæus, follow him on to Jerusalem, the city of our King!

Freeburgh, Ohio.

WHO SHALL CAST THE DECIDING VOTE?

BY A. HUTCHISON.

PERHAPS you wish to know to what case this question is to apply. I answer, It is intended to apply to the question of salvation; *i. e.*, whether we will be saved or not. Well, I suppose each of us would be ready to say, "If my soul's salvation is left to me, to cast the deciding vote, I will be sure to be saved, because I will not vote against myself. At this point I wish to state that the salvation of your soul is left to you. And what is true of you, is true of me and of every other per-

son in this land of Bibles. Every father and mother, brother and sister, and every Christian man and woman in all the land may vote for your salvation, and yet the salvation of your soul must, after all, depend upon your own vote. And not only this, but all others may vote against you, and use all their efforts against you, yet you hold the balance of power in your own hand, and therefore when you determine to take hold on Jesus by faith, through the means set apart by him for that purpose, all else will labor in vain to destroy your soul. For then it can be truthfully said of you, "Greater is he that is in you, than he that is in the world." 1 John 4: 4.

And as still further proof that the individual controls the case, see Rom. 6: 16, which says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Here it is clearly to be seen that we cast the deciding vote as to which we will yield to.

Even as it was under the former dispensation, so it is now, in the matter of personal choice. Deut. 11: 26 says, "Behold, I set before you this day a blessing and a curse." To obey, then, was to secure the blessing, and to be disobedient was equally sure to bring the curse upon them. Then we must be convinced by this time, that we can, and do, cast the vote that seals our destiny for weal or for woe.

But, again, we urge a reconsideration of this momentous question. What! An eternity of happiness offered to us upon the easy terms of the Gospel, and we refuse it! And we have the full control of the case, the future destiny of our own souls all at our own disposal, we exercising the privilege of casting the final vote! Now, under this condition of things, can you see how God could be just, if he did not lay a penalty upon us, if we were to refuse all his offered mercies? Reader, what say you? Are you ready to cast the final vote? "O yes, I have already cast that vote in favor of Christ and heaven. I belong to the church now." Well, is your heart in unison with Christ? If you have been made willing to suffer with him and bear the cross after him, then you may begin to think about setting up the claim of discipleship. The mere fact that you claim to be a church member does, by no means, settle the question as to whether you are a Christian or not. We may be enrolled as members of the church, and when we come before the bar of God, receive the fearful sentence, "Depart from me, ye cursed." These are church members who shall receive this sentence. See Matt. 7: 22, which says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?" Those who are not church members do not claim to do these wonderful works in the name of Jesus. We may be in the church, so far as outer forms are concerned, and our hearts be in sympathy and unison with the world; and, as such, we will only come up to be condemned with the world. We see no way to live the full characteristics of a Christian outside of the church, but we may be in the church and not be true Christians. Therefore let us look well how we cast our vote.

McPherson, Kans.

FROM MY NOTE-BOOK.

BY JOHN HARSHBARGER.

"For many are called, but few are chosen."

God's present method of calling is through the Gospel, that being the only channel through which he communicates his will to man. In the beginning of the present dispensation God foreknew and foreordained, and, by his supernatural power, made special calls for special ends in establishing and confirming the Gospel. This Gospel is now the only way of access and the only means by which man is being called from darkness and misery to light and happiness.

God, however, does not choose man independent of his acceptation of this call and the conditions in the call. We notice that in the parable there was one found among the guests not having on the wedding garment, also that the whole matter turned upon this condition. Those having on the wedding garment were the chosen. All others stood rejected.

The text says, "Many are called, but few chosen," because so few are willing to accept the call, just as it comes to us through the Gospel. It matters not whether it is by hearing the Word preached, by reading, or any other way, that a knowledge of it may be obtained; it is the call from God,—real and distinct,—and it contains all the necessary elements in a legal call, and all that will be necessary until the end of time.

INTERNATIONAL ARBITRATION.

BY DANIEL VANIMAN.

Seven hundred and sixty years before the birth of the Prince of Peace the prophet of the Lord said, "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 4. Twenty years later the same prophet said, "Of the increase of his government and peace there shall be no end." Isa. 9: 7. Up to the time of the Roman Empire, international law had practically no existence. Now modern society demands that States accept for themselves what their laws require of their citizens; *i. e.*, that no one shall be a judge in his own case, nor resort to arms, fight duels, etc.

Many now look upon war simply as duelling on a larger scale. Wise statesmen believe that war is disappearing before the arbitration tribunals of a more advanced civilization. President Grant, in his message to Congress in 1873, said, "I am disposed to believe that the Author of the universe is preparing the world to become a single nation, speaking the same language, which will hereafter render armies and navies superfluous." In 1877 Congress, by a joint resolution, declared that the people of the United States recommend that an arbitration tribunal be substituted in the place of war, and the President was authorized to open negotiations for the establishment of a system of international rules for the settlement of controversies without resort to war. In 1882 President Garfield announced, in his message to Congress, that he was ready to participate in any measure tending to guarantee peace on earth.

Since 1818 the United States has settled by arbitration all of her controversies with foreign nations. In the last century there have been fifty-eight international arbitrations. The growth of public opinion in favor of it may be measured by the increase of arbitrations during this period. From 1783 to 1848, a period of fifty-five years, there were nine arbitrations. From 1848 to 1870, a period of twenty-two years, there were fifteen. From 1870 to 1880, ten years, there were fourteen. From 1880 to 1893, thirteen years, there were twenty. Of these arbitrations the United States and other American States were interested in thirteen; the United States, other American States and European nations in twenty-three; Asiatic and African States in three; European nations only in eighteen.

The above clearly shows arbitration rapidly on the increase. Nations are in many ways growing nearer each other. The increase of his government and peace is becoming more and more prominent. Italy and France unite to pierce Mont Cenis. Germany, Switzerland and Italy are united by the tunnel of St. Gothard. England and America are united by the transatlantic cable. The French open to all the world the Suez Canal. Laborers form themselves into unions and hold their International Congresses, and thus are forming a kind of State in the very midst of nations, all of which is simply moving in the direction of an international tribunal that all nations will look to and respect. Many suggestions have been made by the wise and learned, by philosophers, philanthropists and statesmen for such a system of international arbitration; but none has so far been found that is free from objections. It is the opinion of the writer that as soon as the principle so tersely stated by the Master in Matt. 7: 12 becomes sufficiently comprehended and respected in all its bearings, there will be no more war.

CONFUSION IN OUR CHURCH NAME.

BY G. N. FALKENSTEIN.

It has frequently been a matter of regret to me that the church was incorporated under the inappropriate name of German Baptists. The unfortunate selection has been a source of much confusion, and, in consequence, many of our Brethren ignore it altogether in common usage. It requires sometimes a long explanation to inquirers who know our other names, but do not know German Baptists.

It may be a matter of interest to many that the name in Germantown used to be "The Brethren of Christ." But I was somewhat surprised today, when an officer of the Board of Health, of Philadelphia, informed me that their records still have our church at Germantown registered as "The Church of Christ." After some explanation and inquiry, during our brief conversation, he said, "Oh yes, my mother used to belong to your church, in Perry County, Pa." How expressive, "Brethren of Christ"! Who are his brethren?

Philadelphia, Pa.

"When God touches us, it is likely to be at our most sensitive point. Many a Christian has said to himself: 'I could have borne anything but this that has actually come.' For that very reason, perhaps, God suffered it to be as it is. There is no credit in enduring what does not hurt. The lesson we need to learn is to endure even what does hurt. Character comes to completeness by such processes. Not that the processes, by themselves, are invested with any transforming power, but that they are charged with divine grace, and made the vehicles of divine influences."

"The archer is always anxious to know whether his arrow found the mark. So the faithful preacher is anxious as to the effect of his message, but he is indifferent to the praise of men, caring nothing for what they think of his ability or his performances. He tries to please God and has a good conscience. That is enough."

"The humble man is a man of simplicity and strong faith. The reason is, because to such a man religion presents no difficulties. He trusts God implicitly, and obeys like a child without any questioning. A household of such Christians is a type of the heavenly family."

Missionary and Tract Work Department.

"Upon the first day of the week, et every one of you lay by him in store as God hath prospered him, hat there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according that a man hath*, and not according to that he hath not."—2 Cor. 3: 12.

☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

A VOICE FROM THE WILDERNESS.

BY GERTRUDE A. FLORY.

[*Dedicated to Eld. Lemuel Hillery.*]

WERE there no hope beyond
This weary earth,
No friendship true and fond,
Would life be worth
The ceaseless strife with toils and tears
That ever mark the passing years?

Were there no dawn above
This changeless night,
No holy fount of love
In endless light,
Why should our hearts forever turn
To love and light and for them yearn?

Were there no God to aid
In trials hard,
No eye to pierce the shade
Our life has marred,
We might give way to dread despair
And languish in our grief and care.

O, troubled soul, arise
In courage grand!
Beyond these clouded skies
There is a land
Whose faceless glories oft pervade
Our world and part its deepest shade.

Unbar the grief-locked door,
And let God fill
Thy heart forevermore
With his sweet will!
He only can the spirit calm
And heal with everlasting balm.

LaPorte, Ind.

TWENTY RECIPES FOR MAKING GOOD SUNDAY SCHOOLS.

BY N. R. BAKER.

1. PREPARE the lesson *thoroughly*.
2. Children, take your parents with you.
3. Be there and begin strictly on time.
4. Use the Brethren's literature in the preparation.
5. Use the *Quarterlies* as *helps*, but the Bible as *authority*.
6. Make the opening and closing exercises short and interesting.
7. Vary these exercises occasionally if some do not seem to enjoy them.
8. Have plenty of *good singing*. (Use Brethren's Sunday School Song Book).
9. Let the Superintendent (he should not teach) see that the visitors and new pupils are invited to a class.
10. Everybody smile.
11. Use object lessons in teaching.
12. Have fifty-two sessions each year.
13. After leaving the church *go home* and prepare for next Sunday.
14. Avoid disputes and arguments, but cultivate independent thought and research.
15. Let each member of the class decide for himself what is the most important truth in the lesson, and tell it in class.
16. Make the reviews comprehensive, keeping in mind the central thought of the quarter's lessons.
17. Give ten minutes intermission between Sunday school and church, if both come together.
18. Don't be afraid of having children in the school who are too young. All who are four years of age or older should be in Sunday school.
19. Devote not more than thirty minutes to the recitation. The older ones could enjoy a longer recitation, but the little ones can not. For the advanced classes there may be a special Bible class, to meet after Sunday school, or at some other time or place.
20. If visitors are present who are able to do so, invite them to speak five minutes to the school after the recitation. If not, let the Superintendent, or some one selected by him, devote five minutes (not more) to illustrating the most important truth or doctrinal point in the lesson.

THE OTHER SIDE.

BY B. F. MOOMAW.

EXTREMES in all cases are dangerous and ought to be avoided, and they sometimes need admonition. We notice in GOSPEL MESSENGER, No. 38, a severe reflection on the First District of Virginia, as one of these cases, and one that is likely to do harm, instead of good, for the cause in question.

First, I want to say that the Scriptures do justify the claim that worthy ministers should have material aid, and spiritual assistance from the church when really needed; but in the meantime it is best for them physically and mentally to follow the examples given by the apostles. It would make this article too long to write all that is given on this side of the question; but don't fail to search and see what is written on this side as well as on the other side. See 1 Thess. 2: 9; 2 Thess. 3: 8–14; 1 Cor. 4: 11, 12, 16. "Wherefore I beseech you, be ye followers of me." Acts 18: 3; closing with Acts 20: 32–35. "Yea, ye yourselves know that these hands of mine have ministered unto my necessities, and to them that were with me, and remember the words of the Lord, It is more blessed to give than to receive." This means the minister as well as others.

I am glad to tell you, my brother, these are my experiences. Manual labor is good for soul and body. In the early period of my ministerial work, from thirty to fifty years ago, traveling east, west, north and south, on horseback; with Peter Nead, John Bowman, Peter Nininger, Daniel Barnhart, Abraham Neff, John Cline and others, I went from home weeks and months; andwhen returning home, into the field I went, leading the boys in the work there to be done. The Lord blessed our work at home and abroad. In our ministerial work we planted the seed in new fields, organized churches at different places, and fed the flocks from time to time, all in the Lord's time, and with the means with which he blessed us. And there was no murmuring for not being paid, and never a word was heard about giving us anything.

And more still, as time passed, we assisted liberally our brethren of the church at home in building meetinghouses, numbering fifteen within the limits of our District; and we have been abundantly blessed in every way. With vitality of body and mind, with health and prosperity, in peace and in war, in trials and persecutions from different elements, and being the recipient of special providences of God in answer to prayer, I am glad that we have been enabled to follow the apostolic example, being assured that "it is more blessed to give than to receive."

But I do not want it to be understood that I oppose giving, for the purpose in question, when it is called for in keeping with the spirit of the Gospel, nor do I know of any case in which any other elder has done so; but when it goes to extremes it is not right. It is not only right for the elders to oppose it, but it is a solemn duty, and imposes a fearful responsibility if they do not do it. Since the condition of things has changed from the practice of the fathers, as mentioned above, and much is now being said about paying the ministry, it has been my practice to say that the Lord has blessed me, and I do not want to be paid for my service. But others need help, and the churches ought to give, and I give a good share; those that give liberally will receive a blessing therefor.

So we plainly see that there are two sides to this question, and that extremes should be avoided. When we talk about giving and receiving, do not forget to look at both sides, and all will be right. And if otherwise the cause will suffer loss instead of gain.

"MASTER, WE WOULD SEE A SIGN FROM THEE."—Matt. 12: 38.

BY J. H. MILLER.

THE Jews were anxious to see signs at the hands of Jesus. The Savior told them that a wicked and adulterous generation would seek after signs. From the creation to the present time humanity has been looking for some good thing. The simple commands as taught by Jesus are too humiliating, and still we hear the old way evil spoken of and more new things are sought after.

Then we hear objections raised to many things called new by some, and not a few will not go nigh such places for fear of being defiled. A neighbor said to me, "I have no use for the Sunday schools." He thought this was a new thing. He had perhaps not read his Bible like Timothy,—from a child. If he had he would have found how to raise his children, by "bringing them up in the nurture and admonition of the Lord."

Another considers the Bible school a new thing. Christ taught in his day, "Search the Scriptures;" hence this is nothing new. No sign is needed here how to conduct a Bible school or prayer meeting. Some say the old Christian fathers held no prayer meetings, and we must see a sign before we can believe. The disciples had a prayer meeting at the time Peter was in prison. See Acts 12. That was a wonderful prayer meeting. It had such an effect as to release Peter from prison. There is nothing new about a prayer meeting. It is as old as the history of the apostles.

Raising missionary money is thought by some to be a new thing. One was heard to say, "Our fathers did not travel and preach as do our missionaries of to-day. We can not understand the necessity of this unless we see a sign." Read the accounts of the travels of Paul and Barnabas; and Jesus himself did much missionary work. Why call for a sign when the Bible is full of such noble work as the Brethren are now engaged in. We all promised, when received into the church, to hear and accept of good council. This promise we renew every year,—to hear the church. The Sunday school, the prayer meeting, collecting missionary money, and sending out such as are willing to go and preach the Gospel, are all old things,—as old as the Bible. The

church has thus instructed her members. Then let us be loyal and hear the church.

Goshen, Ind.

HINTS TO WORKERS.

BY W. B. STOVER.

ALTHOUGH Russian ports are all closed to missionary influence and missionaries, it does seem to me that Russia is a field of special interest to us. I have long since been of that opinion, for the simple reason that the people believe in trine immersion and feet-washing. Of course, the way is not open now, but God will open it some of these days, and we ought to be the first to enter, and have the strongest forces there! I often pray that our missionaries may be enabled to make an early entrance into Russia.

Several brethren have asked me to recommend a suitable missionary map to hang up in the sitting room of their homes. I have one about twenty-six by forty inches, very suitable. It shows in colors the different religions of the world. When you order "Seven Churches of Asia," or "Brethren's Sunday School Song Book," send forty-two cents extra in your letter for this chart. Order always from Bro. G. B. Royer, Mt. Morris, Ill., Secretary of the General Mission Board. All the profits go to missions, whenever you order books from Bro. Royer. The mission chart is at cost, however.

As we go to the great work of carrying the Gospel to the heathen world, going by authority of the church, she rightly demands of us to live economically. We will do all we can on that line as well as others. May we be permitted to echo back the same words to the members at home? We take the privilege. Brethren, *live economically.* It is almost a shame, what eaters some of us are!

Very much can be done by simply keeping the eyes open. Editors always appreciate good, newsy items or well-written articles. How much can be done by using our newspapers! The day for keeping quiet is past. Report in brief all love feasts, baptisms, children's meetings, missionary meetings, etc., to your county paper. This is not boasting, but it is bringing the church before the people. Do not complain because your county paper is so poor, but go to work and furnish good items. In that way some religion will get into the paper. I know of one good brother, an elder, who thus furnishes weekly items. Clippings from the *Visitor* or MESSENGER could be sent sometimes. One brother got our whole tract, "Why I Love my Church," into the *Cincinnati Enquirer.* This is effectual advertising; it is cheap, and perfectly honorable, and is but one of many ways to "preach the Gospel to every creature."

IDOLATRY.

BY D. F. EBIE.

THIS subject is one that should concern us all. Mr. Smith says three-fourths of the human race are idolaters. Let this be true or not, we have them by the thousands, though they may not know it themselves. One thing we all do know, that God, in all ages, despised the worship of idols. In many cases we have an account of his immediate punishment of this sin.

It is not necessary to enumerate the object of idolatrous worship before us to-day. Many could be mentioned. This we would say: it is not that golden calf, the sun, moon, stars, or the river Rhine that we now worship. What, then, is it? It may be your horse, cow or farm; but when I look over humanity in this nineteenth century, I see an idol that I think is being worshiped every day, and by those in all vocations of life. It is "Self," or we may say, "Big I and little you."

Less than six months ago, I heard an address by a young lady at a Sunday school convention. In it she said, "Success in Sunday school work is to put away self." It is very much the same in all Christian work. If we would try to put away that "big I," and get that "little you" down in that alley, and see what he can say or do for himself, it might then appear to us that we had some use for him somewhere, too. It would then become apparent to others that poor Lazarus at the rich man's gate is not forgotten.

Now let us all look at this matter ourselves. It is not only the rulers of the land, it is not only the man that is trying to raise corn and potatoes, it is not only the laity in the church, it is not only the deacons in the church, to whom this applies; but sometimes it is right in the ministry; that "big I" may perhaps be allowed to look over the congregation as if to say, "You—little you—can't do very much."

Now my prayer is that we all look carefully at this subject of idolatry, and wherein we are worshiping an idol let us purify ourselves of it, and thereby become more spiritual, that as lights we may shine brighter before the world and before the church; and a great revival will be the result.

A HUNDRED YEARS AGO.

BY JESSE Y. HECKLER.

The following, sent us for the Almanac of 1894, reached us too late to be inserted, and was then mislaid. We now give it in the MESSENGER.—ED.]

1793.—One Hundred Years Ago.

ONE hundred years ago Samuel Saurs published his third edition of the German Almanac, at Chestnut Hill, near Philadelphia.

A copy of that year's publication lies before me, now one hundred years old, yet in most respects gotten up very similar to what they are now. The year commenced on Tuesday and had four eclipses. Every page is devoted to one month, and then follows sixteen pages of reading matter, all of a religious nature.

1843.—Fifty Years Ago.

The German Almanac, published by William W. Walker, in Philadelphia, for the year 1843, also lies before me. The year commenced on Sunday and contained but three eclipses, the least number that any year can have. Venus was the reigning planet.

Of that year I can still remember some, and in some respects it was a notable year. In July of that year Joseph Smith, the Mormon leader had his revelations sanctioning polygamy among the Latter-day Saints or Mormons. Mrs. Steinhouse in her "Exposition of Mormonism" says that some of the Mormon apostles had two wives then already. Also in that year the sect known as the "Millerites" predicted the world would come to an end, which, among some people, caused great fear. During the fall of that year there was also a large comet visible,—the first one I ever saw; and, partaking of the ideas of some others, I expected some great calamity to follow. But as soon as it had passed around the sun it returned on its allotted journey, and I presume it is still flying through space, and, in its appointed time, will return, and again show to earth's inhabitants the great power of God.

Elmwood, Nebr.

SUNDAY SCHOOL WORK.

BY C. H. BALSBAUGH.

WHEN Jesus gave Peter his pastoral charge, he said, "Feed my lambs;" then, "shepherd my sheeplings," and lastly, "Feed my sheep." So that the Sunday school has the work and responsibility of two-thirds of the Bishopric.

The Sunday school is not an institution alien to the interests of the church, but the very heart of it. The hope of the church lies in the children. Our sympathy and work should be primarily directed to the little ones. The principle of Christian child-nurture is of God, and so must the institution be, whatever name we give it.

PRAISE SOMETIMES HELPFUL.

A CHEERFUL husband makes a pleasant home. If a man is breezy, cheery, considerate and sympathetic, his wife sings in her heart over her puddings, and her mending basket, counts the hours until he returns at night, and renews her youth in the security she feels of his approbation and admiration. You may think it weak or childish, if you please, but it is the admired wife, who hears words of praise and receives smiles of commendation, who is capable, discreet and executive. I have seen a timid, meek, self-distrusting little body fairly bloom into strong, self-reliant womanhood, under the tonic and the cordial of companionship with a husband who really went out of his way to find occasion for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion. In home life there should be no jar, no striving for place, no insisting on prerogatives, or division of interest. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful as it is hers to be patient; his right to bring joy into the door as it is hers to garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like heavenly benediction.—*Christian Herald.*

THE great cry in many churches is for better preachers. The trouble with the people is, that they will not obey what the poor preachers tell them. What would it benefit if they had better preachers and better preaching?

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion [illegible] remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

[illegible] Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

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Mount Morris, Ill., - - - Oct. 16, 1894

BRO. J. W. DIEHL has been selected to represent the Middle District of Iowa on the Standing Committee at the next Annual Meeting.

EVERY other Tuesday evening we have members' meeting in the Chapel. At these gatherings the members admonish one another, and labor to encourage each other in the line of Christian duty. At the last meeting one made application for membership, and was baptized a few days later.

WE are glad to know that the schools under the management of our Brethren, are well attended, notwithstanding the hard times. Parents are waking up to the fact that it pays best to send their children to schools where the surrounding influences are of the proper character, even though it does cost a few dollars more.

MATTER for publication should be written on one side of the paper only. The different pages should not be sewed or pinned together so as to form a long strip. The better way is to number the sheets and pin them together at the top. Leave at least an inch blank at the top of each sheet and see that the paper on which you write is not more than six inches wide. Also do not neglect to give your name and post office. Much matter goes into the waste basket because the writers fail to sign their names to their productions.

WARS and rumors of war are abundant just now. Several very severe battles have been fought between China and Japan, and thousands of lives have been lost. The war promises to be a bitter one. Considerable fighting has also been going on between some of the savage tribes and Dutch in South Africa. Affairs in Samoa have also been warlike, and hundreds of lives were sacrificed in the conflicts. France seems on the eve of a conflict with Madagascar, while severe troubles are reported from Brazil. It is thus seen that this is not altogether a year of peace among the people.

THE Catholics are building a church in the Republic of Mexico that will probably be the finest church edifice in America. The altar and railing are to be solid silver, and when completed will weigh fifty-two thousand pounds. This is idolatry; it is extravagance; a sinful use of the Lord's property. The Catholics would better use some of this money to educate some of its ignorant members in Mexico, where they are notoriously ignorant.

THE *Gospel Advocate* says the Populist party is fond of preachers. In Indiana five preachers have been nominated for Congress, and droves of them for the smaller offices. This is a sad reflection on the preachers, who forsake their flocks to seek the honors of man in the political arena. So far as we know, none of our preachers are thus meddling in politics, with any of the parties, and we hope to hear of no ministering brother forsaking his flock.

THE Odd Fellows of Buffalo, New York, have determined to get even with the Catholic authorities by deciding to admit no more Catholics to membership in their Order. That is good so far as it goes. Now let the Order decide to admit into the lodge no member of any other church, on the ground that it is a Christian's duty to help sustain the church of which he is a member, and not spend his money and time trying to build up an institution that weakens the church.

THE American Baptist Publication Society is becoming a power in the Christian world. It carries on an immense publishing business in Philadelphia, and its literature goes to all parts of the earth. It is now preparing to erect a new building for its growing business, at a cost of $135,000. In this building all its press work, composition, electrotyping, etc., is to be done. We hope to see the day when the Brotherhood will have a publishing enterprise of equal capacity.

BECAUSE of the hostilities now existing between China and Japan, great fears are entertained for the safety of hundreds of missionaries employed in various parts of China. England is about to send troops to the treaty ports with instructions to protect the missionaries. Hundreds of these faithful workers will, however, refuse to abandon their posts on the mission fields, preferring to stand by their converts and risk the consequences. China is said to be in a semi-demoralized condition, and her soldiers are becoming lawless bands, having little regard for the lives or property of Christians. For these reasons England deems protection a necessity. While we must deplore war, yet it is gratifying to know that a strong power is willing to stand in defense of the hard-working and self-sacrificing missionaries.

A GOOD WORK FOR MANY.

THOUSANDS of well-meaning people would like to do good, but fail to find an opening suitable to their condition in life. There are hundreds of ways of doing good, and we will now mention one of them. One works better when he has a well-arranged system and a fixed purpose. Five dollars might be devoted to sending the MESSENGER to five families where there is a prospect of winning some of the members of each family to the church. Two dollars could also be used for purchasing tracts. These tracts could be loaned, or passed from one family to another. Two dollars' worth of carefully-selected tracts would be sufficient to reach a large number of families, and thus furnish them with sound, religious reading. Let a work of this kind be carried on one year in any neighborhood, and some souls are almost certain to be won to Christ. Here is a line of missionary work that most any person of ordinary means may engage in. Those who do not care to spend that amount of money may use less and still do a creditable work for the good of humanity. Every person ought to have something to do, and we suggest this as suited to those who can spare the means and are willing to devote it to the saving of souls.

WHERE WAS THE GARDEN OF EDEN?

BY different writers the Garden of Eden has been located almost everywhere on the earth's surface. One writer locates it at the North Pole, others in various parts of Asia. It is said that Dr. Livingstone sought for it near the head waters of the Nile in Africa. *The Literary Digest* says that Dr. Zahm, a noted writer, gives many of the views held on this subject, and presents a conclusion of his own respecting the location of Eden. He takes the position that the true site of the Garden is the land intervening between the confluence of the Tigris and the Euphrates and the Persian Gulf. This means that part of the country just north of where the Euphrates entered the Persian Gulf. We quote the following from the article, as given in the *Digest:*

"Here, then, at the long last, we have found the object of our quest. In the basin drained by the Shatt-el-Arab, on the northern borders of the Persian Gulf, at the extreme south of old Babylonia, so famous in history,—the theatre of so many political, social and religious revolutions, and the trysting-place of humanity's first intellectual jousts,—must we locate the Garden of Eden.

"This sacred spot, while answering fully to the description of the Genesiac narrative, at the same time meets all the requirements of theology, and satisfies all the exigencies of history and science.

"All the indications of authentic history point to this spot as the cradle of our race. It was here, indeed, that history was first written; it was in this land that the first libraries were formed; it was in the capitals of Mesopotamia that literature essayed its earliest flights.

"From this spot went forth those streams of humanity that have long since reached every nook and corner of the habitable earth. From this quarter of the globe have come all our most useful plants and cereals,—wheat, rye, oats, barley,—and most of our domestic animals. . . . .

"It is towards this point that all lines of human thoughts converge as to their natural center. Thither most linguists look for a solution of its riddles. To this favored portion of the world must ethnology go if it would read aright the affiliations of the various races and the countless tribes of humankind. Here alone have the traditions of the great Euphratean Valley their proper interpretations, and here alone have the myths, which have so long puzzled Orientalists, their full significance.

"The Garden of Eden is not then 'a bit of mythical geography' as it has so often been denominated. It is a fact, and one of the most interesting and important and suggestive facts of all history; the open sesame which explains many facts that were else an enigma; the thread of Ariadne that prevents us from losing ourselves in 'the labyrinth of fanciful theories, and in the chaos of clashing opinions,' in which the lot of the modern searcher after truth is cast. . . . .

"And, strange irony of fate! It is in close proximity to the spot here indicated for the seat of Paradise, that those who are most opposed to the Biblical account of man's origin have been compelled, by the overmastering indications of science, to locate the birthplace of our race. For not far to the south of the lower Euphratean basin is situated Haeckel's hypothetical Lemuria."

J. H. M.

TO INDIA.

Bro. Stover and wife, and sister Ryan, our first missionaries to India, are to set sail at New York, Oct. 16. They have arranged to spend the Sunday before with the members at Philadelphia, so as to attend and enjoy their services. Several of the members from Philadelphia will accompany them to New York and see them aboard their vessel. Others will probably be present to see them off. The route selected takes them to England, thence by the way of Gibraltar, the Suez Canal and Red Sea into the Indian Ocean. If all goes well they will reach Bombay, India, about Nov. 6. The journey will be a long and dangerous one, and during their sojourn upon the great deep they crave the prayers of God's people. It is but fitting that we should remember them at our family altars, as well as in our secret prayers, and also in our public services. Let us pray for their protection while upon the voyage, and for their safe arrival in their chosen field of labor among the heathen. Communications intended to reach them, on the vessel before sailing, should be addressed thus: "W. B. Stover (or Bertha Ryan), in care of Oelrichs & Co., 2 Bowling Green, New York, Out-going Steamer, Havel." Bro. O. Perry Hoover and wife will be on the same vessel, *en route* for Germany, and may be addressed in the same manner. The entire party will have the prayers and good wishes of thousands during their voyage.

We have arranged with Bro. Stover to write regularly for the Messenger after reaching India, and our readers will therefore be kept posted on all the work of the mission. Bro. Stover is a good writer, and will make his letters well worth reading.

For some time sister Bertha Ryan has been writing for the *Young Disciple*, and after reaching her field of labor among the heathen, will furnish the little readers of that paper with some exceedingly interesting letters concerning the people to which she is going, and the work that is being done for them.

J. H. M.

A RELIGIOUS BASKET.

We have corn-baskets, coal-baskets, fruit-baskets, dinner-baskets, and numerous other baskets. Why not also have religious baskets? We think of several kinds of these baskets that the church ought to have and use. Just now we think of the collection-basket, — a tiny little thing, — pretty and always looking new and strong because it is never strained by being over-full. Some baskets are heaped up, but who ever saw a collection-basket heaped? They are a good thing and very useful when properly handled.

But the baskets we were thinking about are those used in carrying help to the needy and poor, and those for getting good things for everybody. And one of the latter we want to use for a short time and see if we can find any good things lying around which, if gathered, will be helpful to others. If, after examining its contents, you should find a few bitter herbs or an occasional morsel that is not exactly to your taste or way of thinking, don't condemn the basket, because our family is large and their tastes are somewhat varied.

A man started out to find wherein lay the power of the church, and he first went to the largest congregation in the city, because, thought he, in numbers there is strength. But as he associated and got acquainted with the membership, he found that there were divisions there, and because of these divisions there was not power with God. He then sought for a church in which there was peace and union. Surely he would find power, because "united we stand, divided we fall," so that a united church ought to have power because of this union. But here again he was disappointed, because men may be united in a wrong, as well as a right,—in a bad, as well as good cause. He then heard a good brother say: "Come with me and I will show you a church in which there is power. It is the church that has an order in dress, a uniformity which compels all the members to dress alike, and by which they are known. This is the true exponent of power, and when the church loses this form, its power is gone." But, says the seeker, "I see your order and admire your seeming oneness, but I hear that there be divisions among you. I hear of your strife and bitterness, and that you even go to law one with another, so much so that evil reports are in circulation, and it is said that your power for good in the community is lost. No, the power of the church cannot be in these things alone, or else it would be an easy matter to make a powerful church. Again the seeker is disappointed and he is now told that for a church to have power with God, it must have an educated ministry. It is the church that has a ministry that is able to properly interpret the Bible, and is able to cope with the wisdom of the world that has the power to withstand the battlements of sin and conquer the world for Christ. But right among these he finds men who are designing, crafty, deceptive and selfish. But in none of these alone is the true power of the church found. A united number is a good thing. So is order, union and education, — all essential elements that represent power, but the power is back and behind them all. It is the Spirit of Christ in the hearts of the people. When this is found there is power because the relation is there. And it is alone when we are related to Christ that we have the overcoming power. "Through Christ who strengtheneth me I can do all things." Lose this and then our power is lost indeed.

There was never a time within our knowledge, that the Middle District of Pennsylvania had so few elders whose ages are above three score and ten,—just four,—no more. But soon, if the hand of death is stayed, there will be nine or ten more. Age is rapidly carrying us forward, and very soon the young brethren will be the fathers of the church. Are we feeling the growing responsibilities? We should be, for the future church will be largely what the "then fathers" will make it.

While out in the woods the other day, we noticed that the chestnut burrs were large and full, ready for the early frosts to come and open them, so that the brown beauties inside may catch a whiff of the sunshine and pure air, rapidly mature and drop to the ground. Did you ever think why it is that the chestnut has thrown around it this prickly burr? God does this to protect them until they mature. And so he hedges us about with his strong arms and loving power until we mature and are fit for the Master's service. Are we maturing? If not, the hedge will be removed and we be left to the mercy of the elements of sin which are ever around us ready to kill and devour.

We are not in the habit of boasting, but we are glad to say that there never was so strong a church element in the Juniata College, as there is at this time. And never was there a stronger disposition to fall in with the general order of the church. For this we are glad, and hope that this feeling may not only be lasting, but grow. It is the right thing to do, and we are made to wonder why more of our brethren and sisters cannot be made to see it. For the last two Saturdays we have had baptism, and the Spirit of the Lord seems to be at work among us.

The "Rock View Home" for the poor and aged brethren and sisters of Middle Pennsylvania, is gradually increasing its number of inmates, and at our last visit there we found them well supplied with the things necessary to make the place home-like to those who are there. At this time more money is needed to place in it a good heating plant. Brethren and sisters, in your donations be liberal. Remember, the Lord loveth the liberal giver. There is a giving that enricheth the giver, and a withholding that impoverisheth the withholder.

Some time ago we wrote an editorial on "Sponge Religion," and it seems to us that a repetition along this line would be needful, but as our basket is about full, we simply call attention to the thought and hope we may keep on thinking on these things. We have wonderful capacity for receiving, but are poor on giving; so we don't need to wonder if the Lord should not feel like giving much to such receivers.

The Ministerial Meeting for Middle Pennsylvania will be held at James Creek church this week, and, as we have a very excellent program, we hope to have a correspondingly good meeting. One of the subjects is,—"Should We Give Catechetical Instructions to Our Children?" This is a subject that we have been thinking about for years, and we are glad that our Committee on Program has given it for discussion. Though we are now having the benefit of Sunday schools and other advantages for the religious instruction of our children, yet we fear that the pointed and personal instructions that were given to Timothy are still wanting in the rearing up of our children. He was taught the Scriptures from his youth up, and when he became a follower of Christ he was richly founded on the basical truths and doctrines of Christ and the church, and therefore was always made to give a reason for the hope within him.

Some of our brethren are prolific in asking questions. They want what they are pleased to call "direct Scripture" in favor or against certain things, and nothing short of this will satisfy. No wonder the beloved John was made to say, "If all were written, the world could not contain the books." This was not intended by the divine writers. A few general principles cover the whole duty of the Christian, and we should not look for a direct Scripture either to approve the right, or condemn the wrong, and we will not if we are sincere in our purposes.

H. B. B.

QUERISTS' DEPARTMENT.

Please explain Luke 16: 9. "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." MOSES M. JOHNSON.

THE Syriac Version says: "Make to yourselves friends, with this unrighteous mammon." By "unrighteous mammon" is meant money, or wealth. We are to use our money in a way that will be for the good of others, and therewith, and in that way, make God our friend. God loves a cheerful giver. He who uses his means to feed the hungry, clothes the naked and preach the Gospel to sinners, will use the mammon of unrighteousness in a way that will obtain the friendship of God provided he obeys him in other respects. Then, when he fails upon the earth by occasion of death, he may be received into the everlasting habitation above.

Please explain whether the supper, mentioned in John 13: 2 was eaten before Christ commenced the work,—rising from supper, etc ,—referred to in verse four. J. D. WILMOTH.

By "supper being ended" is not meant that it was eaten, but it was prepared, or placed on the table ready to be eaten. It was from this prepared supper that Jesus arose and washed his disciples' feet. After he had washed their feet he took his garments and sat down at the table again. Verse 12. After this we find Jesus eating the supper with his disciples. Verse 26.

Explain Matt. 6: 17. "When thou fastest, anoint thine head, and wash thy face." Is that to be carried out yet? If so, what must we anoint with? J. A. BROWN.

The Savior here teaches his people that they should not fast for mere show, but when they do fast, dress their heads as usual, wash their faces, and appear to the world as though they were not fasting. The anointing of the head, in this instance, refers to the oil in common use in ancient times, for dressing the hair.

Please give the reasons, if there be any, why Jesus fasted forty days and forty nights directly after his baptism, as mentioned in Matt. 4: 2. MARY E. HOLLINGER.

Moses, the great Jewish law-giver, and type of Christ, fasted forty days near the beginning of his work in organizing the Jews into a nation. Elijah, the great prophet, and type of the forerunner of Jesus, also fasted forty days. It was but fitting that Jesus, too, should fast forty days and forty nights before entering fully upon the work of establishing his kingdom upon the earth. By the Spirit he was led into the wilderness to be tempted of the devil. He prepared for that struggle by fasting, and thus brought all the inclinations of the flesh under subjection to the will. When the final conflict came he was fully prepared for it, and withstood the temptations offered by Satan. If Christians, by fasting, would prepare themselves for the great trials of life, they would be better able to resist the temptations offered. It is remarkable, moreover, that each of the three, who appeared together on the mount of transfiguration, had fasted forty days.

In Luke 7: 28 we read, "But he that is least in the kingdom of God is greater than he." Does the Savior here refer to himself, or some other person? A. WEIMER.

We suggest this rendering of the passage: "Among those that are born of woman, there is not a greater prophet than John the Baptist, and yet the little one (younger in age) in the kingdom of God is greater than he." Jesus was six months younger than John the Baptist; hence the "little one," or the "least."

In John 10: "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out." To whom does "him" refer? and what is meant by the term "porter"? S. A. E.

By the pronoun *him* is meant Jesus, the Good Shepherd. God is the porter. See verse 15. Jesus, by birth, entered into the old Jewish fold in the manner predicted by the prophets. He entered upon the work of the Messiahship as God had directed. To him, the Father, the porter opened. He then called his own sheep by name, —Matthew, John, Peter, James, etc., etc., and led them out of the old Jewish fold, organized them into a flock, and now for all the true followers of Christ there is one flock and one shepherd.

If there comes one unto us, claiming to be sent by God to preach Jesus Christ and him crucified, and claims that only faith in Christ is essential to salvation, and all the other commands,—even baptism,—are not essential, but does baptize believers when requested to do so, is he to be classed with the ones mentioned in the Second Epistle of John? and should we, or should we not, treat him as commanded in the tenth verse of the chapter named? H. H. WINGER.

In our wide experience on frontier fields we have come much in contact with that class of preachers, and while we do not, as a rule, class them with those mentioned in the tenth verse of the Second Epistle of John, we did not encourage them in their half Gospel preaching, but tried to teach them the way of the Lord more perfectly. Towards all ministers we may show becoming courtesy, and yet stand firm for the doctrine we profess. It is not necessary for one to be discourteous in order to demonstrate his zeal and loyalty.

If Paul's thorn in the flesh was a bodily infirmity, is it not reasonable to conclude that it may have been weak eyesight? Gal. 4: 15, "If it had been possible, ye would have plucked out your own eyes and have given them to me." If Paul had been in possession of two good eyes, what the necessity of them giving him their own eyes, had it been possible? L. M. DODGE.

Some writers hold that the "thorn in the flesh" refers to weak eyes. Yet it must be remembered that the infirmity was "the messenger of Satan to buffet" him. 2 Cor. 12: 7.

Do you think that Christ ascended to his Father and returned before appearing to his disciples? "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." St. John 20: 17. L. M. D.

Going to the Father here refers to his ascension, which took place forty days after the resurrection. Acts 1: 3. It is also said that he was seen of the disciples forty days. Soon after he arose, on Sunday morning, he appeared to several, then to the two as they walked into the country, and in the evening to the ten as they were alone. Thus he continued to appear for the space of forty days, when he was taken up into heaven, and in this manner went to the Father. J. H. M.

REVIVALS.

Number Three.—Evils to be Avoided.

THERE is a growing tendency in connection with our revival work to recognize a certain class of ministers as *revivalists*. It is true that in all ages gifts have been bestowed specially adapted to the awakening and conversion of souls; but nowhere in the Word of God are revivalists spoken of as a class of ministers. To recognize such a class is to countenance among the people the idea that certain ministers hold a sort of monopoly of the Holy Spirit, and can command his services at call. This is an error which should be carefully avoided. Every minister may go to the Lord and be revived, and so be a revivalist. Every minister should aim to be a revivalist, preach revival sermons, and expect revival results.

The relation of an evangelist to the ministers in charge should be considered as one of delicacy. Much care should be taken by the evangelist, that he does not lessen the estimation in which the home ministers are held by the people. There is sometimes danger here. First, because the frequent repetition of the sermons of some evangelists gives to them the attraction of novelty, and as they are delivered with a freedom and force which the home ministers do not possess, the less thoughtful hearers are led to contrast what to them seems to be the dullness of the home ministers with the freshness of the evangelist, and the home ministers suffer unjustly.

Secondly, among the converts there is often, and rightfully too, a special regard and love for the minister under whose preaching they were led to Christ. The long and patient labors of the home ministers, who in a quiet manner had prepared the way for this final step, is overlooked and again they suffer unjustly.

It is unquestionably the duty of the evangelist to hold these tendencies in check, and to strengthen in every possible way, the position of the home ministers in the affections of the people. This is also a most effectual means in the hands of the evangelist, by which he may render his work a permanent blessing to the church in which he labors.

Another evil to be avoided, is the notion that some particular methods or machinery,—like the singing of certain hymns and songs, to certain chosen tunes,—are essential to revivals. All-important as methods, hymns, tunes and singers are to a meeting, they are not the indispensables in a revival of a divine character. To lean upon *these* for success is dangerous, because, so exclusively depended upon, they become a means to foster animal excitement, as do the rubbing of hands, special tones of voice, and affecting stories. Such excitement is a serious evil in connection with any service of God, and should be avoided.

It does not follow, however, that all excitement should be condemned. The truth of the Gospel is for the mind. The mind is the direct road to the heart. When the Truth stirs the feelings, the excitement is based on rational ground, and is right. To interrupt such manifestations of the Spirit, is to chill the divine effects of the power of "the Gospel of Christ." When the three thousand were "pricked in their heart," and said, "Men and brethren, what shall we do?" (Acts 2: 37), is it to be supposed that their feelings remained undisturbed? When the jailor "sprang in and came trembling and fell down before Paul and Silas" (Acts 16: 29), was he considering and settling the great question of his salvation with that exceeding quietness which we sometimes hear recommended? And when the mighty work of the Lord was going on at Ephesus, and "fear fell on them all," and "many of them brought their books together and burned them before all men" (Acts 19: 19), were their feelings so calm that scarcely any manifestation was noticeable among the people? The record says, "The name of the Lord Jesus was magnified." . . . . "So mightily grew the Word of God and prevailed."

I am not an advocate of man-made excitement which tends to inflame animal feelings, rather than to enlighten and strengthen religious con-

viction. Such excitement should be avoided. But, on the other hand, I "cannot but speak" of the sad truth, that in some of our churches the precious fruits of excellent Gospel sermons are not gathered, because a great blanket of carefulness is spread over every meeting, to satisfy some very good-meaning members who are unduly afraid of the manifestations of a little feeling. Revival meetings should be conducted as nearly in keeping with our usual methods as prudence may dictate. But it is wrong to lean so heavily upon the order of conducting our revival meetings that we keep out of them, not only all animal excitement, but the warning and stirring influences of the Holy Spirit as well. There may be so much guarding against excitement, that little or none of the Holy Spirit's work will be wrought, and the meetings prove a signal failure. The Lord help the churches everywhere to avoid these evils! J. G. R.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Salem, Ill.—Our series of meetings closed with our love feast Sept. 29. Bro. Flory preached for us one week. One dear soul was made willing to unite with the church, and one was reclaimed. No doubt many good impressions were made, and others are near the kingdom. While our feast was not so largely attended as such meetings are in strong churches, it was a feast to the soul of the believer.—*Lizzie Fouts, Oct. 1.*

Rock Run, Ind.—Our council-meeting, Sept. 29, passed off very pleasantly, it being the return of the yearly visit. Two wanderers returned, which made us rejoice. There was one query sent to District Meeting. Brethren I. L. Berkey and B. F. Stutzman were chosen delegates, with Bro. J. E. Weaver alternate. Our protracted meeting begins Oct. 6, conducted by our home ministers. Oct. 20 is set for our love feast.—*R. W. Davenport, Oct. 1.*

Muscatine, Iowa.—The love feast is now past. It truly gave me pleasure to again meet with God's chosen, it being the first time for more than two years. Eld. John Zuck and Bro. J. E. Keller continue to preach for us as usual. Once each month they come a distance of twenty miles. Bro. Jesse Shick is making his home in Cedar County. May his loss in Hope, Kans., be his gain here! We seldom have meetings. Pray for us!—*Stella Girl, Sept. 30.*

Mt. Repose, Clermont Co., Ohio.—As we have received word that Bro. Daniel Garver has an appointment to fill in Indiana and will not be with us at our series of meetings and Communion, may our hearts be made glad to have some other faithful minister! We hope to have a good attendance, and we trust your labor with us may have good success. Brother, will you come, and begin preaching Nov. 3? Communion the 10th.—*Lydia C. Lesh. Oct. 1.*

Notice.—In answer to the many questions as to where I expect to work during the coming winter, I will say, I purpose going to Ohio about the early part of December to spend the winter there, if health will admit of it. This will I do if the Lord will, and the Brethren in Ohio say so. There are a number of calls from there, but I have been slow to answer, thinking possibly I might have to go to a warmer clime. Let me hear from you during the first half of November. Address me, No. 605 Broadway, Sterling, Ill. See Philemon 22 (as a matter of necessity) and don't limit time.—*A. Hutchison.*

Pitsburg, Ohio.—The members of the Ludlow church assembled in council Sept. 22. All business was transacted very pleasantly. They appointed their love feast for Oct. 20 at 2 P. M. Those coming by rail should come *via* I. B. & W. R. R to Pitsburgh, one-fourth mile from the church or *via* D. & U. R. R. to Arcanum, three miles from the church. Call on the Brethren in town and you will be brought to the place of meeting.—*Jesse Stutsman, Sept. 30.*

Blue Ridge Church, Ill.—Bro. I. M. Gibson came to us Sept. 2 and commenced preaching the same evening and continued each evening until Sept. 16, with the exception of one, when meeting was prevented by rain. We had fourteen sermons in all. Our love feast occurred on the evening of the 15th, and was a season of rejoicing. On Sunday, one dear soul was baptized, and many more are near. Bro. Gibson preached the Word with power. He made it so plain that a child could understand it.—*Bertha Barnhart, Mansfield, Ill.*

Waterloo Church, Iowa.—Our church has just had a season of rejoicing. Bro. Wm. Dessenberg, of Ohio, has been with us two weeks, giving excellent sermons. One soul could no longer refuse the invitation and was, in the presence of a large congregation, led into the river and baptized. Our quarterly council was held Tuesday evening, Sept. 25. All business passed off pleasantly. It was decided to hold our love feast Oct. 20. Our Sunday school will reopen next Sunday, Oct. 7. May all be willing workers!—*Lizzie A. Witter, Oct. 2.*

Wallace, Nebr.—Bro. Jesse Y. Heckler came to us Aug. 26 and preached eleven edifying sermons, at which time Bro. Young, from Beatrice, Nebr., came and gave us ten more soul cheering sermons. We have reasons to believe that impressions were made that will never be forgotten. Men like Bro. Young should be in the field much, as he is able to defend the Gospel in all its purity. The Brethren met with some opposition, especially when the subject of baptism was treated. However we think the result will be good.—*Salem Beery, McCune, Kans.*

Mound Church, Mo.—The home brethren began a series of meetings Sept. 16. On the 19th Bro. M. T. Baer came to reinforce the work. On the 22nd we met in regular quarterly council and all work was disposed of in love and union. On the 24th, at 3 o'clock P. M., we met for public preaching and in the evening held a love feast. Quite a number of brethren and sisters from other churches were present and four of the number were ministers. All labored earnestly for the Master, and we trust the occasion was strengthening to saints and a warning to sinners. Bro. Baer continued the meetings until the night of the 30th, wielding the Gospel Sword with power. —*Albert J. Smith, Adrian, Mo., Oct. 1.*

Townsend, Gage Co., Nebr.—We are having a glorious meeting at this time within the bounds of the North Beatrice church. The meetings are held in a schoolhouse at a point between the churchhouse and the town of Adams, about seven miles from the churchhouse. Every night the house is full and sometimes all cannot get in, and it is the most orderly and interested audience that I ever beheld. Brethren A. D. Sollenberger and C. B. Smith are holding forth the Word, and are doing it with power. They are young in years and are styled by some the "boy preachers;" but they are *men of God*, and are fearlessly and faithfully preaching the Truth. During one week four have already declared for the Lord, and others are near.—*J. E. Bryant, Pickrell, Nebr., Oct. 2.*

Garrison, Iowa.—Bro. M. M. Sherrick, of Cedar Rapids, came to us Sept. 10 and began a series of meetings. He continued till Sept. 21, preaching in all, thirteen good sermons. The immediate result of the seed sown was that three came out on the Lord's side and were baptized. One that had wandered away returned to the fold. All are young persons and members of the Sunday school. On the evening of the 15th we held our Communion, which was a feast of love. Bro. J. C. Seibert officiated, assisted by T. G. Snyder and M. M. Sherrick. On Sunday, the 16th, Bro. Seibert talked to the Sunday school and it was appreciated very much.—*E. H. Stouffer, Sept. 24.*

Woodberry, Baltimore, Md.—Sunday, Sept. 30, we held our council-meeting in the afternoon, and it was a very pleasant one. Eld. E. W. Stoner and Uriah Bixler were present. We decided to elect a deacon, and the votes resulted in a tie. So we accepted both. They are Bro. Adam Henry and Bro. Lewis Harmon, both middle-aged brethren. This was the first election held in Baltimore (to my knowledge) for any officer in the church, and we do sincerely pray God's blessing to rest upon its results. We will have our love feast Oct. 20, the Lord willing. One was baptized after council, making the eighth soul added to the fold since June. Our Sunday school and young people's meeting continue to increase in interest.—*John S. Geiser.*

Mercer Church, Ohio.—Our love feast of Sept. 20 was a soul-cheering feast. Ministers present from abroad were F. Cordier, C. G. Stump, S. Neher, and Tobias Kreider. Bro. Neher officiated. There was an election held for two deacons. The lot fell on Bro. Charlie D. Miller and Bro. Jacob Stouffer. Brethren Daniel Miller and J. B. Detrick were also advanced to the second degree of the ministry. May the Lord help them to be faithful to their calling! On the following Saturday evening several brethren and sisters met at the house of Bro. Daniel Miller to hold a little feast for the benefit of sister Miller and their son who were in poor health. They appreciated it very much. To-day one more dear soul was added to the fold by baptism.—*Monticello, Ohio, Sept. 30.* [The above came to us without the author's name.—Ed.]

Polo, Mo.—We held our meeting in the Log Creek congregation, commencing Sept. 13. Bro. J. E. Shamberger came to us on the 8th and preached each night during the week. Good interest was manifested throughout the meetings. On the evening of the 12th the delegates, with other brethren and sisters, among whom was Bro. Daniel Vaniman, of McPherson, Kans., came in to attend the Ministerial and District Meetings. On Thursday following was the Ministerial Meeting. This was the first meeting of the kind held in Northern Missouri, and proved to be of much interest to all present. On Friday was held the District Meeting of the Northern Missouri District. All passed off pleasantly, with no queries to send to Annual Meeting. Bro. S. B. Shirkey was chosen member of Standing Committee for Annual Meeting of 1895. On Saturday evening we held our love feast. About seventy members communed, and indeed it was a feast of love. Sunday was our regular preaching day. Bro. Shamberger, followed by Wm. C. Hipes, preached to a well-filled house. In the evening most of the brethren and sisters left for their respective homes. On Sunday night Bro. Hipes again addressed us. Thus ended another one of God's blessed privileges; but we feel that much good was done, and that each member will work with renewed zeal to that aim.—*Annie Ellenberger, Sept. 23.*

Fairview Church, Iowa.—The good cause is moving smoothly in this part of the church. The immediate result of Bro. Hutchison's meetings was that three united with the church by baptism. May others soon follow! May heaven's choicest blessings attend Bro Hutchison, in his travels through the world!—*W. H. Lewell, Unionville, Iowa.*

El Reno, Okla.—One more precious soul was received into our number by baptism to-day. Others say they will soon come. To-morrow, Sept. 29, I start on a mission of love into the south and eastern parts of Oklahoma and Indian Territory. Pray for us, brethren, that many precious sheaves may be garnered into the Lord's garner.—*M. M. Ennis, Sept. 28*

Newly Organized Church.—By request I attended the love feast near Prairie City, Jasper Co., Iowa. Truly we had a precious season of joy and gladness together. At this meeting our dear brother, James Thomas, was ordained to the eldership, and Bro. Walter Young was called to the deacon's office. Being fully organized, they decided to call their little band of workers the "Prairie City church." May they prosper and be a blessing to that community!—*D. E. Brubaker.*

Panora, Iowa.—One more was received into the Coon River church last Sunday by confession and baptism. The Coon River church was largely represented at the Dallas Center feast Sept. 26. This was the largest feast ever held in this part of the Brotherhood. Their large house was filled with tables, and still many had no room to commune. The District Meeting, the next day, was well represented. An unusual amount of business was disposed of in a spirit of love. Eld. G. W. Diehl, of Panora, was chosen Moderator and also delegate on Standing Committee at Annual Meeting. M Dierdorff, of Yale, was chosen as District Treasurer for the ensuing year.—*J. D. Haughtelin, Oct 2.*

St. Martin's, Mo.—Bro David Bowman began a series of meetings at Florence, Mo., Sept. 9, and continued until the evening of the 25th, when a love feast was held. Twenty-four members surrounded the Lord's table and commemorated the suffering and death of our Savior. Bro. Bowman proclaimed the glad tidings with such earnestness and zeal that a number were made to see their unsaved condition. On Saturday a sister was baptized, and on Monday we assembled at the water's side to witness the baptism of a brother. While singing, the invitation was given, and another brother,—husband of the sister baptized on Saturday,—joined in with the people of God. The meetings closed with good interest. Five applicants are awaiting baptism. —*Bertha Kring, Sept 27.*

Cushing, Okla.—W. H. Leaman came to us Aug. 13 and preached twelve sermons. He held forth the Word in its purity, and eight were baptized. Also Bro. Jacob Appleman came to us Sept. 17 and preached one week. One was made willing to accept the Lord, and several others were almost persuaded. While Eld. Appleman was with us we organized a little church here in Eastern Oklahoma. We have at present seventeen members. We named our church "Big Creek church." Bro. Appleman was chosen our elder. We have two officials,—one minister and one deacon. We think there can be a grand work done here, as we have a good country. Corn will grow from fifteen to fifty bushels to the acre. Brethren will do well to give this part a trial. We would be glad if some of our ministering brethren could locate with us. We will help them all we can. We have preaching every first and third Sunday.—*A. G. Fillmore, Sept. 23.*

Indiana, Pa.—I have just returned from a visit to Clarion County, among the scattered members of the church there. I spent twelve days and visited the members at five different points. I met with a hearty welcome and preached six sermons. The members are in love and union, but several causes, one of which was sickness, prevented us having a Communion meeting. I may return during the late fall to attend to that. There are several ministers there, but all disabled by old age or sickness; and to revive the cause there will require some sacrifice, which it is fondly hoped will be made.—*Joseph Holsopple.*

Fredericksburg, Iowa.—The Spring Creek church met in quarterly council Sept. 22, and everything passed off pleasantly. Our elder, Harvey Eikenberry, of Greene, was not present, and he appointed Bro. Oliver Beaver to preside over the meeting. The church decided to hold a series of meetings, beginning Nov. 1 and chose Bro. Harvey Eikenberry as minister. Bro. Oliver Beaver was chosen delegate for District Meeting. Since our last report two young men have been made willing to forsake sin and turn in with the people of God. This makes seven in all that have united with the church this summer. Our meeting at Bradford, Iowa, was largely attended and was very much enjoyed by all. There were five ministers present and they held forth the Word of God with skill.—*Cora M. Swanger.*

Uniontown, Pa.—Another feast of love, preceded by a timely harvest of precious souls, was enjoyed by the Brethren of Uniontown, Sept. 13 to 17. Bro. Wm. J. Swigart, of Juniata College, Huntingdon, Pa., and our elder, J. C. Johnson, conducted the services Six young people were baptized on Sunday afternoon in the new pool which has been constructed for this purpose; and on the evening of the same day they surrounded the Lord's Table. The baptismal scene was very impressive. Our church building formerly belonged to the Baptist denomination, and their baptistry once occupied the same place that ours now occupies. Bro. Swigart came to us on Saturday and remained until Tuesday. He is one to whom the Lord has given great power; and it was with great earnestness that he preached the Word.—*Cain C. Johnson, Sept. 27.*

Lowry, Va.—While in Floyd County, attending the District Meeting of the First District of Virginia, I was solicited to return on a mission of singing. My response resulted in several months' pleasant experience in teaching the good people there more about the power of praising God from the heart. During my sojourn there I had my principal stopping place at the home of Bro. C. D. Hylton,—good enough for the best! I consider his a model family. When going on a missionary tour he leaves a wife and three precious little children whose delight it is to surround the family-altar, even while he is gone. There they pray God's blessings upon him, that his labors may be successful and his return safe. This is repeated often, for, indeed, Bro. Hylton gives much of his time to the church. Eld. C. D. Hylton is young in years, but has already lived longer than many old men. He is wide awake to the cause. He believes in "Go ye!" and "As you go, preach!" It was spiritually good for me to mingle with the Brethren there. The church in Floyd County is prosperous and strong, consisting of about one thousand members. Since my return home it has been my pleasure to meet several of the ministering brethren in a series of meetings at the Mt. View church, where I tried to assist by singing, etc. The Gospel was preached with power. It was a glorious meeting, resulting in nine confessions.—*J. C. Beahm, Lowry, Va.*

Cherry Grove, Md.—Bro. Isaac Abernathy, of Wilson's Mill, Garrett Co., Md., held a series of meetings at this place, commencing on Wednesday evening before our love feast, which occurred Sept. 22. He preached three soul-cheering sermons, which resulted in bringing five precious young souls to Christ by baptism, and one reclaimed. On Sunday morning he preached a funeral discourse of Eld. Nathaniel Merrill, which closed our meeting.—*Effie M. Merrill, Sept. 28.*

Franklin Grove, Ill.—Last Sunday evening, Sept. 23, at our usual service, an incident occurred which we believe will be of interest to a number of MESSENGER readers. Bro. Emmanuel B. Hoff, of McPherson, Kans., preached in an earnest manner a very acceptable discourse from Psa. 119:11. At the close of the services he stepped down into the audience and led sister Ida M. Wagner, M. D., to the altar, and they were there united by Bro. Daniel Dierdorff in the holy bonds of wedlock. They left the same night for the West, with many kind wishes for their prosperity. Sister Ida was reared in this community, and with her education and talents will make Bro. Hoff a most excellent help meet in the work of the Master. Our church here has been moving along quietly this summer with plenty of work for the ministerial force each Sunday in filling all the outposts, as well as the home appointments. Since my last report, one has been added by baptism. We expect Bro. Beahm, of Virginia, here in the near future, and we hope for a great spiritual awakening.—*D. B. Senger.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Western Sufferers' Fund.

THE following is a list of contributions received for the western sufferers up to date: Clara A. Holloway, Zanesville, Ohio, $1.00; Auglaize church, Ohio, $4.46; R Z Feringer, Ill., $2.00; Macoupin Creek church, Ill., $13 10; Geo. S. Roland, Pa., $10.00; a poor brother, Hudson, Ill., $1.00; Yellow Creek church, Pa., $34.00; a brother and sister, Baltimore, $1.00; Mary Emmert, Iowa, $1.00; Deep Water church, Mo., $5.00; Panther Creek, church, Iowa, $18 25; Zonas Hershey, Ark., 75 cents; Pleasant View church, Kans., $8.05; R. Larnard, Iowa, $2 00; South Waterloo church, Iowa, $40.00; Sterling church, Ill., $14 35; D. L. Miller, Ill., $50 00. A. M. DICKEY.

McPherson, Kans

To Whom it May Concern.

AFTER a very pleasant and interesting council-meeting, setting things in order and providing a shepherd to care for the church during our absence, as well as for a love feast before we start, the church granted us a letter of recommendation to take with us in our sojourn in the mission field of California.

God willing, wife and I will start for California Thursday, Nov. 1, to labor in the mission field there one year. We will stop at Canon City and make a brief visit to the scattered sheep and lambs there, and endeavor to minister to their needs. Then we go on, *via* Salt Lake, Sacramento and Los Angeles, direct to Lordsburg, Cal., where the members of the Mission Board are principally located, which will be our base of operations while we are in the State. Churches

and isolated members of California desiring our services will address Bro. E. A. Miller, Secretary of the Mission Board, at Lordsburg, Cal. After Oct. 15, all my correspondents will also address me at Lordsburg, Cal., until further notice.

J. S. MOHLER.

From Coquille Valley Church, Oregon.

THE Brethren commenced a series of meetings Sept. 8. Bro. C. E. Nininger and family, Bro. Marcus Brower and family, sister Firestone and Bro. Joel Root, who reside in the Rogue River church, Jackson Co., Oregon, were with us during our meetings. We had fair weather and moonlight nights. Elders David Brower and C. E. Nininger labored earnestly in the cause of the Master. We had a large attendance and close attention was given to the Word. Three souls came to Christ and were baptized.

Sept. 15, the Brethren met in council prior to our love feast, and it was found that love and union prevailed.

Wednesday, Sept. 19, our Ministerial Meeting was organized by electing Eld. David Brower, Moderator and Bro. C. H. Barklow, Secretary. There were seven ministers present. All seemed to be moved by the spirit of love unto great zeal. The meeting will long be remembered.

Thursday, Sept. 20, the District Meeting of Oregon, Washington and Idaho convened and was organized by choosing Eld. David Brower as Moderator, Bro. John Bonewitz, Writing Clerk and the writer, Reading Clerk. There was considerable business before the meeting. One query was sent to Annual Meeting. Because of the great distance to our Annual Meeting and also because of much church work to be done in this District this summer, it was decided to be represented at next Annual Meeting by letter. The meeting closed Saturday noon, Sept. 22.

In the afternoon of the same day, the elders counciled the church and it was found that Bro. John Bonewitz was called to the full ministry and Bro. Perry VanDyke to the second degree of the ministry. Immediately following we held our love feast, at which there was a good representation of all the members. There were nearly four hundred people present to see our manner of obeying the Gospel. Sunday morning at 10 o'clock Bro. John Bonewitz was ordained to the full ministry and Bro. Perry VanDyke was advanced to the second degree. The occasion was one of great solemnity.

GEO. C. CARL.

Sept. 26.

From the South.

SINCE my last report I have been traveling considerably in Oklahoma and Texas. Having been chosen by the Pleasant Valley church, Clay Co., Tex., to represent them at District Meeting, accompanied by brethren Abe Molsbee, A. J. Wine and S. S. Redmon, I boarded the northbound passenger on the C. & R. I. R. R. Aug. 1, at 11:30 A. M., and arrived at Hennessey, Okla., 5:30 same day. We there took a ride across the prairies of Oklahoma to the Mt. Hope church, Logan Co., Okla., where the meeting was held Aug. 11. We also had the pleasure of attending the love feast.

After the meeting we started Aug. 12 for El Reno, Okla. Several meetings were held there prior to their love feast, which occurred Aug. 16. These meetings were conducted by brethren A. Molsbee and A. W. Austin, assisted by the writer. At this meeting there was an election held for two deacons, and brethren Robert Deetrick and Frank Ihrig were elected and duly installed. It was at this meeting that Bro. M. M. Ennis was ordained to the eldership. We reached home Aug. 21.

Sept. 15 we left home again to attend the feast in the Williams Creek church, Cook Co., Tex. This meeting was not so largely attended, but the best of order prevailed.

The next day we were conveyed to the train by Bro. J. H. Jenkins. We had not gone two hundred yards from the house, when, while busily engaged in talking, one of the cart wheels struck a large stump, and driver, passengers and cart were all in a pile, but luckily no one was hurt.

JAMES A. STOUDER.

Nocona, Texas, Sept. 23.

A Trip to Oklahoma.

I MET with the brethren and sisters of Indian Territory in council at A. K. Sell's, Sept. 29, for the purpose of forming an organization, which was done in the following manner: The meeting being opened by singing, prayer and the reading of the Word of God, the members were then asked whether they were all willing to be organized, and whether they were willing to be organized in the order of our general Brotherhood and be governed by the general council, to which all agreed. Their letters of membership were then called for and one minister in the second degree and two deacons were among the number. A. K. Sell, six miles east of Cross, minister; Samuel Anglemyer, six miles west of Cross and Michael Weland, five miles east of New Ponkie, deacons. Bro. Jacob Hollinger is two miles west of Newkirk. The organization was named Turkey Creek, and embraces all of the County, to be recognized in the Southeastern District of Kansas. Sister Margaret Anglemyer was chosen Secretary and Bro. Samuel Anglemyer, Treasurer. They held a love feast Sept. 29. Eleven sisters and ten brethren communed. All seemed to rejoice together.

The brethren and sisters then all gave their votes for an elder, to take the oversight of the little flock. The unanimous voice was in favor of the writer, and we are now ready to say that there is a large field open here where much good could be done if a minister was so circumstanced that he could devote his whole time to the spread of the Gospel. One brother remarked to me that we did not do our duty as a church to preach the pure Gospel. He said, "I am thirty-six years old and never heard a brother preach until I heard you," and he joined at that meeting, also his wife and soon after his daughter. While I was at the meeting at A. K. Sell's, I received a message to come up to Arkansas City to baptize Fannie Dickson, daughter of Bro. Joseph Masterson, which was an impressive scene. Right here in Arkansas City could be good work done if we had the means to do with. There are seven or eight members there now. Who will help financially? The harvest is white but the laborers few. My present address is as given below.

W. B. SELL.

Grenola, Elk Co., Kans., Box 71.

Notes and Jottings.

I HAVE just finished reading "The Church, What Is It?" in three parts, by Bro. A. Hutchison, in numbers 36, 37 and 38, GOSPEL MESSENGER, and I have read the articles with more than ordinary interest. I wish to call special attention to them lest some of the readers of the MESSENGER may have allowed them to pass without a reading. If any have done so, please turn back and look them up, for the information will richly repay a careful reading. Allow me to reproduce a clause of Number One: "We are sometimes told by those who do not wish to be governed by any church rules that if we will give them a direct thus saith the Lord, they will hear the church. It is simply an impossibility to hear the church where a direct thus saith the Lord is given, for the simple reason that where that is the case, you hear the Word of the Lord. . . . . A case of this kind is found in Matt. 18: 15-17. Tell it unto the church; and the penalty is laid just as heavily upon the offender for not hearing the church, as for refusing to hear a "thus saith the Lord." I suggest that Bro. Hutchison prepare this article for a tract. A considerable per cent of the church has need of the information, including many of our ministers, who are in pressing need of having their hands strengthened at this point in their church government.

* * *

For the church to agree on a time for a revival meeting, and then the members not to arrange their work and business so as to allow them to support the meeting with their presence, their prayers and their families, is quite a mistake. A prompt attendance of the members, with manifest interest in the meetings, is an important aid, and will prove an important auxiliary in awakening an interest in the community.

* * *

All influence that is brought to bear upon the sinner in his conversion, that renders him unconscious, I regard as being foreign to Truth or the good Spirit. It is our consciousness that God wishes to secure and must retain, so as to bring about an intelligent change. Faith and repentance are necessary means to conversion, but these are wholly paralyzed when the consciousness is gone. The sinner has need of being aroused as was Paul and the jailer, but not rendered unconscious. A physician marks unconsciousness as a bad symptom on the part of his patient;—so in conversion.

I. J. ROSENBERGER

Covington, Ohio.

For the Denver House.

REPORT of money received during August for Denver churchhouse: Sabetha church, Kans., $19.10; Rock Creek church, Kans., $8.45; Rock Creek Sunday school, Kans., $1 07; Eagle Creek Sunday school, Ohio, $4.75; Free Spring church, Pa., $6 70; Adrain, Mo., by Grace E. Bloucher, $2.00; W. S. Long and wife, Shirleysburg, Pa., $1.00; a brother, Newberry Park, Cal, 25 cents; Brethren at Lima, Ohio, $7 00; Falling Spring church, Pa., $10 60; Milledgeville church, Ill., $29.67; French Broad church, Tenn., $3.30; a few well-wishing sisters, Lima, Ohio, $2 00; Sarah Smith, New Carlisle, Ohio, 25 cents; E. H. Kindell, Ginghamsburg, Ohio, 50 cents; W. H. Evans, Ginghamsburg, Ohio, 25 cents; W. W. Kindell, Ginghamsburg, Ohio, 25 cents; Panther Creek church, Iowa, $6 80; Science Hill church, Ohio, $1.25; Sarah B. Lemon's Sunday school class, Juniata, Nebr., 40 cents; Goodwill, Juniata, Pa., $4.56; Sunday school, Altoona, Pa., $5.00; Melissa Finch, Newberry Park, Cal., 50 cents; G. E. Goughnour, Maxwell, Iowa, 50 cents; sister S. M. Goughnour, Longmont, Colo., $1 00; a sister, 30 cents; Modena Hutchison, McPherson, Kans., 15 cents; sister Andrew Hutchison, McPherson, Kans., 15 cents; Byron Talhelm, Washington, Kans., 25 cents; Cowan's church, Va., $2.00; Burr Oak Sunday school, Class No. 2, Burr Oak, Kans., $2.00; Eva Trostle, Mt. Morris, Ill., 25 cents; Annie Trostle, Mt. Morris, Ill., 25 cents; May Gaffin, Mt. Morris, Ill., 25 cents; Maple Grove church, Ashland, Ohio, $9 85; by a few members, Mexico, Ind., $7.65; Blue River church, Whitley County, Ind., $2 50.

JENNIE BRUBAKER.

From Mexico, Ind.

On Wednesday, Sept. 19, my wife and I went to the Pipe Creek congregation, Miami Co., Ind., to visit some of my old acquaintances. We first visited in Bunker Hill. On the 21st brother and sister John Rohrer took us to their churchhouse, where we enjoyed a very pleasant Communion, with a house full of members and nearly a score of ministers, Bro. J. G. Royer officiating.

On Friday evening we again met at the same place to hear Bro. Royer preach. On Sunday morning we again met. Bro. Royer gave a short talk to the children and then preached a sermon. He also preached Sunday evening. Wife and I did not attend this service, as we had a desire to spend some time with our dear sister Coblentz, widow of our dear brother Joshua Coblentz lately deceased.

On Monday, the 24th, a large congregation of members met again at the churchhouse at 1 o'clock P. M. to elect one brother to the ministry and to advance a brother from the first to the second degree of the ministry. The minister elected was Bro. Daniel Nead, and Bro. Isaac Shepler was advanced to the second degree. Both these brethren, with their wives, were duly, and with much solemnity, installed. I don't know that I have ever seen more unanimous and harmonious work of this kind in all my many years' experience in church work.

I pray God's blessings to rest upon these dear brethren and sisters, that they may fill their offices to His honor and glory, and to the great blessing of the church. This church has now four elders, three ministers in the second degree and one in the first degree.

To-day, Sept. 25, brother and sister C. H. Shively brought us home well pleased with our visit. Many thanks to the dear brethren and sisters for their kindness. May God bless them.

SAMUEL MURRAY.

From Lower Stillwater, Ohio.

HAVING for some time realized the need of improvement in our congregational singing, we have organized the work in our church. We have two meetinghouses, and the singings are held one night a week in each house, making two exercises per week in our district. We are using "The Brethren's Sunday-school Song Book," and find it an excellent work, abounding in solid sentiment, and lacking that lighter element which "is to-day and to-morrow is not."

The work is conducted by one of our home ministers, Bro. W. W. Barnhart. He also has a singing in an adjoining district, and later will respond to a call from a church in an adjoining County.

Sept. 12 we held our special council on account of annual visit, and preparatory to love feast All matters coming before the meeting were disposed of to the apparent satisfaction of all. Sept. 19 our Communion was held in the upper house, commencing at four o'clock. The attendance was not so large as on some former occasions, but sufficient for a convenient, enjoyable feast. The ministerial force also was small in number, but fervent in spirit, and Gospel truths were presented in their primitive purity.

L. A. BOOKWALTER.

Trotwood, Ohio, Sept. 26.

From the Johnstown Church, Pa.

SATURDAY, Aug. 18, Bro. I. N. H. Beahm, of Daleville, Va., came to assist us in a series of meetings in the Walnut Grove meetinghouse. He preached, in all, twenty-six sermons. Bro. Beahm proves to be a very able defender of the Truth.

As a present result, the brethren and sisters were greatly encouraged and strengthened; thirteen souls were added to the church by baptism,—a number of them having been baptized the same hour of the night, preferring not to wait lest the death angel should come. There are others near the kingdom. May God speed the day when they, too, will take refuge in the Rock, Christ Jesus!

Sunday evening, Sept. 9, brethren Wilbur Stover and E. B. Edwards met with the Brethren at Walnut Grove. The large house at this place was filled to its utmost. Bro. Edwards, who has been a missionary in India, about fourteen years, did most of the talking. We were very highly entertained for an hour. He sang a beautiful little song in one of the languages of India, and told us of the habits and customs of the people.

Tuesday, Sept. 11, a council was held, preparatory to our feast A great amount of business was disposed of in a very agreeable manner. Three were added to the church by letter and one reclaimed. Our love feast was held, as announced, Sunday, Sept. 16. Brethren Michael Claar, George Hanawalt and Valentine Blough were the strange ministers present who assisted in the work. As near as could be ascertained, about two hundred and fifty members communed, while about one hundred more were compelled to stand back for want of room. Among the communicants were those who are young and tender in years,—some as young as twelve,—tender in the service of the Master, and needing the prayers of God's people.

The oldest communicant at this feast is now past one hundred and one years old, and bids fair to live a few years more. One would not judge him to be over eighty. We expect at some future time to send you, for publication, a sketch of his life, believing the readers of the MESSENGER will be interested in reading the history of perhaps the oldest member, and only centenarian, in the church.

E. STRAYER.

Johnstown, Pa.

Literary and Miscellaneous.

"Thoughts for the Occa ion," Patriotic and Secular, a repository of histor'cal data and facts, golden thoughts, and words of wisdom. Helpful in suggesting themes and outlining add.esses for the observance of timely occasions indicated by our secular calendar year: Arbor Day, Discovery Day, Flag-raising Day, Grant's Birth-day, Independence Day, Lincoln's Birth-day, Orangemen's Day, Decoration Day, Emancipation Day, Forefathers' Day, Labor Day, Liberty Day, St. Patrick's Day, Temperance Service, Washington's Birth-day. This truly helpful volume for pastors, teachers and others who are called upon to make addresses, gives evidence of a vast amount of research in collating such a wide range of "Thoughts" from the best authors for so many "Occasions." 576 square 12mo pages, $1 75. E. B. Treat, Publisher, 5 Cooper Union, New York.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

LEE—RUSHER.—Near Pierceton, Ind., Sept. 25, 1894, by the undersigned, Frank C. Lee, of Cincinnati, Ohio, and Miss Cora O. Rusher. H. H. BRALLIER.

YIENGST—HARTER.—At the home of the bride's parents, near Nora, Okla, Sept. 9, 1894, by the undersigned, Bro Frank Yiengst, of Kingman County, Kansas, and sister Louie Harter, of Lincoln County, Okla.

JACOB APPLEMAN.

OGG—DRURY.—At the residence of the groom's parents, Sept. 12, 1894, by Bro. J. W. Sadler, Bro. S. D. Ogg, of Minneapolis, and Miss Anna Drury, of Fillmore County, Minn. ELLA M. OGG.

MILLER—HOKE. — At the residence of the writer, Wakarusa, Elkhart Co., Ind., Aug. 20, 1894, Bro. David C. Miller and sister Anna Hoke. HIRAM ROOSE.

PIERCE—FRYFOGLE. — By the undersigned, at his residence, near Helzer, Kans, Aug. 30, 1894, Bro. Edward Pierce and sister Sarah I. Fryfogle, both of Stafford County, Kans. MICHAEL KELLER.

MILLER—REDEYE.—At the residence of the bride's parents, in the North Manchester church, Wabash Co., Ind., Sept. 22, 1894, by Bro. Isaac Miller, Bro. Abraham Miller and sister Grace Redeye. SUSIE MILLER.

HITCHMAN—KUNKLE.—At the home of the bride, Sept. 18, 1894, by the undersigned, James Hitchman and Mary Kunkle, both of Westmoreland County, Pa.

D. D. HORNER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

HAINES.—In the Clear Creek congregation, Huntington Co, Ind., Mary Haines, aged 76 years, 6 months and 23 days. She was a consistent member of the church and passed away in the hope of eternal glory. She was the mother of nine children. Funeral services improved by the writer, assisted by Noah Fisher. DORSEY HODGDEN.

EARNST.—In Johnsville, Montgomery Co., Ohio, July 20, 1894, David Earnst, aged 75 years, 4 months and 5 days. Funeral was preached at the Providence meetinghouse by brethren John J. Bowman and Samuel Horning, from Psa. 17: 15. LEVI A. HARRIS.

BROOKS.—Near Salem, Nebr., July 2, 1894, Frank, son of J. W. and sister Mary E. Brooks, aged 22 years, 1 month and 14 days. He united with the Brethren church at the age of sixteen, and lived a Christian life until his Master called him. He had attended the Brethren's school at McPherson, Kans., three terms. Funeral services were conducted by brethren P. E. Whitmer and J. S. Mohler. DESSA KREPS.

SHAFFER.—In the Indian Creek congregation, Fayette Co., Pa., Sept. 19, 1894, sister Fanny Shaffer, aged 56 years, 2 months and 28 days. She died in the triumph of faith. She leaves two sons and two daughters. Funeral occasion improved by F. F. Murray and the writer, at the house of her son, Simon Shaffer, after which the remains were interred at the Yeutsey graveyard. JEREMIAH FAUST.

BURKHOLDER.—In the Indian Creek congregation, Fayette Co., Pa., Sept. 11, 1894, an infant daughter of brother and sister Manassas Burkholder, aged about 4 years. Funeral occasion improved by H. A. Stahl, assisted by F. F. Murray, at the house of Bro. Burkholder, after which the remains were taken for burial to the Snyder graveyard.

JEREMIAH FAUST.

JONES.—In the Prairie Creek congregation, Ind., July 21, 1894, sister Susan Jones, aged 40 years, 8 months and 19 days. She leaves a husband and four children. Funeral services improved by Eld. Joseph Spitzer.

AMANDA SPITZER.

NAVE.—At Markle, Huntington Co., Ind., June 3, 1894, Lulu May, daughter of F. and I. Nave, aged 1 year, 4 months and 23 days. Funeral services conducted by Eld. Joseph Spitzer. AMANDA SPITZER.

WALKER.—At the same place, June 3, 1894, Merle C. Walker, aged 9 months and 1 day. Funeral services conducted by Eld. Joseph Spitzer. AMANDA SPITZER.

MURRY.—In the Prairie Creek congregation, Ind., Aug. 2, 1894, Daniel Murry, aged 69 years, 5 months and 14 days. Funeral services conducted by Eld. Joseph Spitzer.

AMANDA SPITZER.

HOLSINGER.—In the Clover Creek church, Pa., July 15, 1894, sister Polly, wife of Eld. D. M. Holsinger, aged 83 years, 3 months and 27 days. She was a true and faithful member of the Brethren church for more than fifty years. During the last year of her life in this world she suffered intensely, looking forward to the time when she should be called home. Finally the Master said, "It is enough," and her spirit took its flight to the spirit world. Funeral services by home ministers. J. B. BRUMBAUGH.

DILLING.—In the Clover Creek church, Pa., Nov. 20, 1893, Joseph Dilling, aged 27 years, 7 months and 17 days. He was attending school in Philadelphia when he was taken suddenly ill and died before any of the family could get there. Although a mute, he was very intelligent, making very rapid progress in his studies and in his trades. Funeral services by Bro. Geo. W. Brumbaugh. J. B. BRUMBAUGH.

TONEY.—In the Upper Deer Creek church, Cass Co., Ind., Sept. 9, 1894, from the effects of measles, sister Elma O., eldest daughter of Bro. W. S. and sister Mary Toney, aged 21 years and 20 days. Deceased took the measles at the time her brother did, from the effects of which he died May 16, while she lingered until the above date. She united with the church during her sickness. Funeral services by Eld. D. P. Shively, of Peru, Ind. ARTEMAS SMITH.

POPEJOY.—June 17, 1894, Emmanuel Popejoy, aged 76 years and 9 days. Deceased was born in Fayette County, Ohio, June 8, 1818, and lived there until the autumn of 1850. He was married to Hannah Stookey March 7, 1844. To this union were born five sons and two daughters. One daughter and two sons preceded him to the spirit land. In the autumn of 1850 he moved to Wells County, Ind. In the year 1868 he united with the Brethren church and was a faithful member until death. Funeral services conducted by Joseph Spitzer.

AMANDA SPITZER.

McLANE.—In the Nettle Creek church, Wayne Co., Ind., Sept. 13, 1894, of flux, Cynthia Loretta, daughter of Frank and Loretta McLane, aged 2 years and 1 day. Funeral services by Bro. L. W. Teeter and B. S. Herr. CYNTHIA ELLABARGER.

FEES.—In the Buffalo Valley church, Union Co., Pa., Sept. 2, 1894, sister Elizabeth, wife of William Fees, aged 66 years, 8 months and 16 days. J. L. BEAVER.

Programs.

Ministerial Meeting of Middle District of Iowa.

THE following is the program of the Ministerial Meeting to be held in the Middle District of Iowa, Oct. 17 and 18, in the Dry Creek congregation, Linn Co.

Wednesday, Oct. 17.

9 A. M., Devotional Exercises and Organization.

FORENOON TOPICS.

1. "The Church, What is it? Its Object and Aim."—Jno. Zuck, Moses Dierdorff, Chas. Row.

2. "The Ideal Elder."—Stephen Johnson, Jacob Haughtelin, Jno. Zuck.

AFTERNOON EXERCISES.

1. "The Ministry, its Power, and How may its Improprieties in Manners and General Deportment, both in and out of the Stand, be Most Successfully Corrected?"—W. J. Thomas, J. C. Seibert, G. W. Thomas.

2. "The Church Visit, How Should it be Conducted in Order to Obtain the Best Results?"—Jno. Diehl, T. G. Snyder, Jacob Snyder.

EVENING EXERCISES.

Missionary Sermon, Eld. John Zuck.

Thursday, Oct. 18.

FORENOON EXERCISES.

1. "Woman's Mission in the Church."—G. W. Gibson, Frank M. Wheeler.

2. "When and Where is Prayer Appropriate?"—M. M. Sherrick, Samuel Badger, A. W. Hawbecker.

AFTERNOON EXERCISES.

1. "Are not Fasting and Secret Prayer Essential to Christian Development?"—Samuel Goughenour, Levi Sayler, J. L. Myers.

2. "What is the Relation we Bear to One Another as Children of God, and are we Living it Out?"—Jno. Cakerice, J. E. Keller, G. W. Hopwood.

EVENING EXERCISES.

Sermon.

R. F. McCUNE, S. C. MILLER, H. R. TAYLOR, } Committee.

NOTICE.—The Ministerial Meeting of the Middle District of Iowa will be in the Dry Creek church, Linn Co., one-half mile west of Robins, Oct. 17 and 18. Trains leave Cedar Rapids on the Illinois Central Railway at 7 A. M. and 8 A. M. for Robins Station. All are invited to come and enjoy the meeting, and aid in making it interesting and profitable. All the young ministers in the Middle District are especially invited and urged to attend this meeting, as you cannot afford to miss it.—*J. K. Miller.*

[This did not reach us until the last issue was made up. Hence this delay in its appearance.—ED.]

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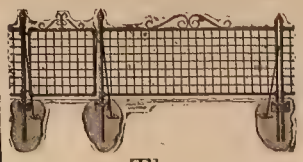

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Announcements

LOVE-FEASTS.

Oct. 16 and 17, at 2 P. M., Franklin Grove, Ill.
Oct. 16, at 10 A. M., Upper Cumberland, Cumberland Co., Pa.
Oct. 16, at 4 P. M., Washington church, 3 miles east of Warsaw, Ind.
Oct. 16 and 17, at 2 P. M., Freespring, Lost Creek church, Juniata Co., Pa.
Oct. 16 and 17, in the Yellow Creek church, Stephenson Co., Ill.
Oct. 17, at 2 P. M., in Loramies church, Shelby Co., Ohio, 8 miles west of Sidney.
Oct 18, at 4 P. M., Jacob's Creek congregation, Mt. Joy meetinghouse.
Oct. 18, at 2 P. M., Raccoon Creek church, 1½ miles northwest of Ladoga, Ind.
Oct. 18, Hillsburg church, Clinton Co., Ind.
Oct. 18, at 10 A. M., Long Meadow, Md.
Oct. 18, at 2 P. M., Union City church, Ind.
Oct. 19, at 1 P. M., Wade's Branch, Kans.
Oct. 19 at 4 P. M., Wade Branch, Kans.
Oct. 19, at 10 A. M., Sugar Creek church, Ind.
Oct. 19 and 20, at 11 A. M., South Keokuk, Iowa.
Oct. 19, at 4 P. M., Walnut church, Marshall Co., Ind.
Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind
Oct 19, at 4 P. M., in the Salem church, Starke and Marshall Counties, Ind.
Oct. 19, at 2 P. M., New Hope, Jackson Co., Ind.
Oct. 19, at 10 A. M., Hartford church, Ind.
Oct. 19, at 10 A. M., Black River church, VanBuren Co., Mich.
Oct. 20, at 2 P. M., Warrior's Mark, Pa.
Oct. 20 and 21, at 4 P. M., Franklin County church, Iowa.
Oct. 20, Santa Fe, Kans.
Oct. 20, at 2 P. M., Ludlow church, Ohio.
Oct. 20, at 10 A. M., Fair View church, Wyandot Co., Ohio.
Oct. 20, at 2 P. M., Kansas Center church, 3 miles east of Lyons, Rice Co., Kans.
Oct. 20, Wichita church, Kans., 9 miles north of city.
Oct. 20, at 10 A. M., Sand Ridge church, Ohio.
Oct. 20, at 2 P. M., Lamotte church, Ill.
Oct. 20, at 4 P. M., Berrien church, Mich.
Oct. 20, at 3 P. M., Chapman Creek church, Kans.
Oct. 20, at 2 P. M., Neosho church, Kans.
Oct. 20 and 21, at 5 P. M., South Morrill church, Kans.
Oct. 20, at 11:30 P. M., Brownsville church, Md.
Oct. 20, at 2 P. M., Flora church, Ind.
Oct. 20, at 4 P. M., Pleasant Grove, Kans.
Oct. 20, at 10 A. M., Salimonie church, Ind.
Oct. 26 and 27, Pleasant Ridge church, Fulton, Pa.
Oct. 27, at 4 P. M., Bethel church, Nebr.
Oct. 27, at 3 P. M., Fairview church, Douglas Co., Mo.
Oct. 27 and 28, at 3:30 P. M., Bethlehem, Va.
Oct. 27 and 28, Oak Hill, Va.
Oct. 27, at 2 P. M., Weeping Water church, Nebr.
Oct. 27, at 2 P. M., Washington Creek church, Kans.
Oct. 27, Hollontown, Ohio.
Oct. 27, Whitesville church, Mo.
Nov. 1, at 7:30 P. M., Dauphin Street, Philadelphia, Pa.
Nov. 3 and 4, at 3 P. M., Antioch, Va.
Nov. 3, at 3 P. M., Blue River church, Ind.
Nov. 3, at 4 P. M., North Beatrice church, Nebr.
Nov. 3, at 3 P. M., Big Creek church, Richland Co., Ill.
Nov. 3, at 2:30 P. M., Paint Creek, Kans.
Nov. 3, at 10 A. M., Dorrance church, Russell Co., Kans.
Nov. 3, Independence church, Kans., with a series of meetings a week prior to least.
Nov. 8, at 3 P. M., Beech Grove church, Ind.
Nov. 8, at 2 P. M., Scott Valley congregation, Kans.
Nov. 9, South River church, Iowa.
Nov. 9, at 10 A. M., Landess church, Ind.
Nov. 9, Rockton, Pa.
Nov. 9, at 4 P. M., Snake Spring congregation, Pa.
Nov. 9, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.
Nov. 10, Slate Creek church, Conway Springs, Kans
Nov. 10, Hurricane Creek church, Ill.
Nov. 10, St. Francis church, Palestine, Ark.
Nov. 10, Rock Creek church, Monte Vista, Colo.
Nov. 10, at 10 A. M., Stone Lick, Ohio.
Nov. 10, at 2 P. M., Lower Miami church, Ohio.
Nov. 10, at 4 P. M., Mt. Morris, Ill.
Nov. 10 and 11, Winona church, Minn.
Nov. 10 and 11, Eden Valley church, Kans.

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Announcements.

LOVE-FEASTS.

Oct. 19, Walnut Creek church, Mo.
Oct. 20, at 5 P. M., Rock Run church, Ind.
Oct. 20, at 4 P. M., Shipshewana church, Ind.
Oct. 25, at 2 P. M., Pyrmont church, Ind.
Oct. 27, at 1 P. M., Newton church, Kans.
Oct. 27 and 28, at 10 A. M., Rome church, Ohio.
Nov. 7 and 8, at 1 P. M., Chiques church, Pa.
Nov. 8, at 7: 30 P. M., Germantown, Philadelphia, Pa.
Nov. 10, at 4 P. M., English Prairie church, Ind.
Nov. 15, at 10 A. M., Sunfield church, Mich.

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ANOTHER Excursion to California.

The Land of Sunshine Company will run their second excursion to Merced, California, leaving Chicago at 10: 40 P. M., Nov. 8; Clinton, Iowa, 3: 17 A. M., Nov. 9; Omaha, Nebraska, 6: 40 P. M., same day; North Platte, Nebraska, Nov. 10 at 4: 40 A. M., and will arrive at Merced, California, Nov. 13, at 3: 17 P. M.; will have a special sleeping-car as before.

Be sure your tickets read over the Chicago and Northwestern, Union Pacific and Southern Pacific to Merced, and meet us at the Chicago and Northwestern Passenger Station in Chicago, on the above date. Remember if you purchase land from this company, you get your fare refunded, also have the free use of water delivered to the land from our magnificent water system. The party will be accompanied by the undersigned, agent of the Company. For rates, folders, sleeping-car accommodations and general information, call on or address,

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., OCTOBER 23, 1894. No. 42.

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$1.50 Price of the MESSENGER from now to the end of 1895, $1.50.

BRO. A. S. CULP, formerly of Laconia, Ind., should now be addressed at Campbellsville, Ky.

BRO. JACOB WITMORE closed his meetings in the Salem church, Kans., with eleven additions.

BRO. ANDREW HUTCHISON is now preaching near Malvern, Ill. He reports interesting meetings.

WE call special attention to the supplement mailed with this issue. It will be found interesting reading.

A NUMBER of obituary and other notices fail to find their way into the paper for the reason that the writer neglected to give his name.

A SERIES of meetings conducted at Oakley, Ill., by Bro. J. M. Mohler, of Lewistown, Pa., closed Oct. 7 with six additions by baptism.

QUITE an interest is reported in the series of meetings being held in the Okaw church, Piatt Co., Ill., by Bro. Isaac Frantz, of Pleasant Hill, Ohio.

LAST Tuesday we were favored with a short call from Bro. David Hollinger, of Pitsburgh, Ohio. We regret that he could not remain with us a few days.

OUR Almanac for 1895 contains a picture of the first meetinghouse erected by the Brethren in the State of Iowa. Every member in Iowa, as well as elsewhere, ought to have a copy of this Almanac. Price, ten cents. Order soon.

FROM one of the churches in Iowa we have the report that the decision to close their Sunday school till spring had been reconsidered and the school is to be continued. From other churches we have the report that they propose to continue their Sunday schools as long as they can keep up the interest. Such churches are to be commended for their zeal in behalf of the young. We hope to hear of other schools continuing their efforts during the entire year.

WHEN giving reports of District Meetings we would like our correspondents to state who has been selected to represent the Districts on the Standing Committee.

DURING the past year the Sunday school at Mount Morris raised nearly $300.00 for the missionary cause. This was done by taking up weekly collections in all the classes.

THIS week Bro. D. E. Brubaker goes to Richland County, Wisconsin, for the purpose of preaching, and doing such other work as the church and cause may stand in need of.

BRO. J. D. TROSTLE was with us over last Sunday, and preached two excellent sermons in the Chapel. He has been East since the Annual Meeting, and was on his way to his home in Kansas.

NOT long since five united with the Wood River church, Nebr. The church is in the drouth-stricken region, but the members propose to remain on their farms, do what they can to sustain life, and trust God for the rest.

IT is said that considerable business came before the District Meeting of Oregon, Washington and Idaho. One query goes to the Annual Meeting, but the District is not to be represented on the Standing Committee. The distance is considered too great.

BRO. D. B. GIBSON writes that he is in the midst of a glorious meeting near Liberty, Ill., in what is known as the Old Mill Creek church. Ten have applied for membership and others are expected to follow. He also writes that Bro. John Wolfe was thrown from a cart and seriously hurt.

A NUMBER of the members from the Mount attended the feast at West Branch last Saturday. The attendance of members in the evening was very large, and an excellent spirit was manifested. Bro. Henry Frantz officiated. He is now engaged in a series of meetings there, and will continue, if all goes well, for some weeks.

WE have just mailed our prospectus and terms to agents for 1895, to all of our regular agents, and we suggest that they immediately enter upon the work of gathering subscribers. It is important that the work of gathering subscribers be pushed with vigor, and that the names be forwarded to us at an early date. Any agent not receiving an outfit will please inform us as soon as possible. We may have unintentionally missed some.

WE recommend that those of our members who are deprived of Sunday school privileges during the winter, continue the study of the International course of lessons in their homes. You should send for copies of our *Quarterlies* and pursue the study of these lessons with even more diligence than while the school was in session. The lessons for the winter are both interesting and important, covering the principal part of Christ's public ministry.

DO you want a good Bible? Then send for our Illustrated Bible Catalogue and select something to suit you. We are prepared to furnish Bibles in all styles of binding and type.

THE churches should respond liberally to the call recently made in behalf of the western sufferers, who live in the drouth-stricken regions. Many of these people are unprepared to pass the approaching winter. They must depend upon public charity for both food and raiment.

THE *Chicago Evening Journal* is responsible for this bit of news, concerning which we must await further developments: "A bust of Herod the Great, believed to be authentic, was recently discovered in Jerusalem. It has been bought by the Russian Government for the Hermitage Museum at St. Petersburg."

JUDGE VAN SYCKLE, in Elizabeth, N. J., week before last, charged the Grand Jury that the practice at church fairs of holding drawing for prizes is a violation of the law against lotteries, and as much of an offense as race-track, pool-selling and other gambling. It is humiliating when the civil law has to take hold of churches for gambling.

WE hope the suggestion recently made by Bro. Levi H. Eby, in his communication to the MESSENGER, will be generally heeded during the coming winter, and that many of our congregations will arrange for series of meetings at their outpost points. Here is an important opening for the "home ministry" to make themselves useful in the Lord's work.

THERE is a great need for a meetinghouse in Washington, D. C., and the Missionary Committee is trying to raise the money for that purpose. Contributions should be sent to Galen B. Royer, Secretary of Committee, Mt. Morris, Ill., instead of Bro. Lyon, at Washington, D. C. This announcement is made at the request of Bro. Lyon. We hope there will be a liberal response so that the necessary means for the house may be secured soon.

FREE The MESSENGER will be sent free the remainder of the year to all new subscribers for the year 1895. With this inducement our agents ought to gather thousands of new subscribers. We hope they will immediately call on every family where the MESSENGER is not read and induce them to subscribe. Gather the names as fast as possible and send them to us at once, so we can enter them on the mailing list without delay.

THE series of meetings at Pine Creek, we understand, will close this week. Throughout the services have been largely attended and the interest excellent. There were ten additions to the church by confession and baptism, and some applicants were awaiting baptism when we last heard from the meeting. Two were also restored to fellowship. The love feast held last week was a very enjoyable affair. Bro. D. E. Brubaker officiated.

Michael Zug 1895
138 Cumb St

THE TRAGEDY OF THE CROSS.

BY SADIE BRALLIER NOFFSINGER

Suggested by a Sermon by Dr. H. Jordan.

In an upper chamber, lowly
Sat a mighty One and holy
In the shades of twilight gloom.
One great thought his soul possessing,
Eagerly he sought a blessing
For the "twelve" within that room.

Yes the twelve—his very chosen—
Best beloved of his bosom,
They had all assembled there.
And their hearts throbbed fast and faster,
As their treasoned Lord and Master
Opened to their eyes a snare.

Firm he spake, his truth divining
All the shameful, ill-designing
Of the snare, while steadfastly
His great orbs on each one resting,
As if their allegiance testing:
"One of you betrayeth me."

Calm the words; but how the fever
Lashed the veins of that deceiver,
Urging him to deadly might;
Out to where the cruel mob lay
With their spears, thence rushed he straightway
From his Lord: and it was night.

O, the sadness of that hour!
O, the horror of the power
That should scourge the Lord, Most High!
Who had come to bring salvation
To the souls of every nation,—
Doomed by man to bleed and die.

Must he bear the cross of sorrow
All alone? And stand to-morrow
Friendless 'gainst a nation's breath?
Surely no! The brave eleven
Swear unto the Lord of Heaven
They shall follow even to death.

How the sins of man confound him!
How he weeps! While all around him
Thick the flames of hell are hurled.
O, the agonizing groaning!
Now is Christ indeed atoning
For a guilty, sinful world.

Then he speaks,—for solace thirsting
In his heart, and well nigh bursting,—
"I am sad; come pray with me.
Sin and grief my soul encumbers."
But from that heroic number
Lo, there follows only three.

Incomplete the work of pardon,
Slow he passeth to the garden
And his voice he lifteth up:
"Sacrifice is there none other?
May the dregs not pass? O, Father!
Must I drink the bitter cup?"

How he prays and weeps, till seeming
Sweat like crimson blood is streaming
While the vigil he doth keep.
Crushed, despised, accused, averted,
Save one angel all deserted—
For the three disciples sleep.

In they rush and seize him, shrewd as
Fiery serpents, led by Judas,
That disdainful, lawless band.
O, thou Christ of God! What anguish
Wrenched thy heart as thou did'st languish
With a nail pierced through each hand.

On the cross, by earth forsaken
Throneward thou didst gaze and beckon,
Seeking strength and solace there.
But the courts of heaven were bolted
Then, and even God revolted,
Leaving thee to black despair.

Sinless, yet the sins invoking
On thy spirit bruised and broken
Of a lost and ruined race
Which beheld its Savior smitten,—
Aye, beheld with joy the written
Pangs of death upon his face!

Then arose a bitter wailing
Like a soul in travail, failing
To complete a struggling birth:
"O, my Father, I am stricken!
Dense the clouds around me thicken,
And my weary heart hath death.

"I could bear it when a chosen
One who leaned upon my bosom
With a kiss my life betrayed.
When the ruffians madly stalking
And the rulers loudly mocking
Figured in that cruel raid.

I could bear it when they, sleeping,
Dreamed and smiled, though I was weeping
In that dark Gethsemane;
When the angel whom thou sentest
Plumed his wings for flight, and wentest
Far up in the heights, from me.

"Even then my heart had treasure
Trusting in the boundless measure
Of the strength and love of thee;
But this grief of every other
Must I bear? O, God, my Father!
Why hast *thou* forsaken me?"

Then the rocks were cleft asunder;
Darkness fell from peal of thunder,
And the hills were parted wide,
Forked lightnings flashed and pointed
To the Cross, where God's Anointed
Triumphed and was glorified.

Johnstown, Pa.

ORIGINAL MANUSCRIPTS OF THE NEW TESTAMENT.

The oldest extant manuscripts of the New Testament date from the Fourth and Fifth Centuries It is not to be wondered at that the original manuscripts of the Apostles have been lost, but rather that manuscripts have been preserved through the long period of 1,300 or 1,400 years. The character of these manuscripts, the sources whence derived, and the methods by which their genuineness is determined, form the subject of a popular lecture by A. F. Hort, and published in *The Monthly Packet*, London, from which we quote the following:

"In speaking then of a New Testament manuscript we mean generally a codex, that is, a large parchment book, the papers divided into columns, and written on both sides. Many of these parchments called 'palimpsest' are parchments used after the first text has been imperfectly removed by scratching, and in many cases valuable manuscripts have been restored by treating the later writings with chemicals. . . .

"Our text of the New Testament—I mean of course the Greek text adopted by the English translators—is derived from a comparison of documents such as I have described, parchment codices for the most part. The evidence thus obtained is of two kinds—direct and indirect. By direct evidence is meant that supplied by Greek manuscripts of the New Testament books; by indirect, the testimony of early translations into languages other than Greek, which are called *versions*, and further by quotations, either from Greek, or from a version, occurring in the works of early Christian writers. Of each of these three sources of our Greek text, I wish to give some description.

"I. Greek manuscripts. These are of course by far the most important, and it will be well to get a clear idea of their character. None of them, I need hardly say, is, or professes to be, in the handwriting of the Evangelists or Apostles, or we should be able to dispense with the study of copies. They vary in date a great deal, the oldest being assigned to the Fourth Century. The oldest Greek manuscript which we possess is then, probably, the result of repeated copyings, made through a period of some three centuries. Now our texts of classical Greek and Latin writers are, with few exceptions, derived from copies made not earlier than the Eleventh Century. So that the direct evidence for the text of the New Testament is by some centuries older than most of the direct evidence for the text of the classical writers. It is well to remember that there is a gap in the direct line of evidence for the New Testament text, but this gap is partly filled by the *indirect* evidence. Greek manuscripts are of two kinds, uncials, and cursives or minuscles, that is, of capitals and small letters. All manuscripts written in small hand are called, for convenience, cursives. The uncial manuscripts of the New Testament are, generally speaking, the oldest. One hundred and fifty of them are in existence. They are important as being the primary authority for the New Testament text. I will select five as in different ways representative—the Vatican Codex, the Alexandrian, the Sinai, and those called after Ephraim and Beza. Of these the first four are also the most important of all, and *none* of these was available for the translators of 1611, a fact to be reckoned with by those who are inclined to deny the need of a revised translation in our day.

"The Codex Vaticanus, designated B, was written in the Fourth Century, and has for many centuries belonged to the Vatican Library at Rome, where it was very jealously guarded till quite recent times. It was only in the papacy of Pius IX that it was rendered accessible. The whole had been inked over by a careful scribe, but some parts of the manuscript which he omitted to retouch are still quite legible. The manuscript is defective at beginning and end, and omits the last twelve verses of St. Mark; a blank, however, is left at the end of this gospel, indicating that the scribe apparently knew of the existence of these verses.

"The history of this magnificent book, probably the oldest, and certainly the most interesting manuscript in the world, is obscure for the period before the establishment of the Vatican Library. Recent opinion inclines to the view that it, as well as the Sinai Codex, was written in the West, perhaps at Rome itself.

"The Sinai Codex (designated by aleph) closely resembles the Vatican and has the same omission at the end of St. Mark's Gospel. The exciting story of its discovery by Dr. Tischendorf, less than fifty years ago, is tolerably familiar. It now rests at St. Petersburg.

"By an odd coincidence, while the Roman Church possesses one of the principal codices, and the Greek another, the third belongs to our nation (England) The Alexandrian Codex, A, lies open in the British Museum for all to see. It was presented to Charles I. by the Patriarch of Constantinople, a few years too late to be used in the English version. It is thought likely that this was written in Alexandria in the Fifth Century, when Egypt was still Christian. Of the remaining uncial manuscripts, none seems to have belonged to a complete Bible.

"The cursive manuscripts are very numerous, amounting to perhaps three thousand, and ranging in date from the Ninth to the Fifteenth Century. Many of them have not yet been collated, that is, critically examined, in order to compare their readings. Besides these, there is a subordinate class of documents called 'Lectionaries,' books of extracts from the New Testament, chosen to be read in the Greek Church. They are mostly in uncial or capital letters. None perhaps are earlier than the Eighth Century.

"II. Of the second great class of original documents—the Versions, or ancient translations from the Greek—their value is due to the fact that translations of the Bible were made *before* the date of the earliest *Greek* manuscripts now extant.

The celebrated Latin version, the Vulgate, is the result of a revision of the existing Latin texts, accomplished by Jerome in 385

"III. The third class of documentary evidence consists of quotations from Scripture in the works of the early Fathers. This class of testimony is third in order of importance, but has considerable tributary value. The Fathers in whose works quotations are most valuable are, of course, the oldest, as they quote presumably from purer texts than those available at a later date. But quotation even from inferior texts is invaluable as evidence for the history of the text." —*The Literary Digest.*

SIGNS OF THE TIMES.

BY F. C. BENNER.

In Four Parts.—Part Four.

"Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."—Rev. 14: 15.

DANIEL was also informed that after sixty-two weeks the Messiah should be cut off. Dan 9: 26. Now in sixty-two weeks there are 434 years, and as Jesus was cut off A. D. 29, and as he was thirty-three years and seven months on earth, we find that the period from B. C. 604 to the end of the 2,300 days brings us to 1894, and as our count begins after Christ's birth five years we add the five years, which brings us to 1899, the time the sanctuary is to be cleansed and the Gentiles will cease to tread the Holy City as they have done for over 1250 years

Again in Lev. 25, we learn that when Israel were come into the land which was given to them, they were to sow their fields six years and gather the products, but the seventh year was to be a Sabbath of rest; and seven times seven years shall be numbered, and the fiftieth year the trumpet was to sound the Jubilee, when all were to have liberty and every man return to his possessions. Lev. 25: 9, 10 This Sabbath and Jubilee is typical of the great Sabbath of rest when the trumpet of God will sound, the elect shall be gathered and the Jews return to their possessions. Every fifty years is a Jubilee. Now when do they begin, and when will they end? Israel came into their own land, Canaan, 2,709 years after the fall. Seven years later they held the first Jubilee, which was 2715 years from Adam, and 1885 years B C; and sixty-six Jubilees end A. D. 1915. Then look for the great trumpet to sound, and the earth will be reaped, the wheat gathered into his garner, and the Jews returned to their possessions, for the times of the Gentiles will be fulfilled, and the seven years for the return of Israel will be completed, and the seven years' war of Ezekiel will be fulfilled and the land cleansed Then the Sabbath of rest will begin. The day of grace, as figured in the Great Pyramid, one thousand, eight hundred and eighty-one and four-tenths years, will end 1915. The fifty-seven circles of the sun will be completed 1915. Thus we have a coincidence of Scripture and of history and astronomy, all proving one thing in time.

Now again, in Daniel 12, he was informed that from the time the daily sacrifice should be taken away, it should be 1290 days; but as this vision was sealed up till the time of the end, chronologers could not get a true solution of the matter, and as the daily sacrifice was taken away at three different dates, it is necessary to find the right date. The daily sacrifice was taken away before Christ and again at the destruction of Jerusalem; but we find from history that in A. D. 365 the Jews were allowed to sacrifice as usual. But from A. D. 578 to 581 the Roman Emperor declared the church and state subject to his rule, and he got universal supremacy over the ten kingdoms; and the first thing he did was to try to convert the Jews by destroying their worship, causing the abolition of all their sacrifices, etc. And from this date, A. D. 580, we can reckon the 1,290 days, which will carry us to A. D. 1870 Now what happened at A. D 1870? Why, the whole of the Pope's temporal power was taken from him, and he was declared a prisoner, and is to-day a prisoner, all temporal power gone. Now David says, Blessed is he that waiteth, and cometh to the 1,335 days, which is forty five years beyond the end of the 1,290 years. Now we add the forty-five years to 1,870, and we have 1,915 again, as the time of the Millennial Rest or Great Sabbath of the world.

The last Jubilee was A. D. 1865, and all slavery was abolished from that date. When the battle of Gettysburg was fought English papers stated that the battle of Gettysburg would free the United States, and free England, and that it would free the world. And it has done it most effectually. And the next Jubilee, A D. 1915, will free the world of sin by binding the tempter, and shutting him up in the pit.

Now I have shown you that the world will be 6,000 years old A. D 1899 or 1900, and also that the Gentile time ends 1899 Also that the cleansing of the Sanctuary is to be 1899. Also that the dispensation of grace ends 1914. Also that the Jubilees end 1915. Also that all astronomical circles end 1914. I have also shown that the beast lost his power 1870, and is to be totally overthrown 1914. He was to stand till the time of the end. Dan. 12: 4 9.

How shall we know when those things begin to come to a close? We will say that all Bible readers know that the Jews are to return to their own land which was given to Abraham and his seed. Now what will bring about a return of them to that far country? Nothing but peace and bright prospects there and rigid, hard times everywhere else. It might be argued that there would not be room for all Israel. But their borders were to be enlarged. See Gen. 28: 14; Ex. 34: 24. We said that universal hard times would mark the beginning of those things, and they have begun. The Jews were comfortably situated in Russia Hard times to Russians drove the Jews out. Spain did the same thing. Hard times in other nations brings the Jews here, and as the time is almost up for them to leave here, hard times now upon us will go from bad to worse till the object is accomplished. There is a desire and love for the Promised Land planted in every Jew's breast; and all that is necessary is to set the movement on foot.

A year ago there was peace everywhere, and plenty of grain and fruits of all kinds. Now there is starvation on every side in the midst of plenty. The apostle said, "When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5: 3 Brethren, let us watch and be ready. When ye see all these things coming to pass, lift up your heads and rejoice, for your redemption draweth nigh.

New Midway, Md.

A HISTORY OF THE FOLLOWERS OF CHRIST.

Formerly Known as the "Brethren," "Tunkers," "Ancient Brethren," "Dunkards," and now Incorporated as "The German Baptist Brethren Church."

BY S. Z. SHARP.

ABOUT twelve years ago we began to collect material for a history of "The German Baptist Brethren." We received some aid by correspondence with a number of our old brethren. For much of our information we had to rely upon that invaluable library of Abram H. Cassel, of Harleysville, Pennsylvania, whose indefatigable labors and research saved to our church what otherwise would have been irretrievably lost of its early history.

We soon discovered that a history of this church, confined to the limits of its existence in America, would be imperfect and unsatisfactory, and at once decided to begin with the original organization at Schwarzenau, Germany. In this effort we were greatly aided by Elder D. L. Miller, Mt Morris, Illinois, who traveled through this part of Germany and generously turned over to us the material he collected.

On receiving the matter from these various sources, we found the field of research had widened all the more and felt convinced that the cause which led to the separation of our Brethren from the Reformed and Lutheran churches, in 1708, also belonged to this history.

A careful study of the works of Max Goebel, Philip Spener, Johann Arndt, and their contemporaries, plainly showed that the origin of this church must be traced farther back than the beginning of the Reformation, and could only be discovered in him to whom prophecy points and from whom all Christian church history must spring

We found the "Apostolic Age" a brilliant light, and the "Martyr Age" gloriously illuminated by "the light of the world"—the saints; but from the year A D. 313, the light began to fade from the earth, and left us to grope our way through the "Dark Ages" for faint traces of the true church among the mazes of heretical doctrine and practices, until light again began to dawn, toward the period of the Reformation. After many perplexities and extended interruptions we have succeeded in preparing for the public what we had hoped to offer nearly ten years ago, and at the advice of brethren whose judgment we must highly respect, we present at least a portion of this history through the MESSENGER and solicit unsparing criticism both as to matter and style.

THE TRUE CHURCH OF JESUS CHRIST.

Apostolic Period from A. D. 1 to A. D. 100.—Origin. The Eternal Word (or Logos) which "in the beginning was with God" and "by whom all things were made," the "Way, the Truth and the Life," is the sole origin of the Christian church, for "without him was not anything made that was made." John 1: 3.

He is the foundation as well as the founder, "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11. On himself as the foundation rock he did the building, as he said to one of his disciples: "Thou art Peter (*Petros*, a stone) and upon this rock (*Petra*) I will build my church and the gates of hell shall not prevail against it." Matt. 16: 18

The first visible step in establishing this church, or kingdom, upon earth was taken when the "Word became flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." John 1: 14. The incarnation of this Word forms the central point from which all our church history should be studied. The mysterious birth in Bethlehem's manger and its announcement by the angel, accompanied by the heavenly host, declaring "peace on earth and good will to men," form a new era For that event all the past ages had been preparing and from it all the future was to spring.

The Preparation. The preparation for the advent of Christ began with the very creation of

man and with the promise of salvation which God gave to our first parents as a star of hope to guide them through the darkness of sin and error. Imperfect conceptions of the coming Redeemer were granted to Eve when she gave birth to her first-born, and also to Abel when he erected an altar and sacrificed a lamb as a type of the Lamb of God to be slain. Vague traditions of a primitive paradise and a subsequent fall, and hope of a future redemption, may be traced through the ages from the beginning, and survive even in heathen religion, independent of the revelation made to Abram and his posterity.

Man, created in the image of God, and in a state of moral purity, endowed with intelligence, and a moral nature, and furnished by his Creator with a few simple commands, was at first allowed to work his way upward to virtue and happiness, to feel after God, "if haply he might find him." His attempt was a failure and proved that man, unaided by revealed religion, continued to sink into a deeper moral degradation, and the great mass of mankind was swept away by the deluge; and afterward, one nation after another was destroyed by war, when it had become corrupt.

After the lapse of nearly two thousand years, God changed his dealing with mankind and selected a particular family and nation to whom he revealed his will, and allowed the rest of mankind to seek for happiness in their own way. The preparations for the coming of the Savior and the establishing of his church, now proceeded in two channels: first, in the heathen world; secondly through the Mosaic dispensation.

Heathenism was in nothing so conspicuous as in its failure. With all its high development of science, art and literature, it discovered but little of divine truth or man's future destiny. "The world by wisdom knew not God." It questioned nature, it questioned its own heart, searched the legends and dim records of the past, inquired of the oracles and the schools of philosophy, but found nothing. The lingering remains of the oracles of a primitive revelation were soon forgotten, and man sank down to a blind creature-worship. The wonderful activity around him he could see in birds, beasts, fishes, the waves, the wind, and in the motion of the plants, but could not tell the power that controlled all. Some thought of the soul of the universe which gave rise to pantheism; others claimed there were multitudes of spiritual powers, each controlling a different element, and these gave birth to polytheism and the numerous deities worshiped. They had "gods many and lords many," each nation its gods peculiar to itself.

There were a few, however, whose inward cravings for truth entitle them to be called philosophers, — "lovers of wisdom." Such were Socrates, Plato and Aristotle. The first named, by his wonderful self-knowledge, his dependence on a higher inspiration for his best thoughts, his sublime resignation, and his hope of a future life, seemed almost to grasp the spirit of the Gospel while ignorant of its facts. Plato, his pupil, embodied in a universal philosophy the scattered fragments of truths that were discovered. His efforts may be regarded the highest ever attained by a human soul, unaided by divine revelation, in search after religious truth, and the nearest approach to the coming salvation afforded by the Lord. Aristotle, though adding no new facts, succeeded in discovering a form of reasoning and a method of investigation which has done more than any other human influence in moulding the form of human thought, and left its impress even on the primitive thinkers in the Christian church.

McPherson, Kans.

CHURCH RELATIONSHIP.

BY T. T. MYERS.

In Three Parts—Part One.

The Relation of the Church to Her Members.

HAD the church not been a necessity it would never have been founded. In the divine arrangement it was seen fit to organize the church, into which by divine wisdom Christ's people are called. Though the world gets many blessings through the church, by virtue of God's love and goodness in the church, there are, however, many blessings limited entirely to those in the church who are *living* members of Christ's body. The church sustains a relation to them such as she does not sustain to those without.

1. The church is a place of safety to her members. Christ says, "Upon this rock I will build my church and the gates of hell shall not prevail against it." While the waves of the world's ocean are dashing wildly and angrily around us, we have a safe place, my Christian brethren and sisters, on the rock Christ Jesus within his church. It is strong enough to withstand the destructive blasts of sin in the world, strong enough to keep us from being swept out into the whirlpool of vice and ruin.

A heavy storm was raging over the western prairies. A teacher with her little ones was in a small frame schoolhouse. She knew those little boys and girls could not find their way home through the blinding snow. The schoolhouse was beginning to yield to the power of the storm. What can she do to save her little ones? Presently she found a piece of twine which she tied to the arm of each child and she, taking a firm hold of the twine, led the way into the fearful storm and brought the children safely to their homes. So with us. We are in the awful blinding storm of this world. Danger and death are all around us Jesus has come to tie us together in church fellowship and then he, leading the way, will bring us safely to our Father's house.

It is true, however, that simply belonging to the church does not give us the assurance of salvation. It matters not how often we attend church, or how often we have been baptized, or how often we have washed the saints' feet, if Christ is not alive within our hearts, if his life, in principle, is not lived by us, we are *dead*, absolutely dead. But the promises of salvation are within the church, not without. Salvation is throughout, from beginning to end, an individual work. "Work out your own salvation with fear and trembling." Philpp. 2:12. The church is the place designated by Christ wherein we obtain salvation by being, living, working Christ. Let those who stay out of the church on account of the inconsistencies of some in the church, know that Christ is ready to save within, but not without.

2. The church is a place of peace to her members. In it the troubled heart and conscience find rest and peace. Before we accepted Christ and became a part of his body we had not the peace of Jesus. We knew ourselves to be transgressors, sinners, guilty before God, and there was no peace for us,—no peace in our hearts, no peace in our homes, no peace anywhere but in Christ, as found in his church.

Some one may say, "I am in the church, but do not enjoy this peace." Why? Christ offers it. "Peace I leave with you, my peace I give unto you." John 14: 27. Consider yourself. Perhaps it is your fault. If the Christ-life is in you, you *must* be at peace, especially with God and your brethren and sisters. The peace of Christ in the church should commend itself to the world. Have we it in our hearts, in the church? If not, get it. Christ wants us to have it.

3. The church is a place for spiritual development. We are social beings. Companionship with others is well, providing it is of the right kind. Associates are profitable to us if they are such as will make us better. In the church we find the very best companionship, the best associates. Being together in the household of faith affords us opportunities for developing and strengthening our Christian characters. At first we are babes in Christ, but in the church we are to grow into full manhood and womanhood. There we find need for patience. Christ says, "In your patience possess ye your souls." Perhaps we have not been quite as patient as Christ would have us when things did not go quite to suit us in the home or in the church. Then, too, we have a great deal of room for forgiveness. This quality of the heart becomes all the larger as we have occasion and willingness for its use. We are to exercise and grow in humility. Christ himself washed his disciples' feet to impress in a special way its importance. Every time we observe this ordinance in love, we grow in humility and thus in Christian power. Love is so abounding in the church that there is no room for hatred. There is love for *all*.

4 The church is the owner of her members. The member is not the owner of the church. Sometimes members, including officials, make it appear that they own the church, and consequently everything must be done as they dictate. By virtue of the authority and power vested in the church, her members must accede to her demands. The church, however, is prohibited from exercising authority over her members contrary to the teachings of Christ. She is given power only to carry out his will. In this members *must* hear and obey the church. It is unwise for any member to defiantly set his judgment against the judgment of the church. "In the multitude of counsellors there is safety," especially in the church.

Philadelphia, Pa.

"I MUST BY ALL MEANS KEEP THIS FEAST."—Acts 18: 21.

BY W. M. LYON.

THIS is love feast season. "Partakers of the divine nature" (2 Pet. 1: 4) alone are able to keep the feast acceptably. And while some who love Jesus are not permitted to partake of the sacred symbols very frequently, they may, nevertheless, hold a glorious feast with him, as in Matt. 14: 23. What a gracious privilege! Here I may sit at the feet of Jesus, in the absence of the multitude, and while I am not privileged to stoop and wash my brethren's feet in the great assembly, I may bathe in the beautiful light of his countenance while he whispers peace to my enraptured soul; and while I am deprived of surrounding the symbol-crowned table with my brethren, he, with hands ever ready to minister to all the weary and needy, gives me "meat to eat that ye know not of." John 4: 32.

And now, with his blessed Gospel in my hands, I look up into his face and ask him to unfold to my understanding more and more of what these heavenly symbols mean.

He tells me that many address themselves to him by symbol who never have "tasted of the heavenly gift," neither are "partakers of the Holy Ghost," nor have they "tasted the good word of God, and the powers of the world to come." Heb. 6: 4, 5. Like father Isaac of old, they are content with handling the tangible, while the *living voice* is not accepted. Gen. 27: 22. "The voice is Jacob's voice, but the hands are the hands of Esau."

Listen now while he speaks in tones of pity concerning those who depend upon *symbol* for salvation, while they know *nothing* of the wonderful life symbolized. Concerning these he repeats Matt. 22: 29. Then he asks me to read Matt. 25: 31-46. Then he says, "Here we have two great classes. The first class described here knows by experience the real meaning of 1 John 5: 11, 12. Next I am invited to read 1 John 3: 14, 17. Then he says, "Verily, verily, there are many who fulfill Matt. 23: 25-28, and who observe, according to the letter, John 13: 14, 15, but who refuse to believe John 15: 12. Of this wonderful love they know nothing." These belong to class number two, as referred to in Matt. 25.

Then he desires that I read Matt. 7: 21-23. "These," says he, "honor me with the honor of Matt. 15: 8 They are strict and rigid in the observance of the symbol. Their great misconception is this: They think *ordinance-keeping* the *great thing of the Gospel*,—the *doing of the Father's will!* They know much more along that line than they know of Matt. 7: 12. They also persist in doing what I forbade them in Matt. 7: 1-5. They would even go farther and try to do now what I have reserved for other times and other instrumentalities. Matt. 13: 49. They know nothing of the great 'bond of perfectness' (Col. 3: 14), which Paul delineates so minutely in 1 Cor. 13. That is why they refuse to be controlled by Rom. 14: 1-4 They are after the 'meat and drink' of Rom. 14: 17, but fail to find the 'righteousness, and peace, and joy in the Holy Ghost.'"

"And now, you know why the '*Go ye*' of Matt. 28: 19 found so little welcome in their hearts. The faith-producing love and love-producing faith of Gal. 5: 6, they cover up with the rubbish of 'circumcision and uncircumcision,' and the 'foolish questions, and contentions, and strivings about the law.' See Tit. 3: 9. The 'all things to all men,' the 'all means to *save some*' (1 Cor. 9: 22) finds no place in their lives. They followed the business of Matt. 7: 3, 4, instead of the business I gave them to do in Matt. 4: 19."

Thus, my beloved brethren, the Master would have us know the true and full meaning of "keeping the feast of love." He would have us know that eternal life comes not from the symbol, but from the *Great Author* of symbols. May the Holy Spirit lead many more into the full possession of that which Paul recommends in Gal. 6: 1 and Rom. 14: 1-4. This takes away the spirit of judging, fault-finding, criticizing, self-righteousness. May all these be swallowed up with the love and righteousness of Christ! This alone will prepare us properly for the love feast. But let the spirit of self-righteousness prevail, and discord and schism and distraction will flourish. That spirit would have cut off the great apostle of the Gentiles from being a participant at the feast at Jerusalem. That spirit would have said, "Bro. Paul, we are deeply grieved by your actions over at Lystra (Acts 16: 1-3). That was a most glaring inconsistency, to say the least. We are also bound to require of you an humble acknowledgment on account of your strange conduct at Cenchrea. Acts 18: 18." (A few years later and the latter offense was repeated at Jerusalem. Acts 21: 20-26.)

Paul gives the reason for his "strange conduct" in the language of Rom. 10: 1 and 1 Cor. 9: 22, but this is not satisfactory at all to the accusing spirit of self-righteousness. It would still say, "Paul, you are a two-sided man,—unstable,—unfit to be an elder or an apostle!"

My interview with the Great Teacher relative to this great theme was brought to a close by his requesting that I now read in connection with the Scriptural passages already given, John 8: 1-11.

May this message be "the savour of life unto life"! 2 Cor. 2: 16. "In the sight of God speak we in Christ." 2 Cor. 2: 17. "Prove all things: hold fast that which is good." 1 Thess. 5: 21.

Washington, D. C.

"FAITH HEALING" REVIEWED.

BY I. BENNETT TROUT.

HAVING carefully read "Faith Healing" in GOSPEL MESSENGER No. 33, current volume, from the editorial pen of H B. B., I ask your indulgence while I offer a review of some of the thoughts presented. As for the effect of confidence in the physician being helpful to the patient, I pass that by as the influence of mind over body.

We learn in the Bible of necromancers, sorcerers, astrologers, and performers of "curious arts," etc. Moses was approximately imitated by the magicians. Cures are yet performed in various, as well as in curious, ways; but this may not be "faith healing." Within the past year a distinguished physician of Dayton, Ohio, has performed some very remarkable cures without the aid of medicine; yet he lays no claim whatever to divine power, neither does he credit it to faith. He stands in no way connected with what is called "faith cure," "Christian science," or "clairvoyance." He only claims it due to a peculiar power of his body, which he detected when yet a boy in school.

You say, "In the Scriptures we have two kinds of faith healing taught. First, that which comes from fervent prayer." Surely the language of James does not warrant such a conclusion. You quote but a clause. Let us quote the sentence. "Confess your faults one to another, that ye may be healed." James 5: 16. This certainly is for the soul or spiritual man, and not for the physical body. David's prayer was, "Heal my soul, for I have sinned." Psa. 41: 4 When we are well we pray God to clothe and feed us, and we labor to secure the blessings desired; and as a result we secure raiment and food. When sick we call in a physician, we take the medicine prescribed by him, we pray God to bless us, to bless the doctor, to bless the medicine to our benefit, and to grant us a renewal of health, if it be his will. In the first instance we do not call the food and raiment secured "faith feeding" and "faith clothing," neither do I believe the latter should be called "faith healing;" yet all the while we had faith in the goodness and beneficence of God.

Again you state, "The other faith healing is that which follows the anointing as we have it in James 5: 14, 15" James certainly does not teach the healing of the physical body. Let us examine. We "purify our souls in obeying the truth." 1 Pet. 1: 22. God's Word is truth. John 17: 17. The command to be anointed is an ordinance of God, consequently it is truth, and is for the soul, though it is to be performed upon the body and accompanied by the "prayer of faith." The ordinances are for the special benefit of the soul. Feet-washing, though performed upon the body, is for the soul. The same is true of baptism, the covering, the Communion, the kiss, etc. I hold the same to be true of anointing.

1. "The prayer of faith shall save the sick." The burden of that prayer should be that the soul of the sick may be saved,—saved from sin and its results, now, as well as hereafter; that the soul may be blessed with full saving grace, whether the body recovers or not.

2. "The Lord shall raise him up." That is, the Lord places the soul higher than ever in divine life. We are to grow up into him in all things. Eph. 4: 15. Anointing being one of the "all things," it places us higher than before. Compare with 1 Cor. 6: 14; 2 Cor. 4: 14; Rom. 8: 11; Eph. 2: 6. In these various Scriptures we may learn what is implied by the Scriptural language, "raise up."

3. "If they have committed sins they shall be forgiven." He thus becomes fully set apart as the Lord's anointed.

Further alluding to the anointing, you say it "is offered and recommended, not because people are sinners and that they need pardon, but because they are sick and need healing. It is not the sinner that is to call for the elders to be anointed for the pardoning of his sins, but the sick for the healing of his diseases. While the pardoning of sins is named as a result that will follow, it does seem to us that in the mind of the apostle, the primary object was the healing and raising up of the body." Upon the foregoing I remark:

1. As James does not say anything about the healing or raising up of the body, therefore I do not think he meant healing of the body. When New Testament writers meant healing the body they invariably said so.

2 It is the common experience of Christians when sick, that in the struggle of life they have been guilty at least of sins of omission, if not of commission. In this sense are they not sinners who call for the anointing? And have they not the blest assurance that "if they have committed sins they shall be forgiven"? Is not pardon a very leading object with them? Surely it is.

3 James defines clearly and names the results of the anointing. These you pass and claim the primary object to be "healing and raising up the body," while James names neither healing nor raising up the body. I say that the three results named by James are the primary objects. Is not that good reasoning?

You further state, "As the pardon of sins is not conditional on the anointing, if there is no desire on the part of the sick to be healed, we do not see where the grounds are for calling for the anointing."

1. Is not the pardon of sins promised upon anointing, conditional upon that anointing? It surely is.

2. James says, "Is any sick?" etc., hence this anointing is for the sick saints generally; but your language implies that it is only for those desiring healing of the body. You entirely overlook the divinely-appointed means for healing as given by Christ, *viz.*: "They shall lay hands on the sick and they shall recover." Mark 16: 18. That this is the means designed for the healing of the body, see Luke 4: 40; 13: 13; Acts 19: 11; 28: 8. You close by quoting two of the "results," which I call designs of anointing. But for some cause you omit the third, *viz*, "If he have committed sins they shall be forgiven him." This omission would have a tendency to mislead the inexperienced reader.

New Carlisle, Ohio.

"COULD all the money now invested in breweries and distilleries be diverted into channels productive of something good, there would be fewer millionaire whisky and beer kings, but many more thousands of happy and contented poor men's homes. As it is, the poverty and distress among the drinking classes will increase, because with the prosperity of the country they will increase their spendings with the saloon. O for an army of men to boycott this common enemy!

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according that a man hath*, and not according to that he hath not."—2 Cor. 3: 12.

☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

"GO YE ALSO."

[*Selected by J. E. Snyder.*]

THE fields are white to harvest, the Lord of harvest stands,
His faithful servants calling to join the reaper bands.
To each one comes the message, "Go work for me to-day,
And *you* are called among them, and will you turn away?"

The fields are white to harvest, and there is much to do,—
A special work for each one, a special work for *you*;
Put boldly to your sickle, however frail it be,
And tell at eve the wonders our God has wrought by thee.

For will you rest with gleaning the ears another leaves
When you might be a reaper, with store of golden sheaves?
You cannot be too feeble, with God to bless your touch;
And must he use you little, who fain would use you much?

Go in and nothing doubting fill up the vacant place;
Go work in all your weakness and all your Master's grace.
Till at his feet with gladness your treasure be outpoured.
And he who gave the increase shall give the great reward.

Gretna, Ohio.

THE SEVEN CHURCHES OF ASIA.

BY W. B. STOVER.

LAST Thursday I finished reading "The Seven Churches of Asia." To be frank about it, I confess I consider this book the cap sheaf of Bro. Miller's literary efforts. The style of writing is well known to all who read the MESSENGER,—the simple, interesting narrative. The subject-matter in hand, however, is of supreme importance. Heretofore I have looked upon the messages to the Seven Churches, as we usually look into space,—with an imagination that something may be there, but never presuming to guess what that something is. Now, those letters of the Revelation are to me precious messages of truth, full of meaning and significance. How ashamed we do feel of ourselves when we find out how dumb we have been along certain lines of truth that could have been ours long before, but for the effort. I cannot understand why the testimony of the seven Apocalyptic churches has remained so long untold. But now that it is told, it is our privilege to herald it farther and wider.

Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea are witnesses to-day of apostolic work and ways of work. Philadelphia, the brother-loving city, the church receiving only words of commendation from the Spirit (Rev. 3: 7-13), is a most pleasing witness. Though in an earthquake district, though suffering early persecutions, though in 1097 A. D., John Ducas besieged the city and took it by assault, though the power of Mohammedanism prevailed in 1390 and from that time forward, this financially poor, but spiritually rich, missionary-working church has continued in one unbroken line of organization, from the beginning until now. If there is any church in the world that can lay successful claim to apostolic succession, here it is!

Compare Philadelphia with Laodicea (Rev. 3: 14-22) The former has received the eternal blessing. The latter, a pleasure-loving, gold-getting, world-courting church, *is to-day known only for what it has not done and for what it is not.* What a commentary on the eternal truth! "He that hath an ear, let him hear what the Spirit saith unto the churches."

Side by side is the memory of Ephesus and of the temple of Diana. With Smyrna is connected the hallowed memory of Polycarp, the martyr, who was baptized when he was nine years old by the beloved disciple John, or by his directions. At Thyatira lived Lydia the seller of purple, and those who have studied ancient history will recall the relations of Croesus and Cyrus with Sardis.

The whole book gives added clearness to more than sixty Scriptural passages, and is enhanced in value by its twenty fine illustrations.

Now it seems to me that every possible effort ought to be made to push the sale of the book. The argument for trine immersion, feet-washing, Lord's Supper and salutation, are unanswerable, and are so cleverly interwoven, that the reader is convinced on those points before he thinks about trying to object.

The profits, too, I thank the Lord, *are all for missions.* Order from the General Missionary and Tract Committee, Mt. Morris. I might suggest, too, for convenience, it is not necessary to write that long address in full, but simply Galen B. Royer, Mt. Morris, Ill. Bro. Royer is the Secretary of the Committee. On all books of any kind whatever, ordered from the Missionary Committee, all the profit is for mission work.

In the canvassing we hope that workers will get into territory where our church is not known, and push its sale on its own merits. Here will be a grand opening for young people to do advance missionary work. I think that *workers* will find canvassing for the book quite profitable. Points worth special mention are: (1) There is no other book on the subject; (2) it has twenty fine illustrations; (3) the style is simply narrative; (4) the author got his facts on the field; (5) it illuminates much Scripture; (6) it discovers apostolic doctrines; (7) other books of equal merit often sell at $1.50; (8) all the profits are for missions. Who could not sell such a book?

Since being acquainted with Asia Minor, as Bro. Miller's Seven Churches presents it, I am anxious that our missions shall be planted there. I can see Brethren churches now all over that country with the eye of faith. If our work were not in India we would beg to be sent to Asia Minor. Our doctrine would make us at home there. Asia Minor can be made for our church the key to the world. I am enthusiastic over the work, and I hope many thousands will be sold all over the world. If we can have them sold in Bombay, India, you may rest assured we will do it. This book is indeed a great missionary.

Chicago, Ill.

VISITING THE SICK.

BY J. H. MILLER.

ONE of the special duties of the apostles was to heal the sick (Matt 10: 8); and another, to visit them. Matt. 25: 39. One of the reasons assigned for giving certain disciples a passport into the Holy City, was that they had visited the sick. "For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Visiting the sick is much neglected by some; and too much company at certain times is not good. It may annoy the patient. In entering the sick-room we should carry with us a smiling countenance, have a light footstep, closing the door with little or no noise. Everything should be made cheerful and pleasant. Be ready to speak words of comfort. This will encourage the patient.

The apostles when sent out to preach and heal the sick, anointed with oil many that were sick, and healed them. Mark 6: 12, 13. Anointing with oil was necessary in the apostolic age, and it is necessary now. See James 5: 14. I have visited the sick-room of members, and sometimes it was necessary to teach them of the anointing. Then they would "call for the elders." Some may be careless about this matter, while the minds of others may be disturbed by disease, and they do not think of its importance until attention is called to it. In some places the anointing is seldom preached on, and for this reason some of the members may not think of its importance.

By experience I have found a visit to the sick-room of much benefit. Some physicians refuse to allow their patients to have company, not because of the number of callers, but because of the manner in which they comport themselves. A harsh voice or downcast countenance should be avoided. A word of encouragement pointing to the great future will often greatly assist in cheering the sick and dying saint on his way to the "Home Land."

In visiting the sick-room, be sure and get there between meals. Some who have a long way to go can sometimes perhaps do no better than stay for a meal; but those near by unless called upon to help wait on the sick should remember there is always enough work for the family in waiting upon the sick, without keeping a boarding-house to entertain the neighbors. Besides the work of caring for the sick, there is much expense connected with it,—doctor's bills to pay, hired help in the kitchen, and provision to buy. Some may think a few meals would not add any extra expense and labor, but we know it will. Visiting the sick, helping the needy and giving the proper encouragement, is in place, and should not be so much neglected by the faithful followers of Jesus; but should not be made an occasion of feasting and imposition upon others. In visiting the sick-room we visit Jesus and pay him homage.

Goshen, Ind.

WAYSIDE NOTES.

BY L. H. EBY.

SATURDAY forenoon, Aug. 18, the brethren and sisters met in harvest meeting. Subject for consideration was "Dedicating the First Sheaf unto the Lord." Of the abundance of the Lord's giving we tried to remember calls for help. One call remembered was for help to build a churchhouse in Denver.

In the afternoon the church met in council and the welfare of the church was considered. It was thought necessary to extend our missionary efforts more to the border of the district, and therefore it was decided to hold a series of meetings at one of our outposts, Irving, Kans.

Meetings opened Sept. 1, and continued until Sept. 16, in the M. E. churchhouse. The people knew but little of the church, and many came at first through curiosity. We would like to see men and women attend services from a better motive, but yet we prefer to gain their presence

through curiosity rather than not to gain it at all. Curiosity in this case, merged into deep interest, and better attendance, attention and order we could not ask. Many expressed great joy in hearing the simplicity of the Gospel preached. Two, husband and wife, who drove ten miles to meeting and returned to their dear family after night, expressed themselves as desiring to unite with the church by baptism at the feast, Oct. 6 Several others stood near the kingdom. Sept. 8 and 9 we held a feast at place of meeting. Thirteen communed, which number was scarcely sufficient to fill one table extending across the spacious room which was filled to overflowing. Excellent order and prayerful attention prevailed. We feel the occasion proved a loud sermon to the eager audience, and shall go far toward establishing the cause of Christ there.

Foreign missions we believe to be Gospel, and should be supported. Home, State and District missions should enlist our sympathies; but if we are not guarded in our zeal we will overlook our smaller, but equally rich fields close to our doors. Shall we not, dear brethren and sisters, station our ministry at our outposts more, that it need not be said to us, ten or twenty miles from home, "I never heard of the Dunkard church?" Again, we would impress this thought: When a church employs one, two or three ministers from abroad to come and labor for her, instead of having these brethren labor at the center, or home point, where the influence of the church is already strong, should we not have them labor out in some new field where souls are hungering and thirsting for the pure Bread and Water of Life? Let us not neglect the city and village! There the starving are calling for bread. May the live coal from off the altar be speedily applied to our lips as called servants of the living God! Then when God says, "Whom will I send, and who will go for us?" we may answer, as Isaiah, "Here am I; send me."

During the first half of October we expect to labor with the Bethel church, Holt Co., Mo. From there we go to the Bethel church, Thayer Co, Nebr., according to previous promise, if the Lord will.

Summerfield, Kans.

PRESS FORWARD.

BY BERTHA RYAN.

During the preparation for our long journey and the great work which lies before us, we were impressed many times with these two words, "Press forward."

When there are numerous tasks to perform, and a limited time given in which to accomplish them, there is no rest in spirit until all are finished. Oft we grow weary and long for the hours of rest, but we must press forward until the close of day or our work will suffer loss.

How much, we thought, are our daily cares like our spiritual life! If we need to press forward to accomplish the work which pertains to our earthly interests, how much more zealous ought we to be in regard to our spiritual duties! They are of a higher nature and, by far, of the greatest importance.

Drawing the mantle of God's love around us, and looking out upon the spiritual condition of the world, we behold the fields white unto the harvest. Then a thrill of sadness passes through our hearts, and we are made to exclaim, "Oh, where are the reapers?" Lord, send forth reapers, that none of the golden grain may be lost. There is a great work before us. Little has been accomplished in comparison with that which lies before us. Precious souls, without number, whom Jesus died to save, are perishing! Raise the cry! More reapers! Press forward! Press forward! Do not stand as retreat-d soldiers behind your battlements of safety, but press forward into the thickest of the fight, against the hosts of Satan. The value of a soul cannot be estimated; then, how can we stand still and see countless millions held in chains of death by the power of the wicked one? Shall not these chains be broken? Away with doubt, away with fear. Do not question. There are no retreats to be made. The victory is ours. The world shall be won for Christ through the glorious workings of his power. O, weak man of faith, consider the Captain of our host. Look at the prophets, think of the apostles and martyrs. What of their enthusiasm, their zeal, their works? May the love which filled their hearts, enkindle the smouldering embers in ours to-day' that we may press forward in every good work!

I think I hear you say, "We need more workers." Yes. "We need money." Yes; but more faith and prayer will give us both these. It is *faith* that is lacking! Lord, increase our faith! More earnest *prayer* is needed, more meditation in the night watches. A deep draught of the sweet influence of the Holy Ghost. The very means to obtain more workers and money are in our hands. Will we use them? If you have not yet laid hold upon the power, which God has given us, to overcome the world, press forward. Our time is short. Sleep not as others. You may meet with many trials and temptations, you may grow weary, but there is great joy in service, and a peaceful rest is promised when our labors are o'er.

One part of the great work before us is to work out our own salvation; the other part is found in the last words of our Blessed Savior, "Go ye," "teach all nations." Must we not press forward? There is no limit to the great commission,—"every creature," is included. The conversion of the whole world lies before us. Soldier of Jesus, have you on the whole armor of God? Are you ready to meet the assaults of Satan? Are you standing, girt with the everlasting Gospel, ready to move forward as you are called by the Father above, and meet the responsibilities as he himself sees fit to place them upon you?

Cling to the everlasting promises. Do you desire the heathen for your inheritance? "Ask, and ye shall receive." Would you have a door that is effectual opened unto you? "Knock, and it shall be opened." Would you save lost souls for the kingdom? "Seek, and ye shall find." Press forward! The kingdom is at hand!

May the glorious Gospel of our dear Redeemer be carried to the ends of the earth, and nations in every clime recognize Christ as their atoning, resurrected Savior, and accept his great salvation!

Press forward, my brother, press forward,
In city, in country, in lands;
Look upward, my brother, look upward,
Fulfilling thy Master's commands.

Press forward, my brother, press forward,
For Satan, beguiling you, stands.
Trust always in Jesus, trust always;
He holdeth thy crown in his hands.

THE WORLD FOR JESUS.

BY JERRY BOTTORFF.

Some 1,800 years ago Jesus said to his apostles, "Go ye into all the world and preach the Gospel to every creature." He thus taught his apostles, and teaches us to-day, that the Gospel is to be preached to the whole world; it is not only for you, my brother, my sister, at home, but it is a Gospel for the entire race. The Gospel has carried light to the nations where it has been preached, and will yet banish darkness from the Pagan world. It is to spread from clime to clime until

"Jesus shall reign where'er the sun
Doth his successive journey run."

The field is large, the work is great, but victory is assured, because we read, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession." Psa. 2: 8

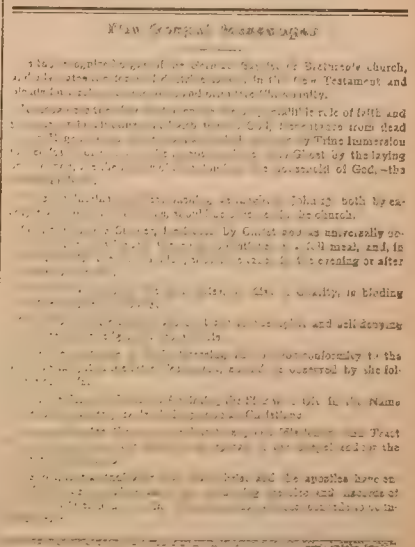
A minister being asked whether he didn't think it useless to preach the Gospel to the Hindoos, said, "Look, sir, to your marching orders," "Preach the Gospel to every creature." If we will only obey those "marching orders," they will lead to final victory; but the conquest is only achieved by the prayers, sacrifices and toil of God's people.

We may all join in this great work. Some of us may become missionaries, some may teach, some may contribute of their wealth. Let us fling down our gold at the feet of the Blessed Master, and remember that "God loveth a cheerful giver!" There is room for all workers. He is saying to you, "Go." Go, then, and in some way help the spiritual wants of the whole world. May we gather many sheaves into the fold!

South Bend, Ind.

"We wonder whether there is any Christian who, on looking back over his past life, does not see many points at which he escaped the tempter by only the narrowest margin. Have we not all walked along the dizzy edge of the precipice without even being aware of the fact? It is only in the retrospect that we see to what imminent peril we have been exposed. What an occasion is here for gratitude to Almighty God! The grace that keeps us in the midst of unsuspected dangers ought to stir emotions of the sincerest thankfulness in our hearts."

"It is not always best to take a man at his word, or trust the man that talks too much of himself. Better wait and see how far he confirms his speech by deeds of kindness. Not the talker, but the doer of the Word, is justified before God. 'Wherefore by their fruits ye shall know them.' In the light of this statement it is easy for a good man to satisfy the world where he stands."



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Mount Morris, Ill., . . . Oct. 23, 1894

IN the South there are two wings of the Baptist church,—Primitive and Missionary. We should think that they might unite on the Primitive Missionary doctrine; that is, follow the primitive practice in their doctrine, and then engage in missionary work as did the apostles.

OUR people will be pleased to hear that the Tract Committee has reduced the price of tracts about one-half. A tract that formerly cost six cents may now be purchased for about three cents. The facilities for printing these tracts are so complete that they can be brought out very cheap. This, of course, will be good news to those who purchase tracts for distribution. It is a step in the right direction, and the Mission Board is to be commended for good judgment in making this great reduction. Send to Galen B. Royer for the new price list.

ABOUT two miles south-west of Bethlehem, and eight miles from Jerusalem are the large pools that were constructed by Solomon, 977 years B. C. Eccl. 2: 6. The walls were very strongly built, and covered inside with a heavy coating of cement, and notwithstanding the great lapse of time, are yet in an excellent state of preservation. The pools are situated one above the other in a valley, so when the upper one is full the overflow may run into those below. They cover about six acres of space, and are intended to hold thirty feet of water. The lower pool is large enough to float the largest vessel on the ocean. The pools are supplied with water from fountains not far away. From these fountains water was also conveyed to Jerusalem by means of a well-constructed aqueduct. Thus the city had a never-failing supply of water. Some of Solomon's aqueducts are in a fair state of preservation, and were in use at the time of Christ. "Now," says the *New York Sun*, "the Turkish Government has ordered the aqueducts of Solomon to be put into repair, that the city may be more fully supplied with pure water." Step by step the sacred city is improving, and, in course of time may regain some of her former greatness.

WHEN the news came to the disciples of John that he had been beheaded, they immediately attended to the burial of the body, and then went and told Jesus; and indeed in him did they find a warm and sympathizing friend. And for us many days would be made brighter, and many burdens could be made lighter if of all our troubles and trials we would promptly *go and tell Jesus.*

A LADY in the South recently sent $2.00 to the publishers of the *Christian Advocate*, telling them to send the paper one year to the State penitentiary, saying that it was the only way she had of visiting them that are in prison. In this way hundreds of our readers might, by a proper use of the MESSENGER, visit the unfortunate, the poor as well as those that are in prison. In this way thousands could also do missionary work that might be productive of great good.

THE people of Bluffton, Ind., are reported to be wonderfully worked up over the exposing of the Spiritualist's medium, P. R Wardwell, of La Fayette. The medium had just called up the Big Wolfe, an Indian spirit, when a gentleman from the audience made a plunge for the spirit, and when the lights were turned on Mr. Wardwell and his wife, who had been concealed in the cabinet, stood revealed. This so enraged the people that the medium and his spirit had only a few minutes to get out of the town. This is one of the successful ways of exposing Spiritualism.

THE one great cause of so many sects and heresies in the religious world is the fact that too many people go to the Bible with their opinions already formed. Some are so desirous of being independent and "original" that they try to disbelieve a thing, merely because other people generally believe it; they want to hold a position different from that of everyone else. On the other hand, some are so anxious to believe what their fathers and mothers have believed, and are so afraid of arriving at a conclusion that will be considered by their friends heretical, that they open their Bibles in the hope of finding just what they want,—and of course they usually find it. A mighty stride in the direction of Christian unity might be made if everyone would quit going to the Bible to prove theories, and go only in search of the mind of God. True Christian unity must be founded upon the requirements of the Scripture.

SOME one has favored us with several marked copies of the *Baltimore* (Md.) *Dailies*, containing brief reports of the meetings held by the Brethren in the city. We clip the following from the *American*: "The annual council-meeting of the German Baptists, or Dunkards, was held yesterday at the church on Hill Street, Woodberry. The services began with Sunday-school exercises, which were conducted by Mr. S. O. Larkins. He took an original way to illustrate to the children the text, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth.' He illustrated this by arranging the children in a circle and giving them a charge from an electric battery. When the children felt the shock he said to them that they felt it, but could not tell whence it came. Eld. E. W. Stoner preached at half-past ten in the morning. Dinner was served to the visitors in the church. At half-past one a business meeting was held. It was decided to hold a love feast at the Woodberry church on Saturday, Oct. 20. Adam Henry and Louis Harman were elected to the office of deacons. At six o'clock Peter Linderman, of Baltimore, was baptized in Jones Falls, by Eld. Uriah Bixler, of Westminster."

IN a prayer, Lyman Beecher one time said, "God help us not to despise our rulers, and God help them not to be such men that we cannot help despising them."

A BLESSING.

A LADY remarked, not long since, that she attended a prayer meeting expecting to receive a blessing, but did not receive it on account of some indiscretion indulged in by those having the meeting in charge. As we listened to the story we were made to wonder how many sincere souls are compelled to go away from religious services without receiving the desired blessings they stand so greatly in need of! Then we wondered if this disappointment, at times, does not result from the want of proper care upon the part of those who conduct the services! True, much may be caused by the seekers after blessings not doing their part, yet if the leaders of the services will only perform their duty, they can then, at least, have a clear conscience.

But there is need of much very serious thinking along this line. All religious services should be conducted with a view of edifying, encouraging, instructing and strengthening those who attend. Those who take part in the exercises should enter into the services of the hour with a devotional spirit and understanding becoming the sacred occasion. To do otherwise is not only unbecoming those professing godliness, but sets a bad example before others, and may be the means of driving some away from the house of God.

Every sinner who attends any religious services ought to have an opportunity of being favorably impressed. At least there should be nothing, in the way of indiscretion, calculated to repel. And especially should the desires of those seeking blessings, be kept constantly in view. The place of worship is the Lord's house; the people are his, at least by creation if not by adoption, and how important that those who serve in this house should so conduct the affairs of the house, as well as themselves, as to make all feel that it is truly the house of God,—the very gate of heaven! Let us keep the important situation constantly in view, and see if the preaching, spirit and devotional parts of our services cannot be made more helpful to all those who attend any of our religious exercises! J. H. M.

SUNDAY TRAINS.

WE are in receipt of a very sensible letter from a railroad employe. From his communication we quote the following as worthy of special consideration:

> I am employed in the train service for the railroad company, and we, I do believe, have to do more work on Sunday than any other class of laboring men. Now, we ask the aid of all God's people to enforce our Sunday laws. It grieves me to think that the Christian people do not take more interest in these laws than they do. God commands us to remember the Sabbath day to keep it holy. We are all working for a place in the kingdom prepared for us. Furthermore, we are all the while fighting the saloons, which is perfectly right; now let us turn our strength against Sunday traffic, and labor to have the Sabbath day kept more holy. I would to God that every soul on the Gospel train would be induced to give more attention to this Sunday question.

While it may not be our province to enforce the law of the land respecting Sunday, we can at least throw our influence and practice on the right side. Our people can discourage Sunday traveling, and also do just as little of it as possible themselves. The more we patronize the railroads

on Sundays, the more we encourage the managers to engage in Sunday trafficking. One time, when Beecher was rebuking some railroad men for running Sunday passenger trains, he was told that when the Christian people would cease their Sunday traveling it would be time enough to talk about stopping the Sunday trains. J. H. M.

OUR ALMANAC FOR 1895.

THE Brethren's Almanac for 1895 contains an unusual variety of reading matter. Much of it will bear reading several times, and some suggestions offered are well worth preserving. It starts out with the earliest known portraits of Paul and Peter, with a history and description of the same. The cut of the Brethren meetinghouse in Chicago will be viewed with interest by thousands who have never seen the modest structure. The account of the "Hairy People of Ainu, Japan" will prove instructive reading to the young especially. The article headed "Vicious Habits," though short, may do good in hundreds of families. Those desiring to use the unfermented wine for Communion purposes will here find a good receipt for making and preserving it. It also makes a splendid drink for the table, and will keep for years in its pure, unfermented state.

The communication entitled "Our Missionary and Tract Work" contains information both valuable and interesting. There are several articles that will be of special interest to the women, viz, "To Mothers and Wives," "Unlovable Women," "Longevity of Females," and "When a Woman Loves."

The article and cut concerning the baptism of Jesus will make a good impression. The well written account of the "Sais, or Forerunners" of the Bible lands and times is instructive as well as interesting. The picture of an eastern forerunner, as seenin Egypt to-day, adds greatly to the value of the article. Some years ago one of our writers visited the Mamertine Prison, in Rome, where Peter is said to have been imprisoned for a time, and gives to the readers of the Almanac an exceedingly interesting description of the gloomy historic place.

The publication contains many other articles of special value and interest. The ministerial list contains names and addresses of all our ministers, —about 2,116—as near as they could be obtained.

The advertisements will be found of more than ordinary value and we would solicit a careful examination of each advertisement. The monthly calendars in our almanacs have always been considered of great value, and in this respect the publication is fully up to those of previous years.

We are filling orders as fast as received, and suggest that those who have not yet sent in their orders will do so at once. Price, 10 cents per copy. Agents will write for special terms. It will also be well for our agents to ascertain the number of copies desired in their localities and order as early as possible.

THE PERKIOMEN VALLEY.

HAVING a desire and a commission to see the far-famed library of Bro. A. H. Cassel, of Eastern Pennsylvania, we, in company with Prof. M. G. and Dr. Brumbaugh, left home on the evening of the 4th inst., and arriving at Philadelphia in the morning, we were ready to take the Perkiomen train at 7: 40. After running up the Schuylkill for a number of miles we entered the Perkiomen Valley proper. It was one of those mornings when nature enrobes herself in her richest autumnal garb, and, in addition, throws around herself a mantle of spring-time beauty. The Perkiomen Creek, or River, is not a large stream, but its banks are pleasantly shaded with large and richly foliaged trees, while the winding stream ripples quietly down through its bed in a way that seems lifeful and yet restful. The valley is not large but pretty and productive, and from the appearance of the farms, and the good and substantial-looking houses and barns, we think that the farmers must be at home there. And we have never lost our admiration and love for the quietness and peace of the home life on the farm. Take away from us the country homes and the lives that they give us, and our nation would be robbed of much of its best material.

As we rode along, some of the sweeps of vision were grand beyond pen-description. In this Valley some of the most important, eventful and decisive scenes of the Revolutionary War were enacted. Here were the headquarters of General Washington during a part of that ever-memorable period, and we had the pleasure, at Valley Forge, of seeing the house in which was his home during the winter of that severe struggle for liberty, of which we as a nation are justly proud. And yet, is there not sadness connected with it when we think of the privations, tears, sufferings and death that followed in its trail? Why this strife, wars and shedding of human blood? Jesus declares his kingdom to be one of peace and good-will; but in strife and war there is no peace. As we rode along, thinking of the past history of these beautiful valleys, hills and streams, we were made to think, should all these remain till Jesus comes to reign and rule as President and King, what a glorious country this will be, when every man will love his neighbor as himself, and when there shall be none to hurt in all his holy mountains.

Dear reader, do you ever think what kind of a world it will be when we are forever delivered from sin, and peace shall baptize us all as the flood covered the earth and wiped the iniquity of the antediluvian world? We fear that some of us, without a tremendous conversion and regeneration, would not feel at home in such a world, surrounded with the sweet and quiet elements of love and peace. To prepare us for such environments is what conversion is intended to do for us. And if it does it not, then have we not experienced its full power.

After a most pleasant ride through the windings of this Valley we alighted at Grater's Ford, where we were met by Eld. Jacob Conner, and conveyed to the home of the Cassel Library. The ride itself, through this rich farming country, amidst the great shocks of unhusked corn and the greening fields of wheat and rye was an enjoyable one, but our pleasure was greatly enhanced by our driver who seemed to be overflowing with loving-kindness and brotherly affection. There is a real pleasure, after all, in being with the Brethren. There *is* a difference, and we always feel nearer home when among those of our own family.

Well, we got there and were very kindly received at this home of antiquities—and he is an antiquarian sure enough! Brother Cassel, we mean,—as full of old books as are his library shelves. He says that he has been an antiquarian from his boyhood up—and from the fruits of his life we justly suppose he is right, as he has a house full of books, pamphlets, papers and manuscripts, some of which are very valuable. He has some very old and rare books and papers for which, he says, he has been offered their weight in gold. His books are as his children, and he knows all about them. And it is his desire that his library, after his death, shall be kept in tact and be held by the church. And we hope that arrangements can be made to have his wishes carried out. We spent all the time allotted to us among the books and in the family very pleasantly indeed, and were sorry that our time was so limited; as it is a good place to be.

Bro. Cassel has passed his three score years and ten, and the steeps of time are growing upon him. Upon whom his mantle shall fall is yet unknown, but we hope that there may be an antiquarian Elisha who may fall in love with the things that were of old, and thus continue the work which he has so nobly begun and carried on.

In the evening we again returned the way we came, and a second time feasted on the beautiful scenery of the Perkiomen Valley. After arriving in the city we attended Conwell's church and prayer meeting service. Though the manner of the meeting seemed to be kind of a wholesale way of worshiping God, yet the services were not lacking in personal earnestness and zeal. He claims a flock of two thousand, and it necessarily requires considerable machinery to run it smoothly. Yet, with a good system it is not a hard thing to do in the absence of moral or religious restrictions. Even a large Dunkard church might be run with little or no jarring in this way. It seems strange, but it is true that men and women are determined to worship God in their own way. And if not allowed to do this, they will not do it at all.

After spending an hour at this place we, Dr. Brumbaugh and self, went to the home of sister Krups, 2029 North 13th Street, where we met Bro. T. T. Myers and spent an hour very pleasantly. After this we took the train for home, where we arrived safely on Saturday morning in time for breakfast.

In the time of Christ, to travel from Dan to Beer-sheba was a wearisome journey of days. Now we go to bed at Huntingdon at 10 o'clock in the evening and wake in Philadelphia for early breakfast. Surely "the sun does move" and we have learned to move with it. God *is* good, but somehow we don't seem to know it. If we do we surely are very slow in showing our appreciation of him and what he is doing for us.

While on this short trip we were made to think how much there is to do for the world in trying to get it to accept Christ and how little we are doing. Surely we are not living up to our possibilities. We fear sometimes that, in our circumscribed work, we are being deceived, and are made to feel that we are doing something when, comparatively, we are doing nothing. What we need most is enlarged views of the Christ-mission in the world and more of the Christ-life in our lives.

We sometimes get impatient with ourselves and almost determine to lay down our home work and start out on a mission of soul-saving. Is it possible that hundreds and thousands must live and die without hearing the Truth in its power to save? Brethren, there is something wrong somewhere. Either we are terribly slack in doing our duty or we have wrong interpretations of the Gospel. May the Holy Spirit waken us up more fully to our duty! H. B. B.

OUR SATURDAY NIGHT.

The Wife.

In far too many instances men do not realize the importance of taking good care of their wives. As a rule they know how to please and comfort their sweethearts, but their wives are too often sadly neglected. If they would show only half the kindness after marriage that they did before, there would be more happy and healthy wives and mothers.

Man has no better friend in the world than his wife—the mother of his children. It required an effort on his part to win and hold her affection and confidence. It is worth his effort to continue his kindness and manly conduct all through life, and thereby increase his wife's esteem for her husband. Any true wife will rejoice on seeing her husband grow in true manliness. With wifely pride she will point her children to a father whose life and conduct are worthy of imitation.

Woman's great strength is her love. Man's strength is his will. If the strong will can at proper times be made to yield to the earnest entreaties of love it makes the union between the two only the stronger. This strong will-power in man will always be admired by the devoted wife, but it will be a sad day for her when it gets beyond the reach of her love.

The wife's health is of priceless value to her husband and children. He cannot afford to ruin her health. He may be a busy man, but he dare not be too much engaged to think of the comfort of the one who is flesh of his flesh and bone of his bone. She needs conveniences and aid about her department as well as he does about his. It is to his interest to see that she has them. It is lamentable indeed to see a man enjoying the comforts and conveniences of life, in his department, while his wife is a slave in her household.

God never intended that man should enjoy all the comforts and conveniences of life and his wife act the part of a disinterested servant. She was made to stand by his side, and should be to him a companion in all the duties and relations of life. This she cannot be unless her condition is such as to permit her to study and administer to his wants as well as the wants of her children. The wife's mission in life is higher and nobler than that pertaining to the flesh. Man needs a companion whose aspirations and affections are purer and more elevating than that belonging merely to the flesh. He himself should live a higher life, and, how can he, except his companion occupy a plane in life equal with his! She may not, and often is not, his equal in mental force, but her love should be stronger than his, and with this she can always bring her influence to bear upon him for good.

Food and raiment are essential to life and comfort, but unfortunate indeed is the union where the wife does not supply the companionship that the nature of her husband lawfully craves. Sad indeed is the fate of the wife when the husband does not take delight in her society. The time was when she put forth all her efforts to please him, and make herself as enjoyable to him as possible. It was this that prompted him to seek her hand in marriage. It was an earnest effort upon the part of both that made two hearts one. It is only by cultivating these womanly graces that the wife can retain and increase her husband's esteem for her; then, how important it is that she be favored with opportunities for growth along this line! The husband who does not encourage or even appreciate this growth is ungrateful indeed, and is neglecting one of the most important duties and privileges of life.—J. H. M.

REVIVALS.

Number Four.—Work Coincident.

The question, whether an evangelist or home minister shall do the preaching must be determined by circumstances. If help is sought let it be a brother full of the Spirit and practical wisdom.

There are many reasons why a home minister should do the preaching. No one knows the needs of a church and community so well as a minister who lives among them, and hence no one is so well qualified to adapt the truth to the special circumstances of individuals as he. It enables a minister to work on some plan, and labor toward a definite end. It also associates the home minister with the work of rescuing souls, and leads them to look upon him, and love him as their spiritual father, instead of clinging in affection to an itinerating evangelist. The relationship thus formed between the home minister and the converts is of the most tender and lasting character. Neither a church nor its ministry can afford to throw away all this by sending for a traveling evangelist every time a special effort is to be put forth. The work of evangelists, as set forth in the New Testament, is in isolated places rather than in fully organized churches. This is said in full recognition of the very effective and profitable service which has been rendered to organized churches by evangelists; but it still remains true that the normal and Scriptural agencies for gathering in souls and building up a church are the Scripturally-appointed officers and members of that church. Ministers should everywhere labor and instruct toward this end.

In connection with the preaching, the minister, whether home or foreign, should be out among the people, seeking souls from house to house. Since he should call at every house his visits must necessarily be very short. Thoughtless persons will plead for a half-day visit to be followed by a sumptuous meal. To yield to such importunities would be damaging to a minister's work and to the religious force of his visit. Long visits nearly always lead to the introduction of worldly topics for conversation, which weaken, if not destroy, the religious impression made. Besides, no earnest minister can afford to waste his time in the gossip of such visits.

The minister should go alone, and it should be distinctly understood that the design of his visit is (*a*) to invite the visited to attend the meetings, and (*b*) for religious conversation. It should also be understood that these visits are strictly confidential. A mere call, therefore, with the plowman in the field, or at the door of his house, or a brief but genial visit with the family, is a most effective means of promoting the interests of the meetings and of leading souls to Christ. Wherever practicable these visits should close with a brief prayer, in which the individual needs of the household, so far as known, should be brought to the throne of grace.

Such visitation is very helpful to both minister and congregation. It affords the minister a means to study the people in actual life,—their character and opinions. It also aids in establishing personal religious relations between the minister and his hearers. This increases their interest in his sermons. The man with whom a minister has wisely and tenderly conversed on personal religion cannot turn a cold ear when he hears that minister preach. The words will fall upon his ears as coming from one who is sincerely seeking his eternal welfare, and they will penetrate his soul with spiritual power. Such visitation also opens new views of truth before the minister's mind, and he returns to his meetings with new texts and new illustrations of experience and doctrine.

In the personal conversation with an inquirer after truth, the aim should be first to ascertain the attitude of the inquirer's mind. Ascertain, if possible, how he views the Word of God, his relation to it, and what his concern is, or ought to be. Then pour in at that point the Word of God, using the very words of the Scripture. "The Gospel of Christ is the power of God," both in the pulpit and in private instruction.

Objections, difficulties and doubts should be met with Scripture. It is good not to continue the conversation too long. A few words direct to the heart, driven home by an appropriate passage of Scripture, are better than so many words. It is best to avoid controversy. Nothing tends to ease a sinner, troubled on account of his sins, so soon as a good battle with the minister over some disputed point of doctrine.

Study, my brother, to adapt "The Truth" to the particular needs of the case in hand; ask the Lord frequently in the closet for wisdom to so apply it to every case that may come under your notice; and admonish the membership to be much engaged in prayer for you and the work, and good will be accomplished. J. G. B.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Quemahoning Church, Pa.—During a series of meetings recently held by Eld. Jeremiah Thomas, in Quemahoning church, Somerset Co., Pa., three were added to the fold, all heads of families.—*E. J. Blough.*

Montserrat, Mo.—Bro. Israel Cripe commenced a series of meetings at Lowland schoolhouse Sept. 8. We had seventeen meetings, with one addition by baptism, and a good attendance and good order throughout the meetings.—*Lillie Maxwell, Oct. 1.*

New Philadelphia, Ohio—.Our Communion meeting will be held at the Mt. Zion church, Tuscarawas Co, Ohio, Nov. 3, five and one-half miles northeast of New Philadelphia, Ohio. A cordial invitation is extended to all, especially ministers.—*F. Whitehair.*

Sterling, Wayne Co., Ohio.—The Brethren of the Chippewa congregation expect to commence a series of meetings Oct. 20, in connection with which they will hold a Communion service. One was recently received into the church by baptism.—*James Murray.*

Bogadee Congregation, Franklin Co., Va.—Sept. 29 we attended a Communion meeting at the Back Creek church, on one side of our congregation. We had a good meeting, good order and good preaching. Fifty-seven members surrounded the table of the Lord and five dear ones were baptized that evening in time to enjoy the meeting with us. The next day we attended meeting at Boon's Mills, same congregation. Two more were baptized, making fourteen during September in this congregation. Our Communion will be held at Bethlehem, Oct. 27.—*Isaac Bowman, Oct. 2.*

Wawaka, Ind.—Bro. P. W. Stuckman came to this place Oct. 6 to conduct a series of meetings, and expects to continue for several weeks. Our love feast will be held Oct. 20, at 2 P. M. Members, and especially ministering brethren, are cordially invited to attend.—*I. N. Shanower, Oct. 8.*

Harrisonburgh, Va.—Our meetings in the Mill Creek congregation closed Sept. 23 with fairly good results. We preached twenty-five sermons in all. There were seventeen baptized, three applicants yet to baptize, and one who wants to be reclaimed.—*S. N. McCann, Bridgewater, Va., Sept. 29.*

Washington, Kans.—Two more souls were received into the Washington church by baptism to-day. Our committee succeeded in locating ground for a house of worship, the erection of which they will begin at once. Our church received several liberal donations, for which donors have our sincere thanks. May they be richly blessed!—*John M. Gauby, Oct. 4.*

Bear Creek, Ohio.—The members of this church met in quarterly council meeting Sept. 3. A good deal of business was before the meeting and all was disposed of to the satisfaction of all the members. On Sunday, Sept. 23, Bro. Blessing, of Huntington, Ind., gave us a sermon. Bro. Blessing is a promising young brother.—*Levi A. Harris, Liberty, Ohio.*

Grafton, Pa.—Our Sunday schools, held in the James Creek and Bethel churches, closed for the summer, Sept. 30. There was much interest manifested by nearly all through the entire season. We expect to hold our Communion Oct. 6. The single mode of feet-washing has been adopted. A series of meetings will commence at the Bethel church in the near future.—*Priscilla Showalter.*

Debate.—*Resolved,* That the doctrine believed, taught, and practiced by the Brethren (or Dunkards) is the doctrine set forth in the New Testament. C. D. Hylton (Dunkard), affirmative; W. W. Otey (Campbellite), negative. The above debate will take place at Mt. Jackson church, Montgomery Co., Va., Oct. 23 and 24, 1894. This place is ten miles from Christiansburg. Those coming by rail will stop off at that place.—*W. F. Woods, Hylton, Va.*

Manvel Church, Texas.—Our quarterly council was held Sept. 27, 1894. Considerable business came before the meeting. Church decided to reorganize our Sunday school. Sister Cora Hoor was elected Superintendent. Two deacons were elected, the lot falling on brethren Wm. Flory and David Peters. Bro. J. A. Miller was advanced to the second degree of the ministry and Bro. J. M. Elliot was ordained to the eldership. Church also decided to hold a week's meetings previous to our love feast, which will be held Oct. 13. We would like to see as many members from the North with us as possible.—*S. Correll.*

Lancaster, Pa.—Since the last report, one has been baptized. Bro. J. D. Trostle was here and gave us several sermons. The Sunday school for the last month numbered from 90 to 109 in attendance. The sisters' monthly missionary meeting on Tuesday evening, the 2nd inst., was well attended and quite interesting. The love feast is appointed to be held on Sunday, the 21st. It is the custom of this church to hold a children's meeting in connection with the feast. Bro. Joseph A. Long, of York, Pa., is expected to be with us over Sunday, the 7th, and also preach for us on Monday and Tuesday evenings, and Bro. D. F. Stouffer, of Benevola, Md., will follow on Wednesday evening with a series of meetings.—*T. F. Imler, Oct. 4.*

Grenola, Kans.—The love feast held in the Grenola church in September is now a thing of the past. We had a good meeting. I preached one week before the feast. Five made the good confession and were baptized. Eld. G. W. Studebaker and Stephen Thompson, of Fredonia, were present during the feast and did some good preaching. The Lord bless them! Albert Sell and wife, from the Strip, were also present. About seventy-eight communed. May God's blessing ever rest upon us and keep us in all his ways.—*W. B. Sell.*

Forgy, Ohio.—The series of meetings at Green Springs church, Ohio, closed on the evening of Sept. 26. We had a very pleasant and, we trust, profitable meeting with this church. Also enjoyed a very pleasant love feast with them Sept. 28. One was baptized during the meetings and one reclaimed. The one baptized was over seventy years old, and her husband is still out waiting to get well ready, he says. May God help him to come soon! The Donnel's Creek church had council-meeting Sept. 29. Considerable business was transacted. Trust God may bless the work done to our good.—*Henry Frantz*

Clarion, Wright Co., Va.—We had been laboring here for some time without letting the people know the Brethren's doctrine in full. As we could get no evangelist at a suitable time, we concluded to give them a series of doctrinal discourses, preaching every two weeks during the summer, which, by the Lord's help, we did. As an immediate result, two precious souls, a husband and wife, decided to go with us and were taken into the fold at the Communion held at the Coon River church, about thirty miles from here, Sept 8 and 9. One who belonged to the church about seventeen years ago desires to return as soon as the necessary arrangements can be made.—*Jefferson Mathis, Oct. 1.*

St. Joseph, Mo.—We held our love feast Sept. 22, which was well attended by surrounding churches. Ministers present were C. H. Brown, S. B. Shirkey, Geo. Ellenberger, C. F. Boyd and Bro. Oaks. We had a very pleasant feast. We held council on the afternoon of the 22nd, and found all in love and union. Again we wish to say to any minister who may be passing through St. Joseph, If you can stop and hold a meeting or two for us, you are invited to come. Let us know in time by postal or letter. We have a house rented, so we can hold meetings any time. Address Mrs. I. U. Stouffer, 2018 S. Tenth St., or Mrs. S. J. Cook, or O. S. Lutz, 517 Sylvania St. Members coming to St. Joseph can find Brethren by taking Union Car Line north, and stop at Fifth and Sylvania Sts., then go east one block, and you will find 517 Sylvania St.—*O. S. Lutz, Oct. 3.*

Yerkes, Pa.—I feel constrained to say that the last MESSENGER was one of the best we have had for many days. "The Signs of the Times" by F. C. Renner is grand, showing beyond dispute that the coming of the Lord is nigh at hand. Why is it we are so seldom admonished in the MESSENGER to watch for his early coming, when it is one of the most imperative commands in the Bible? One expression on first page was not profitable: "Bro. Stambaugh is booked for a debate in Kansas with a 'soul-sleeper.'" "Soul-sleeper" is a nickname, and they in return call us "immortal-souliste" and "soul-tormentors." Paul says, "Foolish talking and jesting is not convenient, but rather giving of thanks." Well, when the debate is finished give us the substance of it, please. Bro. Jacob Trostle preached an excellent sermon last Sunday, to the people of the Green Tree church, from "Covet Earnestly the Best Gifts, and yet Show I unto You a More Excellent Way."—*John Reiff, Oct. 3.*

Hyndman, Pa.—Our love feast, of Saturday, Sept. 29, is now in the past. It was a feast of love, we think, that has made an impression on the minds of the saints that will long be remembered. The officiating brethren were our elder, C. G. Lint, of Meyeradale, and Eld. G. W. Brumbaugh, of Hopewell, Pa. They preached for us one week prior to the feast, and on Saturday afternoon we gathered on the bank of the stream to witness the Christian baptism of three dear sisters by Bro. Brumbaugh. After preaching on Sunday morning we held an election for a deacon, and the lot fell on Bro. I. H. Sharp. He is a faithful brother.—*Thomas Harden, Oct 1.*

White Rock Church, Va.—Bro. J. W. Eller, of Roanoke, commenced a series of meetings at this church Aug. 27, and preached twelve sermons. Eight came out on the Lord's side. He also held a children's meeting. Seventy-three children were present. We thought of the words, "Of such is the kingdom of heaven." Two more have united with the church since. Bro. J. W. Eller has left for other fields of labor. This church was dedicated Aug. 27, 1893 There have been nearly twenty souls added to the church since that time. Bro. C. D. Hylton and W. W. Oty, of the Campbellite church, will debate on the doctrines of the Brethren, on Oct. 23 and 24, at Mount Jackson, Montgomery Co., Va.—*C. D. Reed, Carthage, Va.*

Ottawa, Kans.—Again we have the pleasure of placing on record a brief notice of our love feast just past. On Friday, Sept. 28, at 4 P. M., we met with many dear ones in Forest Park. Twelve ministers were present and seventy-nine communicants surrounded the table. Bro. J. Z Gilbert officiated. On Saturday afternoon we had an excellent Bible reading, conducted by brethren Katherman and Gilbert, of Lawrence. Bro. James Gilbert remained with us over Sunday and Monday and preached several heart-searching sermons, full of Gospel purity and strength. God was pleased to "give the increase," and nine precious souls resolved to leave their sinful ways and follow Jesus. They were baptized on Monday. One sister joined us by letter. We thank God and take courage. Yea, we bless his holy name for these rich labors of love for us. The field is white unto the harvest. Who will come and live and labor for Christ in the city of Ottawa, and help us to gather in sheaves?—*Fanny Morrow.*

Antietam, Pa.—We met in church council Sept. 29. All business was disposed of in a satisfactory manner and three precious souls came to the meeting and were baptized, which caused much rejoicing, as one of them was a father who was thinking of this change for years and still put it off from time to time. Oh how precious the Lord is! And a dear mother and her grown daughter whose husband has been a member for twenty-five years came also. What tears were shed because of joy! Also a brother who had gone with the Old Order Brethren some ten years ago, and whose companion remained with us, returned to the good old fold. He was always very upright in his life, and, as he said in his confession, when he left the church he did it in good faith, but he saw his mistake and was glad to return to the church. Yes, there are numbers who are not satisfied. Oh, if they would return to us how kindly they would be received! We also received during the year four by baptism that had joined the Progressives. As there has been much good done, we hope, in the Antietam church, nearly one hundred having joined in with us during the year 1894, we say, Not unto us but unto the Lord be all the praise. Sept. 30 one was received into the church at Welty's church, Md.—*J. F. Oller.*

Lanark, Ill.—Our love feast will be Oct. 27, commencing at 3 P. M. A general invitation is extended to all who wish to be with us.—*E. J. Barkley.*

Oak Grove, Mo.—Our love feast will be held Oct. 26, at 2 P. M., in the Osceola congregation, at the Oak Grove meetinghouse, St. Clair Co., Mo. Those coming by rail will be met at Collins, by notifying Bro. Jake Yoast, Griesel, Mo.—*E. W. Tracey.*

Montgomery Church, Pa.—Bro. Daniel H. Walker, of Lull, Somerset Co., Pa., just closed a series of sixteen sermons at the old Montgomery church. We had the best of preaching, good attendance and attention, pleasant weather and good roads. Surely the Lord is gracious!—*A. H. Brilhart, Ord, Pa., Oct. 5.*

Edna Mills, Ind.—We had a very pleasant Communion meeting on the evening of Oct. 5. Brethren David and George Dilling, of the Monticello church, were with us and did the principal part of the preaching. They gave us much good council. Our first social meeting will be next Wednesday evening. We expect Bro. L. T. Holsinger to commence a series of meetings at Edna Mills, Oct. 11.—*John E. Metzger, Oct. 7.*

Anderson, Ind.—The interesting meeting at Oak Hill, Ill., closed on the evening of Sept. 17, with eight additions by baptism, and several said they would come soon. May the Lord help them to be faithful! The meeting in the Greentown church, Ind., commenced Sept. 22 and closed Sept. 30, with one addition by baptism and several more almost persuaded to be Christians. We had large crowds and good interest. Arrived home and found all well, for which we thank the Lord.—*Joseph Holder, Oct. 5.*

Cerro Gordo, Ill.—The District Meeting of Southern Illinois convened in the Macoupin Creek church Oct. 10, and attended to the business that came before it. Everything passed off in a fair spirit. We have no business for Annual Meeting. Eld. S. Bucklew was Moderator; Eld. Conrad Fitz, Reading Clerk; M. J. McClure, Secretary. S. Bucklew and M. J. McClure are members of next Standing Committee. Eld. D. L Miller was engaged in delivering a course of Bible talks which were appreciated by large audiences.—*M. J. McClure.*

Maple Grove Church, Kans.—The members of this church met in quarterly council Oct. 6. All business was transacted pleasantly. It was decided to hold Communion services Nov. 10, a series of meetings to begin one week previous to the feast. All are invited, especially ministers. Two letters of membership were granted. Our Sunday school continues with interest. We have preaching the first and third Sunday of each month at 11 o'clock, and in the evening of the same days. Social meeting each alternate Sunday evening. — *Adula Throne, Rockwell City, Kans.*

Linville Creek Church, Va.—This church met in council Sept. 29, preparatory to our love feast. Considerable business was transacted, after which Bro. D. H. Zigler was advanced to the second degree of the ministry. Eld. George Arnold, of West Virginia, was present and conducted the installation services. Oct. 6 quite a number of brethren and sisters met to commemorate the death and suffering of our Savior. Brethren Benjamin Miller and Jacob Spitzer were the ministering brethren present, besides the home brethren. Bro. S. A. Sanger expects to preach a series of sermons at the Fairview meetinghouse, commencing Monday evening, Oct. 8.—*Fannie H. Zigler, Broadway, Va.*

Salem, Oregon.—In our isolated condition on the Pacific Coast we greatly appreciate the weekly visit of the MESSENGER, for each number brings us good news from all over the Brotherhood, and, better still, it is so richly laden with spiritual food, and good, moral instructions, drawn from the Holy Scriptures, that it always gives us new courage to go forward in our holy calling. But our great need is, several live and energetic ministers to teach the Scriptures as understood by the Brethren. It is high time that the true light be disseminated here.—*J. B. Lehman, Oct. 6.*

Centropolis, Kans.—The members of the Appanoose church met Oct. 6, at 4 P. M., the time previously appointed, for our Communion services, which were largely attended. Ten churches were represented at our meeting. Thirteen ministers, besides our home ministers, were present. Bro. Jesse Studebaker officiated. Two hundred and twenty-nine members communed, and a number could not get to the table for want of room. Surely it was a feast to the soul. The brethren did well in showing scriptural reasons for practicing the ordinances of the house of God as we do; and we think many lasting impressions were made.—*James T. Kinzie, Oct. 9.*

Cornell, Ill.—Our series of meetings, conducted by Bro. Geo. W. Cripe, of Cerro Gordo, closed Oct. 1, with a Communion on the evening before the close. Attendance was not so large, but the interest was good, and the church is much built up. Bro. Cripe preached the Word with power. On Sept. 30 the church made choice of a brother to labor in the ministry. The lot fell on Bro. N. S. Dale, who was duly installed. Bro. Dale is a worthy brother. There were no additions by baptism. One was add d by letter. We expect Bro. D. L. Miller to give us a talk on Bible Lands Oct. 26.—*D. Heckman.*

Salem, Kans.—We met Sept 8, in church council. Business was transacted with the best of feeling. Brethren E. Eby, Levi Trostle and Jacob Witmore, were present. These brethren helped us very much by their good admonitions. Bro. Witmore commenced a series of meetings Sept 9, which continued until the evening of Oct. 7. He preached, in all, thirty-one sermons, in which he made nearly four hundred Scriptural references. The work did us much good, for it was well done. Eleven united with the church. Bro. Trostle preached three soul-cheering sermons. He also gave us many good admonitions. Bro. Eby preached once, in his usual good way. During these meetings we held our love feast, which was well attended. Nearly one hundred communed. Bro. Witmore officiated. We thank God for this refreshing season! Rejoice with us, and praise God from whom all blessings flow!—*L. E. Fahrney, Sterling, Kans., Oct. 8.*

Crawford Church, Nebr.—Elders Jesse Y. Heckler and John L. Snavely came to us Sept. 11, preaching six sermons. Two precious souls were made willing to forsake sin and unite with the children of God. Sept. 15 about fourteen members surrounded the Lord's Table in the capacity of a love feast, the first ever held at this place. We never saw better order and interest manifested anywhere. Sunday, Sept. 16, the small band of members met at the house of Bro. Geo. A. Dane for the purpose of partly organizing. Brethren Geo. A. Dane, Asa Booth and William Dane were elected deacons. The meeting passed off pleasantly and we all feel encouraged. We feel that much good could be done here if we could have a minister with us all the time. We know there are some almost persuaded to be Christians. Pray for us isolated members up here in Nebraska, and send some more good ministers to help us!—*Addie Mets, Oct. 2.*

Antietam, Pa.—Our love feast is now in the past. We had a feast of love indeed. We think it was the best meeting we ever held here. The house was crowded so that it was uncomfortable, and then all of the members could not commune. The best of order prevailed. Ministering brethren from abroad were with us and did some excellent preaching.—*G. M. Newcomer, Ringgold, Md., Oct. 10.*

Peabody, Kans.—The Peabody church met in quarterly council, Oct. 6. Bro. D. C. Riggle, of Goshen, Ind., was with us and gave us some very good counsel. Everything passed off pleasantly. We decided to hold a love feast Nov. 17, commencing at 2 o'clock. Bro. W. B. Sell, of Grenola, Kans., expects to be with us to hold a series of meetings, commencing Nov. 14. We crave an interest in the prayers of all God's people.—*Kate Yost, Oct. 6.*

Dallas Centre, Iowa.—There was a very large attendance at the feast at Dallas Centre, and good order among the neighbors and friends who were present in the evening. Brethren D. E. Brubaker and C. P. Rowland, from Illinois, were present, besides a large number from the several churches in the Middle District of Iowa, who held forth the Word to us. One pleasant feature of our council before the feast was that when the report of the visit was handed in they had but one small matter to present to the church. At this council one was restored. Bro. J. E. Young preached in the evening after the District Meeting.—*Geo. B. Royer, Oct. 2.*

Webber, Kans.—Bro. C. S. Holsinger and wife came among us Sept. 21 and commenced meetings in the little town of Lovewell, and continued until Oct. 3. We had good meetings and although there were no additions to the church, we believe much good was done. Good seed was sown that will be reaped by and by. Bro. Holsinger preached some able sermons on the doctrine of the Brethren, and many tracts were distributed. The house was crowded every night, and we believe if meetings could have continued longer there might have been some additions to the church. May the Lord bless our dear brother for his labors among us.—*Lizzie Hilary, Oct. 5.*

Prairie View, Kans.—Bro. G. E. Studebaker came to us Sept. 11, and began meetings, continuing until after our feast, which was Sept. 22. We were greatly rejoiced that five were added to our number by baptism, all of mature age and much influence. Bro. George Simmons was called to the deacon's office, and, with his wife, was duly installed before services Sunday morning. Bro. and sister Daniel Vaniman and their daughter-in-law, of McPherson, attended our feast. Bro. Vaniman remained and preached for us Monday evening, which closed our meetings. He then went to Garden City, where he preached Tuesday evening, Sept. 25. Instead of Sunday school we had children's meeting, conducted by brethren Studebaker and Vaniman, which was much appreciated by both young and old. The interest was very good during all of our meetings. The sentiment in the community seems to be steadily growing in favor of the Brethren. We hope to have another series of meetings during the winter. Our membership is steadily increasing with good interest in both Sunday-school and church services. We have an evergreen Sunday school, with an attendance varying from sixty to eighty. This section is more favored than many parts of the West, as we have wheat enough for bread and seed, and some to sell; also an abundance of garden vegetables. May our Heavenly Father continue his blessings upon us!—*Ida M. Hudson.*

New Cumberland, Ind.—Early in August Bro. H. L. Fadely came to the Summit church to assist in some meetings. He began preaching on Saturday evening before the third Sunday, at the Brunt schoolhouse, a point at which the Brethren have held monthly meetings for the last year. There seemed to be a growing interest from the beginning. Bro. Fadely labored earnestly and zealously, preaching to attentive audiences each evening, and on Sunday twice, until the night of the first Sunday of September. On the afternoon of that day two sisters were received into membership of the church and were baptized. The blessings of heaven rest on Bro. Fadely, and may he be a power for good in the hands of the Lord!—*Lizzie Hollis, Summit, Ind., Sept. 30.*

Donnel's Creek Church, Ohio.—At 10 A. M., Oct. 6, a large assembly collected at our churchhouse in the country. By the noon hour the multitude numbered over fifteen hundred, some say fully two thousand. The Communion service in the evening, led by Bro. Jacob Rairigh, of Muncie, Ind., was especially impressive and solemn. We were pleased to have with us so many brethren, sisters and friends from other districts. We welcome them again. It gives us new zeal and courage to commune together. The ministerial force was ample, and many good seeds were sown. The order was quite good. After the services next morning, one dear young sister was baptized. These Communion seasons, if properly conducted, afford us so much joy and happiness. The Lord help us all to labor to his glory and honor!—*I. Bennett Trout.*

CORRESPONDENCE.

"Write what thou sest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Mission Field in Oklahoma

SUNDAY, Sept. 9, I was taken by Bro. A. G. Fillmore to Nora, Okla., to the pleasant home of friend and sister Harter, where I joined in matrimony Bro. Frank Yiengst and sister Louie Harter. Had meeting the same night at their schoolhouse. Next morning, Sept. 10, we went to the home of Bro. Fillmore, near Cushing, Okla; commenced meetings the same evening; continued till Sunday night, Sept. 16; preached eight sermons. There was a good interest throughout the meetings and one young sister was received by baptism. We think there were others almost persuaded.

While with the brethren and sisters at this place we met in council Sept. 15, and organized them into a church. There are about twenty members living in their territory, with one minister in the second degree and one deacon. They named their organization the Big Creek Church of the Brethren. They are anxious for brethren in full sympathy with the usages of the Brethren church to locate with them. Especially are they anxious for some ministers to come and help them build up the cause. They have a good country, and homes can yet be bought cheap. Any desiring information should address A. G. Fillmore, Cushing, Okla., not forgetting to inclose stamp. From Cushing we went south, on the 17th, to Bro. and sister Rowe's living in the south-eastern part of Oklahoma, not far from Chandler. The same evening there was an appointment for us. We continued our meetings one week with good interest. This was the first time any of the Brethren ever preached at this place, hence we confined ourselves to doctrine. Although there were no accessions we believe great good can be done at this point with persistent work. We have promised to return again. We need here in Oklahoma more preachers that are willing to go. While it is not so pleasant here where we must travel altogether by private conveyance over the very rough roads incident to a new country, yet there are souls here to be saved.

I would say to the isolated members in Oklahoma that I have consented to give all my time this fall and winter to mission work, so if you want any meetings, address me at Clarkson, Okla, and I will try to visit you sometime this winter.

JOSEPH HOLDER.

Clarkson, Okla., Sept. 29.

Field Notes

SEPT. 15 Bro. Noah Reed and I started for a mission point in North Carolina about fifty miles from home. We arrived at St. Paul, where Bro. Reed preached the same evening for the Brethren. Next day we went a few miles farther and attended the funeral of an old friend. After services we continued our journey southward and at 7 P. M., Sept. 16, we had a crowded house of eager listeners. We remained here till the morning of the 20th, when we returned to St. Paul, Va. At this mission point is a very favorable opening for the Brethren. The people are very much mixed in their religious views. Here are Baptists, Disciples, Methodists, Quakers, and Moravians. We have a brother and a sister here who were baptized last November. Another made application for membership on this trip. She was an old-style Quaker. An effort is being made just now to build a house for the Brethren to worship in. One man who is not a member of any church proposed to donate $50 00. The St Paul church decided to hold their love feast Oct. 27 We remained here till the 23rd, then left for our homes where we arrived next day.

Sept. 29 wife and I left home on a little preaching tour. I tried to warn the people at White Rock that evening of the "Great Day of his Wrath." At the close of services we extended the usual invitation and three came forward, demanding baptism. Next day at 11 A M. we preached the funerals of two sisters, and then, with Bro Noah Reed, went to New Hope to baptize three who had previously applied for membership, while another brother baptized the three first mentioned, with another addition, near Pleasant Valley.

Monday, Oct. 1, as we were on our return, we were called in to see a lady who was in very delicate health, and we soon learned her desire was to be baptized, which we did, and came home leaving Bro. Reed to baptize an old man that evening. The Lord is moving on the people in this country. All honor to his name.

C. D. HYLTON.

Hylton, Va, Oct. 4

From Woburn, Illinois.

THE Mulberry Grove church commenced a series of meetings Sept. 19 Bro I. M. Gibson doing the preaching There were no accessions to the church, but we had a good meeting and the members were greatly built up. The house was crowded every night and some nights the people could not all get in the house. The meeting was held at Woburn, a little village not far from the place where the debate was held in August. Bro. Gibson was asked to treat baptism, and so he announced that he would preach a sermon on single immersion, which he did. He brought out eighteen arguments which are relied on by single immersionists. Then he showed in a plain and simple way where they come short of proving single immersion and showed by the New Testament that trine immersion is taught and nothing short of trine immersion will do; and he also preached a sermon on the setting up of the kingdom and showed to the satisfaction of most of the people that it was not set up on the Day of Pentecost, but long before then. It was necessary for him to treat the above subjects, as the people desired him to prove that Gordon was not able to meet Bro. Gibson in the debate, and hence there was a call for him to satisfy the wishes of the people which, he did in the mind of the most of the congregation. This closes a series of meetings, and all were sorry that it closed, saying that we closed too soon. The Campbellites seem to be disconcerted, and I believe there was a grand work done for the Brethren, and we have reason to believe there will yet be a large ingathering for the Brethren. To this end let us work and pray.

HENRY LILLIGH.

From Sheldon, Iowa.

WE came to the Sheldon church Sept. 29, and attended a love feast in their new churchhouse three miles northwest of Sheldon. The attendance was very good and the meeting was one of order. Many brethren being there from distant places,—Minnesota, South and North Dakota,—the ministerial help was ample, as were also the provisions to care for the wants of all. Especially we admired the plan of feeding all at the church, hence no time lost and severe burdens to those near to the church. Many spoke of the excellency of the feast. Sunday at 9:30 A. M. we attended their Sunday school, W. C. Kimmel, Superintendent, and enjoyed the song service by brethren Roiston and Fike. After recitation Bro. W. H. Lichty gave very instructive map exercises. Preaching at 11 A. M. by Eld. J. A. Murray, song service during the afternoon. Sermon at 7:30 P. M. by Bro. Amos Peters. This closed one more Sabbath Day's duties.

Monday morning, Oct. 1, at 9 A. M., the appointed time for the District Meeting of Northern Iowa, Minnesota, South and North Dakota, said meeting was called with a good representation of delegates and brethren and sisters. The meeting was organized by electing Eld Jacob A Murray, Moderator; Eld Samuel H Miller Assistant Clerk, and Eld. W. G. Cook, Writing Clerk. There were no queries before the meeting A few requests and one petition from North Dakota asking for attachment, were considered. The evening was devoted to ten-minute speeches by brethren and sisters on missionary work, which were very edifying. The cause was remembered with a liberal donation. Thus closed one of the most pleasant and profitable District Meetings it was ever my privilege to attend, and one that will be long remembered and esteemed by those present, for the love manifested and good impressions made. One was baptized and one received by letter. The writer remains a few days, holding some meetings.

Oct. 2, at 9 A. M., Ministerial Meeting was called and organized by electing Bro. J. W. Trostle, Moderator; S. H. Miller, Assistant, and A. P. Blough, Secretary. The kindest of feelings and words characterized the meeting, and the topics were discussed much to the interest and benefit of all. I am sorry we could not have a full report of this meeting. I am pleased to know that those meetings are for good, and I pray that the privileges they offer may never be abused. To this end let us all labor. God bless the Brotherhood!

WM. G. COOK.

Oct. 4.

From the Camp Creek Church, Ill.

OUR Communion of Oct. 6 is now in the past It was truly a feast of love. A very large number participated in the services. Quite a number of members from adjoining congregations were present, which made it all the more enjoyable. We believe such interchanges of visits at Communion occasions are conducive of social and spiritual enjoyment and worthy of commendation. The ministers from adjoining congregations were J. H. Baker, Jonas Beck, and I. L. Myers, recently from Kansas. Bro. Baker officiated.

Sunday morning Bro. Baker preached a very impressive sermon from Rev. 22: 14.

We now have additional help in the ministry, by Bro. I. L. Myers and family, recently from Kansas, locating among us Bro. Myers is in the second degree of the ministry, and his assistance in the ministry is very much needed here. The future prospects of this church seem favorable for more efficient spiritual work in the Master's cause. S S. HUMMER.

Colchester, Ill., Oct. 8

McPherson Notes.

WE held our love feast on the evening of Oct. 6, in the College Chapel. Two hundred and twenty communed. Bro. John Wise officiated and expects to stay several days, visiting the college and preaching for us. Bro. Levi Trostle and wife, of Franklin Grove, Ill., were also with us, and a number of the ministers of adjoining churches.

At the close of the preaching services on Sunday we held a collection for the western sufferers, and received $14 85.

On Sunday afternoon we held a children's and young people's meeting, and listened to some very appropriate remarks from the ministers present.

Our school is moving along very pleasantly. We opened with one hundred the first week, and have had quite a number of additions since. We are encouraged by the increased per cent of members and members' children this year. We notice how loyal other denominations are to their schools and what sacrifices they make to send their children to their own schools, and we are glad our Brethren are awakening to the importance of placing their children under good influence. S Z SHARP.

From Booth, Kans.

OUR harvest meeting is in the past. We had on this occasion a soul-cheering and interesting sermon from our elder, Enoch Eby, on the subject of thanksgiving. After meeting a collection was held which resulted in a little over $3.50, which was sent on its mission to the western sufferers.

Our love feast was held on last Saturday and Sunday, Sept. 28 and 29. Our ministerial help was not so large as on former occasions. Bro. Samuel Bowser, from Kingman, and Bro. Theodore Young, from Wichita were present and did some good preaching. Bro. Bowser officiated. About eighty members communed. The house was filled with attentive listeners. Everything passed off pleasantly, with good order. The next day (Sunday) we met at 10 o'clock for children's meeting. Forty-five children then took the front seats and listened to an address by Bro. Theodore Young. He impressed their minds with the thought that to live this life was not all; there is another beyond this which we must prepare for. Bro. J. C. Burges, who is eighty-six years old, and has been a minister since a young man, and who, with some of his children and friends, has lately joined the Brethren under the preaching of Bro. J. P. Harshbarger, next addressed the children with some excellent thoughts as to how thankful they should be for the Sunday school and Bible privileges.

After this we had an excellent sermon from Bro. S. Bowser. Subject, "The Thief on the Cross." This closed our meeting, and all, we trust, went home feeling that it was good to be there. Wife and I, with all our ministerial help and a number of others, then attended the love feast with the Brethren at Nickerson, Kans, twenty-two miles northwest of here. It was a happy meeting, and a feast of love, we trust, to all. May the Lord bless his people everywhere!

A. F. MILLER

Oct 5.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

GABLE—HARBOUR.—At the residence of the bride's parents, near Union Mills, Mahaska Co, Iowa, Oct. 3, 1894, by the undersigned, Mr. George Gable, of New Sharon, and Miss Lena Harbour, of Union Mills, Iowa. S. P. MILLER.

CATHERS—RAAB.—At the residence of the undersigned, in Philadelphia, Pa, Bro. Charles V. Cathers and Miss Lillie May Raab T. T. MYERS.

WEAVER—GROFF.—By the undersigned, at his residence, near Farmersville, Pa., Oct. 2, 1894. Bro. David W. Weaver, of Spring Grove, Pa., and sister Cora S. Groff, of Groffsdale, Pa. JACOB K. PFAUTZ.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

HOCHSTEDLER.—In the Summit church, Somerset Co., Pa., Sept. 22, 1894. Bro. Michael Hochstedler, aged 54 years, 5 months and 20 days Funeral services improved by Bro. J. W. Pick and the writer in the Center Lutheran church. Bro. Hochstedler was a consistent member of the Brethren church for many years. He leaves a widow, one son and five daughters. JOEL GNAGEY.

FOUCH.—Near Sterling, Ohio, Sept. 22, 1894, George Fouch, aged about 61 years. Bro Fouch, like many others, put off his return to God until a very late hour. A few days before his departure he called for a minister and was baptized. He felt resigned and died with a full assurance of faith. Funeral improved by D. M. Irvin. JAMES MURRAY.

BRENIZER.—Near Sterling, Ohio, Sept. 26, 1894, Magdalena (Hoff) Brenizer, aged 68 years, 8 months and 23 days. She was united in matrimony with John Brenizer June 19, 1879 Sister Brenizer was a devoted member of the Brethren church for over forty years. She leaves a husband, four brothers and one sister. Funeral by F. B. Welmer. JAMES MURRAY.

GREY.—Near Sterling, Ohio, Sept. 18, 1894, Frances Della Grey, aged 4 months and 19 days. Funeral services by F. B. Welmer. JAMES MURRAY.

GREY.—Near Sterling, Ohio, Sept. 20, 1894, Minnie Nellie Grey, aged 4 months and 21 days. Funeral services by F. B. Welmer. JAMES MURRAY.

MONSON.—In the Dry Fork church, Jasper Co., Mo. March 3, 1894, John T., son of friend Thomas and sister Susan Monson, aged 17 years, 9 months and 21 days. Funeral services by the undersigned. W. M. HARVEY.

MOOMAW.—In the Mississinewa church, Delaware Co., Ind, Sept 9, 1894, of typhoid fever, Bro. Calvin F. Moomaw, aged 52 years, 10 months and 27 days. Bro. Moomaw lived among us about twenty-eight years. He was a Virginian by birth. Leaving his native State in January, 1864, he located in Ross County, Ohio. In February, 1866, he was united in marriage to Sarah Nelson Moomaw, of the above County, and in the following fall moved to Delaware County, Ind. Bro. Moomaw united with the Brethren church about twenty-eight years ago, and about twelve years ago the church elected him to the office of deacon, which position he filled up to his death. In fact, his last work on earth was in his official capacity. One week before his death he attended church-meeting and gave in the report of his visit. Funeral services were conducted by the writer, assisted by Eld. J. W. Rarick, from Matt. 24: 44. He leaves a wife and six children. The wife and three children are members of the church. GEO. L. STUDEBAKER.

REID.—In the Dry Fork church, Jasper Co., Mo, Sept. 28, 1894, Alta, daughter of Mr. and Mrs. Reid, of the M. E. church, aged 1 year, 2 months and 23 days. Funeral services by the undersigned. W. M. HARVEY.

THACKARY.—In Indiana, Sept. 28, 1894, Bro. Charles Thackary, aged 58 years, 5 months and 11 days. He was a native of England, and came to this country about fifteen years ago, and has been a member of our church for about six years. Funeral improved by elders Peter Long and Samuel Phiels, of the English Prairie church, Lagrange Co., Ind. JOHN LONG.

STOUFFER.—In Broadfording church, Washington Co., Md., Oct. 1, 1894, sister Harriett, wife of Samuel Stouffer, aged 69 years and 16 days. She was a great sufferer for many years, but bore it with Christian fortitude. She leaves a husband and six children. Funeral services by Bro. David Wingard and Eld. Nicholas Martin, from Heb. 9: 27. LAURA STOUFFER.

FLAUGHER.—Sept. 22, 1894, Elizabeth Flaugher (*nee* Brothers), aged 84 years, 7 months and 24 days. She was born in Lawrence County, Pa., and was married in her native State. From there, with her husband, she moved to Mahoning County, Ohio, in 1836, and in 1856 to Wood County, Ohio; from there to Huntington County, Ind., in 1866, where her husband died in 1868. To their union were born fourteen children. All are living except two. She united with the German Baptist church sixty years ago, and lived an exemplary Christian life. Services were conducted by Eld. Noah Fisher. D. H. SNOWBERGER.

MILLER.—In the Dry Creek church, Linn Co., Iowa, Oct. 1, 1894, sister Mary Miller, aged 75 years, 2 months and 29 days. Deceased was the wife of J. C. Miller, of the Old Order Brethren, and the mother of twelve children, eight of whom are still living. She united with the church at the age of twenty-one years, and lived a model and consistent Christian in the Conservative body until her death. M. M. SHERRICK.

BROUHARD.—In the Vermillion church, Marshall Co., Kans, Aug. 13, 1894, friend Wm. Brouhard, father of Bro. Harvey Brouhard, aged 84 years and 6 months. He stood identified with the M. E. church. In patience he endured much suffering and longed to pass away. Occasion improved from Eccl. 12.

CANARD.—At the same place, Sept. 28, 1894, infant child of Mr. and Mrs. Joseph Canard, aged 18 days. Occasion improved from Psa. 9: 1-6 and Job 14: 1, 2.

WITT.—In the Vermillion church, Marshall Co, Kans., Sept. 30, 1894, Bro. Harmon Witt, aged 64 years, 6 months and 14 days. The subject of this notice is a brother to our dear, aged sister Myers, wife of our esteemed elder, Martin Myers, of Morrill, Kans., where the remains of the deceased were taken for interment. Our brother patiently endured much suffering since last March. For a number of years he stood identified with the United Brethren and M. E. churches, but in July, 1894, he united with the Brethren church by baptism. Occasion improved at place of death by the home ministry, and at the place of interment by the writer, assisted by Eld. Wm. Davis, from 2 Cor. 5: 1-3 and Isa. 38: 1. L. H. EBY.

McNUTT.—In the Panther Creek church, Iowa, Aug. 9, 1894, of typhoid fever, sister Ida E., daughter of C. S. and S. H. McNutt, aged 18 years, 8 months and 7 days. She was confined to her bed only two weeks, when suddenly she was taken with hemorrhage of the bowels and died in a few hours. She became a member of the Brethren church when fifteen years of age, and lived a true Christian life until the end. Funeral services improved by Moses Dierdorff and other brethren. CORA EMMERT.

GOBLE.—In the Summit church, Madison Co., Ind, Sept. 6, 1894, Gertie A, daughter of Leander and Mary C. Goble, aged 15 years, 6 months and 27 days. She was a dutiful daughter and kind sister, amiable and kind to her Sunday school mates, loved and esteemed by her associates. Funeral services conducted by Bro. I. J. Howard, from James 4: 14. LIZZIE HOLLIS.

EARNST.—In the town of New Lebanon, Ohio, Sept. 19, 1894, of typhoid fever, sister Catharine, wife of Bro. Samuel Earnst, aged 69 years and 18 days. She was a consistent member of the Brethren church for a number of years. Funeral was preached in town by brethren John J. Bowman and Samuel Horning, from 1 Cor. 15: 19. L. A. HARRIS.

DILLING.—In the Clover Creek church, Pa, July 11, 1894, of typhoid fever, Bro. John H. Dilling, aged 66 years, 10 months and 15 days. He was a member of the Brethren church over forty years. He was elected to the office of deacon in 1879, and served in that capacity until his death. He truly was a father in Israel, and by his death the church, as well as the home, sustains a loss. Bro. Dilling, realizing that he was at the eve of life, called for the elders of the church and was anointed. He was the father of ten children, two having preceded him to the spirit world. Funeral services by home ministers from John 5: 25, 26. J. B. BRUMBAUGH.

COBLER.—In Lee, Allegan Co., Mich., Sept. 27, 1894, Isaac Cobler, aged 41 years, 8 months and 28 days. He became a member of the German Baptist church in 1874, in which faith he lived until death relieved his suffering. He was united in marriage to Charity Elizabeth Thomas Sept. 12, 1875. To this union no children were given. His home was in De Kalb County, Ind., until the spring of 1889, when he moved to Lee, Mich., where he lived until death. He had been a patient sufferer for about two years. His sufferings were first caused by an abcess in his right side. From this he never recovered, as he drifted on into consumption. His last few hours on earth were filled with intense pain. Funeral services by Isaiah Rairigh, of Woodland, Mich.
CORA E. SWANDER.

HAZELBAKER.—Near Summitville, Ind., Aug. 22, 1894, Delpha Irena, daughter of Jacob and Mary Hazelbaker, aged 11 months and 8 days. Funeral services at the house, I. J. Howard, from 2 Kings 4: 8-37.
LIZZIE HOLLIS.

KUNS.—Near Cerro Gordo, Ill., Sept. 28, 1894, Catharine Wolf, aged 67 years, 4 months and 12 days. She was married to Lewis Kuns April 4, 1847. She was the mother of eleven children, eight of whom, with her husband, survive her. She united with the church of the Brethren when thirteen years of age, but at the time of her death was a member of the Old Order Brethren.
W. S. HOOTS.

GREGORY.—Near Damascus, Oregon, Mrs. Anna Tiller (Griffin) Gregory, aged 19 years, 1 month and 9 days. Funeral services by the writer, from 1 Sam 20: 3.
JOSIAH A. ROYER.

WYANT.—At her home in the Rome church, Hancock Co., Ohio, Sept. 14, 1894, sister Elizabeth Wyant, aged 88 years and 11 months. Deceased was born in Cumberland County, Pa, Oct. 14, 1805, and emigrated with her parents to Stark County, Ohio, in 1811. She was united in marriage to Peter Wyant in 1829. Six years later she moved with her husband to this County. After seventeen years smallpox entered their home and took from her fond embrace her dear companion, leaving her alone, with but few neighbors, to endure the hardships of pioneer life. She was deprived of her eyesight for about eight years, and was confined to her bed with paralysis two and one-half years. She lived an exemplary, devoted Christian life for about half a century. Appropriate funeral services were conducted by Eld. L. H. Dickey, from Rev. 7: 14-17.
MAGGIE A. DICKEY.

REGAN.—Near Westport, Ill., Sept. 9, 1894, Ella, wife of John B. Regan, and daughter of Ira and Rachel Calvert, aged 37 years, 1 month and 4 days. She was baptized by Uncle John Metzger in 1877, and lived the life of a faithful Christian. The funeral sermon was preached by Bro. Garver, assisted by the brethren in the Allison Prairie church, where she held her membership. She leaves a husband and three sons.
FRANK M. CALVERT.

TONEY.—In the Upper Deer Creek church, Cass Co., Ind., May 16, 1894, from the effects of measles, F. H. Toney, aged 22 years, 2 months and 17 days. He was an intelligent youth of rare promise and bright prospects in life,—a teacher in the public schools. Funeral services by Eld. D. P. Shively, of Peru, Ind., to a large and sorrowing assembly.
ARTEMAS SMITH.

SNYDER.—At Robins, Iowa, in the Dry Creek congregation, Sept. 28, 1894, Bro. Samuel G. Snyder, aged 74 years, 11 months and some days. Deceased was born in Cambria County, Pa., and moved to Iowa in 1860 and located on the farm where he resided at the time of his death. He was one of the first settlers of this part of the country, as well as one of the first and strongest members of the Dry Creek church. Funeral services conducted by Eld. Jno. Zuck, of Clarence, Iowa.
M. M. SHERRICK.

CARTER.—At his home in Frankfort, Ohio, Sept. 25, 1894, Eld. Harvey Carter, aged 66 years and 9 months. Bro. Carter was pastor of this, the Frankfort church, for quite a number of years. He was always at his post of duty and filled his calling with honor. Funeral by Bro. W. D. Mallow, from 2 Tim. 4: 7.
J. C. JONES.

MILLER.—In the Quemahoning church, Pa, Sept. 27, 1894, sister Elizabeth, consort of Bro. Jacob A. Miller, aged 71 years, 3 months and 14 days. She was a faithful sister in the church for a number of years, and leaves the husband with whom she lived over fifty-one years. Funeral services conducted by Eld. George Hanawalt, assisted by the writer.
JOSEPH BEAM.

BEACH.—In the Clover Creek church, Pa., Sept. 27, 1894, Elizabeth Beach, aged 69 years, 4 months and 6 days. Sister Beach suffered intensely during the last year of her life in this world, sitting upon the side of her bed day and night for one long year. She looked forward with great anxiety to the time of her departure from this world. She leaves sisters, brothers and children to mourn their loss. Funeral services by Bro. A. B. Burger, from 1 Thess. 4: 13, 14.
J. B. BRUMBAUGH.

BAILEY.—At her home, near Teegarden, Marshall Co., Ind., Sept. 25, 1894, sister Mary J., wife of Bro. Levi Bailey, aged 34 years, 5 months and 15 days. Sister Bailey was born in Elkhart County, in the year 1860, and with her husband, united with the church in May, 1881, and has lived an exemplary Christian life ever since. Her remains were taken back to Elkhart County, where the funeral was preached in the Union Center church, by Eld. Jacob Hildebrand, assisted by others.
A. M. RUPEL.

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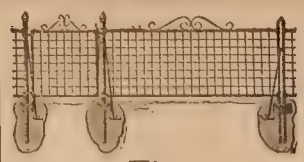

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Announcements

LOVE-FEASTS.

Oct. 26 and 27, Pleasant Ridge church, Fulton, Pa.
Oct. 27, at 1 P. M., Newton church, Kans.
Oct. 27 and 28, at 10 A. M., Rome church, Ohio.
Oct. 27, at 4 P. M., Bethel church, Nebr.
Oct. 27, at 3 P. M., Fairview church, Douglas Co., Mo.
Oct. 27 and 28, at 3: 30 P. M., Bethlehem, Va.
Oct. 27 and 28, Oak Hill, Va.
Oct. 27, at 2 P. M., Weeping Water church, Nebr.
Oct. 27, at 2 P. M., Washington Creek church, Kans
Oct. 27, Hollowtown, Ohio.
Oct. 27, Whiteville church, Mo.
Nov. 1, at 7: 30 P. M., Dauphin Street, Philadelphia, Pa.
Nov. 3 and 4, at 3 P. M., Antioch, Va.
Nov. 3, at 3 P. M., Blue River church, Ind.
Nov. 3, at 4 P. M., North Beatrice church, Nebr.
Nov. 3, at 3 P. M., Big Creek church, Richland Co., Ill.
Nov. 3, at 2: 30 P. M., Paint Creek, Kans.
Nov. 3, at 10 A. M., Dorrance church, Russell Co., Kans.
Nov. 3, Independence church, Kans., with a series of meetings a week prior to least.
Nov. 7 and 8, at 1 P. M., Chiques church, Pa.
Nov. 8, at 7: 30 P. M., Germantown, Philadelphia, Pa.
Nov. 8, at 3 P. M., Beech Grove church, Ind.
Nov. 8, at 2 P. M., Scott Valley congregation, Kans.
Nov. 9, South River church, Iowa.
Nov. 9, at 10 A. M., Landess church, Ind.
Nov 9, Rockton, Pa.
Nov. 9, at 4 P. M., Snake Spring congregation, Pa.
Nov. 9, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.
Nov. 10, Slate Creek church, Conway Springs, Kans
Nov. 10, Hurricane Creek church, Ill.
Nov. 10, St. Francis church, Palestine, Ark.
Nov. 10, Rock Creek church, Monte Vista, Colo.
Nov. 10, at 10 A. M., Stone Lick, Ohio.
Nov. 10, at 2 P. M., Lower Miami church, Ohio.
Nov. 10, at 4 P. M., Mt Morris, Ill.
Nov. 10 and 11, Winona church, Minn.
Nov. 10 and 11, Eden Valley church, Kans.
Nov. 10, at 4 P. M., English Prairie church, Ind.
Nov. 15, at 10 A. M., Sunfield church, Mich.

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Announcements

LOVE-FEASTS.

Nov. 3, at 6: 30 P. M., Altoona church, Pa.
Nov. 3, at 2 P. M., Nocona church, Montague Co., Tex.
Nov. 6, at 4 P. M., Lgan church, Cal.
Nov. 10, at 10 A. M., Maple Grove church, Norton Co., Kans.

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Gospel Messenger Supplement.

Vol. 32 | Mt. Morris, Ill., and Huntingdon, Pa., Oct. 23, 1894. | No. 42.

Wanderings in Bible Lands.

Dear Friends:—

"Wanderings in Bible Lands," by Eld. D. L. Miller, author of "Europe and Bible Lands" and "Seven Churches of Asia," has been before the people now for about one year. The book came out right in the midst of our present financial distress, and yet it has had a remarkable sale. Not one half the copies have been sold that will be, and especially is this true when it is known that the mission work of the church receives a benefit from the forthcoming edition, and after that has entire benefit from its sale. *People want the book. They say so.* All they need is a little encouragement by some active agents.

The following points are here given to convey some idea of the nature of the work. Please read every line and then note what those competent to judge have to say.

1. ILLUSTRATIONS.—The book contains about *one hundred* illustrations, many of which are full page, and all of very great aid in understanding fully the subject matter. There are *twenty four full-page photogravures*, reproductions from photographs of life and scenes taken in Bible Lands, and expressly prepared for this work at great expense. These alone are worth several times the cost of the book, and are especially valuable because they are *photographs* instead of imaginary pictures, as found in some books, many of which are not corret representations. In immediate connection with each illustration is a description of the points of interest found in the picture, so that the reader is taken into that country and permitted to look upon the scenes of Bible times, having with him a careful student as a guide.

"Of all things which man can do or make here below, by far the most momentous, wonderful, and worthy are things we call books."—*Carlyle.*

2. SUBJECT MATTER.—Ten years ago the author made a trip through Europe and Palestine and wrote a book, the sale of which far exceeded his most sanguine expectations. However, not being satisfied with his former trip, he made another during the winter of 1892 and '93, this time extending his investigations into new countries and taking more time for examination. This book recounts the observations and experiences of the author while traveling in Italy, Greece, Asia Minor, Nubia, Ethiopia, Cush and Palestine, an entirely new route from his former one. It contains over *six hundred pages*, and is teeming with information, interesting and valuable to every one who holds any regard for the Book of books. At a great personal sacrifice and expense the author made his last journey, having especially in view to gather information concerning Bible Lands, and evidences of the truthfulness of God's Book. During the past ten years he has been a close student of Bible Land literature, and the information given in this book may be relied upon. The style of writing is easy, flowing, and readily understood. *This book in no way contains matter found in the author's former book.*

"I like books, I was born and bred among them, and have the easy feeling when I get into their presence, that a stable-boy has among horses."—*Oliver Wendell Holmes. (Died Sunday, Oct. 7, 1894.)*

3. EVIDENCES OF THE TRUTHFULNESS OF THE BIBLE.—In this day of skepticism, men and women cannot be too well informed on that outside testimony which helps to establish the truthfulness of the Book of books. The Lands of the Bible have been recently called the "Fifth Gospel," simply because by means of the pick-ax and shovel of the Egyptian Exploration Fund, and other societies, they have been giving to the world the best comments and explanations on God's Word found outside of its lids, and are clearing up many points of dispute and silencing all adverse critics. The author is a member of the above-named Society, and besides his own observations he has closely followed all the discoveries made in those countries. He has been careful not to omit one opportunity to present such information about the land, the customs of the people, and such other matter from historic grounds, as would establish more fully the belief in God and his Word.

"A good book is the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond."—*Milton.*

4. AN AID IN STUDYING THE BIBLE.—To those studying the Bible this book will be a great help; for, in connection with the reasons given in Sec. 3, it gives an account of the customs of the people and a description of the interesting places of the Bible Lands in such a way that the reader sees as the author saw. Hence ministers, Sunday school workers, missionaries, and even the laity will find a valuable addition to their library. The index to over three hundred Scriptures makes the book valuable for reference.

5. VALUABLE TO YOUNG PEOPLE.—While the book is not especially intended for the young people, the author's language is so simple and concise, and his manner of presenting what he has to say, so enticing that young people will be greatly interested in its pages. They usually have a preference for books of travel, and what better can be given to a boy or girl to read than this work which has eternal truths woven in with the thread of an intensely interesting account of the author' travels"

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This was determined upon in order that the book might reach a wider field of usefulness. The book is not in the least sectarian, yet wherever it goes it speaks much in favor of Christ. Hence, the more families in a township owning and reading the book, the more good will be done. Because of this it is desired that the territory be fully canvassed. The author and publisher, feeling repaid for his risk and outlay, with the sale of the second and a part income of the third editions, has given the book entire to the

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to publish, and the income therefrom to be used in the mission work of the church. The third edition of which the Committee receives a benefit will be issued in a few weeks. This gift was made in the midst of a steady and good income from the book, and now the Committee wishes to push the work of selling, that a two-fold good may be done,—to the purchaser and for the cause of missions.

Although owned by the Committee "Wanderings in Europe and Bible Lands" will not be sent out on benefits accruing through the Tract Work of the Committee. That would simply spoil the territory for an agent and defeat one object in selling the book.

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in their territory. Some may think all the good territory is canvassed or has been taken. That is a mistake. There is *just as good territory* uncanvassed as has been canvassed. Not even is all the good territory where the Brethren live canvassed. On the other hand agents have proved that some of the best territory has been where there are few or no

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TESTIMONIALS.

"One of the most practical and useful books on Egypt for the general reader and Bible lover, is that by D. L. Miller, of Mt. Morris, Ill., entitled, 'Wanderings in Bible Lands.' He is observant, discriminating, reliable and clear, and as a whole conveys a full and interesting idea of what is to-day seen in Egypt and elsewhere as described."---*Wm. C. Winslow, D. D. LL. D., Sc. D., Vice-President and honorable Treasurer of the Egyptian Exploration Fund for America, Boston, Mass.*

"I have just finished reading 'Wanderings in Bible Lands' and have found it a rare treat to drink in such light from the Old World so immediately in touch with the Book of books. It is all the more pleasing because written in an easy, plain, yet *multum in parvo* style. It contains such a mine of reliable information directly helpful to the proper comprehension of Bible narratives and prophecies not generally understood without such help, that the Bible student cannot well afford to do without it."—*Eld. D. Vaniman, McPherson, Kans.*

"I have examined carefully 'Wanderings in Bible Lands,' by Eld. D. L. Miller, and find the illustrations copious and well executed. The subjects treated are well selected and one finds himself carried along from one important topic to another in a free and easy style. It is a book which enables the reader to look at the great subjects of the Bible through the eyes of the one who saw them as they now appear, and bring before his mind's eye the buried treasures of many centuries. The book not only reflects credit to the author, but is a valuable contribution to sacred literature."—*Eld S. Z. Sharp, President of McPherson College, McPherson, Kans.*

"I am highly pleased with the book. It will make its way into thousands of homes."—*Eld. J. F. Oller, Waynesboro, Pa.*

"I will recommend to all who will have a good book for their home, the book 'Wanderings in Bible Lands.'"—*B. Keuffenbeur, Catholic Priest, Roseland, Nebr.*

"It is certainly a valuable contribution to our church literature, and will strengthen the historic chain that connects our doctrine with the primitive practice through the Greek church."—*Eld. Daniel Hays, Broadway, Va.*

"Having examined a copy of 'Wanderings in Bible Lands,' I consider any Bible reader who makes any pretensions to acquiring knowledge, needs it. He cannot afford to do without it."—*John Duke McFaden, Pastor of* (Progressive) *Brethren Church, Carleton, Nebr.*

"I commenced reading 'Wanderings in Bible Lands' and became so absorbed that I could not lay it by until I finished it. I think it is a work of rare merit and should be in every home in the land. I feel more like pushing the canvass than ever."—*George A. Phillips, Hermitage, Va.*

"I am delighted with its style of binding as well as its vast fund of information to Bible students. I think it will be quite helpful to our Bible class now in session at the college (Bridgewater College). A goodly number of your books are wanted in our community. May God's blessing prosper your work."—*Eld. S. F. Sanger, Bridgewater, Va.*

"The binding is good, the print plain, the cuts clear, and the narrative well put. The descriptions agree with what our eyes saw, bringing so vividly to memory our journey. I shall take pleasure in reading and calling up again incidents of our travels one year ago."—*Eld. Joseph Lahman, Hawthorne, Fla., the traveling companion of the author.*

"I find your book exceedingly interesting and valuable, one of the very best books of travel I know. I am sure it will not be merely interesting to your people but that it will do them a great deal of good. I should think it would have a good sale outside of the church. It certainly deserves it."---*Jeremiah W. Jenks, Professor of Political Science, Cornell University, Ithaca, N. Y.*

"Wife and I have never been to foreign lands, have never written books of travel, but we have labored unceasingly to bring up, for the Lord, our large family of children. If there is any one thing we crave above every other, it is to secure such helps for our children as will strengthen their faith in God's Word, intensify their love for the Master, and consecrate them more fully to his service. "Wanderings in Bible Lands" we esteem as one such help; *first*, because of its easy, winsome style, *secondly*, because of its clear, yet simple elucidation of Bible symbols, and *lastly*, because of the author's personality made so prominent through the entire work that it will unconsciously stamp itself for good upon the character of every careful reader. A copy of this book in the hands of that son, that daughter, may prove the turning point which will lead to a life of usefulness and happiness."—*J. G. Royer, President of Mt. Morris College, Ill.*

"I take pleasure in stating that I have read and re-read with intense and ever-increasing interest the volume entitled "Wanderings in Bible Lands," by D. L. Miller. In detail and plainness of description I regard it as superior to any of the books I have read upon the exceedingly interesting scenes, incidents, and subjects treated upon, and I unhesitatingly commend it to all as a highly interesting and instructive book of travels."—*John D. Campbell, County Judge of Ogle Co., Ill.*

"I own the best and most expensive books on Egypt and the Holy Land. This 'Wanderings in Bible Lands,' by D. L. Miller, of Mt. Morris, Ill., is the best small work in its subject matter, illustrations, binding, and general get-up, that I have seen. It should be owned and read by Christians as a duty to make themselves familiar with the lands referred to in the Sacred Scriptures, and also to know of the wonderful relics confirmatory of the Sacred Scriptures, which Christian and scientific explorers are now unearthing in Egypt and Palestine."-- *Gilbert F. William, Archdeacon of Washington, D. C.*

"After an examination of the general character and subject matter of 'Wanderings in Bible Lands,' I can conscientiously say that it is a work of the first importance to the Bible student. The design of the author has been to gather evidences in support of the Bible. In this he has been very successful, which a careful study of the book will amply prove. Scripture texts have been associated with many evidences, thus showing interesting coincidences and proofs of Bible statements. The book is illustrative, and at once practical to the student with its index of nearly three hundred Scriptural texts. In this it serves, in part, as a Commentary on many texts and Bible sayings. It properly belongs to Bible Literature and should be in the hands of every Bible student. The excellent design in bringing out the work, together with the sincerity and honor of the author, commend the work to every one."—*Eld. Lewis W. Teeter, Author of "New Testament Commentary," Hagerstown, Ind.*

"Here is a rare Bible companion. Those who possess the blessing of a spiritual imagination will revel in its pages. And those whose higher imagination is dormant will have it quickened. It is a grand panorama of sacred scenes, elucidative of the invisible realities which Christ came to reveal. The spiritually-minded reader will weep before he knows it at the pathos of many an incident in Bro. Miller's 'Wanderings.' It is a worthy and delightful contribution to God's system of object teaching. 'By the things that are made we clearly see and understand the invisible things of God.' Rom. 1: 20. This is what nature and sacred symbols are for. This is why Bro. Miller wandered through the Bible Lands. To read and ponder and re-read his production, is to gather many a beam of light for the illumination of the Holy Bible. Topographically, historically, and spiritually, his book is a treasure for mind and heart. May it find its way into every family that reads the English Language, and may God bless author and reader with Eph. 1: 2, 6, 7.—*C. H. Balsbaugh.*

"If the crowns of all the kingdoms of the empire were laid down at my feet in exchange for my books and my love of reading, I would spurn them all."—*Fenelon.*

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Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., OCTOBER 30, 1894. No. 43.

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$1.50 Price of the MESSENGER from now to the end of 1895, $1.50.

SISTER NANCY DANDERHILL may now be addressed at Sugar Creek, Ohio.

BRO. H. C. EARLY commenced his series of meetings at Lanark last Saturday.

THE United Brethren are also arranging to send three missionaries to India.

THE feast in the Egan church, Col., has been changed from Nov. 13 to Nov. 25, commencing at 4 P. M.

BRO. L. H. EBY closed a meeting at Mound City, Mo., with five additions by confession and baptism.

BRO. A. W. AUSTIN, of Texas, has located at Cushing, Okla. He has not yet moved his family, but will do so soon.

BRO. JOHN GABLE has been selected to represent the Southern District of Iowa on the next Standing Committee.

CONSIDERABLE correspondence is crowded out this week. We will endeavor to find room for all of it in next issue.

BRO. C. G. LINT, of Myersdale, Pa., we understand, is engaged in a series of meetings at Charm, Holmes Co., Ohio.

MR. TALMAGE is now on a trip around the world. When last heard from he was at Bombay, India, the destination of our missionaries who left New York last week.

IN India are five government Universities, but they are forbidden to teach any religious doctrine, and have no care whatever over the morals of the students.

EASTER Sunday for 1895 will fall on April 15, and the time for the Annual Meeting will be June 4. This will be late enough in the season for all practical purposes.

SO far the meetings at La Place, Illinois, have resulted in thirty-eight additions. Bro. Isaac Frantz is doing the preaching.

BRO. DANIEL FORNEY, of Polo, Ill., started to Palestine, Ark., this week for the purpose of engaging in missionary work.

THE meetings at Pine Creek, nine miles south of Mt Morris, are still in progress. Twenty-seven have been baptized and three reclaimed.

THE church at Mt. Morris appointed several solicitors to gather funds for the Western Sufferers. So far about one hundred dollars has been raised and forwarded.

THE time for holding the Ministerial Meeting of Middle Pennsylvania has been changed to the 21st, 22nd and 23rd of November. Those interested will please make a note of this change.

BRO J. A. MYERS reports a large and interesting meeting held in the Spring Run, Pa, church. Eld. Geo. Brumbaugh, of Grafton, and John Beaver were the strange brethren present.

THE Brethren at Des Moines, Iowa have purchased a meetinghouse in the city and are now holding regular services each Sunday morning and evening. The church numbers about thirty members.

A WEALTHY brother one time said to us, "People often ask me for some of my money, but seldom for my advice." A little more asking for advice might be wholesome to the giver and the receiver.

ALL money intended for the Chicago Children's Mission should now be sent to Bro. William Shively, 551 West 15th St., Chicago. He was recently appointed treasurer of the fund by the committee having the mission in charge.

THE Huntingdon church, Pa., will hold their love feast on Saturday, Nov. 10. The meeting is held late in the season because the weather doesn't materially affect the attendance, and it also puts it at a time when the surrounding meetings are not held.

IN the United States, Denmark, Switzerland and Holland more money, per capita, is spent for educating children than in any other countries on the globe. Austria, Italy and Saxony spend the least. France spends the most, per capita, for military affairs and Switzerland and our country the least. All this speaks well for our civilized nation. Still there is room for more improvement.

FREE The MESSENGER will be sent free the remainder of the year to all new subscribers for the year 1895. With this inducement our agents ought to gather thousands of new subscribers. We hope they will immediately call on every family where the MESSENGER is not read and induce them to subscribe. Gather the names as fast as possible and send them to us at once, so we can enter them on the mailing list without delay.

THE church at Roanoke, Va., recently decided that each member of that congregation should be urged to pay to the General Missionary and Tract Committee, fifty-two cents a year. That is good. Now let every congregation in the Brotherhood strive to do as well.

BRO E K. HOSTETTER, of Somerset County, Pennsylvania, has been with the Brethren at Milledgeville for some weeks. It is altogether probable that he will locate there. Bro. D. M. Miller brought him over to the Mount last Tuesday. We had a very pleasant visit with them.

THE Brethren of the Huntingdon church have decided to build a church at Ardenheim, about two miles from town, and if nothing happens, they hope to have it ready for occupancy by the Holidays. Of late a number have been added to the church there, and it seems to be a promising field for Gospel work.

WE fear that we shall not be able to find room for some of the reports of Ministerial Meetings sent in for publication. Reports of this kind should be prepared with a view of making the subject gratifying and instructive and this cannot be done by merely following each topic with a few disconnected remarks.

BRO. ENOCH EBY thinks our sisters should be encouraged to write more for the MESSENGER. In a forthcoming article he speaks very highly of some communications from our sisters. The columns of the MESSENGER are open to them as well as to the brethren, and through it they can wield an influence as wide as the Brotherhood.

SISTER GERTRUDE A. FLORY, of La Porte, Ind., one of our regular correspondents, has not been able to do much writing for the MESSENGER since her serious illness last spring, but hopes to favor our readers with a few articles ere long. Her health is never good, and she writes that she sometimes thinks that her task on earth is almost finished.

ON the evening of Oct. 16, Eld. A. S. Culp and family arrived at their new home near Campbellsville, Ky. Bro. Culp is making that point his home and from there working out in the Kentucky mission field under the direction of the General Mission Board. We trust that his work will receive special favor from the Divine Hands and that not many seasons shall roll around until a church is organized there.

ONE of our earnest ministers in Virginia recently celebrated his birthday by sending $35.00 to help build a house of worship in Washington City. If a preacher, who spends much of his time in the field, can do so much, what ought we expect of others! Surely we ought to have a meetinghouse in the Capital of our nation. The brother closes his letter by saying: "I truly hope and pray that we may, in the near future, have a prosperous, model congregation in Washington, D. C., the Capital of the most enlightened, Christianized nation on the earth."

Michael Zug
138 Cumb St

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

A SECRET.

BY GERTRUDE A. FLORY.

"The Christ" and I have a secret,
That no one else can know,
Of a fierce and stormy battle
A little while ago;
Just he and I together
The conflict entered in,
And in *his* strength we conquered
Ere temptation turned to sin.

The tempter slyly offered
A thing my heart had craved,
And long with tender yearning
My streaming tears had laved;
But God, the All-wise Giver,
Denied it o'er and o'er,
And heeded not my pleading
With weeping wild and sore.

He knew that I an idol
Of this dear boon would make;
And all his love and service
In earthly bliss forsake;
So he only let its beauty
Shine out upon my way,
To bless me as I journeyed
Toward the perfect day.

And then the wily tempter
Held out the gift in glee,—
"Come, take it, and be happy,"
Most artfully, said he.
Ah me! In human blindness
I reached my eager hand,
When lo, a gleam of wisdom
Made me to understand.

Then Jesus in me triumphed
For God and truth and right;
So by his side I travel
Up to the gates of light.
We hold our sad, sweet secret,
That no one e'er shall know,
And from it streams of gladness
Shall never cease to flow

La Porte, Ind.

A HISTORY OF THE FOLLOWERS OF CHRIST.

Formerly Known as the "Brethren," "Tunkers," "Ancient Brethren," "Dunkards," and now Incorporated as "The German Baptist Brethren Church."

BY S Z SHARP.

Number Two.

With Aristotle died also the last gleam of heathen wisdom. Three great schools of philosophy, "falsely so called," now arose. The Epicureans held that the highest good lay in enjoyment of immediate pleasure, and denied the immortality of the soul. The school of the stoics despised both pleasure and pain, wrapped themselves up in their own self-sufficiency, while they could, and then sullenly yielded to what they called *fate*. A much worse school than either of the others was that of the vain, frivolous, heartless Sceptics. They scoffed at all truth, and undermined all religious beliefs. The moral life sank lower and lower. Many professing themselves to be wise, "became fools, and changed the glory of the incorruptible God into an image like to corruptible man, and to birds, and fourfooted beasts, and creeping things, being filled with all unrighteousness, fornication, covetousness, maliciousness," etc. The necessity of a Redeemer was imminent. The world was ripe either for destruction or divine redemption.

While heathenism contributed nothing morally, to the preparation for the coming of Christ and his church, it gave the richest, most expressive, and accurate language that ever fell from human tongue,—the Greek, which was selected by the Holy Ghost in which to proclaim the Gospel "to every nation and kindred on earth" and leave it on record for all ages to come.

The Greek mind was peculiarly fitted for this task. It developed the principles of science and art, of which they left master-pieces as models to be studied to this day. Greek schoolmasters followed the conquering legions of Rome to every land and established one universal language which could be used in conveying the Gospel to every part of the then known world.

The Romans also come in for their share in preparing the highways before the coming Lord. Their office was to establish one universal empire, one sceptre, one civil law, by which the barbarians became more civilized; domestic tranquility became assured, and commercial intercourse opened between all nations. It is said that "every highway led to Rome," and it became an easy matter for the first Christian evangelists to carry the Gospel everywhere.

The great work of preparation, however, was left to the Mosaic dispensation and the law, "which was a schoolmaster to bring us to Christ." All its ceremonies were prerequisites to a proper understanding of the more abstract and spiritual lessons which were to follow, and of which they were but types and shadows.

The call of Abraham, the covenant, forming "a separate people," "the priesthood," "the holy nation," "the decalogue," "the law," "the revealed will of God," "the solemn assemblies," "the sacrifices for sin," "the sprinkling of blood," the high priest as intercessor entering into the Holy of Holies, the washings or purifications, were but object lessons, all to prepare the mind for the Christian dispensation.

The long list of prophets were the Gospel preachers of the old covenant, from Moses, who declared that "a prophet shall the Lord your God raise up of your brethren like unto me; him shall ye hear in all things," down to John the Baptist who came to introduce the Savior to the world, and said, "Behold the Lamb of God which taketh away the sins of the world." It was one of the duties of the prophets to hold before the people's mind the coming of a Deliverer, as in the sublime strains of Isaiah, saying, "To us a child is born, to us a son is given and his name shall be Wonderful, Counselor, the Mighty God, the everlasting Father, and Prince of Peace. Of the increase of his government and peace there shall be no end." All of the fifty-third chapter of Isaiah is a clear statement concerning Christ. So well did the prophets perform their work, that when the wise men of the East came to inquire where he was to be found, they could be sent by the scribes to the city where the Savior was born.

THE FOUNDER OF THE CHURCH.

"When the fullness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4: 4. Conceived of the Holy Ghost, born in a manger, adored by wise men, rejoicing the angels, reared to manhood in obscurity, "he suddenly comes to his holy temple,"—the hearts prepared for him. It was at Bethabara, beyond Jordan, where John the Baptist "cried in the wilderness to prepare the way of the Lord," that "Jesus came from Nazareth of Galilee and was baptized of John in Jordan," proclaimed by his Father as his "beloved Son in whom he was well pleased." "The Spirit of God descended upon him" and led him "into the wilderness to be tempted of Satan" that it might be said, "Jesus himself having suffered, being tempted, he is able to succor them that are tempted." Thus, fully prepared for his mission, he begins his work,

SELECTING HIS DISCIPLES.

Returning to Jordan, he is pointed out by John to two of his disciples as the "Lamb of God." "The disciples (one of them Andrew,) follow him. Simon Peter, Philip and Nathanael are soon added. James and John at their fishing nets, and Matthew at the receipt of custom, are called, and the twelve are soon selected as the first pillars of the church.

PROVING HIS DIVINITY.

Such a heavenly messenger must of necessity present his credentials and give ample proof of his divinity. This he began by turning water into wine at Cana in Galilee, and then "healing all manner of sickness and all manner of diseases among men," calling forth from members of the Jewish council the testimony, "We know that thou art a teacher come from God for no man can do the miracles that thou doest except God be with him." Even his bitterest and most powerful enemies were confounded. At first they might say, "He casteth out devils by Beelzebub," but when he fed five thousand with seven loaves and two fishes, cleansed the lepers, forgave sins and raised the dead, their arguments were at an end and they were forced to say, "What do we? for this man doeth many miracles." His indubitable proofs of his divinity did not satisfy even all his disciples, much less his enemies. He must prove that "the Son of Man hath power to lay down his life and take it again." The test is applied; he is nailed to the cross; a spear is thrust into his side and perhaps his heart; he is declared dead by a disinterested Roman judge, he is laid into a sepulchre, guarded with all the vigilance of a stern Roman power. As in Elijah's sacrifice, every precaution was taken to prove a real miracle. The Jews, the Gentiles, the powers of earth and hell, seemed to combine in preventing the Savior's resurrection. He arose nevertheless, proving that all power is given to him both in heaven and on earth. He convinced the doubter among his disciples and presented himself to them repeatedly after his resurrection, even to the number of five hundred on one occasion, and then ascended "to the right hand of the majesty on high."

McPherson, Kans.

CHURCH RELATIONSHIP.

BY T. T. MYERS.

In Three Parts.—Part Two.

The Relation of the Members to the Church.

Every organization sustains certain relations to its members and *vice versa*. The City of Philadelphia gives her people protection and provides for their general welfare. In consequence of this there are certain duties that the people owe to the city. It is the duty of the people to regard and obey the laws of the city and to give her financial support. The church gives her members many blessings. She affords them safety, peace, happiness, and special means and opportunities for spiritual development. Because of the benefits derived from the church her members owe to her certain duties.

1. Members should love the church. Love the Brotherhood. 1 Peter 2: 17. If a person would enjoy his friend he must love him; if he would enjoy Christ he must love him; if he would enjoy the church he must love her. Love is the source from whence all our joys flow. A man is not

likely to work against the interests and welfare of his friend whom he loves. Neither are members of the church, if they really love the church, likely to work against her interests and welfare. Their anxieties and endeavors are for the upbuilding and strengthening of the church. It is very unbecoming,—yes, wrong,—for members to speak disrespectfully of the church, and unjustly criticise her work. They will not do it if they really love her. She makes mistakes, it is true, but do we cease to love our friends because they err? There is where the genuineness of our love manifests itself. A certain statesman once said, "My country, whether right or wrong; if right we go on conquering, if wrong we make it right." The principles of our church are right We err sometimes in the application of those principles; and surely members do very unwisely,—yea, show a great lack of love for the church,—to throw away her sacred principles,—leave her, — because of these misapplications. Her principles being right, it is far better, far nobler to sacrifice and put forth strong efforts that she may be right in her applications. Our best elders, best ministers, best deacons, best members, are those who profoundly love the church. They are the ones who work for her welfare at large. It is they who rejoice with her when she rejoices and weep with her when she weeps.

"I love thy church, O God:
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end."

2. Members should support the church. It is their duty to support her doctrinally. Doctrine to the church is what a frame is to a building. The cry is sometimes raised for less preaching of doctrine and more of morals. The plea may be justified in places. There are many preachers among us who are firm believers in the doctrines of the church, but are not successful in preaching doctrine,—or ordinances as we understand the term. The word doctrine, however, means more than ordinance. It includes it and more. We need enough doctrinal preaching to keep the church firm in her belief in Christ and his holy teachings, firm in her practice of the ordinances, and firm in her demands on her members for the exhibition of the Christ-life in their lives. Doctrine includes morals. All the great religious reformations have been executed not by preaching morals simply, but dogma, doctrine.

It is the duty of every member not only to believe the doctrines of the church but to live them. The strength of a church lies in the loyalty of its members. If they live what they profess, and what they practice in church ordinances, they will be a source of strength and power to the church. If, however, their lives do not accord with their profession, they are a source of weakness to the church. It is the duty of members also to support the church in her work. The local church has a work at home. Its work then is to build itself up and keep itself strong and pure, that it may be a home to its members and a help to the brotherhood. In order that the church may do this, members must support her preaching services, her Sunday schools and her prayer meetings. It seems quite easy sometimes, even for very trivial reasons, or no reasons at all, not to go to preaching or to prayer meeting, but it is not right. It is shirking duty. The example of a good Methodist brother commends itself to us. When church time came, if friends were visiting with him, he invited them to go with him; if they preferred not to go he said to them, "Then you must excuse me for awhile. This is my time to go to church." By all means do not neglect the church, Sunday school, etc. You will feel better, the preaching will be better, everything will go better.

It is the duty of members also to support the church in her educational and missionary work I emphasize the importance of supporting our schools. Why will our Brethren continue to send their children to other schools, where they will almost invariably drift away from us and be lost to our church? We need our young people. We cannot afford to lose them. Our brethren who are engaged in the educational work of the church are to be commended for their efforts in behalf of our young people.

Our missionary work is coming up nobly. I am glad the church is being aroused to a sense of her duty, and that the members are becoming sympathetic and zealous in the work. Every member must help the church, in sympathy, prayer, and financial support, that she may spread her saving power in all lands, and thus acquit herself before God. If the church would realize to-day what our Conference has asked, a penny a week from each member, wonderful would be the results of her work. God bless all our missionaries! Especially those who are willing to leave home and friends to go into the dark heathen lands, there to raise the standard of our Savior.

Philadelphia, Pa.

THE WORD OF CHRIST.

BY MATTIE A. LEAR.

"Let the word of Christ dwell in you richly in all wisdom." —Col. 3: 16.

THE Word of Christ is the Scriptures of Eternal Truth, so called because he is the subject of their contents, and their author. Of him Moses in the law and the prophets did write. There is nothing, perhaps, admitted into the Scriptures but has some relation to him. In our present state of ignorance we may not always trace this connection.

When our Lord enjoined it upon his hearers to search the Scriptures, he said, "They are they which testify of me." And on the way to Emmaus he expounded to the two disciples "in all the scriptures, the things concerning himself."

In him all perfections meet. He is the altogether lovely one. The highest and most perfect traits of all the Old Testament worthies give but a faint shadowing of his glories. All that is sublime and lovely in Adam, as the head and representative of his people; Noah, as the restorer of a new world; Abraham, the perfect and obedient servant; Isaac, as the victim laid on the altar; Melchizedek, as the type of an everlasting priesthood; Joseph, as a sufferer and a savior; Moses as a lawgiver, meet and are reflected from him in the greatest perfection.

In the ceremonial part he is the body of all its shadows, the reality of all of its types. He is the Rock whose streams follow the Israel of God. He is the true manna that came down from heaven. He is the antitype of the city of refuge, to which we may flee from avenging justice. The paschal lamb was but a shadow of this Lamb of God that taketh away the sin of the world.

There is the prophetical part. Here he is all in all; "to him gave all the prophets witness." Acts 10: 43. "The testimony of Jesus is the spirit of prophecy." Rev. 19: 10.

There is the promissory part, and "all the promises of God in him are yea, and in him Amen, unto the glory of God." 2 Cor. 1: 20.

There is the practical part. Are we required to do that which is well pleasing to the Lord? We hear him say regarding his Father, "I do always those things that please him" John 8: 29. Are we required to consecrate our lives to his service? He says of himself, "I must work the works of him that sent me." Are we required to bear patiently all the abuse and ill treatment a wicked world may heap upon us? We are told to "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12: 3. "When he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Pet. 2: 23.

There are three points in our text that we wish to notice. First, the apostle admonishes that the Word of Christ *dwell* in us. To dwell means, to reside permanently; it implies a fixed residence, not a mere temporary abode. This Book is to be read with great care; its holy truths are to sink deep into our hearts and become the rule of our lives. It is to be the hidden manna, affording constant nourishment for the soul. Every child of God voices the language of David: "Thy word is a lamp unto my feet, and a light unto my path." Psa. 119: 105 Again, "Thy word have I hid in my heart, that I might not sin against thee." The Word of God, dwelling in the heart, is the sure preventative of sin. John puts it very strong. Says he: "Whosoever is born of God doth not commit sin; for his seed (which is the Word of God, Luke 8: 11), remaineth in him: and he cannot sin, because he is born of God." 1 John 3: 9. Surely the individual upon whom the full light of God's Word shines, and whose soul is purified in obeying the Truth (1 Pet. 1: 22), cannot sin. We are told that "God is light, and in him is no darkness at all," and "if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." A soul thus redeemed and sanctified reflects all the rays of the Sun of Righteousness, and all is light.

Secondly, this Word should not only dwell in us, but it should dwell in us richly. We should not only have a smattering of this knowledge, but should abound in it. 2 Cor. 8: 7. Proficiency in any branch of knowledge is essential to success. The physician, if he would attain eminence in his profession, must apply himself diligently to the acquisition of knowledge, or at least to that branch of knowledge that will qualify him for his chosen calling; and this is true of any calling. But how much more important is it that the candidate for heaven should be well versed in the knowledge and mysteries that pertain to that kingdom!

Thirdly, we are told that it should dwell in us in all wisdom. One definition of wisdom is, "the capacity to make due use of knowledge." This will apply here. It is not what one knows, but the use that one makes of knowledge that benefits. The blessing is pronounced not upon those that *know* only, but upon those that *do* his commandments. "If ye know these things," says the Master, "happy are ye if ye do them." High indeed is the destiny of the Christian, and great are his responsibilities. "Ye are," says the Savior, "the salt of the earth; but if the salt have lost his savour wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Ye are the light of the world, a city that is set on a hill cannot be hid." Matt. 5: 13, 14. Every child of God is a reflection of that true light of the world. How sad if they cause the way of truth to be evil spoken of, if the light that is in them become darkness, if they prove a stumblingblock in the way of others! How we constantly need divine illumination that we may "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love." Eph. 4: 1, 2.

TO INDIA BOUND.

BY GERTRUDE A. FLORY.

[Dedicated Oct. 16, 10:30 P. M., to our dear missionaries, who to-day sailed for India]

Out on the ocean a ship sails to night,
Far on the billowy tide,
Bearing away from the home-land so dear
Souls that are sanctified;—
Severed for aye from the world and its joys;
Given to God and his cause.
O, how they shine in their beauty and youth
Girded by love and its laws!

Fast fall our tears while our prayers swiftly fly
Up to Jehovah's ear;
Shepherd of Israel, be thou their guard,
Hold them thy bosom anear.
What though the darkness falls dense o'er the waves,
Storms their frail bark may enfold?
Strong is thy hand reaching out to them still,
E'en the rude tempest to hold!

Tenderly, Lord, as their mothers once rocked,
Rock them to sleep in thy love.
Over their slumbers let angels keep guard
While thou dost watch from above!
Guide them in port on that far heathen shore
Whither for Christ they are bound;
Safe in that land, let their service of love
By thy rich blessing be crowned!

La Porte, Ind.

BOUND FOR INDIA.

BY T. T. MYERS.

One of the great events in the history of our church is the sailing of our missionaries for India. The missionary spirit among us has had a remarkable development within the past few years. First there were those who were led by the Spirit to offer themselves for the heathen field; then the Missionary Board decided that they should go; then the church sanctioned their going; then, when the necessary preparations were made, they went.

This is a great event because (1) the Holy Spirit has been leading to it; (2) it is obeying a great commandment of our Savior; (3) it is undertaking a great and important work; (4) it is a work that, under the blessings of God, will bring great results to the church; (5) it is a work in which the whole church can and should unite.

Bro. Stover and wife recently visited a number of churches and bade farewell to many friends and relatives. Saturday evening, Oct. 13, they attended a love feast at Coventry, Pa. Sunday morning they attended services in the Green Tree church, and Sunday evening they worshiped with us in the city. Sister Ryan, and Bro. O. P. Hoover and wife, of Dayton, Ohio, were also with us. Bro. Stover gave evidence of missionary zeal and devotion in his sermon. After the preaching service we had a short consecration service. A number of earnest prayers were offered and feeling testimonies were given. Truly it was good for us to be there. On Monday morning a few of us assembled at the home of our dear sister Geiger, when we again had prayer. I was glad to be able to go with the dear party to New York to see them off. On Monday afternoon the necessary arrangements and preparations were made to sail the next morning. Tuesday morning came bright and cheerful. We went to the ship and in Bro. Stover's room six of us,—Bro and sister Stover and sister Ryan, who were sailing for India, and Bro. Hoover and wife, who were sailing for Germany, and myself bowed together in prayer. It was a warm little prayer meeting. Exactly at 9 A. M. the kingly ship "Havel" gave notice and moved slowly away from the pier, carrying from us our little party. They went in good spirits and cheerfully. May the God whom they serve carry them safely to their destination!

Philadelphia, Pa.

"SCATTERED ABROAD."

BY C. H. BALSBAUGH.

My dear Sister:—

Your sorrowful, heart-melting letter is here. It is only one among a thousand. Each individual case has its peculiarities, but all are alike in this,—that no chastening for the present seemeth to be joyous, but grievous." Heb. 12: 11. Blessed are they who are sheltered in the "but" of verse 10, and the "nevertheless" of verse 11. There is enough of the heart of God in these two words to heal every soul-ache in Israel with an ungauged surplus for all the world besides.

The Rider of the Pale Horse has galloped across your threshold again and again, and borne hence your cherished household ornaments, and left your heart rent and bleeding in the intensity of bereavement, *but*,—oh this marvellous measureless Christ-pulsating "*but!*" All the compensation possible to "all this fullness of the Godhead" is in the monosyllable. "Have faith in God." Ponder the inconceivable beatitude of John 20:29. "*Blessed* are they *that have not seen, yet have believed.*" When the ordeal is past, when probation is finished, when the eternal purpose of God is accomplished, and you stand before the White Throne arrayed in all the glory and rapture of Redemption—then will you know the full meaning of the Holy Spirit's "*but*" and "*nevertheless.*" In the meantime bow low at the foot of the Cross, and out of the depth of your being repeat the Gethsemane words of your great, sympathizing High Priest, "Not my will, but Thine be done." Luke 22: 42.

Not only has death smitten you, but in various other ways does the discipline of Providence make your "soul exceeding sorrowful, even unto death." Your companion is apparently indifferent to the things unseen and eternal. This is dreadful indeed. It is verily "the mystery of iniquity." Do not despair. The resources of the Cross are not exhausted. "The mystery of Godliness" comprehends and absorbs the mystery of sin. HE is *able* to SAVE to the UTTERMOST." Heb. 7: 25. There is a possibility of being "*hardened* through the *deceitfulness* of sin." Heb. 3: 13. "But God is able out of *stones* to raise up children unto Abraham." Approach God with all the confidence of a child that knows nothing of doubt, and deal with your husband with a love that counts sacrifice the sweetest luxury of life. Do this, and you will magnetize him with the beauty of Holiness, and the nourishing power of Christian affection. Be a shining duplicate of Jesus, and God will do wonders for you and with you. Oh the glory of Sainthood. How few of us know it.

Another deep sorrow is your isolation. No fellow saint, no ministry, no Sabbath school, no sweet Christian reciprocities, alone, alone "yet *not alone.*" Oh think of the wonderful words in Ezekiel 48: 35. JEHOVAH SHAMMAH, — "THE LORD IS THERE." Oh, sister, if you realize this, your wilderness will blossom as the rose, and rivers of water will gush out of the flinty rock. Here is the possibility—"Lo, *I am with you always.*" "I." *Jesus*, JESUS, HE is the Omnipresent, Infallible Comforter.

I have no words to express my joy in having such a glorious Gospel to preach to you. The second verse of Hebrews twelve will sustain any soul and every soul, no matter how appalling its accumulated burdens and sorrows. Study it and digest it, and assimilate it, until it pulsates in every fibre and element of your body and soul. "FOR the JOY SET BEFORE HIM." This is the secret of victory, of "joy unspeakable" in the most glowing furnace of affliction.

I am glad for your sake no less than mine, that you have not forgotten Heb. 13: 16. Bless the Lord, O my soul, for all the stamps and other facilities which He supplies for my silent ministry. He is All-Proprietor and he knows where to find channels of distribution. A holy heart and an open hand are inseparable.

Union Deposit, Pa.

WHY IS IT THUS?

BY G. W. STAMBAUGH.

In traveling over the country we find that only a small per cent of the people attend church. Why is it thus? Is it for the want of preachers to preach the Gospel as Christ preached it? *The Non-conformist* says: This startling statement caused the *Chicago Herald* to request its readers to write brief letters, stating the reasons why they do not go to church. A page of replies is published, and they make very interesting reading. Preachers and other church teachers might peruse them with great profit, though they will hardly be flattered by what is said of them. The letters come from all classes of people in every walk of life, and exhibit a thorough understanding of the statement.

Most of them are signed by the writers, which shows that they have no fears of evil consequences by reason of their hostility to the church as it is conducted to-day. These writers almost without exception express the utmost contempt for the fashionable religion of the day, as it is dished out from the costly edifice and by the well-bred preachers of the city churches.

One man makes the point that the word "preaching," as in common use, applies to anything that is stupid and tiresome. The churches called Christian neither preach nor practice the doctrine of their Forerunner. To hear a high salaried divine puffing and blowing in his million-dollar tabernacle about the necessity of seeking Christ is the bitterest mockery. Christ had not where to lay his head, he drew no salary, charged no admission fees, exacted no pew rent. He depended on charity for the food that kept him alive. He did not know in the morning where he would get his dinner, nor from one day to another where he should find shelter. In other words, he had no visible means of support; and if he were in our cities to-day we would hear the cry, "Arrest him and put him in the work-house!"

Christ did not preach in fine churches. He did not even have a tent to shelter his congregation. The greatest sermons ever delivered on earth he preached in the open air. Now we see the poor and needy of our land and in our cities, destitute of the needs of life and of peace, while Pontius Pilate and his servitors are still with us, imposing upon the rights of the distressed. But the benign doctrines breathed through the Sermon on the Mount do not actuate the governments of men. The church is not on the side of the lowly and oppressed, but on the side of popularity, wealth and power, regardless of how they get it.

Thousands of poor, suffering families are in the West who have not the sustenance of life, and scarcely hear a kind word from ministers or church, because they are poor; while the churches are rich, their congregations embrace millions, and many people number their possessions by scores of thousands of dollars. These should give a small fraction of their wealth to relieve those unfortunate souls, rather than say they should be placed in the chain-gang for the crime of being poor.

It might be instructive for those people who are expounding for so much a week the doctrine of the Galilean fishermen, to compare such conduct with the conduct of him whom we profess. When Christ saw the leper he did not ask what

brought him to this desperate plague, or what sin he had committed, but proceeded to heal him. When Mary Magdalene came to Christ he did not lecture her on the sin of licentiousness; he lifted her up and comforted her. The first thing to do with the hungry is to feed him. A sermon on the laws of health is out of place before a man staggering with feebleness and emaciation.

If Christ had taken this position, had been actuated by these selfish considerations, not one of his acts of charity would have been performed. Imagine him asking the leper what church, or party, or society, or race he belonged to, or what were his views on public affairs, or the questions of the day, as a precedent to giving him relief. So now the true follower of Christ assists the unfortunate and succors the miserable without asking questions. It is sufficient for him to know that a fellow-being is suffering, is in need, is distressed.

The touching picture drawn by Goldsmith of his parson brother in "The Deserted Village" sets forth the spirit that actuates every true follower of Christ.

> "Careless their merits, or their faults to scan,
> His pity gave ere charity began."

It is easy to see why the modern church has lost its hold on the masses, and why it is driven farther away from them. This question is often asked, and if fully answered, it would be a revelation. In a wide sense, the churches, as they conduct themselves, are both an anomaly and an anachronism. Many of them retard rather than relieve the cause of reform. They are a back number and added weight, far from being the vanguard of civilization. They are the handmaid of refined barbarism, more cruel than the touch of Omar or the sword of Attila. In attempting to Christianize paganism, it has paganized Christianity.

Who would not long for the good old way when love controlled the church, when pride and popularity were strangers in the church, when our mothers appeared in a neat cap and plain calico dress, our fathers with homespun pantaloons, washed the week before in the babbling brook? The church of Jesus Christ is the church of the poor. Christ says, "The poor you have always with you, and you can do them good when you will." Oh, those were happy days for the ministers and for the church! How happy would we be if those days could return!

Fremont, Nebr.

INTOXICATING LIQUORS,—MAKING, SELLING AND USING.

BY ENOCH EBY.

SINCE we, as a church, do not manifest as much zeal as many others do, in their way, on the temperance question, the masses naturally conclude we are too indifferent on a question that involves so much vice and misery. In view of that fact, we think a more perfect knowledge of our position, as a church, would be profitable. We have the decisions of our General Conference as far back as 1778. In the early history of the church in America they did not preserve the minutes of their conference meetings, as we do now; but doubtless the same sentiment obtained from the first, as that which has prevailed from the date mentioned, down to the present time. Indeed facts show that the church used moral suasion for years to keep down the evil, but did not succeed. Finally in 1783 she made the liquor use and traffic a test of fellowship; and although the Conference was petitioned thirty-seven times during the present century to grant the privilege to members to use it, and deal in it in different ways, it never was granted, except for medical or mechanical purposes. In all the following points the church says emphatically, No:—

1. Neither you nor your minor children dare make it.
2. Neither sell it.
3. Nor use it as a beverage.
4. Nor give it at your public sale; or any other gathering.
5. Safest not to have a brewery.
6. Dare not sell grain to distillers, especially when scarce and high.
7. Dare not keep and sell it in connection with other goods.
8. Don't offer it to your employees.
6. Do not be intemperate in drink or tobacco.
10. Persuade members not to use it in putting up buildings, haymaking or harvesting.
11. You dare not work in distilleries for wages.
12. A brother owning a mill shall not buy grain, chop it and sell it to the distilleries.
13. You are not allowed to take a dram in good health; abstain from all appearance of evil.
14. You shall not go security for a person taking out license to sell strong drink.
15. Can't a blind brother sell liquor with groceries, so as to make a living? Emphatically no.

The above only shows fifteen different forms of request before the Conference, but some of them were repeated several times, as no minute book was kept for reference.

The above shows the church's firm, solid, Gospel position on the subject of temperance.

I will yet add the last action of Conference on the subject in 1885:

"WHEREAS,—At our last Annual Meeting, held at Dayton, Ohio, a petition was presented, asking that we, as a church, join in asking Congress to pass a law prohibiting the manufacture and sale of intoxicating liquors; and,

WHEREAS,—It was decided by said Annual Meeting that we could not so join in a petition without compromising some of our principles; and,

WHEREAS,—Said decision has been misconstrued to the detriment of the church, and her position on the temperance question misunderstood and misrepresented; therefore,

Resolved, That we, assembled in Annual Meeting, reaffirm our strict adherence to the principles of temperance as laid down in the Gospel and repeatedly affirmed by our beloved Brotherhood heretofore, beginning as far back as 1783, when our brethren took a more decided stand against the manufacture and sale of intoxicants, making it a test of fellowship; and that we will use all Gospel means to suppress and eradicate this great evil from our land."

Pause, dear reader, and consider what the result would have been if all the churches would have done the same; it is the only method that will accomplish any lasting good. Temperance pledges and lectures are simply cutting off the serpent's tail, while she still lives, and fastens her coils around her thousands, and sinks the deadly poisonous fangs into her captivated victims. Let us remove the beam and the mote will take care of itself.

Booth, Kans.

LOVE FEASTS.

BY SARAH GRAHAM.

THIS is the season of the year when many love feasts are held in various parts of the Brotherhood. Our minds are thereby more or less inclined to wander in that direction. We look forward with bright anticipations to the time when we can meet with those of like precious faith, to commemorate the sufferings and death of our Lord, and as we are thus engaged our minds are carried back to that upper room where the first love feast was held by Jesus and his disciples. And then we are made to look with an eye of faith to the great marriage supper of the Lamb, in the evening of the world, when all of God's children shall surround his table. Jesus will be present again at that feast. O, what a glorious feast that will be with Jesus officiating!

How careful we ought to live, so that when we come to partake of this solemn institution we do not eat and drink unworthily. We must look into our hearts and see if we have aught against our brother or sister, or if there is any evil lurking there, and if this is the case we must go to God and ask him to cleanse us from all that is sinful and unholy; and by so doing we will be made fit subjects to partake of this solemn feast.

Springport, Ind.

THE PORTER.

BY WILLIAM A GROVE.

IN GOSPEL MESSENGER of Oct. 16, I see an article in the Querists' Department, page 650, referring to John 10:3. I can not agree with the Editor that God was the porter. The word porter applies to a servant. Then, was not John the Baptist the porter? He (John the Baptist) being the forerunner of Christ, came in the capacity of porter and admitted Jesus through baptism into the office of Chief Shepherd. See John 1:31, 33. John came baptizing with water, that the lamb of God should be made manifest to Israel.

HOGS VS. CHILDREN.

STEPHEN PAXSON, the veteran missionary, tells a good story which shows how much more thought some persons devote to the care of their property than their family.

Asking a Western settler how many children he had old enough to go to Sabbath school, the man was confused, and began counting on his fingers. He miscounted and called out: "Kitty, come here, wife; name the children while I count them for the stranger."

After some naming and counting he reported thirteen. Looking over in the field, Paxson saw a drove of hogs feeding in the clover.

"How many hogs have you?"

"Eighty-three," was the prompt response.

There was no miscount there, nor need to count the hogs at all. His mind was on those hogs daily. One of his thirteen children might have wandered away, with small chances of being missed for some time, but if one of these eighty-three fine, fat hogs strayed away, he would be aware of it at once. It is not a bad sign when a man's mind is "on his children" at least as intently as on his hogs.

"GOOD grammar is a good thing, but some good things are said ungrammatically. The man who speaks sneeringly of a preacher or teacher because he detects an occasional fault of speech, or who refuses to open his spiritual ear to words of counsel because his fleshly ear detects in those words slips in grammar, exalts the body above the spirit. He goes into a voluntary bondage to a soulless master. It is a fine and desirable accomplishment to be able always to speak grammatically; but it is a still higher attainment to forget the preacher in his message, and to welcome and enjoy the Truth,—to hear the voices of the Spirit, come how they may."

Missionary and Tract Work Department.

"Upon the first day of the week, every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according that a man hath*, and not according to that he hath not."—2 Cor. 3: 12.

☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

SEA BOUND.

BY SADIE BRALLIER NOFFSINGER.

Dedicated to Bro. W. B. Stover and wife and sister Bertha Ryan.

Anchored within the port
The good ship "Havel" stands,
Bearing within three noble souls,
Bound for dark heathen lands.
To home and loved ones dear
They bid farewell to-day;
And leaning on the strength of God
Serenely launch away.

Let waves in fury foam!
Shall storm of wind or sea,
Or shattered mast, or rudder lost
Dismay the loyal three?
Ah no! faith whispers, calm,
Within our hearts and theirs:
Was ship e'er lost propelled by God
Backed by a nation's prayers?

Thou faithful ship, sail on!
Sail to the utmost zones!
More costly freightage thou dost bear
Than gold or precious stones.
Sail, till thy flag shall float
Where Indian zephyr stirs
And there commit thy sacred freight,
God's holy ministers!

Oh Christed souls, be true!
Uphold them with your prayers,
God's benediction plead for them;
Expand your hearts to theirs.
They shall not faint nor fall;
The Holy Trinity
Shall guard and strengthen and sustain
The brave, heroic three!

Johnstown, Pa., Oct. 16, 1894.

A FRIEND.

SELECTED BY ELLA M'MILLEN.

How hard it is to find a friend
In whom we always can depend.
Sometimes we think that friend we've got
Till trial proves we have him not.

Some to serve some selfish end
Declare themselves to be our friend.
As soon as serving self is o'er
Behold these are our friends no more.

Others will act a part more base,—
Be always friendly to your face,
But turn your back, then they your name
Expose to obliquy and shame.

Those who of others tell me much,—
My counsel is, Beware of such.
Something to tell of all they know,—
As freely they will speak of you.

Others apparent friendship show
To find out all that you do know.
Your secrets thus are pumped out,
And then are tossed all about.

A faithful friend I highly prize.
A treacherous one I do despise.
All in suspense I look around,
Where can a real friend be found?

HINTS TO WORKERS.

BY W. B. STOVER

I WOULD suggest to all our young people's prayer meetings that a very good plan is to take a missionary subject on the first meeting of every month. Some take each year a whole three months to missions. That is very good, but I think the other way is better.

If each member of the church would give a dollar a year for missions, we could send out 200 missionaries at once to all the world, and support them there. A dollar a year is two cents a week. That much could be saved on pie and cake if we chose. It takes about twenty cents a week to furnish a chewer with tobacco. It would almost seem that lovers of tobacco are more zealous in their love than lovers of the Lord are in theirs.

"If I were a young man I would give all my time and talent to foreign mission work."—*C. H. Balsbaugh, in a private letter.* "Which is superior, the beautiful skin with which the human form is clothed, or the metals of brass and silver and gold? Why, the skin of course. Then tell me, where is the sense or philosophy of trying to adorn the superior with the inferior article? Better quit such practices, smash up your rings and chains and sell the same to buy Bibles for the heathen."—*E. Bombay Edwards.*

A Maryland sister who makes her living with her needle, recently promised twenty-five dollars for the Master's work. Here is a question in arithmetic: If a sister, having nothing, gives twenty-five dollars to the greatest work in the world, how much will a brother, having something, give to that same work?

There is an agent selling Willmore's Bible in certain sections of the country. Let me suggest, brother, you cannot afford to buy it. Twelve dollars is too much for a book of its kind. Buy books, but you can invest that amount in books that will be of very much more value to you than Willmore's Bible.

In some congregations we find nearly all the members' children are in the church, while in others the opposite is true. Why is this?

One of our college presidents was offered four or five thousand dollars a year to teach in a State university. He refused, that he might work in one of our own schools for less than one thousand a year. That in part tells his love for the faith. How do the rest of us tell ours?

In looking over one of Bro. Quinter's debates, I noticed he used the term Dunker. Our lamented sister Salome Stoner Myers always said Dunker. I am pleased to note that the great Standard Dictionary, now almost completed, defines our church under the name Dunker. Mr. Chas. G. Sower, of Philadelphia, once told me this: "I hate the term Dunkard. It has the abominable French ending, and is so much like drunkard. Why don't you all say Dunker?" I find among our older churches the word Dunker is frequently used. For my part I have no love for the term Dunkard. It has no pleasant significance. Dunker bears the same relation to the German that Baptist does to the Greek. I wish we might all discard the use of Dunkard, and when we have occasion to use either Dunker or Dunkard, adopt the former name.

In our study of Hindustani we find *jor* means strength, *joru* woman, and *joru wala* married man. It looks as if *joru wala* meant strengthened man. There are some very pleasant features in the study of Hindustani.

In some of our prayer meetings the MESSENGER is used freely. It is a good idea. If you haven't anything to say, select something of interest to read, and then read it. Get on your feet and use some one else's words. After that it will go easier for you to use your own words.

It is a capital plan to set apart the collection of the Sunday school each first Sunday in the month for missions. Try it.

We very frequently ask parents, brethren and sisters, if they will give their children to the foreign mission work when they are grown. Some reply, "Oh no, we can never let our children go so far away from home! And then, they could never be of any service there. No, we never think of any such thing!" Others say: "We have just two (or three) children, and we are praying that they may be foreign missionaries." What a difference!

ESSENTIALS TO CITY MISSIONS.

BY H. C. EARLY.

THAT we may reach the highest possible success in city missions we need to understand well the requirements of city work. And now, as our attention is beginning to turn toward the cities, it is an opportune time to study the question. Study the following:

(*a*) Promise of permanency. Most of our work, so far, in the cities, has been a sort of experiment. And perhaps the worst feature in it is that this was quite apparent to the spectator. If we expect to succeed, instead of giving the work a temporary appearance, it must promise to be a lasting, permanent thing. Man is naturally conservative, slow to change. This marks life in every thing and everywhere. We preach in the cities with the view of building up and establishing churches. It is most unreasonable and unnatural to expect people to take hold of a new move and give themselves to it when it promises only for the hour. No matter if we have strong advantages in doctrine. You can't expect people to step out of a good churchhouse, where there are Sunday school and preaching every Sunday, into a tent or shop or hall, where there is preaching once in a while and no Sunday school at all. This point is so strong and clear that it needs but little comment. The church is to her members a home and school. We want a place of security against the chilling winds and storms of life, and, at the same time, we are in need of an institution of discipline, in which our souls may be trained for eternity. We want this as long as we live, and for our children and grandchildren. When a church fails to furnish shelter and training, it fails to be a church. This calls for a permanent place of worship and a resident minister. The history of all denominations in towns and cities shows the importance of a churchhouse. Success without a house owned and controlled by the organization operating has been one of the exceptional things. The church seems not to prosper in shops, halls, theaters, court-houses, etc. Our great need in Washington City just now is a house. And is there not strength enough in the Brotherhood to put a house in the metropolis of our nation, where "all nations" in their representatives may assemble in a Dunkard church and hear the plain Gospel preached? Of course, it takes money to build houses in cities and support ministers, and our progress in undertaking work of this kind must depend upon the amount of money placed in the hands of the Mission Board. This is clear. Liberal contributions mean the enlargement of our operations. Stinted contributions mean the narrowing of plans and little work.

(*b*) Suitable ministers. Not every one that preaches, and even well, and does satisfactory work in the country church, is suited to the city. The elements of chief importance to the city minister are persevering industry, under good judg-

ement, and good social qualifications. And I might mention economy just here as of no small importance to a Dunkard minister. Of course, good sermons are always acceptable and do good, and it would be unwise to station a brother in the city who is not able to preach a fairly good sermon; but it is equally unwise to depend upon good sermons simply to do the work. Success here depends more upon coming in contact with the people in their homes and every-day walks, and impressing them with the fact (and it must be a fact, for they'll find it out) that the minister has their interest at heart. Until this point is reached, the work can't count much. This, with other duties, will give much work and will require good judgment.

Too many preachers, I fear, seek positions in the cities for ease. This is not the place for a lazy man. The work must be pressed. The successful city minister spends much of his time in moving out among the people, making new acquaintances, hunting up new families, visiting the sick and distressed, distributing cards, tracts, etc., and inviting the people, children and all, to Sunday school and church. He must not be too modest to invite the people to his church and Sunday school. In this way, largely, the city people are drawn into the different churches. The minister goes after the people, rather than they go after him. And what a scramble for the people! This order is rather reversed in the country. Here the people are after the preacher. Church conditions in the cities to-day are such that this is the only way the people can be reached. This means much in many ways. How could it be expected that a sleepy, lazy man succeed in the midst of such striving and effort? And right here we, as a church, make a great mistake. We place a brother in a city where we are unknown, and expect him to build up a congregation, and, at the same time we expect him to work six days out of seven in the shop or store for bread. This may mean no burden to the church at large, but it is equally certain that it means failure, complete failure in the church work.

Meyerhoeffer's Store, Va.

MISSION RECEIPTS FOR SEPTEMBER, 1894.

☞ Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary *immediately*, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

HOME AND EUROPEAN FUND

(Used only for Mission in U. S., Denmark and Sweden.)

Indiana.—Eliza Grafmiller, Portland, $2.60; Salamonie church, $7; Elkhart Valley church, $14.05; Middle Fork church, $10; Turkey Creek church, $15 17; Union church, $4.12; Baugo church, $12.12; Springfield church, $7; Rock Run church, $13.25; Salem church, $1; Kewanna church, $1.81; Pipe Creek church, $6; Clear Creek church, $7.68; total,....................$101 80

Ohio.—Oakland church, $5 50; Green Spring church, $13; Upper Stillwater church, $11.75; sisters of West Dayton church, $3.75; Rome church, $13.25; total,....................$ 47 25

West Virginia.—John C. Franz, Laurel Dale, $2; Mary Clark, Hartmanville, $1; total,....................$ 3 00

Nebraska.—D. K. Reasey, 52 cents; sister Reasey, 52 cents; a brother, 52 cents; a sister, 52 cents; total,....................$ 2 08

Idaho.—Powell's Valley church, $1; total,....................$ 1 00

Iowa.—English River church, $11.09; Grundy County church, $15 75; Garrison church, $7.25; total,....................$ 34 09

Kansas.—Verdigris church, $1; total,..$ 1 00

Illinois.—Sister Brinkerhoof, Rockford, $1 50; Macoupin Creek church; $3.25; Pleasant Hill church, $10 80; Sugar Creek church, 82 cents; Woodland church, $2 25; Oakley church, $3 49; Millmine church, $6.50; West Otter Creek church, $1 46; Blue Ridge church, $2 90; a friend. Chicago, $5; Milledgeville church, $4 82; Yellow Creek church, $11.52; total,..........$ 54 31

Miscellaneous - God knoweth, 70 cents; total,....................$ 70

Virginia.—Pleasant Valley church, $3; total,....................$ 3 00

Minnesota.—Christian Wirt, $1; total..$ 1 00

Maryland.—A brother and sister, Baltimore, $1; total,....................$ 1 00

Pennsylvania.—M. H. Kelley and wife; $5; total,....................$ 5 00

Total,....................$255 23

BOOK AND TRACT FUND.

(Used only for Publication and Distribution of Tracts.)

West Virginia.—Maple Spring church, $3 85; total,....................$ 3 85

Maryland.—A sister, Baltimore, $1 50; a brother and sister, $1; total,..........$ 2 50

Illinois.—Macoupin Creek church, $2.55; Oakley church, $2 28; Pleasant Hill church, $8.65; Naperville church, $2.75; total,....................$ 16 23

Iowa.—Grundy County church, $2 60; total,....................$ 2 60

Ohio.—Sisters West Dayton church, $3 75; total,....................$ 3 75

Kansas.—Newton church, $1; total,....$ 1 00

Total,....................$ 29 93

INDIA MISSION FUND.

(Used only for the Mission in India.)

Pennsylvania.—Sarah J. Puterbaugh, $1; Aughwick church, $4 18; Lost Creek church, Good Will Meetinghouse, $15.01; Lost Creek church, Free Spring Meetinghouse, $13 80; Back Creek church, $6 60; Shady Grove church, $6 83; Lewistown church, $27.50; Spring Run church, $5.46; Shirleysburg church, $5.03: Huntington church, $20 25; James Creek church, $6 30; Hopewell church, $6 09; Snake Creek; $5.53; Woodbury church, $9; Clover Creek church, $3.10; McKee's Gap church, $3.30; Altoona church, $10; Johnstown church, $19.19; Emma Hauger, Somerset, $1; Antietam church, $176; total,...............$344 17

Illinois.—Sister's Sewing Society, Mt. Morris, $9; John Barnhart, Mansfield, $5; Pleasant Hill church, 50 cents; M. E. Miller, Mt. Morris, $2; Naperville church, $8; total,....................$ 24 50

Indiana.—Blue Creek church, $6 21; Middle Fork church, $8.15; Bethany church, $21.30; total,....................$ 35 66

Kansas.—Sister Jolitz, Abilene, $1; John Forney, Sen., Abilene, 50 cents, McPherson church, $215 76: total..........$217 26

Ohio.—Wyandot church, $1.20; a sister, Ashland, $5; total....................$ 6 20

Maryland.—Sam's Creek church, $12 05; Pipe Creek church $9.60; Union Bridge church, $8 58; Meadow Branch church, $14 50; a brother and sister, Baltimore, $1; total,....................$ 45 73

Total,....................$673 52

WASHINGTON CITY MEETINGHOUSE.

(A house in Washington is greatly needed in order that the church there may do more effectual work and have the advantages of a permanent house. The Committee proposes to build as soon as sufficient funds are raised.)

A brother and sister, Baltimore, $2; total,....................$ 2 00

SUMMARY.

Home and European Fund,..............	$255 23
Mission and Tract Fund,..............	$———
Tract Fund,..............	$ 29 93
India Fund..............	$673 52
Washington City Meetinghouse..........	$ 2 00
Total receipts for month,............	$960 68

Total number of tracts sent out during September,—4,541. GALEN B. ROYER, Sec.

IN this world, where there is so much real sorrow, and so much unnecessary grief of fret and worry; where men stumble into rough paths, and so many push them down rather than help them up; where tears are as common as smiles, and hearts ache so easily, but are poorly fed on higher joys,—how grateful ought we to be that God sends along, here and there, a natural heart-singer, a man whose name is large and luminous, and who, by his very carriage and spontaneous actions, calms, cheers, and helps his fellows. God bless the good natured, for they bless everybody else!

THE ideal family is one that is saturated through and through with the spirit of mutual love, and in which husband and wife, parents and children, have common aims, hopes and plans. That such families are all too rare is an unfortunate fact. In many cases the place which by a polite fiction is called home, really amounts to nothing more than a convenient shelter in which a number of unsympathetic and antagonistic individuals sleep, eat, and quarrel. There must be more or less of community in the life of the family, or it falls apart by a law that is as remorseless in its working as the attraction of gravitation.

"IT is not an easy matter to hold back an angry word when it is at the tongue's end; but even this is a great deal easier than it is to recall any angry word when it is once spoken. If the angry word be not spoken now, it can be spoken by and by —if necessary; therefore it is wiser to hold back until there is no doubt that it needs to be spoken."

The Gospel Messenger

[illegible] the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

[illegible] principle of Plain Dressing and of Non-conformity to the world [illegible] the New Testament, should be observed by the followers of Christ.

[illegible] the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

[illegible] the church's duty to support Missionary and Tract [illegible] giving to the Lord for the spread of the Gospel and for the [illegible] of sinners.

[illegible] Christ and the apostles have [illegible] and aims to [illegible] conflicting theories and discords of [illegible] to be infallibly safe.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger.

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Mount Morris, Ill., - - - Oct. 30, 1894

SUMMER is gone, harvests are gathered. Is any part of it due to our children who assisted so faithfully during all the season? Shall the part justly due them be employed in adding acre to acre, or shall it be spent in sending them to a school affording facilities for mental and religious culture and development? Parents are under solemn obligations to their children along this line.

LAST week your eastern editor had the pleasure of attending a very enjoyable love feast with the Aughwick, Pa., brethren. During the meeting, two brethren were called to the ministry and one to the deaconship. The brethren called to the ministry were Bert Landis and Bruce Myers, both young men of fine possibilities and students of the Juniata College. As neither of them were present at the meeting, they have not been installed, but we hope, will be at an early day, and that they will make good workers for the Master's vineyard. The deacon, Israel Quay, was present and duly installed. With the additional help that these young men can give to the work the church there ought to be greatly renewed in power for good.

IT is sometimes said that Christ's last words from the cross were to his mother: "Woman, behold thy son," and to the disciple whom he loved, "Behold thy mother!" But this seems to be a mistake. There are seven recorded utterances that fell from the Master's lips while he hung on the cross; and, as generally agreed by harmonists, they were spoken in the following order: 1. In behalf of the crucifiers and persecutors, "Father, forgive them, for they know not what they do." Luke 23: 34. 2. To the penitent thief, "Verily I say unto thee, To-day shalt thou be with me in paradise." Luke 23: 43. 3. To his mother, "Woman, behold thy son!" and to John, "Behold thy mother!" John 19: 26, 27. 4. To the Father in heaven, "Eli Eli, lama sabachthani?" Matt. 27: 46. 5. "I thirst." John 19: 28. 6. "It is finished." John 19: 30. 7. "Father, into thy hands I commend my spirit." Luke 23: 46.

THE *Lutheran Observer* says: "The Bible says that 'it is more blessed to go to the house of mourning than the house of feasting;' but some good people seem to have the faculty, after a funeral, of converting a house of mourning into a house of feasting. The custom of having a great feast after a funeral is a relapse into barbarism."

SISTER LIZZIE B. HOWE resigned her position as teacher in the Juniata College, Huntingdon, with the purpose of entering the mission work in Chicago. She had been contemplating this change for some time, because she felt that the condition of her health demanded it, and also because she had a feeling that the Lord was calling her to this new field of labor. Sister Howe, during all these years, has been a power for good in the college work, and it was with great reluctance that her resignation was received and accepted. She enters her new calling accompanied with the sympathy, best wishes and prayers of all with whom she was so closely associated during her years of labor in Huntingdon.

ONE of the most unsuccessful ways of cultivating in our children a love and becoming reverence for the church is to go home from preaching services and discuss in their presence, in a way to make the minister appear most ludicrous, the improprieties of his manner and the want of logical coherency in the matter of his sermon. Yes, the sermon may have been bad; but such indiscretion on the part of the parents is worse. And how often do parents in the presence of their children criticize the proceedings of the council-meeting, charge the elder with an overbearing unfairness in his ruling, and attribute those decisions of the church which they may not like, to the ignorance and narrow-mindedness of the membership! What can be more poisonous to the young mind than this? Where is such training likely to lead the children?

THE GERMAN BAPTISTS OF EUROPE.

THE *Independent* has this to say of the German Baptists of Europe:

The triennial meetings of the German Baptist churches, including those also of Austria, Hungary, Bohemia, Switzerland, Roumania, Bulgaria, Holland and Cape Colony in South Africa, were held recently in Berlin. Two hundred and seventy-five delegates were present, representing a church membership of nearly 30,000 and there were some additional guests not delegates. Most of these churches are composed of men who have not had the advantage of education, culture and refinement, and the primitive conduct of the exercises was in accord with their general character. They were, however, earnest and deeply spiritual. The reports for the three years have shown in Germany 5.518 baptisms and a present membership of 24,021. The number of churches in all these countries has increased in three years from 124 to 149, the number of preachers and helpers from 200 to 300, the number in Sunday schools from 18,452 to 21.524 and the number of members from 24,870 to 29.556, a net gain of 4,686. Among the different instrumentalities employed has been the publishing house established at Hamburg in 1828, which, during these past three years, has sent out over 3,000,000 copies of papers in different languages; published 127,000 copies of religious almanacs and 61 books, with a total edition of nearly 400,000 volumes, and has printed 132,549 Bibles and Testaments. The financial affairs have been so successful that a debt of nearly $4,000 has been paid and about $2,000 of profits have been given to benevolent purposes. There were not a large number of foreigners present, though among them were Dr. Hulbert, Dean of the Theological Faculty of the Chicago University.

It will be found beneficial for our readers to compare the work of our people with this report. Possibly we can profit by the careful comparison. We like the idea of reporting the condition and work of each congregation in order that an intelligent report may be had. It will be noticed that the number of delegates present excelled the number of congregations represented. It will also be noticed that 300 ministers serve these 30,000 communicants, and all the congregations, as well as the number of members are on the increase. If 300 ministers can do that much, as represented here, what ought we to expect of our 2,000 ministers? We need to double our diligence.

J. H. M.

FAITH (?) HEALING.

IT is not necessary to have in the MESSENGER any controversy over the so-called "Faith Healing" question, though in last issue we published an article in reply to an editorial which appeared in No. 33. It is one of the questions on which good people have differed from the early centuries to the present. It is also one of these questions in which the interest ebbs and flows as generations come and go. Christianity and salvation do not hinge upon it. The power to perform wonders, even beyond our comprehension, is no proof of divine acceptance, especially when the plain teachings of the Scriptures are willfully ignored. God never intended that men possessing extraordinary power over mind and matter, should use that power in leading the people away from the simple truths and duties set forth in the Scriptures.

Without touching further on the merits of the question, we would urge each one to study the Scriptures with the utmost care, obey the Lord in all things revealed, both in nature and revelation, and trust Providence for the rest. The laws set forth in nature, as well as those contained in revelation, were not intended to be disregarded by over-confident people, who claim to depend wholly on special Providence for the blessings and comforts of life.

Whatever man may say or do, however remarkable and mysterious the wonders following in his steps, it nevertheless remains a fact, that in order to enjoy salvation and eternal life we must believe and obey the New Testament Scriptures. By this must all men be judged when they stand before the great white throne. We need have more confidence in God and his Word, and not so much in man. Possibly the hand of God may be in some of these extraordinary demonstrations,—we do not call them miracles,—but not in the sense of demonstrating his power, or proving the divine origin of the Christian religion. That was fully settled and established by the signs and wonders wrought by Christ and the apostles, and it is upon their testimony that our faith must rest in order to salvation, and not upon modern wonders. While we may look upon these wonders with all due respect, let us not be led away from the simplicity of the Gospel by them!

J. H. M.

THE THREE INSTITUTIONS.

IT was on Thursday evening that Jesus met with his disciples, for the last time in the flesh, in an upper room in the city of Jerusalem. The room had been selected according to his instructions, and every necessary arrangement made for the eating of the passover the next evening. Jerusalem was full of strangers, who had come from all parts of the then known world that they might enjoy the passover in the sacred city.

With his twelve disciples Jesus retired to the upper room that he might, away from the noise and excitement of the public, impart to them lessons that were to be transmitted by them to

all succeeding generations. It was needful that they receive the instructions of the hour in a way that would make lasting impressions on their minds, and prepare them to also enter into the spirit of the occasion.

A supper had been made ready. That is, the food necessary for an evening repast had been collected and placed upon the table by the two disciples entrusted with the work. When Jesus arrived with the other apostles, we soon find them seated around the table. Before they commenced eating Jesus arose from the prepared supper, laid aside his garments, girded himself with a towel, poured water into a basin and began to wash and wipe the disciples' feet. Those first approached seemed to have submitted without one word of protest or explanation. When he reached Peter he met with a protest. Peter was not willing to have his feet washed. After Jesus told him, "If I wash thee not, thou hast no part with me," he entered with his whole soul into the spirit as well as the letter of the institution.

Never before had the apostles seen or heard of any service like this. They had heard of feet-washing as an act of hospitality, and also of the service as performed by the priest under the old law, but this was something entirely new in the way of a rite or ceremony. They could not understand it. They failed to comprehend its import. Well could Jesus say unto Peter and the rest of them, "What I do thou knowest not now; but thou shalt know hereafter." So, after he had completed the task, taken his garments and was reseated at the table, he said unto them: "Ye call me Master and Lord: and ye say well: for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." Not till then did they perceive that he was instituting in the church a religious rite that should be perpetuated in the assembly of the saints in all coming generations.

Immediately after feet-washing they ate together a supper, which afterwards became [illegible] e Lord's Supper. The next in order came the Communion, in which was instituted the cup and loaf in commemoration of the death and suffering of Jesus. This was the finishing touch among the ordinances of the Christian church. It was the crowning act of Jesus in establishing institutions to be perpetuated by his people.

And it is now gratifying to know that there is yet a body of people who continue to practice these institutions as they were first established in the church by the head and founder of the church. During the last few months over two-hundred feasts were announced in the MESSENGER, and at each of these the example as well as the precept of Jesus is carried out, so that all those who attend may feel that they have been permitted to observe the letter as well as the spirit of the Word. J. H. M.

CHURCH EXTENSION.

By church extension, we mean, the enlarging of our borders and the establishing of churches in new fields. We are glad to feel that something has been done along this line. But when we look at the possible fields for operation, our efforts have certainly been very slow and inefficient; and the means used so far, have been largely futile, comparatively speaking. "Wasted energies" fairly expresses much of the work that has been put forth in missionary efforts.

Thus far the greater part of our efforts and successes have been accomplished in following up our members who scatter out into new fields to better their financial condition in life. They move out into fields where there are no churches, and after being there awhile, they miss their church privileges and relations and call upon our ministers to come and hold some meetings; and if the parties who thus go out are consistent members and strong in the faith, through their influence and lives the truth is preached and new fields are opened. In this way many of our churches have been established.

We can have no objections to this kind of work, but it can hardly be called missionary work, as the missionary spirit was not at the bottom of it. Emigration is a very good way of carrying the Gospel into new fields when this intention is the moving cause; but when money and lands are the primary objects and the church the secondary, we fail to see how the Lord is honored and how he can accept and own less than half-hearted service. He says, "Give me thy whole heart," but we, in our actions, give him less than half. But so it is, and in this way, unconsciously, the Gospel by us, is preached. But after all, is there not a vast difference between this way of church extension and that of the church sending and going into new fields, not because called there by some homesick and isolated members, but because there are souls there to be saved? To how many fields have we sent ministers where there have been no calls and no members already there? Does it not look a little selfish to go to such places to preach only because there are a few members there? Christ died for all and all souls are precious in his sight; and until we get these more enlarged views, as to God's purpose in having the world saved, we are away back of the standard of duty.

The extension of the borders of the church must get a different interpretation in our church vocabulary from simply that of following up our unrestful, unsatisfied and ever scattering members. If they go out into new fields for the purpose of introducing and living the Gospel, it is all right, and they should be followed up with all the help they need for doing this kind of work. But if members are willing to sacrifice church relations and privileges and risk their own salvation and that of their family by moving into places where they cannot enjoy church privileges, simply for the sake of bettering their condition financially, we cannot see how the Lord can be pleased with it. Neither can we see how such ways can be blessed of the Lord in enlarging his church; and yet, has not this been largely our way of extending the borders of the church? Facts are stubborn things when we want to get away from them, and the better way for us to do is to look them in their face; and just now, for a moment, let us take a look and see how our church extension has been so far done.

It seems to us that it is not a very hard problem for us to solve, and the thing for us now to do is to look about and get to work in earnest. We have the means and can get the men, but the *how* we don't seem to have caught yet, especially in the line of town and city work. The time of experimenting in this kind of work ought to be past. Our failures have been enough to teach us some wisdom. Skirmishing and throwing an occasional shell will not do the work. Our means and work must be concentrated, and a vantage-ground must be taken and held. We have had too much of this going around and preaching a few sermons here and there, making a few converts, and then going away and neglecting them until they are starved for want of spiritual nourishment. Such church farming leaves a field more dead than if it had not been farmed at all. To start a mission in a town or city means to start it and then stand right by it, not only to watch its development and growth, but to work and help it develop, and feed it to make growth.

This means first, a minister to do the preaching and the leading and the *working*. These days, to build up a church in our towns and cities, means hard work. Every foot of the ground is contested, so that every possible means for promoting the work must be utilized. The Sunday school, the prayer meeting and the weekly services, with personal calls at the homes, must all receive careful attention. To do this, requires a minister's whole time and all the energy and possibilities that God has given him. It means entire consecration to the work; and to do less than this means to fail. This we do not need to prove because it has been so practically demonstrated in our past efforts, that no further evidence is needed. In our many experiments in this way, enough means have been wasted to have made, if it had been properly applied, an encouraging number of successes.

A second need is a house to worship and work in,—a church home. And this should be the first thing wherever it is decided to open a church field. To try to build up a congregation without a churchhouse is to fail. This, too, has been made evident by a number of fruitless experiments already made. People these days, and it has always been so, want a solid place upon which to build. They want to feel that they will have a church home and a shepherd to care for them; and it is right and reasonable that they should have them. It forms a nucleus around which people love to cluster,—a place of attraction; and further, it is an indication of permanency and growth, and shows that we have faith and confidence in our own work. We have made a world of failures because we don't have the necessary faith to give success. Without faith it is impossible to please God; and if God is not pleased, how can we have success?

With these two things supplied we have hundreds of fields lying open and ready for us to enter now. Can we do it? We certainly can. If we don't have the possibilities now, the Lord will give them to us as soon as he sees that we are ready and willing to use them. The Lord is saying to us, as he did to his children of old, "Come and try me and see if I will not pour down upon you such blessings as you will not have places to contain them." There are fields in our towns and cities to-day, that are suffering because of our lack of faith and slowness in acting. We must see before we can trust. This is not God's way. He wants us to believe, then he will give. When we are sure of the right there should be no hesitating. God will certainly bless and prosper those who trust in him. H. B. B.

QUERISTS' DEPARTMENT.

An elder dies, leaving a sister wife. The wife afterwards marries a deacon. In writing a certificate should we recommend her as a deaconess, or as holding the position she did when an elder's wife? In case a deaconess marries a private brother, how should she be regarded? When visiting such on the annual visit should they be asked if they are still willing to labor in the office the church has imposed upon them? H. LANDIS.

A sister's position in the church must be regulated by the position of her living husband. Her duties, as an official's wife, should also be determined in the same manner. The widow of an elder, on marrying a deacon, becomes a deaconess, and should therefore assume the duties of a deacon's wife. The same is true of those marrying in the laity, and they should be so recommended in their church letters. No distinction should be made between the laity and officials on the annual visit. Each one should be asked the same questions.

Has it always been a general practice among the Brethren to pass the salutation between the Supper and the Communion? What is the object of the salutation during feet-washing? FANNIE H. ZIGLER

So far as we know it has always been the custom among the Brethren to pass the salutation between the Supper and the Communion. The custom comes down from the early centuries, and is intended, as a love pledge, to unite the whole church, or body. The salutation during feet-washing may be regarded in the sense of individual pledges, though we have never known any particular significance to be attached to it.

How do the Brethren conduct young people's meeting? What is the order of the Brethren concerning these meetings? A. H. BRILHART.

We have no special order in regard to how young peoples' meetings should be conducted, but we should think that they ought to be modeled after our other meetings as much as possible. Care, however, should be taken not to make them semi-religious, as is the case among some of the denominations, nor should practices be introduced that are contrary to our accepted principles. We prefer to see the young and old work together in all their religious services. The young may profit by the wisdom and experience of those of riper years, while the older should be inspired by the zeal and vigor of the young.

Is it the general order of the church to ask persons who make application to be received into the church by baptism, if they are willing to conform to the rules of the church in matters of dress, etc.? If so, what is the object? J. B.

It is the rule of the church to secure from each applicant a pledge to conform to the order of the church in plainness, and other things that are named to applicants. It is then the custom at this place to urge them to adopt our uniformity principles in dress, and abstain from the use of tobacco, etc. The object of the order of dress is to keep the members in line with Gospel plainness. It is found, by sad experience, that where the order in dress is neglected, pride will gain the ascendency. First instil the principle of plainness into the heart, along with the doctrine of personal holiness, and there will be little disposition to follow the gaudy fashions of the world.

Is it possible for members to be truly converted to Christ and the Gospel, who for years refuse to comply with, and use their influence against the non-conformity principles of the church in adorning their person, and discard the prayer-covering adopted by the church? J. B.

Such persons may be converted in the sense that they, by faith, repentance, confession and baptism, have passed from the kingdom of this world into the church, but they lack Christian growth. Thousands of people after entering the church cease to grow and develop into full manhood and womanhood in Christ Jesus. Then, some of them are not properly fed so as to encourage a proper growth. One, however, who refuses to regulate himself by the principles adopted by the Brotherhood, and constantly works against them, is most assuredly defective somewhere, and needs to be taught the way of the Lord more perfectly. Possibly the members referred to need attention in the way of instruction, and prayer in their behalf and encouragement in the right direction. We suggest more preaching along the line of personal holiness and soul culture, and very exemplary living upon the part of those who hold the non-conformity principles near and dear to their hearts. We also suggest that the more faithful, in kindness, talk and pray much with those who seem out of line in the principles referred to by our querist. Probably much earnest work along this line would be the means of helping hundreds who are not in as full sympathy with the principles adopted by the church as they should be. J. H. M.

REVIVALS.

Number Five.—Subsequent Work

REFERRING to converts who present themselves for membership, it should be remembered that in the case of minors, parents or guardians should, if practicable, be consulted. It is a courtesy due them, no matter what their religious preferences may be.

The candidates for membership should be thoroughly examined. Both the purity of the church and the spiritual welfare of the candidate demand it. A knowledge of the first "principles of the doctrine of Christ" is essential in order that the seeker may be "born again by the Word of God." Without some definite idea of sin, of repentance and of faith, there can be no "repentance toward God and faith toward our Lord Jesus Christ." (Acts 20:21) When such knowledge is wanting, then the duty is to instruct, not to baptize. Besides a general knowledge of the principles of the Gospel the candidate should also understand the distinctive doctrines and usages of the church, together with the obligations he assumes in becoming a member. These are essential that he may make an intelligent profession of Christ, and early be rooted and grounded in the faith.

Since each convert is a soul given by Christ to the church to be trained and developed for heaven, it is very important that, so far as practicable, each be assigned to some work. This is essential to their comfort as well as to their development It is the duty of the church to furnish the best possible instruction in the Gospel and use all diligence to afford those young disciples opportunities for spiritual growth and usefulness. Early activity of brain and heart and hands in the Master's work promotes such growth. Discretion will dictate work suited to each case both as to kind and amount.

Special pains should be taken to make the surroundings of these young disciples agreeable. They have not only been made "new creatures" in their inner life, but some of them have been revolutionized in their outward associations. In their new sphere of life new associates must take the place of old companionships. They should also be encouraged to make their piety of a higher type than that which they find in the church. The only way by which the church may grow in purity, is for the incoming members to adopt a higher and holier standard of spiritual living than those who preceded them.

It is manifest, therefore, that the most arduous, yet a most important work comes after the revival in the care and instruction of the converts It is here that many of the evils really exist which are sometimes charged to the revival itself. The greatest peril in the life of a plant is when it is transplanted from the hot bed to the open field. So, when the unusual warmth and zeal of a revival are withdrawn, and the new-born of the church-family are exposed to the cold storms of the world, they need special care and attention, or, like plants, they may droop, wither and die. The church should understand that the training of these young disciples is as important as the securing of them. The church should be taught that this work lies at the door of each individual member, both as a duty and a privilege.

While the church is entitled to the faithful performance of the duties and obligations these converts assumed in becoming members, it still remains the imperative duty of the church to exercise a loving, watchful care over them by encouraging, counseling and admonishing them. This should be done individually and privately. Were this done, and done in the tender, loving spirit of Christ, few instances of further discipline would ever be necessary.

A true Christian nurture and mutual helpfulness among the members, is the highest development of church life. "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil which shall not break my head." (Psa. 141:5). "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6:1). "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another." (Col. 3:12, 13). A church approaching this ideal, is filled with such vitalizing forces that every member in it is inspired to holier living. J. G. B.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Philadelphia, Pa.—The Lord is blessing us. Three have recently been added to the church by baptism. Eld. J. D. Trostle, of Hope, Kans, preached us one of his warm, spiritual sermons last week.—*T. T. Myers.*

Westport, Ill.—A series of meetings begins in the Allison Prairie church Monday evening, Oct 22, to continue till the 27th, at which time a Communion will be held. Brethren are invited. Bro. D. B Gibson has promised to be with us.—*Frank M Calvert, Oct. 10.*

Maxwell, Iowa.—Eld. R. F. McCune has been chosen to care for the Indian Creek church, our former elder, S. M. Goughnour having moved to Colorado. A former decision to close our Sunday school till spring has been reconsidered and the school continued. A prayer meeting was recently organized to meet weekly. We expect to commence a series of meetings about Nov. 1. Bro. J. E. Young, of Beatrice, Nebr., is to be with us.—*G. W. Gibson.*

Maria, Pa.—The Lord willing, Bro. Daniel Holsopple, of Rummel, Pa., will commence a series of meetings in the Holsinger church, near Baker's Summit, Pa., on the evening of Nov. 3, and continue an indefinite time. Would that the members all try and make this meeting a success in the salvation of souls.—*D. S. Replogle, Oct. 10.*

Cleo Springs, Indian Territory.—Elder Joseph Glick, of Barber County, Kans., came to our place Sept. 2, and commenced preaching the same day, laboring for us two weeks. He preached with power. There were no additions but we hope the good seed sown will spring up and bring forth fruit.—*D. G. Ginder.*

Greenwood Church, Mo.—Members of the Greenwood church, Texas Co., Mo., met in council. We had a pleasant meeting. Our love feast which was to convene Oct. 13, was recalled on account of small-pox. Four members received letters and will go into other fields of labor. Three were received by letter. The church is still in love and union.—*J. J. Drexell, Fruitfield, Mo.*

Niobrara Church, Nebr.—Sept. 18, brethren J. Y. Heckler and John Snavely came to us and preached five soul-cheering sermons. We had council-meeting prior to our love feast, which was Sept. 22. The Brethren held an election for two deacons, and the lot fell on Bro. Fred Webber and the writer, who were duly installed by Bro. John Snavely, of Alvo, Nebr.—*W. I. Neal, Moomaw, Nebr.*

Egan, Cal.—Oct. 6 the members here met in quarterly council to work for the Master. The report of the annual visit was given. Everything passed off in love and union. Three members were received by letter. The church decided to have a prayer and social meeting every Sunday evening. We also decided to hold a love feast Nov. 13, commencing at 4 P. M., and to begin a series of meetings on Saturday evening preceding love feast.—*J. W. Priser, Hemet, Cal.*

Pleasant Dale, Adams Co., Ind.—Bro Levi Stoneburner, of Warsaw, Ind., came to us Sept. 22 and preached, in all, eighteen sermons, which were greatly appreciated. Four were made willing to follow their dear Savior by being buried with him in baptism. We held our love feast Sept. 28, which was truly a feast to the soul. During our meetings there was a choice held for a minister. The lot fell on our worthy brother Jesse Stoneburner. Bro. Jacob Heller was also advanced to the second degree of the ministry.—*Henry J. Dilling, Oct. 9.*

Paulding County, Ohio.—The Blue Creek church held a love feast Sept. 29, at Bro. James Harp's. Elders L. H. Dickey and Jacob Kintner and other speakers were present. Eld. Dickey officiated. Bro. John Ward was elected and installed into the office of deacon. Two were also received into the church by baptism. On Sunday evening two appointments were filled, one at the Miller schoolhouse by Bro. Kintner, and the other at the Briceton schoolhouse by Bro. Cruea. He also preached at that place on the two following evenings.—*Ida F. Miller.*

Roann, Ind.—The members of the Roann church, Ind., met in council Sept. 22, prior to our Communion. Some business came before the meeting, but all passed off in a Christian-like manner. Our love feast was held Oct. 6 and 7, which was truly a feast to the soul. The attendance was large and the order good. Eld. David Krider, of South Whitley, officiated. In the afternoon of the second day of our meeting, at 3 o'clock, quite a large assembly met again at the churchhouse to receive the closing lesson of a term of song service conducted by our worthy sister, Maggie Bixler, of North Manchester.—*Joseph John.*

Litchfield, Nebr.—The Wood River church held a love feast in the north part of the congregation Sept. 29. Members from the Muddy Valley church were present. We had a very enjoyable feast. Our elder, S. M. Forney, was with us. On Sunday, Oct. 7, five were baptized. May the good work go on, and may God bless it.—*W. P. McLellan*

Herington, Kans.—The Herington church held their Communion meeting Oct 6 and 7. We had a very enjoyable feast. About seventy-five communed. The ministers from abroad were our esteemed brother John Forney, of Chapman Creek, Bro Humbarger, of Abilene, and others. Bro. Forrer was advanced to the second degree of the ministry, and a choice was made for a deacon. The lot fell on Daniel Shirk. Hope they may prove faithful to their calling!—*Sarah Shirk.*

Altoona, Pa.—This church met in regular quarterly council Oct. 5. Considerable business came before the meeting. All business passed off pleasantly. Quite a number of the brethren and sisters were present, which helps to make a good meeting. The time for our council was Saturday evening, Oct. 6, but as some of the love feasts in our neighboring churches were on the 6th, we thought best to hold our council on Friday evening. We decided to hold our love feast Nov. 3, the Lord willing.—*L. A. Kephart.*

Johnsville, Md.—We held our love feast in the Beaverdam (Md.) congregation Oct. 6. There was a very large attendance and good preaching done by twenty ministers from a distance and neighboring congregations. Eld. D. B. Arnold, of West Virginia, officiated. One sister, who had been out of the church for fourteen years, was restored to fellowship. Last evening the members repaired to the little stream of Beaverdam near the meetinghouse, where the brethren have been baptizing for nearly a century, and received three young men into the church by baptism. Nov. 11 Eld. James A. Sell, of Pennsylvania, will commence a series of meetings for us.—*Geo. K. Sappington, Oct. 9.*

Elkhart, Iowa.—Sept. 26 we left our home and dear family to spend about three months at the Master's work in Iowa. On the 27th we attended the District Meeting of Middle Iowa. A good spirit prevailed throughout the meeting. The business of the meeting was not so far-reaching as it might have been, but one step was taken that will be a blessing in time to come. Since the District Meeting I learn they have purchased a house of worship in Des Moines City. Since the 29th we have been preaching in the Des Moines Valley congregation. The waters are being troubled, and one stepped over last night. We are trusting in the Lord for a good meeting. "Blessed be the name of the Lord!"—*J. E. Young, Oct. 8.*

Union Deposit, Pa.—Three days ago (Oct. 7) we had our annual children's meeting. Lovely day, large concourse, excellent order, rapt attention, strong, persuasive addresses on the nature and necessity of child-culture in the knowledge of God. The speakers were Samuel M. Stouffer, from Cumberland County, Amos S. Hottenstein, from Lancaster County, and Eld. Jacob H. Longenecker, from Lebanon county. The singing was exclusively from "The Brethren's Sunday School Song Book," conducted by Bro. John A. Landis, Vice-Superintendent of the school, and was pronounced by competent judges to have been the best they ever heard. These glorious children's meetings! If the Brethren would know their value to young and old, they would soon become universal.—*C. H. Balsbaugh, Oct 10.*

Gillman, Ind.—Sept. 22 our love feast occurred with a good attendance and ministerial force ample for the occasion. Bro. D. S. Caylor began a series of meetings on the night of Sept. 24 at the close of the Communion exercises, and continued until the evening of Oct 5, preaching in all sixteen sermons. Although the results were not visible, yet we believe there were lasting impressions made on sinners, and the members much built up. —*H. E Millspaugh, Oct. 9.*

Oakley, Ill.—Sept. 12 Bro. J. M. Mobler, of Lewistown, Pa., came to us and commenced a series of meetings in the village of Oakley, and continued until the 23rd, when he commenced at the other house and remained until Oct. 7 The attendance and interest were good through the entire meetings. Bro. Mohler gave us plain Gospel truths that all could understand. As a result of his labors, six were added to the church by baptism Our love feast occurred Oct. 5 Bro. Mohler officiated. We had a very good meeting with the best of attention and order.—*D. J. Blickenstaff.*

Plevna, Ind.—We held our love feast on the evening of Oct. 4. Bro. Aaron Moss officiated, and it was an enjoyable feast. Our series of meetings commenced Sept. 22, and continued until the 30th, conducted by Bro. Joseph Holder, from Anderson, Ind. Then Bro. Brubaker, from Peru, Ind., came to us and continued these meetings until Oct. 4. One was baptized and two others applied for membership. One was received by letter. This gave us great rejoicing. Our dear Bro. Blickenstaff, our assistant elder, could not be with us on account of the death of his wife. The sad intelligence was received on the day of our Communion. It filled the hearts of the members with sadness, casting a gloom over the meeting.—*A. J. Lantz, Oct. 9.*

Kewanna, Ind.—Sept. 29 the members of the Kewanna church met in council prior to our love feast, which was held Oct. 6. The report of the annual visit and the necessary preparation for our coming love feast claimed nearly all the time of the meeting. Bro. Noah Ritzius was selected to preside over the meeting in the absence of our elder. We decided to continue our Sunday school as long as we can keep up the interest. Our late love feast was the most pleasant feast ever held at this place. The order was excellent and the preaching to the point. The ministerial force was ample. Bro. W. Tony officiated. Many members of adjoining congregations were present. Our singing is being much improved by the use of the Brethren's Sunday School Song Book, which is giving good satisfaction. We expect Bro. D. Wysong to conduct a series of meetings for us in November.—*S. A. Blessing, Oct. 9.*

Exeter, Nebr.—We enjoyed a good love feast on the evening of Sept. 30. Our elder, G. W. Stambaugh, commenced preaching at the church and continued the meeting every night until the evening of Oct. 6, which was the time appointed for our love feast. At 3 o'clock P. M. the brethren opened the meeting in a large tent, which was well filled with eager listeners. Ministers present from adjoining churches were brethren W. M. Meck, from Octavia, Butler Co., Nebr., and brethren E. S. Rothrock and D. B. Heiny, both of the Bethel church, Nebraska. Bro. Meck officiated. About fifty communed. It was an enjoyable meeting. On Sunday at 10 A. M. we had meeting again in the tent, which was not so largely attended on account of the weather, but at 7 o'clock P. M. we had a crowded house. This meeting was conducted by our home ministers. It makes us feel good to have the brethren come and cheer us. —*L. C. Klingman, McCool Junction, Nebr.*

Linwood, Md.—We have great cause to rejoice in this part of the Lord's vineyard. Since our last report three tender lambs have come out on the Lord's side, and were buried with Christ in baptism. May the good Lord help us to take care of the lambs as well as the older ones.—*Rachel A. Pfoutz, Oct. 15.*

Artemas, Pa.—Our love feast notice is not quite right. It says, "Nov. 9, Spring Creek congregation, Pa." Please locate it more definitely and make it read, "Nov. 9, Forks of Creek, Snake Spring congregation, Pa." This location is more than twenty-five miles from the main body of the congregation, hence the necessity of noting location.—*John Bennett.*

Walnut Level, Ind.—We held our love feast Oct. 2 Ministers from a distance were Bro. Stoneburner, from Kosciusko County, Ind., Bro. Heller, from Adams County, Ind., Bro. Kitterman, from Blackford County, Ind., and Bro. Miller, from Mercer County, Ohio. There were also with us a number of members from adjoining churches whose presence we highly welcomed.—*Malinda S Studebaker.*

Mount Sidney, Va.—Oct. 13 was our Communion at the Pleasant Valley church, Virginia. We had a large crowd. Four hundred communed and a good many could not be seated, yet we had good order. Some say it was the largest crowd we ever had at the Valley. We will hold two more Communion meetings yet in our district,—one Nov. 3, at Lakesgrove, Va., and one at Summit church Nov. 10.—*Daniel Miller, Sen.*

Mt. Olive, Va.—Sept. 29 was the time appointed for our love feast in the Valley Pike church. Ministerial help from adjoining congregations were Elders H. C. Early, B. W. Neff, Daniel Baker and Wm. Wine. Bro. H. C. Early officiated. On Saturday evening the congregation was small on account of it being very rainy, yet we had an enjoyable feast. On Sunday morning brethren Early, Neff and Wine gave our Sunday school children a very pleasant talk. At 10:30 Bro. Early preached again to a large, attentive congregation; also at 7:30 in the evening to a well-filled house. The order was good during the meeting. Oct. 6 Bro. H. C. Early returned again and began a series of meetings at the Valley Pike church, and continued until the evening of the 12th, when he closed on account of other engagements previously made. The meetings were well attended, and I feel that we were greatly benefited. There are three applicants for baptism, and we hope there are others who are counting the cost.—*M. H. Copp, Oct. 15.*

Eel River Church, Ind.—Our love feast occurred Oct. 5. We had a very pleasant meeting and good attendance, notwithstanding the weather was very inclement. A good many from surrounding churches were with us. Eld. David Bechtelheimer officiated. Elders Metzler, from Northern Indiana, Jacob Snell, of Spring Creek, S. S. Ulery, of Ogan's Creek, and David Krider, of the Sugar Creek church, were among the speakers. Bro. Jacob Fisher, of Mexico, and Bro. Albert Wright, of the North Manchester church, were also present and gave us good council. Eld. Bechtelheimer, Eld. Metzler and Jacob Fisher stayed over Sunday. We had preaching at three different points in this district and we had a profitable waiting before the Lord. Bro. G. B. Heeter, of North Manchester, is at present conducting a series of meetings at our east house, of which we hope, in the future, to give to the readers of the MESSENGER some good news. Bro. Dorsey Hodgden is booked for a series of meetings at our middle house in the near future, and Bro. D. P. Shively is to preach for us at the west house.—*C. C. Arnold, Oct. 15.*

Germantown, Va.—Our love feast came off Saturday, Oct. 13. It was indeed a pleasant meeting. About three hundred and twenty-five members surrounded the Lord's tables. It was the largest congregation we have had for many years. The very best of order prevailed, although the crowd of spectators was large. Several have united with us lately. Two that had joined the Old Order Brethren were rebaptized recently.—*J. W. Ikenberry.*

Cottonwood Church, Kans.—Our love feast is numbered among the things of the past, but it was a feast that will long be remembered by a great many. Love seemed to be the ruling spirit. An election was held for a minister, and the lot fell upon Bro. Roland Weddle. There were present at our meeting seven ministers from a distance and our two home ministers. Bro. W. H. Leaman is with us now, conducting a singing class.—*Hilah R. Clark, Dunlap, Kans., Oct. 17.*

North Star, Ohio.—Our love feast is now in the past. Although our number was not as large as ordinarily, we had a feast indeed. All that were present seemed to enjoy it. Five ministering brethren were present from other churches. Sunday morning at 8:30 was the time for children's meeting. This was conducted by Bro. Abram Young, of Eaton, Ind., and will ever be remembered by the little ones. Our church-meeting was on Saturday before the love feast. Everything passed off in love and union.—*Emma Groff, Oct. 15.*

Forgy, Ohio—One more was baptized in the Donnel's Creek church since my communication of last week. On the 10th we had a very pleasant love feast at an isolated point in the bounds of the Donnel's Creek church. This band numbers only sixteen and is twenty-five miles from the main body of the church. Our ministerial help was ample. The attendance was large, yet only thirty-six members communed. We hope the flock may increase. Bro. Jacob Rarick, of Indiana, officiated. This was his first visit among us and was much appreciated.—*Henry Frantz, Oct. 16.*

Union, Va.—Our love feast is now with the things of the past. We had a pleasant meeting. Many that had never seen a love feast said it was the most beautiful sight they ever witnessed. About one hundred and thirty members communed. Our church is progressing nicely. Brethren Riley Flory and Samuel Spangler were with us. Bro. Flory officiated. Sunday, Bro. Flory gave us an interesting sermon from the words, "Thou art weighed in the balance, and art found wanting." It was listened to by an over-crowded house with intense interest.—*M. F. Woods.*

Wacanda Church, Ray Co., Mo.—This church met in council Oct. 6, and the much business required a whole-day session. One aged brother who had been away over seven years was received back into the fold. After council one dear sister was received by baptism. As the water in streams or ponds here is very scarce at present, this ordinance was performed in Bro. S. B. Shirky's water-tank. Another brother was baptized in the same place in the morning before our love feast, Oct. 11. This feast was probably the largest that we have ever had, more members and a larger crowd of spectators being present. After our Communion, meetings were continued several nights by our home ministers. If the Lord will, our brethren expect to begin a series of meetings in our new Millville church next Saturday night. It has been the custom here to close our Sunday school at the end of the third quarter and begin again at the first of the second quarter; but this year we have decided to continue through the winter.—*J. H. Shirky, Oct. 15.*

George's Creek Church, Pa.—Bro. Joseph Barnthouse, of Markleysburg, Pa., began a meeting Oct. 6 at what is known as the Mount Union church, W. Va., one of our points for preaching in the above-named congregation. He preached in all nine telling sermons. As an immediate result Bro. Barnthouse baptized three in Cheat River,—all young. On Saturday evening, Oct. 13, we held our love feast and Communion. Eld. J. C. Johnson was with us. Bro. Barnthouse officiated. About seventy-five communed. The brethren and sisters seemed to unite in saying we had a good meeting.—*Alpheus DeBolt, Masontown, Pa., Oct. 15*

Union Church, Plymouth, Ind.—Our love feast was held upon last Friday, Oct. 12, and was well attended, notwithstanding the threatening rain during the entire day. Our ministerial help was ample and good. Bro. Levi Stoneburner, from Warsaw, Ind., officiated. On Saturday morning we gathered again at the house of the Lord for worship, after which there was a choice held for two deacons. The lot fell on brethren Uriah Feller and Frank Keiser, whom we believe to be worthy, and who, together with their wives, were installed into office. Our Sunday school which we heretofore closed in the fall, will be continued until the first of December. The interest is unusually good. We will have a series of meetings as early as we can procure the aid of a ministering brother to come to us.—*Laura Appelman, Oct. 14.*

Poudre Valley Church, Colo.—This congregation met in quarterly council Sept. 29. The visit had been given and all were found in peace and love. The business before the meeting passed off harmoniously. Two were received by letter and welcomed into our number. On Saturday, Oct. 6 was our feast. Eld. John Snowberger was with us from Big Springs, Nebr., where he now lives. We were much pleased to have him with us. He fed us with spiritual food to our joy. Quite a number of our dear brethren and sisters from Longmont were present at our feast, which we were much pleased to see. It manifests that love between the Father's children which should always exist. On the day of our feast one dear young brother was received by baptism to the joy of all. Eld. Snowberger stayed with us several days and held meetings at night. Then he went to Longmont to enjoy a feast with the brethren there. On Sunday morning after our feast the writer was advanced to the second degree of the ministry. We ask an interest in the prayers of all the Father's children.—*D. M. Click, Fort Collins, Colo.*

Upper Twin, Ohio.—Our council-meeting preparatory to our love feast was held Oct. 4, and was one of the best for several years. Quite a good deal of business came before the meeting, but all was disposed of in a Christian spirit. Bro. H. M. Barwick was advanced to the second degree of the ministry. A choice for minister and deacon was also held and resulted in the election of Bro. Benjamin F. Petry, of Gratis, Ohio, to the former and Harvey Earbaugh to the latter place. Bro. and sister Earbaugh were duly installed the same day amid much rejoicing, while the installation of Bro. Petry and wife was deferred until the Communion on account of his being in the school room. This was the most impressive part of our love feast meeting, which closed to-day. We also made arrangements for a special Bible term in our district. I must not fail to say that our love feast was one long to be remembered. Bro David Hollinger, of Pitsburgh, Ohio, officiated and also gave us other spiritual food. Bro. E. M. Cobb, of Bath, Ind., did us good service, as also some of our surrounding brethren.—*A. G. Crosswhite, Gratis, Ohio, Oct. 12.*

Eniman Church, Ind.—Bro. G. B. Heeter, of the North Manchester church, Indiana, came to us Sept. 28 and preached five very interesting sermons. We are under the care of the Mission Board of Middle Indiana. The Board sends a minister once a month and the Northern District also sends a speaker once a month. We would like to have some good ministering brother locate in this part of Indiana. We have fair land here. Land ranges from ten to twenty-five dollars per acre. Brethren passing through on the Indiana, Illinois and Iowa railway will be met by the writer at Stoutsberg, Ind., if notified. We have had ten additions to the church by baptism and one reclaimed since May 12, 1894.—*John Beachler, Oct. 15*

Honey Creek, Ind.—Our harvest meeting, church-council and love feast, which were much enjoyed by all who attended, are now in the past. Several ministering brethren from a distance were with us at our feast. One of the number was Bro. Landon West, from Ohio. He happily surprised us in the evening of our meeting. I also had the pleasure of attending the feast at Lower Fall Creek. A great number were present there. One was baptized and two received who had wandered away from the fold. We had a series of meetings, held by Bro. George L. Studebaker, at Bethel, two miles from us, which we enjoyed very much. He preached nearly two weeks. We had to postpone our meeting at Middletown on the account of diphtheria, but we trust it will not be long until we can continue them.—*Florida J. E. Green.*

Pleasant Hill, Iowa.—Our series of meetings, Ministerial and District Meetings and love feast, are all in the past. Our dear Bro. Hutchison labored from Sept. 22 until Oct. 12. These great privileges will stand for or against us in the final judgment, for the plain impressive doctrine of Christ was spoken each evening to an anxious, attentive audience. Ministerial Meeting was organized by electing Bro. John Gable, Moderator, Bro. Chris. Brower, Reading Clerk, Bro. Allen Whisler, Writing Clerk. Address of welcome was delivered by Bro. Abraham Wolf. Ministering brethren present were Peter Brower, John Follis, and brethren Myers, Baily, Sanger and others. In all the meetings love and union prevailed. Earnestness for the cause of Christ, zeal for good works and a renewing of the missionary spirit characterized the meetings.—*J. T. Couser, Box 120, Birmingham, Iowa, Oct. 15.*

Little Rock, Ark.—It was our pleasure, with family, to attend the Communion near Carlisle, Lonoke Co., about thirty miles from here. We reached the place on Wednesday before the feast, which was held Saturday, Sept. 15. Meetings were already in progress, and were continued through the week by Bro. Delp, of Illinois. The attention and attendance were very good throughout. The feast was held in Bro. Wyland's hay shed, where seats, tables, etc., were improvised for the occasion; making a very convenient and roomy place for the services. At the Communion, the first ever held in that part of the country, there were present about thirty members, among whom were seven ministers, reminding us of olden times. Members from a distance were Bro. and sister Gish and Bro. Stucky, of Stuttgart, Bro. Mow and Bro. and sister Sloniker, of Palestine, Bro. and sister Hazelrig, of Prairie County, and some brethren from Illinois and Missouri, who contemplate locating with us. And as a number of members have lately settled in that section, and more contemplate coming, we think the chances are very encouraging for the building up of a strong church of Brethren.—*G. W. Buckmaster, Box 229, Little Rock, Ark.*

Deep River, Iowa.—Our Communion meeting now past was certainly a feast of good things. Strange ministers present were brethren Jacob Brower, Jacob Snyder, S. P. Miller, Wm. Dessenberg and John I. Diehl. They bountifully fed us with the Bread of Life. On Friday a choice was made for three deacons. The lot fell on brethren Theodore Fahrney, J. R. Taylor and Phineas Hopwood. They, with their wives, were duly installed. They are all young people, and feel the responsibility resting upon them. May they magnify their office, and prove shining lights. Bro. Dessenberg is going to commence a series of meetings for us next Saturday evening, if no preventing Providence.—*Alice Garber, Oct. 15.*

Octavia, Nebr.—Sept. 1 the Blue River Valley church met in council-meeting and unanimously decided to change the name of said church, to Octavia, which was approved by District Meeting. Sept. 15 and 16 we held our Communion meeting, which was well attended. Fifty-one surrounded the Lord's Table and partook of the emblems of the broken body and shed blood of Christ. We held our meeting in a tent. The weather was delightful and it indeed was a feast of love, and the Spirit of God seemed to prevail. Bro Fred Weidman was the only minister in attendance from abroad. Sept. 15 three more were baptized, making in all 23 since July 29. Others are near the kingdom.—*John G. Kilhefner, Oct. 13.*

Roanoke City, Va.—This little congregation of members now rejoice in having a comfortable house to worship in. Our new church was dedicated to the service of God Sept. 30, 1894. The congregation and interest were all that could be desired on that day. We had preaching at 11 A. M. and 3 P. M. Since then our congregations have been much larger than while we were worshiping in a hall. Our experience proves to us that it is very difficult to build up much of a congregation in a hall where all kinds of meetings are held, and meetings thus held seem only to be temporary. Oct. 13 we had our visit council. A good report was given, love and peace prevailing without an exception. Arrangements were made to hold our Communion Nov. 10, commencing at 3 P. M. A resolution was passed unanimously for each member of this congregation to pay fifty-two cents per year to the General Mission and Tract Committee for missionary work.—*P. S Miller, Oct. 15.*

Malvern, Ill.—The place of my work is now in the Rock Creek congregation, Illinois. It has been my privilege to spend a little over two months in the Southern District of Iowa, and the result, so far as I am personally concerned, has been a desire to spend more time with the good people of that part of the Lord's vineyard. And while the Brethren in that District have not been making much of an effort to tell the Brotherhood at large what they have been doing, yet the proofs are abundant that they have not been idle. The questions which were before their Ministerial and District Meetings bore upon the further advancement of the Lord's work, and the spirit manifest in their deliberations, upon said questions, would indicate that they meant to push the work more and more. One of the live questions which were before the Ministerial Meeting, was, "How to Raise the Spiritual Standard of Our Song Service to a Higher Plane." This is a question which demands our very best thoughts, most diligent efforts and sincere prayers. When a congregation of devoted hearts is lifted to God in sacred song, with grace in each heart to God, the unregenerate heart is made to feel the power thereof, as in no other way; and in this way that heart is opened for the Word of God. I expect to be here and in Sterling, Ill, till after the middle of November. The members here seem ready and willing to hold up the hands of the minister, with their songs and prayers. My health is better at this writing than for the past two months. Brethren and sisters, remember me in your offerings at the altar of prayer.—*A Hutchison, Oct. 15.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Barron Church, Wis.

Our Communion occurred Friday evening, Sept. 28. Bro. Henry Baker came to us and held meetings in the Maple Grove schoolhouse. Next day after dinner two were baptized by Bro. Baker.

Then came Eld. Samuel Crist and a number of members from the Irvin Creek church. Our love feast began at 4 P. M. It commenced to rain in the evening and as we have no churchhouse a large shed had been prepared by the brethren. The rain came through in several places, but the feast continued, and we had an enjoyable time, and the best of order. Bro. Baker officiated.

Sunday morning we had preaching at ten, and in the afternoon song service and an interesting talk to the children. At four o'clock we had preaching by Bro. Baker and Bro. Crist, which closed our love feast. The presence of Bro. D. M Miller was very much missed, as he has been with us at a number of Communions.

ATTA C. WOODS.

Barron, Wis., Oct. 7.

From Huntington, Ind.

Last Saturday, Sept. 29, Bro Fisher was called to the bedside of a poor lady who saw that her time for this world was fast drawing to a close. She said she was a member of a church here in town (which is quite prominent) and that it would do to live by but she saw that it would not do to die by. It was her earnest desire to unite with the church, but, as she is very low, it was not deemed advisable to undertake her baptism. She was, however, received as an applicant. She would also desire to see her husband and son baptized before she bids them farewell. In the evening brethren Fisher and Hodgden were called to the County Infirmary to anoint an aged brother (Geo. Plum) who is suffering from two cancers. These respects that are paid to the poor are making many lasting impressions here. We have two brethren and one sister in the Infirmary who would be transferred to the Home at Mexico, but they do not want to leave their present home. They say the superintendent is so good and kind to them that they do not want to leave him.

I will relate an incident that occurred here, to show the design of some of the popular religions. A sister of one of the most popular churches here in town, and quite poor, died a few weeks ago; and after her death her friends went to the minister of the church of her choice to get him to preach the funeral. He said he could not go unless he got ten dollars. Of course they could not pay that, so they had to bury her without a funeral or get some one else. They then got Bro. O. C. Ellis, of the Salimonie congregation, who works for the Lord. Isn't it their pockets they are trying to fill instead of heaven? Is it any wonder that people are so hard to convert?

D. H. SNOWBERGER.

Oct. 4.

On the Way.

SEPT. 15 I commenced meeting in the La Fayette church, Allen Co., Ohio, and continued two weeks, with one addition. Brethren C. L. Wilkins and H. M. Baker are the ministers here, with Bro. Samuel Driver as their elder. The church has a small membership, but the most of them seem to be active workers. Their feast was held Sept. 22, —a pleasant meeting indeed.

Oct. 3 I met with the Brethren of Northern Indiana in their Ministerial Meeting. Oct. 4 we had our District Meeting, of which Bro. A. B. Puterbaugh, the Writing Clerk, will likely give a full account. This District Meeting was held in the old home church, which made it seem homelike to me.

Bro. J. C. Murray has had the care of this church for some years, but has now gone to other fields of labor. He and wife bade the Turkey Creek members adieu to go to Lanark, Ill. When the parting hand was given I saw many tears flow. And why? Because Bro. and sister Murray had helped to build up that church, and stood by them when the hour of trouble came, and also gave no uncertain sound in their church work. He was willing to do the work of both an evangelist and an elder, taking care of the flock as a faithful shepherd. Northern Indiana feels loath to give up such workers as Bro. and sister Murray were. Our prayers go with them to their new field of labor. May the Lord abundantly bless their labors, and give them souls for their hire!

Oct. 6 I met with the Brethren in the Pokagon church, Mich, at their love feast. This district has but one minister, A. A. Munson, and he is in failing health. They need more help in the ministry. One member was reclaimed, and a letter read for two more. At the feast their ministerial force was good, consisting of brethren D. Whitmer, Isaac Early, D. B. Hardman, from the South Bend district, Joseph Kulp, from the Elkhart Valley, H. Schwalm and Bowser, from the Baugo district, and H. W. Krieghbaum and Hendricks from the St. Joseph Valley district. Such a force gave the meeting a lively spirit. About thirty-five communed.

On Sunday, Oct. 7, I came to Berrien church, Mich., to commence a meeting. This church has no minister now. Bro. D. P. Miller did the preaching here for a number of years, but he has moved away. He has gone into the St. Joseph Valley district, St. Joseph Co., Ind., where they had no minister. He can be used to good purpose there, but the district from which he moved is suffering. The Missionary Board of Northern Indiana has a large field open before them, and from many places the call is coming, "Come over and help us." I do hope the members of Northern Indiana will donate freely to help those who are in need, and, if possible, locate ministers where they are needed. J. H. MILLER.

Buchanan, Mich, Oct. 8.

Notes by the Way.

THE Donnel's Creek church, Ohio, enjoyed a very pleasant love feast Oct. 6. The crowd was large and attention very good. Ministerial help was ample. About three hundred communed. After the first service at 10 A. M., about one thousand people partook of refreshments, and at 3 o'clock the brethren again preached to us. I like these all-day meetings. We get so much more preaching, and reach people that do not come to our regular meetings. Elders Jacob Garver, John Smith, Jacob Rarick and others were with us.

Jacob Rarick, of Indiana, served. After the services on the second day, which were largely attended, one was baptized. Bro. Rarick has also preached two evenings in New Carlisle. Last night one said he was ready to come. His wife had wandered away from the fold and said she wanted to return. The work is to be attended to-day after preaching. A few weeks ago one was baptized in the Donnel's Creek church. Thank God that a few are willing to put on Christ! To-morrow we expect to attend the feast at an outpost of our district, thirty miles away, return next day, and the same evening start for West Branch church, Ill., to assist in a series of meetings. This will we do by God's permission.

My health is not very good, being afflicted for several months with a sore limb; yet we want to do what we can while God gives us strength to work, as the race will soon be run.

HENRY FRANTZ.

Forgy, Ohio, Oct. 9.

Literary and Miscellaneous.

Our Young People, for October, is on our desk. It is the organ of the Mount Morris College, and is a credit to that institution. It is well filled with interesting and instructive reading. Published monthly. Price, 50 cents per annum.

The Brethren's Missionary Visitor, number four, is out. It is as interesting as any issue yet published. It is published quarterly by the General Missionary and Tract Committee, and the publishers and editors deserve credit for the contents and general make-up of the publication. Price, 25 cents per year. Address, Galen B. Royer, Mt. Morris, Ill.

"Five-minute Object Sermons to Children," by Sylvanus Stall, D. D., issued in book form some months ago, has proved of especial interest and value, not only to preachers and Sunday school workers, but also to mothers for Sunday afternoon or evening readings to their children. We understand that several editions of the volume have already been exhausted. The book is published by the Funk & Wagnalls Company, New York.

"McGarvey's Sermons" is the title of one of the best selections of sermons yet sent to this office for notice. It is a neat volume of 339 pages, and contains twenty-four of J. W. McGarvey's best sermons, printed mainly as they were delivered and reported. And for this reason the work possesses a freshness seldom found in a book of sermons. Many of our readers will remember Mr. McGarvey as the one who visited the Bible Lands about fifteen years ago, and wrote a number of interesting letters concerning his travels, which were published in the *Brethren at Work*. His sermon on baptism is a gem. In fact, all the sermons will be found instructive as well as entertaining. Price, $1.50. Guide Printing and Publishing Co, Louisville, Ky.

"Our Journey Around the World," by Francis E. Clark, President of the United Society of Christian Endeavor; A. D. Worthington & Co, Hartford, Conn., Publishers. This is one of the most interesting and instructive books of travels that has come to our desk in a long while. It contains a well written account of the author's trip around the world, with numerous observations of what was seen and heard, both on the land and on the sea. He started from Boston, westward across this Continent, and at San Francisco embarked for Honolulu, then went to the Sandwich Islands, New Zealand, then to Australia. He also visited Japan, China, various parts of India, and then the Bible Lands; crossing a part of Europe he landed in England, visited Ireland, and from that place returned to his starting point at Boston. It is a large, well-printed volume of 641 pages. The work is also finely illustrated and contains a well-executed map of the world, giving, plainly marked in red, the line of travel. This is a book that we feel like recommending to those who desire a better knowledge of the countries through which the author traveled. The work also contains a charmingly written addenda, by the author's wife, in which she tells in her fascinating style what a woman sees in a trip like this.

"Authoritative Christianity." The decisions of the six sole Ecumenical Councils; translated, edited and sold by James Chrystal, 255 Grove Street, Jersey City, New Jersey. Mr. James Chrystal is widely known among our people as the author of a work entitled, "The Modes of Baptism." He is a scholar of ability, and since 1864 has devoted all his time to preparing a number of volumes on the early councils of the church and kindred subjects. The decisions, or minutes of these councils have never before been rendered into the English language. Mr. Chrystal has been at the great pains and expense of making the translation, so that the English reader can now enjoy the pleasure of reading, in his mother tongue, what was transacted in these early councils before the separation of the Greek and Latin, or Eastern and Western churches, which took place in the ninth century. The work is sold only by subscription. The first volume is now ready for delivery, and the other volumes will appear as fast as the publisher is able to bring them out. The volume before us is well printed and bound, and contains nearly 500 large pages. The index is quite complete and a very important feature of the work. The publication will prove a valuable addition to our English libraries. We value it very highly, and shall have much use for it. Mr. Chrystal is known as one of the ablest writers in defense of trine immersion in this country, and his frequent allusion to the historical part of the subject in this volume renders it peculiarly interesting to our people.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

THOMAS—THOMAS.—By the undersigned, at his residence, near Staunton's Mill, Pa., Oct. 7, 1894, Bro. David I. Thomas and sister Alice Thomas, both of Somerset County, Pa. E. J. BLOUGH.

SHUMAKER—ANKENY.—At the residence of the bride's parents, near Elderton, Pa, Oct. 11, 1894, by the undersigned, Mr. Harry C. Shumaker and sister Emma L. Ankeny, both of Armstrong County, Pa. H. S. MYERS.

HERTZLER—MERKEY.—Oct. 6, 1894, by the undersigned, Bro. E. R. Hertzler, of Gardener, Johnson Co., Kans., and sister Mary Merkey, of Richland, Lebanon Co., Pa. JOHN HERR.

ZOOK—FILLMORE.—At the residence of the writer, Libertyville, Iowa, Oct. 14, 1894, Eld. Daniel Zook and sister Sarah Fillmore. JAMES GLOTFELTY.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

FIRST.—In the bounds of the Sugar Creek church, Allen Co., Ohio, June 25, 1894, Izra Ella, daughter of brother and sister First, aged 4 years, 10 months and 1 day. Funeral services at the home, in Lima, by Eld. Samuel Driver.

DRIVER.—In the Sugar Creek congregation, Allen Co., Ohio, Maud Ethel and May Edith, infant daughters and only children of Bro. Samuel and sister Laura Driver. Maud died Sept 4, 1894, aged 8 months and 13 days. Sept. 16, just twelve days later, May passed away, aged 8 months and 25 days. Both funeral services in the Sugar Creek church, by Eld. Samuel Driver. DAVID BYERLY.

FAIRBURN.—In the same congregation, Aug. 15, 1894, infant son of Jacob and Hannah Fairburn, aged 10 months and 22 days. Funeral services at the home, in Lima, by Bro. Jacob Driver. DAVID BYERLY.

McCAULEY.—At Roanoke, Ill., at three o'clock Sunday morning, Sept. 30, 1894, Eliza Gertrude, youngest child of John and Bettie McCauley, aged 23 years, 2 months and 20 days. She was born at Roanoke, Ill., July 10, 1871, and for more than twenty-three years the sunlight of her life brightened the dear home from which she went away. Having given her life to God in November, 1850, the four successive years were those of joy and gladness in his service. Her quiet, gentle manner, and noble, womanly character won for her the love of a host of friends who mourn her death; but none can sorrow so deeply as those who knew and loved her best, and none can sympathize as can the great, loving heart of him who stood by the grave of Lazarus and wept. Very unexpectedly the death angel called her spirit home, and amid the golden glory of an October day we laid the dear girl away on the hillside to sleep till Jesus comes.

M. E. W. H.

BRALLIER.—At his home, near Vinco, Pa., Oct. 1, 1894, Samuel Brallier, aged 70 years and 29 days. He was born in Bedford County, Pa, Sept. 2, 1824. In 1850 he was married to Susannah Good, with whom he lived thirty-seven years. To this union were born fourteen children, eight of whom survive him. In 1888 he married Elizabeth Moyer, and to this union two children were born,—a son and a daughter. For about forty years he was a member of the German Baptist church, and for many years an earnest minister. In our father's death the children have lost a loving parent, the wife a faithful companion, the community a respected citizen, the church a zealous Christian worker. His integrity won for him a host of friends, and the benevolence which characterized his life shall stand a living monument when the marble slab has crumbled back to dust. Truly, "To live in the hearts of those who love us, is not to die." Funeral services conducted by the home ministry from 2 John 8. We laid him to rest beside our mother, trusting to be reunited an unbroken family in the morning of the first resurrection.

SADIE BRALLIER NOFFSINGER.

HENRY.—In Mercer County, Mo., five miles southeast of Lineville, Oct. 6, 1892, of typhoid fever, Rosa Viola, daughter of friend Monroe and sister Charlotte Henry, aged 3 years and 19 days.

HENRY.—At the same place, Nov. 19, 1892, Jesse Bell Henry, of the same family, aged 15 years, 3 months and 10 days. Funeral services of both Sept. 30, 1894, by the writer. L. M. KOB.

BARNHART.—In the bounds of the Appanoose church, Franklin Co., Kans, Sept. 2, 1894, Daniel M., son of Bro. Isaac and sister Lucinda Barnhart, aged 23 years, 10 months and 19 days. This young man, like many others, never made necessary preparation for death. Funeral discourse by the Brethren, from Job 1: 21.
JAMES T. KINZIE.

CABLE.—In the Middle Creek congregation, Somerset Co, Pa, Aug. 26, 1894, Allie B, son of Bro. J. H. and sister M. J. Cable, aged 10 months and 3 days. The mother preceded her little son just ten months, he being only three days old when the mother died. The remains were laid beside his mother in the Pleasant Hill cemetery. Father and sister are left to mourn the loss. Funeral services by Eld. Josiah Berkley.
JOHN H. CABLE.

BRUMBAUGH.—In New Enterprise, Pa., Oct. 2, 1894, of typhoid fever and pneumonia, after an illness of three weeks, Hannah Vergie, daughter of Bro. J. S. and sister Delilah Brumbaugh, aged 16 years, 5 months and 3 days. The deceased was a member of the Brethren's Sunday school and a regular attendant at all the different services of the church. Oct. 3, after services were conducted by elders D. T. Detwiler and G. S. Myers, her body was carried to its last resting place. Her parents, seven brothers and one sister survive her. ROSIE S. MYERS.

BLICKENSTAFF.—In the Middle Fork ... Clinton Co., Ind, Sept. 29, 1894, of typhoid fever, sister Mary, wife of Eld. Solomon Blickenstaff, aged 51 years and 5 months. Funeral services by brethren Abraham Flory and Isaac Billheimer, from 2 Cor. 5: 1, to the largest congregation ever assembled at a funeral here. Our sister leaves a husband and three children. She was baptized in her youth and lived a Christian till death. JOHN E. METZGER.

DALE.—At the home of his son, G. W. Dale, in the Cornell congregation, Ill., Oct. 1, 1894, Paul Dale, aged 80 years, 2 months and 10 days. He was united in matrimony to Anna Heckman March 22, 1836. She preceded him to the spirit world about twenty-three years. He was a consistent member of the Brethren church about fifty years. Funeral services conducted by Bro. Geo. W. Cripe, in the Brethren church, Cornell, Ill.
D. HECKMAN.

COLPEZER.—In the bounds of the Highland church, Frontier Co., Nebr., at the home of his son-in-law and daughter, brother and sister Cripe, Sept. 13, 1894, friend Adam Colpezer, aged 75 years, 10 months and 6 days. Funeral services by Eld. G. W. Stambaugh, assisted by Eld. Christian Lapp, from Job 14: 14. MARSHALL COLEBANK.

YOUNG.—In the Springfield church, Summit Co., Ohio, Aug. 2, 1894, sister Margaret Young, aged 69 years, 11 months and 18 days. Her maiden name was Mishler. She was united in matrimony with Henry Young in the fall of 1842, who, with one daughter and many friends, is left to mourn his loss. Sister Young was a consistent member of the German Baptist Brethren church for many years. Funeral conducted by Eld. John Kurtz, assisted by the writer.
C. F. KINSLEY.

DICKERSON.—In the Summit church, Ind., Aug. 8, 1894, Bro. Huston Dickerson, aged 35 years, 4 months and 6 days. Bro. Dickerson was received into the church three months before his departure, and died in hope of eternal life. He leaves a companion, who is a sister, and two children. Funeral services conducted by Bro. I. J. Howard, from 2 Cor. 5: 1. LIZZIE HOLLIS.

BRICKER. In Rossville, Clinton Co., Ind., Sept. 30, 1894, Benjamin Bricker, aged 79 years, 6 months and 16 days. Funeral services by Eld. Isaac Billheimer.
JOHN E. METZGER.

HAWVER.—In Cerro Gordo, Ill., Oct. 7, 1894, John Hawver, aged 71 years, 4 months and 16 days. He was born in Frederick County, Md, May 21, 1823, and moved to Ohio in 1847. He was united in marriage to Elizabeth Studebaker Nov. 3, 1848. He was the father of five children, of whom four are living. Funeral by Bro. Isaac Frantz
WM. LANDIS.

HOWARD.—In the Summit church, Ind, Aug. 20, 1894, Myrtle, daughter of Peter and Agnes Howard, and granddaughter of Eld. I. J. Howard, aged 1 year, 4 months and 19 days. Funeral services by Bro. Levi Winkleblake. Text, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." LIZZIE HOLLIS

BINGAMAN.—In the Okaw church, Platt Co., Ill., Oct. 3, 1894, sister Maggie, wife of Bro. William Bingaman, aged 49 years, 9 months and 20 days. Bro. William has lost a loving wife and the church an earnest worker. Funeral services by J. Arnold.
E. F. WOLFE.

BRAME.—Near Bendersville, Pa., Sept. 26, 1894, Eliza Brame, aged 74 years, 9 months and 14 days. Sister Brame was in ill health quite a while, but endured her affliction with Christian patience. She was anointed with oil in the name of the Lord, and passed away in the triumph of a living faith. Funeral by Eld. C. L. Pfoutz, from 1 Thess. 4: 13. W. B. JACOBS.

ADVERTISEMENTS

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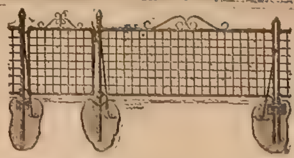

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Announcements

LOVE-FEASTS.

Nov. 1, at 7:30 P. M., Dauphin Street, Philadelphia, Pa.
Nov. 3, at 6:30 P. M., Altoona church, Pa.
Nov. 3, at 2 P. M., Nocona church, Montague Co., Tex.
Nov. 3 and 4, at 3 P. M, Antioch, Va.
Nov. 3, at 3 P. M, Blue River church, Ind.
Nov. 3, at 4 P. M., North Beatrice church, Nebr.
Nov. 3, at 3 P. M, Big Creek church, Richland Co., Ill.
Nov. 3, at 2. 30 P. M., Paint Creek, Kans.
Nov. 3, at 10 A. M., Dorrance church, Russell Co., Kans.
Nov. 3, Independence church, Kans., with a series of meetings a week prior to feast.
Nov. 6, at 4 P. M, Egan church, Cal.
Nov. 7 and 8, at 1 P. M., Chiques church, Pa.
Nov. 8, at 7:30 P. M., Germantown, Philadelphia, Pa.
Nov. 8, at 3 P. M., Beech Grove church, Ind.
Nov. 8, at 2 P. M., Scott Valley congregation, Kans.
Nov. 9, South River church, Iowa
Nov. 9, at 10 A. M., Landess church, Ind.
Nov. 9, Rockton, Pa.
Nov. 9, at 4 P. M, Snake Spring congregation, Pa.
Nov. 9, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.
Nov. 10, at 10 A. M, Maple Grove church, Norton Co., Kans.
Nov. 10, Slate Creek church, Conway Springs, Kans.
Nov. 10, Hurricane Creek church, Ill.
Nov. 10, St. Francis church, Palestine, Ark.
Nov. 10, Rock Creek church, Monte Vista, Colo.
Nov. 10, at 10 A. M, Stone Lick, Ohio.
Nov. 10, at 2 P. M, Lower Miami church, Ohio
Nov. 10, at 4 P. M., Mt. Morris, Ill.
Nov. 10 and 11, Winona church, Minn.
Nov. 10 and 11, Eden Valley church, Kans.
Nov. 10, at 4 P. M., English Prairie church, Ind.
Nov. 15, at 10 A. M., Sunfield church, Mich.

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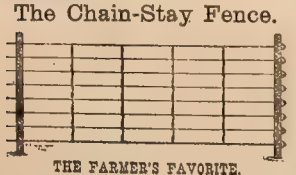

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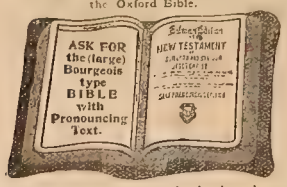

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A number of ministers have accepted this offer through a special circular, and the several testimonials from them should convince you of the genuineness of the offer. For description of my remedies see my advertisement on the outside cover of Brethren's Almanac for 1895, or write for descriptive circular.

TESTIMONIALS.

From Eld. D. D. Wine, Covington, Ohio, Aug. 23, 1894.—The goods were received in good order, and we are indeed well pleased with our investment on account of the Bible offer. The Bible is a very nice one, and several members of the family are anxious to own it.

From Eld. J. Y. King, Griffin, Md., Sept. 10, 1894.—I am well pleased with the Bible and think it comes fully up to the description you gave it. We have not used all the medicine yet, but think what we have used is worth recommending.

From Eld J. N. Davis, Tub, Somerset Co., Pa., Sept 10, 1894.—I received the Bible and medicine as per your offer, and am well pleased with both. I must say that the Bible is the best and most complete of the kind that I have ever examined, and am free to say that this Bible should be in the hands of every minister and Sunday school teacher.

From Eld. John Bare, Decatur, Nebr., Sept. 20, 1894.—The medicine and Bible, as per your special offer, was received all right We are well pleased with the Bible; it is fully as good as recommended in every respect. And what medicine we have used has been very satisfactory. We have used some of the D. D. and some of the Red Thyme Pain Cure. The latter we have found excellent for all bowel complaints.

From Eld. J A Root, Ozawkie, Kans., Sept. 18, 1894.—I received the box containing Bible and remedies according to your special offer to ministers. The Bible came fully up to my expectations, and I wish I had another like it for my wife The Discovery came just at a time when I could test it as I was suffering from liver and kidney troubles. After taking one bottle I can say that I feel like a new man, and I shall continue taking it awhile yet. I can now eat more at one meal than I could at three meals before taking the Discovery. I will either take the agency or secure an agent for you, as I believe that your remedies will do what they are recommended to do.

From Eld. A. Berkebile, Dubois, Nebr., Sept. 22, 1894.—Please accept my thanks for the Bible that I received by accepting your special Bible offer. I am well pleased with the same. The size of type is larger than what I had expected Very few people can read the Bible and pronounce correctly without a self-pronouncing Bible. This self-pronouncing feature, together with the size of type and the helps, make it a Bible that every minister in the church should have. It is far beyond my expectations. As for the medicine, it is second to none. The Bitters give appetite, quiet the nerves and give immediate relief. The Salve is a safe and reliable article, and I can recommend it to suffering humanity.

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THE GOSPEL MESSENGER.

"But for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., NOVEMBER 6, 1894. No. 44.

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ONE query goes to Annual Meeting from Southern Iowa.

BRO D. B. GIBSON is engaged in a series of meetings at Allison Prairie, Ill.

BRO ISAAC FRANTZ began his meetings at Pleasant Hill, with fifty-four additions.

ONE of our correspondents reports eighteen additions to the Jacob's Creek church, Pa.

ONE thousand members are said to have communed at the large house of worship at Pittsburgh, Ohio.

BRO J. H. MILLER has been selected to represent Northern Indiana on the Standing Committee.

BRO. M. M. ESHELMAN, who is now making his home at Los Angeles, Cal., gave us a short call this week.

SOME of the churches are closing their series of meetings with a love feast for the benefit of the new converts.

THE Northern District of Iowa, Minnesota, etc, will be represented on the next Standing Committee by Bro. Jacob A. Murray.

THE meeting at Pine Creek, Illinois, closed last week with thirty-two additions by baptism, three reclaimed and four applicants yet to be baptized, making thirty-nine in all.

BRO C. D. HYLTON'S discussion with a Disciple minister came off at Mt. Jackson, Va, last week. At the close one made application for membership. The attendence was very large.

BRO. D. B. GIBSON closed his meetings near Liberty, Adams County, Ill., with sixteen additions. Eleven were heads of families. The meetings closed with a feast.

ON the tenth of this month the planet Mercury will pass between the sun and the earth. The transit will be visible in the United States from about 10 A. M. to 3 P. M.

BRO HENRY FRANTZ still continues his meetings at West Branch, Illinois, with good congregations and excellent interest.

WE have just printed the Minutes for the Southern District of Illinois. Thirty-five congregations constitute the District.

BRO. I. L. BERKEY recently held a very successful meeting in the Rock Run church, Indiana. There were eighteen additions to the church.

BRO C. D. HYLTON, of Virginia, has in contemplation a visit among some of the churches in the West, if suitable arrangements can be made.

THE missionary report of Southern Iowa shows that during the year ending Oct. 12, 65 sermons had been preached at her various mission points.

THE series of meetings at the Fair View church, Virginia, conducted by Bro S. A. Sanger, closed with twelve additions by confession and baptism.

BRO. DAVID ROWLAND, of Lanark, Ill., writes us that his father, Bro. Isaac Rowland, is quite feeble, and is hardly expected to recover from his [illegible]

FIVE additions at the Waynesville, Missouri, church, are reported as the result of a meeting conducted by the home ministers, and continued by Bro. Barnhart.

BRO. A. W. MEYERS closed a meeting at Conemaugh, Pa., with fourteen additions. During his stay he preached twenty-four sermons that seem to have been well received.

WRITING from Elkhart, Ind, Oct. 26, Bro. I. D. Parker says: "We closed our meetings here in the city, last evening, with eight baptized and two to be reclaimed."

THE Ministerial Meeting for Middle Indiana, will be held at the Markle church, Nov. 7 and 8, commencing at 9 A. M. The program reached us too late for publication.

THERE are fifty-four ministers in the Middle District of Iowa. With this force well employed in the various parts of the District a grand work can be accomplished.

THE Minutes of Southern Illinois contain a tabulated report of the number of elders, preachers, members, and Sunday schools in each congregation, and the number added during the year.

WE must again go to press without being able to find room for all interesting church news received. We are glad for so many encouraging reports. We make room for nearly all the short ones, but the more lengthy must lay over till next issue.

BRO. S. N. EVERSOLE writes that he is pleasantly located in Ramsey County, North Dakota, and should be addressed at Rutten. He thinks that no members are within forty miles of him, but hopes, in the course of time to see a church grow up around him.

THE District Meeting for Northern Indiana is said to have passed off very pleasantly. About one thousand persons were in attendance.

WE learn that Bro. H. C. Early is having some excellent meetings at Lanark. The house is crowded every night, and the interest excellent.

THERE are said to be about ninety members in the City of Baltimore. Our people are fast making their way into the cities.

THE Southern District of Iowa is arranging to put a regular evangelist in the field, to devote as much of his time as possible to work among weak churches and isolated members.

A DISCUSSION is to be held at the Monitor church, Kans, Nov. 13, between Bro. Geo A. Shamberger, of Esterly, Louisiana, and a Disciple minister. Four propositions are to be discussed.

WE learn that Bro. J. A. Long is engaged in a series of meetings at Upton, Pa., with good prospects. His next meeting will be at Boiling Springs, Cumberland County, commencing Nov. 3.

WHEN subscribers for the MESSENGER parties might do well to order the *Young Disciple* for their children. It is a well-edited and neatly-printed illustrated weekly; price, 50 cents per annum.

COMMITTEES on programs for ministerial meetings ought to see some of the neat and convenient programs we are printing. Send to us for sample and price list. We are prepared to do this work with neatness and dispatch.

WE have printed Minutes of Northern Iowa, Minnesota, South and North Dakota, also for the Southern District of Iowa. A number of congregations are in both of these Districts, and their Minutes show that they are developing in the work entrusted to them.

SISTERS need not feel any timidity about acting as agents for the MESSENGER. Some of our very best agents are sisters. They make good solicitors for subscribers, and splendid collectors. A few hundred energetic sister agents could double our list in a short time.

THROUGH a slight misunderstanding we were informed that all money intended for the Chicago Children's Mission is to be sent to Bro. Wm. Shively. The proper person, however, is sister Alice Boone, 183 Hastings St., Chicago. Please take note of this and hereafter send contributions intended for that work to sister Boone.

IN a late issue of the *Christian Herald* (Mr. Talmage's paper) it is said that Mr. Talmage did not use trine immersion when he administered the rite of baptism in the river Jordan. The same paper, page 178, 1890, says he did. We leave the managers of that journal to harmonize the two statements. By the way, Mr. Talmage has not been in his office for some months. The statement made in the recent issue is therefore not his personal explanation.

Michael Flory
138 Camp St

"LOVE THY NEIGHBOR."

BY N. R. BAKER.

Who is my neighbor?
The rich man who lives next door?
Yes, for he needs my assistance,
Not clothes nor money nor bread,
But he longs for the proofs of existence
Of love for his soul, instead,
Let him know that truly you love him,
Nor covet his hard-earned gold.
That the angels who bend above him
Would rejoice should he enter the fold.

Who is my neighbor?
The poor man who lives next door?
Yes, for he needs my assistance,
Needs money and clothes and bread.
Who knows what cost of existence
Has brought him to poverty's stead?
Let him feel most of all the assurance
Of love from a brotherly heart,
The comfort and peace and endurance,
That religion and duty impart.

Who is my neighbor?
The reprobate, drunkard and thief?
Yes, for all of them need my assistance
In keeping their evils at bay.
Who knows with what awful persistence
The devil has led them astray?
Oh, reach out your hand to save them
And lead to the God you have found,
In love and affection lave them,
While cowards stand idly around.

Who is my neighbor?
The heathen across the broad sea?
Yes, for they need my assistance,—
My money, my talents, my prayer,
[illegible] and my proofs of [illegible]
Of religion beyond compare,
One of these, all of these should I give
To the heathen across the sea,
All, or that whichsoever I have,
To my brothers across the broad sea

A HISTORY OF THE FOLLOWERS OF CHRIST.

Formerly Known as the "Brethren," "Tunkers," "Ancient Brethren," "Dunkards," and now Incorporated as "The German Baptist Brethren Church."

BY S. Z. SHARP.

Number Three

HIS CHURCH AT JERUSALEM.

For more than three years, from the time of his baptism to his ascension, the Son of man labored unceasingly to disseminate his doctrine, speaking "as never man spoke." "The Pharisees frowned and the Sadducees sneered" while "the common people heard him gladly," and "as many as received him, to them he gave power to become the sons of God."

Besides the apostles, Mary, Martha, Lazarus, Zaccheus, Magdalena, Joseph of Arimathea, and Nicodemus were among the early converts. The number increased so that as many as seventy disciples could be sent out at one time, and five hundred could be present at his reappearance after his resurrection, but these may have been scattered over the land. Those in Jerusalem tarried in or near the temple, engaging in prayer and waiting for the promised Comforter. The infant church, called out of the world and ordained such by Christ himself, yet weak in every element that constitutes a church, but with great unanimity or with "one accord" prayed for the fulfillment of the promise. It came. A new spirit stirred and kindled every heart, and they spake with new tongues as the "Spirit gave utterance." The multitude of worshipers from all parts of the world is startled, to hear the apostles preach "repentance toward God and faith in the Lord Jesus Christ." The words fell like sparks of fire. Thousands were "pricked to their hearts and cried out, 'Men and brethren, what must we do?'" They that believed and were baptized were added to the church to the number of three thousand.

This Pentecostal church developed from its first planting, animated with divine life from above, became the pattern to all future churches, gathering into her fold members from every region under heaven, not in masses but one by one as they were converted. The spirit within her was evangelistic, aggressive and attractive. It worked like leaven; it germinated and grew. It was not a hierarchy, but a brotherhood, a congregation dwelling together in holy love and peace. It was a church, crystalized under the direction of the Holy Ghost as a model for all Christendom, becoming fully organized, step by step, as occasion demanded. First "seven brethren full of the Holy Ghost" were set apart to look after the poor and perform such other general work as falls to the lot of deacons. Acts 6. Later on the apostles were assisted by elders, in adjusting spiritual matters. Acts 15. A regular succession of Bishops presided over this church, beginning with James the brother of John, who was succeeded by "James the Just," brother of the Lord, and who presided at the council of apostles and elders in Jerusalem. All the conditions and appointments of a thoroughly organized church were found in this congregation. They were an organization of "brethren" under the directing influence of the Holy Ghost and bound together by the strongest and holiest ties of love which prompted them to give up their goods for the general benefit of the church. The sermons were plain and practical; the services were earnest and the members all were "steadfast in the apostles' doctrine and in fellowship and in breaking of bread and in prayers," "growing in favor with the people and adding daily to their number such as should be saved," including even a great number of the priests.

THE FIRST DISCIPLINE.

Even at this early stage, corruption began to creep into the church, and peremptory discipline is meted out for all subsequent congregations to copy after. There was no delay or false charity when dealing with members guilty of falsehood and dishonesty in money matters, nor were they required to acknowledge their faults before the church and promise to do better; but when Ananias and Sapphira were convicted, the terrible judgment of God was pronounced upon them at once, showing that there must be justice in the church as well as mercy.

THE FIRST MARTYR, AND SEPARATION OF "THE BRETHREN" FROM JUDAISM.

Thus far the first church at Jerusalem had conformed to the temple service as much as possible, holding love feasts, Communion services, and their distributions to the poor saints all in private. This continued while there was hope of converting the Jews as a nation, but the proud and skeptical Sadducees "suborned false witnesses against Stephen," one of the seven set apart by the church to care for the poor, a man filled with the Holy Ghost and who performed many miracles and whose wisdom they could not resist, so they stoned him to death. His martyrdom was but the signal for a general outburst of persecution which scattered the members of the church over all Palestine and beyond its limits as a whirlwind scatters the ripened seed of a fruitful tree over the surrounding fields. That which was intended for the ruin of the church became the means of its propagation. The apostles alone remained in Jerusalem, like rocks in the midst of a fierce sea, while "the disciples went everywhere preaching the Word." At Samaria an effectual door was opened to Philip, who also baptized the stranger from far-off Ethiopia. Cæsarea, the Roman metropolis of Palestine, gave the first Gentile converts, Cornelius and his family, to Peter; the partition between the Jews and Gentiles was broken down, and it must now be proclaimed that "Christ died for all." The Gospel soon spread to Cyrene, Cyprus, Tarsus and Antioch.

THE CHURCH AT ANTIOCH.

As the Gospel was first to be offered to the Jews, "beginning at Jerusalem," until they rejected it, there was no longer any occasion for confining it to that nation, and it was now to be offered to the Gentiles, as indicated to Peter in a vision. Acts 10:11. For this purpose a centre, or headquarters, was necessary, for which Antioch was so peculiarly fitted that it became the metropolis of the Gentile Christians, as was Jerusalem to the Christians among the Jews.

Geographically, Antioch was the meeting place between the East and West. Its population was composed of citizens from every nation in the Roman Empire, and on account of its markets, the busiest and most central place of intercourse for the whole human race. At first, but a handful of Jewish Christians, escaping from the persecution at Jerusalem, had fled hither. Then some disciples from Cyprus and Cyrene preached to the Greeks and the effect was marvelous. "The hand of the Lord was with them and a great number believed," [illegible] tion of Jews and Greeks was formed. It was neither Jewish nor Gentile, and a name for it became a necessity, hence, "The disciples were called Christians first at Antioch." Here the church increased in numbers from the Gentiles as it did in Jerusalem.

PAUL THE APOSTLE TO THE GENTILES.
—A. D. 37–68.

"It behooved that repentance and remission of sins should be preached in the name of Christ among all nations, beginning at Jerusalem." Luke 24:47.

The great Pentecostal outpouring of the Spirit was past. Its effects were witnessed by all nations gathered at Jerusalem. Peter, with the other apostles had preached repentance and remission of sins. The divine authority of the disciples was attested by many miracles, yet the Jews as a nation rejected salvation, when it was declared that, "The promise is unto you and your children." Being rejected by this nation, the time had come when the Gospel must be presented as "a light to the Gentiles." For this an extraordinary character and qualifications were required, and were found in the person of the apostle Paul, one of the most remarkable and influential personages named in history. Compared with the twelve, he labored more than they all. He entered the public arena, the bitterest persecutor of the Christian religion, and died a martyr in its defense. He received his literary education at Tarsus, one of the three great university cities of the Roman Empire. He was well versed in Greek literature, poetry and philosophy. He was learned in all that pertained to "the law and the prophets," having been brought up at the feet of Gamaliel." He inherited Roman citizenship, and could travel over the entire empire and could claim its protection. "A Hebrew of the Hebrews," he argued with the

Pharisees. A Hellenist, he could address the Greeks in their beautiful language. A Roman citizen, he enjoyed immunity from personal violence. His intellectual endowments were of the highest order.

Equipped with such powerful weapons, he became the most dangerous enemy of the church; consented to the martyrdom of Stephen, persecuted the disciples to foreign cities. With authority from the Sanhedrim, he proceeded to Damascus to apprehend the followers of Jesus. On his journey at midday a light brighter than the sun, flashed upon him. He heard the voice of Jesus. His heart was melted. He believed, prayed, repented, was baptized and became the most successful promoter of Christianity,—the apostle to the Gentiles. His conversion was a miracle. His life for activity and usefulness has no parallel.

The conversion of Paul gave a new direction to the influence of the church. "Straightway" he preached Christ in the synagogue and carried glad tidings of salvation from Damascus through various countries, during many years, until he reached Rome. After spending three years in Arabia, he visited Jerusalem, but was rejected by the Jews. His mission was among the Gentiles. He made that great commercial city, Antioch, his headquarters, from which he went forth on three successive missionary circuits. He established churches from east to west, from Syria to Asia Minor, Greece, Italy, and perhaps in Spain. He spent considerable time in the larger cities, Antioch, Ephesus, Corinth and Rome. From these, as centres, by means of his fellow-helpers and his epistles, he kept alive the fire of God's love on the many altars he had erected, and paved the way for the further spread of the Gospel. Though laboring among the Gentiles, he failed not to collect contributions for the poor saints at Jerusalem, while he himself often found support in his trade as a tent maker. His epistles to the churches became the rule for their conduct and for those of future ages.

TWENTY-FIVE FALSE MESSIAHS.

It may be of interest to our readers to know something concerning a few of the many false Messiahs that have appeared since the close of the apostolic age. We have a list of twenty-five, translated from *Danskeren*, Copenhagen, and published in the *Literary Digest*. We quote as follows:

"(1) Simeon, surnamed Bar-cochba, 'son of a star,' appeared in the reign of Hadrian (A. D. 130) and claimed to fulfil the prophecy of Balaam. He took Jerusalem in 132 and was slain in 135. His enemies changed his surname to Bar-Cozeba, 'son of a lie.'

"(2) Moses Crotensis arose in the reign of Theodosius the Younger (A. D. 434), and pretended to be a second Moses sent to deliver the Jews of Crete. He was soon unmasked, but disappeared before he could be punished.

"(3) Dunaan appeared in the reign of Justinian (A. D. 520) and called himself a son of Moses. He was captured and put to death by the Ethiopian general Elesban.

"(4) One Julian was set up as King by the Jews and Samaritans and looked upon as the Messiah. This was during the rebellion under Justinian (A. D. 529). He was captured and beheaded.

"(5) Serenus arose in Spain about 721 He had a large following.

"(6-7-8) The Twelfth Century produced very many false Messiahs. We have a report of one in France about 1137; one in Persia 1138, and one in Spain 1157. The Jews followed them in great numbers.

"(9) In Fez arose (1167) David Alrui (Alray). He persecuted the Jews and ended miserably. Disraeli has taken the plot for his 'Alroy' from the life of this pretender.

"(10) In this year there arose also a false Messiah in Arabia. He claimed to work miracles. A king demanded proof of the miracles. The prophet said that they might cut off his head, and he would come to life again. It was done, but no revival took place.

"(11) About 1170, a false Messiah arose among the Jews beyond Euphrates. He claimed as proof of his Messiahship that he had been cured in one night from leprosy.

"(12) In 1174, Persia again saw a false Messiah, who also brought great tribulations upon his followers.

"(13) The Cabalist David Almaseer arose in Moravia in 1176. He pretended that he could make himself invisible. He was killed, and the Jews had to pay heavy taxes for his sake.

"(14) Persia was again, in 1199, afflicted with a pretended savior. David-el-David, a magician and a man of great learning, arose against the king. He was captured and beheaded, and great numbers of Jews were punished as his followers.

"(15) Ismael Sophus was a Spanish Messiah. In the Thirteenth and Fourteenth Centuries the Messiah craze seemed to have died out. Yet the learned Saadia, Ibn Chija, Nachman, and Gerson calculated that the time for the real Messiah to arrive was in 1358. No pretender seems to have arisen. Later, Abraham Abrabanel fixed 1602 as the date.

"(16) With the opening of the Sixteenth Century, the false Messiahs begin again to appear. The German Rabbi, Asher Lammlein, created much enthusiasm in Austria and converted many Jews and Christians to the belief that he was the Messiah. He promised to lead them under the banner of the Messiah, 'the King of the Jews,' to the Holy Land. He died suddenly, and his followers were scattered.

"(17) During the eventful reign of Charles V., David Reuben appeared and claimed to be sent to lead the Jews to Palestine. He gained favor at court and was even received with distinction by the Pope, Clement VIII. He was joined by Salomon Molchofia, a Portuguese apostate Christian, who became the prophet of the movement. When later these two attempted to convert the Emperor, they were taken prisoners. David escaped with his life. Solomon was burned at the stake.

"(18) In 1615, the first false Messiah in the West Indies appeared. He was successful among the Portuguese Jews. He promised to destroy Rome and overthrow Antichrist and the Turkish Empire.

"(19) In the Low Countries a false Messiah arose in 1624, and made a great commotion. His name is not known.

"(20) The most successful of all the false Messiahs was Sabbathai Zebi, who took advantage of the peculiar expectations which in 1666 seemed to possess mankind like an epidemic. Rumor from the East told of great multitudes who from unknown parts marched to Arabia. They were supposed to be the lost Ten Tribes. From Arabia they were said to have sailed for Scotland 'with sails and cordage of silk.' The sailors were reported speaking Hebrew, and on the sails was this motto, 'The Twelve Tribes of Israel.' Zebi claimed to be 'King of the Kings of the Earth,' and said that these events were signs of his coming. The Turkish Government seized him as a dangerous agitator. To save his life, as he thought, he turned Mohammedan. He was finally beheaded. Zebi's influence lasts to this day. It is hard to account for it, but it is a fact.

"(21) Rabbi Mordecai, a German Jew, appeared 1682, and succeeded in imposing upon many. When proved to be an impostor he fled from Italy to Poland.

"(22) The most remarkable among all of these impostors was Frank, afterwards called 'Baron' Frank, and said to be a relative of the Russian Emperor. He arose in the middle of the Eighteenth Century, and propagated a new creed. A sect which originated with him still exists in Poland. He was largely influenced by Zebi. His daughter led his followers after his death.

"(23-24) Jakuthiel, King of Israel, vulgarly called Moses Chayim Luzzatto, appeared in Amsterdam about 1744, and Ari Shocher appeared at Siena. They both claimed to work miracles. The first was a learned man. The latter was waylaid and murdered.

"(25) The last impostor heard of in Europe was called Jakuthiel, King of Israel, like one of the former frauds. He appeared in 1872 and addressed the Jewish congregation of Berlin, and gave out as his motto: 'Not with power, not with force, but with my Spirit, says the Lord Zebaoth.' His 'diplomatic note' to the Porte demanding a peaceful cession of Palestine was laughed at, and he did not pour out the threatened 'viale' because he was not obeyed. He appears to have disappeared as silently as he came."

CHURCH RELATIONSHIP.

BY T. T. MYERS.

In Three Parts—Part Three.

The Relation of Members to One Another.

The members of a family bear certain relations to one another. Certain relations exist between members of a firm or corporation. There are also distinct relations between its members which characterize the church of Christ. It is to be noted further that these relations exist by virtue of Christ's own life and authority. They are of divine origin and are perpetuated by divine influence. Without these relations existing in us and among us we cannot "be perfect, thoroughly furnished unto all good works."

1. Members of a church should love one another. Note a few scriptures. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." 1 John 3:14-16. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." 1 John 4:7, 8. These scriptures are plain; they are clear. If we do not love one another we are *not* God's children. If we have partaken of God's nature in regeneration, we *must* love one another, for it is the very nature of God to love. More love in the heart will give us less spiritual coldness, less fault-finding, less "back-biting," less church trouble,—in fact it is the great panacea for all spiritual ailments. How extremely difficult it is to quarrel with a brother whom we truly love! Love does not work that way. The love of Jesus in our hearts takes in *all* the brethren and sisters. It is non-exclusive. If there is any difference, let it be intensified toward the poor, the weak, the blind.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

2. Members should forgive one another. It is easy to forgive when we truly love. Let us read a little more scripture. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:14, 15 The above Scripture clearly teaches that we must forgive one another. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Matt. 18:21, 22. Here we are taught to forgive as often as forgiveness is needed. How often we hear it said, "I can forgive but not forget," which is a very poor kind of forgiveness. But, my brother, my sister, God forgives you in proportion as you forgive *from the heart.* More love will help you. Pray for it.

3. Members should be at peace with one another. "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:18. The apostle further instructs the Corinthian brethren to "live in peace." The apostle Peter urges that Christians be diligent that they may be found of him (Jesus) in peace. In order that we may have this peace among us, our Savior gives us such a beautiful formula, which every one who comes into the church promises to obey. Let us read it together: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18:15–17. How often we forget to carry out this divine injunction, and as a result we have trouble that might have been avoided. Is there trouble among you, brethren? Is your peace marred? Get together with hearts full of love and forgiveness, talk your troubles over and forgive one another. You must if you would be Christ's true followers

4. Members should help one another. Love in the heart will help us to help one another. Love will overcome feelings of jealousy and envy. Too often, I fear, there is an inclination to magnify a brother's faults or weaknesses to do him injury. Because some brother has a more important position than I, or can work or preach better than I, is no reason that I should work against him or wish to mar his reputation. It is my duty to try to help him to work and preach still better. We are all the members of one household. God is our Father. The great inheritance will after while be divided among the children. If my brother and sister can increase the inheritance,—bring more joy and glory to heaven than I, God be thanked, their work will increase my joy and happiness. Let us help one another, old and young, weak and strong. We ought to guard our words very closely. Sometimes unguarded words, though not intended to do harm, do much harm. As a rule, it is well, when we have nothing good to say of a person, to say nothing at all. If it is necessary to say that which is not good, let it be at a time and place where it is intended to work for his good.

We ought to help one another in every way, either by speaking a word of cheer, or doing a deed of kindness, or giving a dollar,—in whatever way we can, let us help one another.

Philadelphia, Pa

OUR SISTERS.

BY ENOCH EBY.

After reading "Woman's Work" in Gospel Messenger, chapter 6, page 598, current volume, and also "Getting Ready for the Love Feast," page 396, to which I can say, Amen and amen, I felt that our sisters should be urged to write more for our paper. Many of them can, and no doubt would, if they were encouraged by those who are acquainted with their talent. The Lord will hold all accountable for the talent he gives them, and an excellent opportunity is offered to our sisters in the Gospel Messenger to reach thousands. The object of this article is to stir up the gift that God has given you to profit withal. I entreat all to commit Number Six on "Woman's Work" to memory; write it on your door posts, etc. Preserve that number of the paper, read it often, every evening before retiring, until it is indelibly stamped upon the heart. And every time a feast comes, or oftener, read and reread "Getting Ready for the Love Feast," and it will greatly aid you in such important works. And what shall I say more? Time would fail me to speak of all the good articles written by our sisters; but we are anxious for more.

I was present at the Ministerial Meeting in Northern Illinois in September, and among the many good things, there was a topic for the sisters and it received justice at their hands.

I see the Second District of Virginia had a topic on woman's work, giving much encouragement to the sisters. This is a step in the right direction; the weaker sex is a successful medium through which to save the stronger sex. Sisters, remain firm on the high plane of chastity and Christian integrity, cultivating the ornament of a meek and quiet spirit, which is in the sight of God of great price; and you will draw all men up to your standard. You have the power to do it, and we hope you realize this and the consequent responsibility resting upon you, not only as mothers but as sisters among your young associates. Spurn the man that is not willing to come up to your standard of holiness and sobriety. A certain theologian has truthfully said, "Give me the female portion of the human family, truly converted to God, and I have a leverage with which I can move the moral world. Godly women are the strongest moral power in the world." With their help it may be said, "Truth beareth away victory." Esdras 3:12. Sisters, come to the front, dip your pens into the blood of Jesus and let his spirit move your hand, and let all say, Amen!

Booth, Kans.

OBJECT LESSONS IN THE SUNDAY SCHOOL.

BY N. R. BAKER.

There has been a revolution in teaching within the last ten or fifteen years. The so-called "object methods" are being used by nearly all leading educators. No school of any pretensions would think itself doing good work now if the methods used were those of forty or even twenty years ago. Yet some teachers hold to the old ways with great tenacity.

Now these "old ways" are not wrong because they are *old.* It is because they actually will not stand the test of comparison with these more natural methods of presenting the facts. Just as the art of reaping grain has developed from the use of the sickle to the self-binding harvester, so methods of teaching have improved and progressed. "Learn to do by doing," is now the motto, and teachers, whether of the primary, high-school or university grades, are busy illustrating and illuminating the points they wish to teach.

But changes in the teaching of the Sunday school are not so universal. Considering the relative importance of the subjects taught, there should be more. However I believe our Sunday schools are now in the dawn of a new era. Of course nothing but Bible truths should be taught, but these may be illustrated so as to do more good.

The lesson a few weeks ago was, "Jesus Cleansing the Temple." How many of the two thousand or more teachers in the Brethren's Sunday schools carried to class a plan of the temple, showing the court of the Gentiles, the court of the women, the holy place, the holy of holies, (and the relative size of each), the location of the altars, candlestick, vail and the ark of the covenant? I believe that such a diagram, which could be constructed by anyone in fifteen minutes, after some reference reading, would do more in five minutes to impress upon the minds of the members of any class, the shape and uses of the temple, than any amount of abstract teaching.

I firmly believe that we shall be held accountable for the time spent before a Sunday school class. Shall we teach all we can in the shortest possible time, or shall we consume much time in making only partially clear the great Biblical truths?

Perhaps I spoke injudiciously in the beginning of this article of "new ideas," or "new methods." It were better to say a renewed application of old, old methods. The first sacrifice whose smoke ascended to heaven was an object lesson. The flood was an object lesson. The law of Moses was a huge system of object teaching. Christ himself was the greatest object teacher the world has known. He upheld this ancient method of teaching in forty-seven recorded parables and twenty-eight miracles, and probably in a great number of unrecorded instances. The Lord used it in teaching John to write the book of Revelation. At least half of our present knowledge of the Scriptures is directly attributable to the object lessons with which the writers have illustrated them.

There is not a lesson but may have some part of it made easier, or plainer, and more impressive to the pupil by some illustration or diagram. It is not necessary to be an artist in order to make a diagram. For instance, suppose a missionary or temperance lesson is to be taught. On a large sheet of ordinary wrapping paper draw a square and place inside this the figures, $900,000,000. This represents the money expended in one year for liquor in our country. Either within this one, or just above, draw another, two-thirds as large. This $600,000,000 is the expenditure for tobacco. Within or above this, another square five-sixths as large represents the $500,000,000 spent for bread. Then $300,000,000 is for meat, $200,000,000 for cotton goods, $85,000,000 for education, and only $6,000,000 is for missions. The mission square, if the proper proportions are maintained, would be but one one-hundred-fiftieth as large as the first. Thus it may be seen that of every $251.00 spent for liquor, tobacco and missions, $250 is for evils and only $1.00 for a cure for evils.

This is the most eloquent missionary sermon I know of. Not many who see such a diagram presented and explained as only a teacher can who has the cause at heart, but will resolve to

help decrease the one and increase the other. November 11, the lesson will be "The Twelve Chosen." Why could not the primary teacher carry before her class twelve apples or nuts, eleven of them sound, the other sound looking upon the outside, but rotten at the core? These represents the twelve apostles. The pupils might assign a name to each. You would have little difficulty in getting them to name the rotten one, Judas. Should you offer to give an apple to each of the class, no one would want the decayed one. Just so Judas was despised, and such men are to-day avoided by all good people. Many more good lessons could be impressed upon the minds of the children by the use of this homely, yet fitting illustration. But this article is long enough.

TWO MASTERS.

BY WM. E. TROSTLE.

We read in Matt. 6: 24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

There have always been two masters in existence, —two elements to contend with. The service required from the one is directly opposite to that which is required by the other. The rewards received bear the same relation. Our master is the one who controls, governs and holds us under his power and service. He is our master to whom we render our all, whether influence, service or whatever it be. In short, the two masters are the devil and Christ. Whatever is in the world, "the lust of the flesh, the lust of the eye, and the pride of life," is mammon, and is of the devil; while love, joy, peace, longsuffering, meekness, patience, etc., are the fruits of the Spirit, and are of our Master, "even Christ."

We cannot serve both at once and render satisfactory service: we cannot love both. "If any man love the world, the love of the Father is not in him." We cannot hold to both at the same time in obedience, trust and dependence, for they are contrary, the one to the other. Whosoever is a friend of the world is an enemy of God.

God says, "My son, give me thy heart." The devil says, "Give it to me."

God says, "Be content with such things as ye have." The devil says, "Grasp all you can and keep all you get."

The one master leads downward to destruction; the other leads upward to celestial regions. The one soars, like the eagle, with his eyes upon his prey below; the other like the lark, higher and higher, forgetting the things beneath.

We cannot have a treasure upon earth and a treasure in heaven, too. In a temporal way we would not try to serve two masters, for their orders would be different. So no man can serve two masters spiritually, much less two gods. He can not serve the God of heaven and at the same time the god of earth. Their commands will cross and contradict one another: they interfere with one another, for the one leads upward and the other leads downward. If the two masters would go together, a servant might follow them both. But when they part, he can follow but one of them. There will be no mistake telling the side he is on; he cannot love and cleave to both as he should. Either this or that will be despised, so divided are their interests.

The one master offers you every good work to do: the other every evil work. They both give you wages. God's gift to you will be life eternal; Satan's wages will be death. God gives everything he promises; and the devil promises you everything and gives you nothing. He makes you believe you are pulling for the shore, when you are only pulling farther away from it. He who serves such a master is all wrong; and he who serves the Heavenly Master is all right. He who proposes to serve the one master cannot serve the other. It is a sad thing to be a saint without, and a devil within. To make the world believe we are saints for Christ, while inwardly the heart hates all that is good, is practicing deceit before both God and man. Let us not be wolves in sheep's clothing; for the tracks we leave in the sands of time will tell on us.

After all, we cannot deceive man so easily, let alone God. Man knows that wind does not blow both ways at the same time, nor "blow hot and cold with the same breath." We cannot serve God and mammon; or, in other words, we cannot serve one master one day and the other the next. Or again, we cannot be so much of a Christian on Sunday, that we may be a worldling the rest of the week. Suppose we wish to travel to New York by rail, and would go in that direction one day, and six days in the opposite direction; how soon would we reach our destiny? Though we may seem to be traveling heavenward on the holy Sabbath day, if during the following six days we travel toward the world, the flesh and the devil, we shall never land safely in heaven.

We belong to the Master of Heaven, and we must remain in his employment. No man can remain in darkness and be in the light at the same time. We read in Ex. 32: 26 that "Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me." We all should be decided who shall be our Master; for a dreadful conflict is going on at the present day, and a curse will fall upon those that remain neutral. Let us work faithfully for Christ, our Master; let us fight the battles courageously. If we wish to receive a saint's reward, let us live a saint's life; by living right, we shall do right. Let us ever toil on through heat and cold, up steep mountains and along dangerous declivities, keeping our eyes on the everlasting hills, crowned with the castles of the blessed.

WAR ACTUAL AND WAR POSSIBLE.

The following from *The Church Union* is certainly in keeping with peace principles:

"The China-Japan war has not been arrested for a moment by any effort to this end by the great Western powers. On the contrary, these powers are, each for itself, weighing the chances of gain or loss to themselves from its continuance. They are all present in representative armed vessels, not to compel peace either singly or combined, but to watch one another and seize upon whatever advantages may turn up, or ward off attacks upon the interests they already have in those parts of the world. Meanwhile the two great neighboring nations—England and France—have, since our last issue, been canvassing through their more prominent newspapers the probabilities of a war with each other, and cabinet meetings have been held in both countries to discuss and determine what shall be done. The island of Madagascar is to furnish the *casus belli* if there shall be one,—France wishing to lift the protectorate she has there administered for a number of years into an actual possession, and England declaring that this must not be allowed, for that she, too, has rights there. It is not likely at present that these governments will fight over this bone of contention, although no one can confidently say. There is nothing to constrain them except a consideration of their own risks. No international laws bind them to keep the peace. No court of arbitration is constituted before which their differences may be carried and adjusted. No voice save that which is uttered by the tongue of policy is now heard; it is alone this which has the ear of either country. Even humanity is able to issue no remonstrance, for where policy is, all else is shut out."

"Policy is a head, not a heart, and therefore does its will despite the prospective wail of suffering. But is it not the very time—this coming winter—for appeals to go up to these nations from all the civilized world, as also from the universal church, in the way of entreating them to institute a code of arbitration to which all their present and future cases of disagreement shall be referred? England has already and most honorably set the example that looks in this direction, in the settling accounts with the United States on at least two critical occasions, and if she should now extend her hand to France for a like friendly grasp, what a quieting such an act would give to the fears of the citizens of both these countries, who have so much to lose by even the rumor of their colliding, to say nothing of the certainty that would follow of all the other nations of earth coming to the same terms, and thus secure the disbanding of those standing armies, which are a curse second only to existing war. Unquestionably the public sentiment of entire Christendom is favorable to perpetual international peace, but is there no way devisable by which this benign feeling can be made operative in successfully demanding what it reasonably and virtuously desires?"

TWO ANCIENT TABLETS.

Our experience of ourselves and our observation of others convince us that man is not all that he is capable of and that there is in his nature a stench of evil that not only debases him, but cripples him and restricts his power. If we met, in some shelter for tramps, a man in ragged clothing, forlorn and penniless, who had about him the manner and bearing of a gentleman, refined in language and with a knowledge of languages and the sciences, we should say that he had seen better days. It is precisely so with the whole human race. Mentally and spiritually, men bear the marks of a higher estate than that they now occupy. It may be that those marks are relics of past greatness or they may be the promise of future greatness. Perhaps they are both. Of one thing we are sure and that is that the cause of his present depression is sin. From the most ancient times there has been a tradition of some great moral catastrophe in the world. It appears in various forms in the various mythologies, but in the East it was evidently the one which, purified from polytheism, appears in the Bible. On an ancient Babylonian tablet, so old that Moses may have looked upon it, there is a rude drawing of a tree, with a male and female figure and a talking serpent, evidently illustrating the Babylonian idea of the temptation and fall. Another tablet has also been found, with a drawing of a different tree, guarded by winged figures, which is doubtless a a representation of the tree of life which is mentioned in Genesis 3: 24.—*Christian Herald.*

It is a truth that needs to be universally recognized, that every good cause needs human agencies to help push it forward. Truth does not propagate itself, no matter how much it may be in harmony with the Divine will and with human interests. The Gospel of the Lord Jesus Christ, which is good tidings of great joy, and is for all people, God entrusts to human agencies to propagate. So Jesus said to his disciples, "Go ye into all the world and preach the Gospel to every creature."

Missionary and Tract Work Department.

"Upon the first day of the week, e every one of you lay by him in store as God hath prospered him, hat there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9 7.

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THE CHURCH.

BY J. S. MOHLER.

Lord, we thank thee for the church,
Thine own planting, here on earth,
Dear and lovely, faithful bride
Ever near thy bleeding side.
Oft through trials dark and drear
Strewed her way with many a tear,
Nobly by her Lord has stood
For Him shed her martyr's blood.

Glorious church! In thee we sing
Praise to God and Christ our King.
Lord, we come to seek thy face,
Taste the sweets of heavenly grace;
Here, in Thine own house of prayer
To each soul in love appear.
Open wide each longing heart,
Freely of thyself impart.

Oft we're weary by the way,
In thy house we'd rest to-day;
And in heavenly places sit,
Wisdom learn at Jesus' feet.
Hungry, thirsty, Lord, we come.
Feast us in Thy banquet room;
Comfort, strength, and light impart.
Satisfy each longing heart.

Morrill, Kans.

THE HARVEST FIELD.

BY J. H. MILLER

"The harvest truly is great, but the laborers are few."—Luke 10: 2.

1. A field.
2. Laborers.
3. A harvest.

1. A field. There must necessarily be a field in which to work. That field is the world. Matt. 13: 38.

2 Laborers. There must be some one to till the soil ("preach the Word"). 2 Tim. 4: 2.

3. A harvest. There are souls to be brought home to the Father's kingdom. Angels will gather the good wheat. Matt. 13: 39.

There will be no harvest gathered unless there is a field in which to sow the seed; and there will be no sowing done unless some one is appointed to do the work. Viewing this from a natural standpoint,—1. There must be a certain tract of land cleared or broken up, then fenced in. 2. Seed furnished and a man to sow the seed. 3. A man to cut the harvest and take care of the grain that has matured.

1. Jesus planted a church and told Peter, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16: 18.

2. After the church (the Gospel field) was planted he sent out his laborers. "Go ye therefore and teach all nations." Matt. 28: 19, etc.

3. When souls are truly converted they should be gathered into the garner.

Many Macedonian calls are made, "Come over and help us;" but there are no laborers or preachers to send. Why all of this neglect when souls are starving for the Bread of Life? I notice some churches which were in a prosperous condition years ago, now are on the decline. No additions to the church, no choice for young ministers, no recruits for the Lord finally proves disastrous. It will only be a question of time until such churches will die. The cause suffers and souls are neglected. How much grain would a farmer expect to reap if he neglected to enrich his fields, rebuild fences, and train his boys how to farm? After he is too old to work, or after his death his farm will be neglected and fruitless. What is true of farm life in these respects is equally true of church work. A church may have two or three ministers well qualified for the work in their younger years, and all may go well; but as they advance in years they should encourage a choice for young ministers and have them to grow up in the work. They should also have from one to two revival meetings each year to help build up the cause and gather young soldiers into the fold for the Lord.

During the late war, when men were killed by the thousands and generals fell by the score, orders were frequently issued for more volunteers to fill up the ranks. Had the Chief Magistrate of the United States neglected this important duty, the nation would have been in peril and lost her power. Recruits were necessary to reinforce her army and save the nation from an invading foe. The Lord's army needs reinforcements. Her preachers are dying, and new men must be elected. Her members are getting old and passing over the river, and young men and women are in demand. Rally the forces! Let preachers (recruiting officers) go out and call for the young and old to come and help in the great work of saving souls and putting the enemy to flight.

In my observation, some churches are weak in the ministry, and some have no preacher. There may be just cause for this neglect; but such causes should be removed as soon as possible. The excuse that a church has no talent that can be utilized in the ministry is not always well founded. The children of Israel felt they had no man who was able to meet Goliath. They were looking for large men like king Saul; but God had a little man, who was armed by faith. A church must be very much reduced indeed if she has no David who can use a sling. Too many of us look upon the "countenance or on the height of his stature" (1 Sam. 16: 7), "but the Lord looketh upon the heart." "The Spirit of the Lord came upon David from that day forward." The Spirit of the Lord will come upon young ministers when duly elected by the church and the church holds up their arms in prayer. Ex. 17: 12.

Some churches may look for eloquence, and overlook the Gospel qualifications. Moses, when called upon to lead his people out of the land of bondage, excused himself and said, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? have not I the Lord?" Ex. 4: 10, 11 The Lord has made man's mouth, and churches should not be forgetful of this. Trust in his Word will always give success.

Churches who have no ministers should consider the matter, and call upon one of their number to lead the army; if they don't, the enemy will gather up the scattered lambs and devour the whole flock. Some may object to a choice for fear the result may not be as they would wish, or lest a brother be elected who might make the church trouble. Why have such a fear of those who should be of the same precious faith? The church has a system of electing officers, and those who are chosen should know that the same body that gave them the power to preach, can, if necessary, and if they are not faithful, relieve them of office. Let us have perfect love one for another. "Perfect love casteth out fear." 1 John 4: 18 May there many young men be elected to the ministry, and fill the requirements of the Gospel, becoming true laborers in gathering the Lord's harvest.

Goshen, Ind.

"BE YE NOT UNEQUALLY YOKED TOGETHER WITH UNBELIEVERS."

BY N. D. UNDERHILL.

THE above language, in 2 Cor. 9: 14, applies to matrimony just as surely as it does to secret organizations. There is no yoke more binding, nor whose effects are more lasting or important than the yoke of matrimony. The wife is bound to her husband, as long as he liveth (1 Cor. 7: 39), and is required to be subject unto him in all things. Eph. 5: 22, 24 She is commanded to be obedient to her husband. 1 Cor. 14: 34. Yet, "NO SERVANT CAN SERVE TWO MASTERS; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Luke 16: 13. How important, then, that the *child of God*, who is the *friend, servant, disciple, and betrothed of Jesus Christ, the light of the world*, and the *temple of the Holy Spirit*, should refrain from being "yoked together" with an unbeliever.

For, says Paul, "Know ye not that your bodies are the members of Christ?" Shall I then take *the members of Christ*, and make *them* the *members of a harlot?* GOD FORBID."

Oh that all ministers would remember that God forbids the union of believers with unbelievers. "What! know ye not that he which is joined to a harlot is one body? for two, saith He, shall be one flesh." Dear reader, even so he or she that is joined to an infidel or unbeliever is *one body*. There is neither male nor female in Christ. The same rule applies to both sexes. Yet how can we be one body and one spirit with and in Christ, and at the same time be *one* with an unbeliever? Says Paul, "FLEE FORNICATION." Christ's betrothed can not consistently unite herself to an unbeliever. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth, with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God." "Can two walk together except they be agreed? Amos 3: 3. The children of God are at liberty to marry whom they please, ONLY IN THE LORD. 1 Cor. 7: 39.

The ministers of God who stand before the world, as representatives of Christ, *are forbidden* to join or yoke together in marriage believers with unbelievers. Dear brethren, by failing to faithfully and truly represent Christ, how many thousands, yea, millions of poor souls have been sold or given to the enemy and dragged down, down to eternal death! For, being bound, yoked, fastened together, they could not walk in separate ways; therefore many, being obliged to choose between two masters, have chosen the visible, the unbelieving, the servant of darkness. But to those who *are* thus yoked I would say, *Choose and serve Christ* always; yet let not the believing depart from his or her companion, but rather try to win him (or her) to the good Master. But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases. 1 Cor. 7: 10–15.

Both married and single should remember that "*Ye are bought with a price.*" 1 Cor. 6: 20. "Be not ye servants of men." 1 Cor. 7: 23 Remember what a price has been paid for our redemption; therefore 'tis the most gross ingratitude to leave the blessed, merciful, compassionate, loving Redeemer who suffered all things, even the most shameful and cruel death, for our sakes and to give this body, which belongs to Him, to His enemy,—to the service of one who does not even believe His pure and holy Word, or who, believing, and knowing of His great sacrifice, is so cruelly hard-hearted as to disown Him, and be ashamed to confess Him as his (or her) Savior and Friend.

LONE STAR NOTES.

BY A. J. WINE.

Aug 1 I started to Oklahoma to look after the interest of the District Mission work, and to attend the District Meeting. The circumstances were such that I did not get to visit many places, but I formed the acquaintance of many members from different points in the territory. I found there is a large field to work, with but few laborers; and in many places they have been earnestly calling for help for some time, but it seems there has been no way opened to reach them.

In May the Board decided to get Bro. W. H. Leaman, of Kansas, to do some work that seemed to be urgent, but on account of other engagements he did not get to work till in July. The result of his labor has already been made known through the MESSENGER While at District Meeting, Eld. Jacob Appleman, of Clarkson, Okla., agreed to put in as much of his time in the field as possible the coming year, provided suitable arrangements can be made, and it is the intention of the Board to keep him in the field about all the time, provided the means are available. He has a large field to work.

Eld M. M. Ennis, of ElReno, Okla, is also expected to spend a good part of his time in the field. He also has a large field, and is the only minister in that part of the territory. We ought to have more missionaries in that territory. And then there is the southern Indian Territory and all of Texas that have many unsaved souls in them. There are only about ten or twelve ministers in all that great land; perhaps not over twenty in the whole District, embracing over 500 miles square, or over 312 000 square miles, with a population of over 3,055,000 people, and more than 152,000 to one minister, and thousands of them have not as much as ever heard there were such people as the brethren (or Dunkards). What are we doing? We ought to have at least five hundred ministers in this territory. Let us wake up.

Some one may enquire, Why does the Board not put more ministers in the field? I answer, The first object is to find those that are ready and willing to go on the frontier, and next is the support. We would like to locate a number of good ministers where, with a little means, they could secure a home and also work for the Lord. I would again urge the churches, as well as individual members of the District, to remember the mission work of the District. The Board can do but little except you help us. Remember the Israelites. They were commanded to give the tenth to the Lord. And I believe if we would adopt the rule of giving the tenth of our net income and give it cheerfully, the Lord would abundantly bless us for it; and then just imagine what an army of workers could be sent out into the world. What a work could be done, and how many lost souls could be saved!

I feel much encouraged in our work since reading the sketch of the life of Judson—that is being sent out by "Our Missionary Reading Circle," which I think ought to stimulate every brother and sister to make greater sacrifices for the work of the Lord.

I add here that if any brother or sister should feel to make an endowment or bequest to the mission work in the South, we have taken the first steps necessary in order to handle such.

Our quarterly council was Oct. 6 In connection with the regular business the report of the annual visit was heard, which was good. Two were received by letter, and a feast was appointed for Nov. 3 at 2 P. M, four miles northwest of Nocona, Tex.

Nocona, Tex, Oct. 8.

HOW THEY SEE US.

It might be wise if the fashionable women of this land could see themselves as others see them. A native Brahmin of India, as quoted from the *Christian Herald*, has this to say: "In the western nations, I observe that the man works from morning to late in the night to earn money. He has no rest. Who enjoys the benefits of his money? His wife. While he is struggling to get the almighty dollar, his wife is enjoying the luxury and leisure it buys If she cannot get the newest fashions of ornament or clothing, she is often unhappy, and, consequently, if the husband cannot buy them, he too, is made unhappy. The young girl is brought up by her mother to think that she is equal to the man and in some respects superior to him. She spends much time at her toilet, she wears in her bonnet flowers, feathers, dead birds, sea-weeds, moss, horns, thorns, big needles, and in her dress, pins, hooks, ties, iron and brass bars, clips, stitches, and what not; and on her bosom I have seen her wear a living lizard fastened with a thin chain. Her waist is laced by a corset, which makes her pant for breath. In her pride she has forgotten woman's part"

The people of India, who read and listen to this story, concerning the women of America, will certainly not form a very favorable impression concerning Christian civilization.

NOTES FROM GEORGIA.

Some of my friends have requested me to write a few lines from Georgia for the MESSENGER and I shall try to do so. Our readers will bear in mind that our church is almost unknown in this country, and when I look around me and see the prosperous condition of the country and almost every denomination represented but our own, I wonder if we are obeying the command of Christ to preach the Gospel to every nation. It is true this is a part of a great nation that we preach to, and yet I sometimes think if we would use a little more of our missionary money in places such as this is and do a little good hard work we might accomplish wonders. I visited Bro Petry shortly after arriving in the city and I find himself and wife social and entertaining, common and plain, and just exactly in the order. And farther, I find by observation that he and family are respected and honored for their simplicity and plainness

Bro. Petry attends a union mission Sunday school where any one is allowed to pick up a class and take them there and act as their teacher. Bro. Petry has the honor of teaching such a class, and I find that his class is attentive and interested. Bro. Petry is also interested in a mission eight miles from the City of Tampa, where he usually teaches a class. He informs me that he preaches every four weeks at Ruam, sixty miles from this city. He says he has tried several times to secure a place to hold regular services in Atlanta, but as he has no one at all to help him, the rent would be too much for him to pay himself, as he must depend upon his daily labors for a living. He thinks if he could secure a house to hold services in for one year he could start the work, and I would be glad to have an opportunity of assisting him during my stay in Atlanta, which will be about five months, in establishing regular services. But, unless some assistance is furnished, it cannot be done. I believe that Bro Petry and I, with our combined efforts, could do something. Bro. Petry is not only a minister, but a good vocalist, reads music at sight, and I myself sing fairly well, and although my time is taken up with my medical studies, I shall endeavor to spend a reasonable share of my time for the cause of the church if an opportunity presents itself.

I find the people in the South friendly and courteous and the climate mild; and although the land in this country is not so productive as are our northern farms, I attribute it largely to a want of proper cultivation. People from Pennsylvania, Ohio, Illinois or Indiana, or any of our leading agricultural states, would make a success of farming here. I hope the time will soon come when the Brethren will have a strong church in Atlanta, and from it they can work in all directions for hundreds of miles around.

E. W. SHAFFER,

163 Lloyd St., Atlanta, Ga.

CHILDISH SMOKERS.

Childishness is to be expected of a child, but it is peculiarly out of place in a grown person. Even children themselves recognize this truth, and wonder over the childishness of many a man. "Mamma," said a clear-headed child, "I can see why little boys want to smoke; but I can't see why a man should want to." The little fellow could understand how boys liked to puff away at lighted rolls of paper, or bits of grape-vine, or even cigarettes; but it seemed strange to him that a full-grown man could hang on to such a childish custom. If he had known more, he could have seen that smoking is a vicious and filthy habit contracted in childhood, and adhered to in manhood largely through inability to shake it off. A man may wisely be childlike, but childishness is always to the discredit of a man.—*S. S. Times*

"The best preacher is the one who comes the closest to living his own preaching."

[illegible]

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Mount Morris, Ill., - - - Nov. 6, 1894

SPEAKING of the Sunday-school lessons, published in our *Quarterlies*, Bro. Balsbaugh says: "What glorious lessons we have had all summer and autumn! Thank God for the synagogue! It is the great social Christian institution of the age."

LET there be no retrograde movement among any of our churches concerning missionary work. There is not a church or district among us, up to what it ought to be, and to take a step back is to fall just that much farther below the line than the Master intended. Any well begun work, in a city or in the country, should be pushed with vigor. The Lord does not want his people to withdraw their support and sympathy from a promising mission point.

FREE The MESSENGER will be sent free the remainder of the year to all new subscribers for the year 1895 With this inducement our agents ought to gather thousands of new subscribers. We hope they will immediately call on every family where the MESSENGER is not read and induce them to subscribe. Gather the names as fast as possible and send them to us at once, so we can enter them on the mailing list without delay.

MENTION has been made heretofore in these columns of "Our Missionary Reading Circle," a plan matured by Bro. W. B. Stover to provide a course of missionary reading which is designed to give the reader the greatest amount of information as to the condition of the heathen, the history of the work of missionaries already done in heathen lands, etc, at least possible expense of time and money. We can heartily recommend to all our young people and others this course of reading, which cannot do otherwise than inspire to greater consecration and self-sacrifice in the work of the Lord. Now, as the long winter evenings come, provide yourself with these books and take up this course of reading. For full particulars address sister Edith R. Newcomer, Waynesborough, Pa.

AMONG the topics for the next Ministerial Meeting of Northern Missouri, is one that might be discussed with profit at other meetings, *viz.*, "What are the duties of elders presiding over council-meetings?" A few articles on this subject, by some of our experienced elders, would prove profitable to the readers of the MESSENGER.

THE attendance at some of the love feasts this fall has been so large that hundreds of members could not be accommodated at the tables. This indicates a healthy growth in the church, but congregations should in some way arrange the services that all the members can be permitted to enjoy the benefits of the feasts. We must have larger churches or more feasts.

HOW much better it would be if our Brethren's children, who are now attending other denominational and non-sectarian schools, would all be in the Brethren's schools! It would be better for these young people, for their parents, and for the future welfare of the church, besides a great help and support to the Brethren's schools. Why not do that which would result in the greatest good to all concerned, even though the expenses for railroad fare be a few dollars more?

RECENTLY we heard of an agent for the MESSENGER, who requires that all those desiring the paper come to him. He does not feel disposed to approach people and solicit their subscription. That is not the better way. We think we are engaged in a good cause, and would like to have our agents push the work of collecting subscribers with vigor. Please solicit every member, and many who are not members. We most earnestly desire to get the paper into every family in the Brotherhood.

A BROTHER sent the Missionary and Tract Committee one dollar saying, "Send me as many tracts as you can, an equal quantity of each." The Committee sent the brother thirty-six different kinds, and five of each kind, making a total of 1,875 pages of reading matter. This is one of the good results of reducing the price of tracts. Why should not many more distribute tracts when such good reading matter, setting forth nearly every phase of our doctrine, can be had so cheaply?

MANY members through the Brotherhood are watching with interest the progress of sister Boone's mission work among the poor children of Chicago. *The Home Helper*, published by Bro. James M. Neff, of this place, devotes a department to sister Boone's work, in which she every month gives intensely interesting descriptions of the scenes of poverty and crime which she is almost daily witnessing in her work. If you want to get an idea of life and mission work in the slums of a great city, send twenty-five cents to Bro. Neff and receive *The Home Helper* one year.

THE Mission Board of Southern Illinois seems to know the value of tracts in aggressive mission work. Last week they ordered 5,400 tracts from the Mission and Tract Committee at this place, to be used this fall and winter in their District missions. The tracts cost them at the rate of twenty-two and one-fifth pages for one cent, there being fifty-five thousand five hundred pages of reading matter in the lot. When we note their cheapness, and then remember that these tracts are sound in doctrine, having been examined by a committee appointed by Annual Meeting, we can not help recommending them as a very economical yet forcible method of doing mission work. The committee has revised the prices of the tracts greatly and their new catalogue will be sent free to any address upon application.

CONSIDERING the strong force now employed in evangelistic efforts in Northern Illinois, a great work ought to be accomplished during the next few months. At the present writing we have H C. Early at Lanark, J. M. Mohler at Mt. Carroll, Henry Frantz at West Branch, I. N H. Beahm at Franklin Grove, and Andrew Hutchison at Sterling. The earnest labors of these brethren, however, will amount to but little unless greatly strengthened by the united cooperation of the respective congregations.

SOME TIME ago we attended a feast where all the tables were covered with neat muslin, as soon as the supper was placed in order. It gave the tables a very fitting appearance, for they remained covered during the feet washing services. Just before thanks were returned the muslin was removed by those on one side of the tables, and rested on their laps during the supper. After the supper was eaten, and thanks again returned, the covers were replaced and so remained during the further exercises. The impression thus made on the minds of all present was quite favorable indeed. In some congregations this custom has been in use for several years.

ONE of our elders, who travels much, suggests that the bottles should not be brought empty to the table on Communion occasions. To see a minister, in the presence of a large assembly, pour wine from a jug into two bottles, before it can be poured into the cups, and thanks returned, does not always impress people just as they should be impressed at that time. But if the bottles were filled before being placed on the table, they could then be uncovered, and the wine poured into the cups in a way that seems to increase, rather than diminish, the solemnity of the occasion. In fact, nothing should be done on these occasions, that will, in the least, divert the mind from the purpose of the Communion.

WE once heard of a preacher who felt too timid to speak to his people concerning religious matters when visiting them in their homes. Unfortunately this is the case with far too many ministers. They can preach able sermons, and in the family talk fluently concerning the ordinary affairs of life, but can convey no message from the Master to those who need to be personally reminded of their duty to their God. At the well in Samaria Jesus could instruct the woman concerning her duty. To Nicodemus, a ruler among the Jews, he could expound the doctrine of the new birth. And all through his work, as a teacher, we find him conversing freely with individuals concerning the salvation of their souls. His ministers, in this age, should endeavor to imitate the example of their Divine Master, and seek to enlighten and encourage people from house to to house. Let him never feel too timid to talk with any member of his flock about that which tends to develop the soul and inspire Christian devotion.

TO OUR MINISTERS.

AT the present time we have over 2,000 ministers, and on looking over our mailing list, have discovered that all save about 100 take the MESSENGER. This issue is mailed to each of those whose name is not on our list, and in this article we wish to address all the ministers in the Brotherhood. It is gratifying to us to know that so many of our earnest, hard-working preachers are readers of our church literature. This certainly speaks well for them, and we trust that they are weekly receiving information and inspirations that will greatly aid them in their arduous and important work.

As editors and publishers, it is conceded that we are engaged in a very important work; a work that will tell in time and in eternity. We certainly feel the great responsibility that is resting upon us, and in view of this fact, it is our constant aim to do only that which will be for the general good of the church and the glory of God. It is our purpose to continue to give our people a paper that will prove a blessing to every family where it is regularly read. How far we have succeeded in this respect is left for others to decide, but, if possible, we shall improve on the past.

It is often said that there is more zeal in the churches where the MESSENGER is read by all its members, than in the congregations where only a few copies are received. The paper prepares the members for every department of church work, and is also a help to elders and ministers in their preaching and housekeeping. It is much more satisfactory to govern a church where each member is posted on all that is going on in the church. Hence we should think that it would be to the interest of all our ministers, to not only read the MESSENGER regularly, but labor to induce each member to subscribe for it. We therefore suggest that all our elders and ministers, where it is convenient to do so, speak to the members of the importance of having the MESSENGER in their families. This they may do in their public meetings when thought advisable, or at council-meetings, and at the same time tell the people who is our agent.

We know of places where the officials have the church canvassed, to see if every member cannot be induced to take the paper, and those who are too poor to pay for it are reported to the church, and money is raised to help them pay for it. What a grand work might be accomplished if each congregation in the Brotherhood could be induced to follow this example, and thus help to work the paper into every family! Words of encouragement from our ministers, and especially elders, are a great help to our agents when gathering subscribers.

Since the MESSENGER is the church organ, and is conducted in strict harmony with the principles of the general Brotherhood, we think that all our ministers can very consistently throw their influence in favor of getting the paper into each family in the Fraternity, and also into many families where there are no members.

If we have no active agent in your part of the country, send us the name of some energetic brother or sister who will make a good agent. Do not be afraid to recommend earnest sisters. Some of our very best agents are sisters. Then a number of our agents are ministers. We do not mean for you to recommend agents in localities where we have active agents. We shall also be pleased to have the names of all the members (one from each family) who do not take the paper that we may send them sample copies.

We shall also be pleased to receive from any of our co-laborers suggestions concerning the important work in which we are engaged. Not only so, but we need your prayers that we may do nothing that will in the least retard the Master's work, but that all of our efforts may be for the furtherance of the Gospel and the purity of the church.

OUR BASKET.

IT is now decided to at once commence building a church in Tyrone, Pa. To some, this will mean sacrifice, but if we do it for Jesus' sake there will be great gain in the end.

The church of Huntingdon has also commenced building a churchhouse at Ardenheim, and hope to get it under roof before winter sets in. And should the winter be as mild as it sometimes is, we may be able to finish it.

In a letter from sister Lizzie B. Howe, now of Chicago, we learn that she has entered her work there with good cheer and is getting along pleasantly. In her letter she says, "O that we had a hundred consecrated workers here!" This shows that the field is large, and still growing, and if the hundreds and thousands of the neglected ones are to be saved for Christ, there must be more consecrated and energetic workers called to the work.

On Tuesday, Oct. 23, the ground was staked off for a new building on the Juniata College campus. The building will be of brick, forty by eighty feet, with three stories and basement. The growing patronage of the College demands more room for the work, and it is because of the pressing need that the work is commenced so late in the season. It is the hope of the trustees to be able to get it under roof before winter sets in. Much, of course, will depend on how early winter begins.

Several of the young ministering brethren, Moomaw and Howe, attended the love feast at Warrior's Mark, Pa. They report a large and very good meeting. A few more of these meetings, and the Communion season will close for the fall. The one to be held in Huntingdon Nov. 10, will be the last one, so far as we know. The services of this meeting open at 2:30 P. M., and 6:30 P. M.

H. B. B.

WHEN JESUS COMES.

THE other morning, as we were seated on the veranda overlooking the town and surrounding hills and mountains, breathing in the fresh air, as it came to us from the hilltops, and enjoying the beautiful scenery touched with the most magnificent autumnal tints of red, green, yellow and brown, we were made unconsciously to say, Would this not be a fine morning for Jesus to come? And then came rushing in scores of other relative thoughts until our soul was filled with the coming of Jesus.

And are we indeed expecting him? The Samaritan woman said, "When he is come he will tell us all things." To her the coming of Jesus meant more than we can tell you. It was a wonderful,—a glorious thought. There was so much hidden in the mists of doubt and uncertainty,—the fog of mystery was so dense that only a glimmer of the light beyond shone through; and to see what this light, unbeclouded, would reveal, was the burden of many anxious hearts; and yet there was a hope that gave the anxious longing for the rising of this new sun. When Jesus comes, all this mist will be swept away and all will be known.

Have we ever, as we watched the golden-streaked clouds with their bright silver linings, been made to think of Jesus coming in the cloud? When Jesus comes, what will it be to us? Are there any uninterpreted indications shining through the clouds to us? Yes, there is much that comes looming up before us that our hearts are aching to know. It is not so much, "How can these things be?" as, How will they be to us, and what will our relation be to them? "And we shall be changed." The last vestige of sin and death will be swept from our mortal bodies. Corruption shall put on incorruption, and in a moment, in the twinkling of the eye, we shall be immortal. This, truly, is wonderful and mysterious; but when Jesus comes we will know as we are known; and then the attending changes will also be wonderful. That in nature which has been changed and blighted by sin, will all be changed; and with the animal kingdom, there shall be no hurt, saith the Lord, in all my holy mountains. All this we now see through a glass darkly; but when Jesus comes the mystery will pass away and all will be plain and understood. Do we believe this? and, if so, are we concerned?

It has been the earnest desire on the part of every true child of God, in all ages, to see Jesus. "I would see Jesus," is the heart language of all his devoted followers. So his second coming has been set before us as an inspiration to lead us up to the glorious expectation that we may be among those who will be alive when he comes to live in the hearts and with the lives of his people. To enlarge this thought and quicken the desire, we have given us, in the prayer of all prayers, "Thy kingdom come, thy will be done on earth as it is done in heaven." No matter how much we may strive to get away from the literal import of the great thought of Jesus coming literally into this world, it is there; and no other interpretation can be made of it within the line of possibilities, as the will of God can never be fully done on earth as it is in heaven until Jesus comes.

Even in our own poor personal lives it can not so be done while the devil is loose and among us. When Jesus comes, not only the results of sin will be removed, but also the cause; so that there will be a perfect reign of love and good will to men. We cannot conceive what a condition of things this great change will bring about; the best of us are so selfish and so swayed and curbed by the forces of sin that we have never had a taste of that sweetness that will come to the lives of those who will experience the change that will take place when Jesus comes.

When we think of the pain and distress that death brings us, no doubt all would wish that Jesus might come before it will be necessary to pass through this trying ordeal; but we are glad that religion greatly robs death of its sting, and that, whether dead or living, if we have made peace with God, the coming of Jesus, to us, will be the same. "When he comes he will tell us all things." To the Samaritan woman he told all things that she ever did; and while a Savior was revealed to her, her wrongs and sins were also opened to her view, and we need not wonder that between the two she had a very strange experience; but the manner in which Jesus came to her disarmed her of her fears and prepared her to realize the fullness of her brightest hopes. So may it be to all those who are truly looking and waiting for the coming of Jesus. It will be, if we have given our hearts to him and are walking in his loving service. It is certainly a pleasing thought, that, whether waking or sleeping, the time will come when Jesus will come and we shall know him as he is, because we shall be like him. Let us labor now to get his life in us now, and then a joyful time it will be to us when Jesus comes!

H. B. B.

OUR SATURDAY NIGHT.

The Mother.

To-night there are thousands of tired wives and mothers who have toiled through the week without feeling that their mission has been anything more than to satisfy a number of stomachs and prepare the clothing for an equal number of bodies. The week is ended and they are glad of it. To-morrow may bring a few hours rest.

We sympathize with the hard-working mother, but the world cannot do without her. We may dispense with many things, but we dare not think of the world prospering without the thousands of toiling mothers by whom the race is blessed. The mother deserves more credit than she will ever receive in this world. Sometimes she becomes discouraged because she fails to perform as much as some of her sisters seem to accomplish in other pursuits.

Let us consider her work for a moment. The woman who is a tidy housekeeper, knows how to properly prepare healthful food for her family, and can attire her children in comfortable and becoming garments, deserves a diploma of equal honor with that obtained at any of our institutions of learning. A good education is a desirable acquisition, but what is it compared to the accomplishments of a kind wife, a tender mother, an intelligent cook and a neat housekeeper!

To build up a strong, virtuous nation, we need mothers and wives who know how to feed the men and children, and take care of the homes of our land. If a good mother can be secured to preside over each home our nation will prosper as it never prospered before. Good mothers are more important than good rulers.

Then, the food on which a nation subsists has much to do with the moral and mental, as well as the physical condition of the people. The wife and mother, who presides over the culinary department, is moulding the future generation. She who feeds her family intelligently and punctually, is engaged in one of the most important duties assigned to woman. To neglect the stomach is as dangerous as to neglect the brain. Eternity alone will reveal the amount of good that has resulted from good cooking. Good cooking does not affect the body alone; it helps to strengthen and refine the intellect, and has also an important bearing on the soul. The intelligent cooks of our nation sustain the foundation of that which makes mind and soul culture possible. Without them our nation would lapse into barbarism. We pity the mother whose mind is so occupied with other things that she cannot give the culinary department of her family proper attention. A defect here unfits her for the important duties of wife and mother.

A true man is one whose bodily, mental and soul powers have been properly developed. The minister and Sunday-school teacher are held in high esteem on account of their skill in training and feeding the soul. The teachers in our schools are equally honored because of the great good they accomplish in training and expanding the mind; and yet, not one of these could be of any special value to the race were it not for the skill displayed by the intelligent and hard-working women, who prepare the food for the body. We do not hesitate in placing the skillful housewife alongside of the trained teacher and learned preacher.

Let no one be so vain as to despise the hard-working woman's mission. Her labor for the good of the race deserves as much credit as that performed by those who labor for the good of the mind or the soul. If the self-sacrificing wives will to-night, look at their work in the light here set forth, they cannot help feeling that their mission in this world is not only important, but it is indispensable. We thank God for our daily bread, and at the same time we thank him for those who know how to properly prepare it for the body.—J. H. M

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Mound City, Mo.—Bro. Levi Eby commenced a series of meetings at the North Bethel church Oct. 3, preaching in all seventeen sermons. He held forth the Word with ability. Five dear souls were baptized and two reclaimed.—*Francis Hildebrand, Oct. 18.*

Frederic, Iowa.—The Monroe County church held their love feast Oct. 5. It was truly an enjoyable occasion. Ministers from adjoining churches were brethren A. Wolf, John Gable, J. Keller and D. Bowman. Two more precious souls were made to feel the need of a loving Savior and were baptized. One was reclaimed.—*Mamie Follis, Oct. 15.*

Grand Prairie Church, Nebr.—The members at this place met in council Oct. 17 with Eld. J. S. Snowberger present. A good spirit was manifested during the meeting. It was decided to have a love feast Nov. 10. Bro. M. D. Click, of Ft. Collins, Colo., will be here Nov. 3 to commence a series of meetings. Eld. Snowberger expects to be with us during the feast.—*Silas Harter, Sidney, Nebr.*

Meyersdale, Pa.—Our feast on the 13th was an enjoyable meeting. About two hundred communed,—the largest we had since the church is dedicated. Ministers present, Eld. R T. Pollard, L. A. Peck, S. F. Reiman, S. A. Maust and John Darr. Bro. D. H. Walker came to us one week prior to the feast and preached eight sermons with power. He told many good things. Six were added to the church.—*Joel Gnagy.*

Ashland, Ohio.—The Maple Grove congregation met in regular quarterly council Oct. 20. We had a very pleasant and interesting meeting. We arranged to hold our love feast Nov. 10, commencing at ten A. M. Examination services in the afternoon. Love feast early in the evening. Preaching on Sunday morning at 10:30. Ministering brethren and members of adjoining churches cordially invited.—*David Snyder, Oct 22.*

Ozawkie, Kans.—The Ozawkie church met in monthly council Oct. 12. There was considerable business brought before the meeting, but all was disposed of in a Christian-like manner. At the close of the meeting our elder, Bro. J. A. Root, gave us a practical talk on the annual visit. Oct. 15 Bro. Daniel Vaniman stopped with us over night, and gave us a good sermon on the subject of "Am I my Brother's Keeper?"—*Walter Brunton.*

Special Bible Term.—Having secured the services of Bro. E S. Young, of Mt. Morris, Ill., to conduct a series of Bible lessons at Sugar Hill, near West Alexandria, Ohio, during the latter part of November, we desire to know how many of our brethren and sisters and friends would like to attend. For further information address with stamp for reply.—*H. M. Barwick, Chairman Committee of Arrangements, West Alexandria, Ohio.*

Kenka, Fla.—The paper still comes laden with food for the soul. We are still trying in our weakness to fight the good fight of faith. The members are all in reasonable health. We are anxiously waiting for members, and especially ministers, to come from the North to help us in the work.—*Mary Wigfield.*

Greene, Iowa.—This church met in quarterly council, also in council prior to our love feast, Oct. 11. Our love feast was Oct. 13. Bro. O. J. Beaver, Bro. H. Strickler and Bro. J. Hanawalt were the ministers present from other churches. There were about twenty young members around the tables, mostly sisters. We expect Bro. O. Beaver to hold a series of meetings sometime this fall in this church. We received three members by letter at our council.—*Etta Flora.*

Somerset, Pa.—Oct. 6 the members of Middle Creek and Brother's Valley Districts in their joint house, called Summit, closed a refreshing series of meetings. Eld. Jeremiah Thomas, from Clifton Mills, Preston Co., W. Va, preached the Word with great skill to a large audience, which preserved the best of order. In all, seventeen sermons were preached. Four persons came out on the Lord's side. Three were baptized and one reclaimed, and there are still more to follow.—*G. J. Schrock.*

Paradise Prairie Church, Okla.—Our love feast occurred Oct. 13. The occasion brought together many of the scattered and isolated members of the territory until upwards of eighty members were seated around the Lord's Table, while our commodious house was too small to admit all of the spectators. The very best of order prevailed. Our ministerial force was ample. Bro. J. H. Neher, of McCune, Kans., officiated. Bro. Neher commenced preaching on Sunday evening, Oct. 7, continuing each evening during the week, except one, on which occasion Eld. Appleman filled the vacancy. Bro. Neher very ably defended the cause. While there were no immediate accessions, we have reasons to believe that there was much good seed sown. Bro. and sister Neher and Bro. Harshman, from Kansas, entertained the children for an hour previous to the eleven o'clock services, at which time Bro. Geo. W. Landis, of the Mt. Hope church, and Bro. Harshman broke to us the Bread of Life, Bro. Neher preaching again at night. Come again, brethren. *N. S. Gripe, Clarkson, Okla.*

Wood River Church, Nebr.—Elder S. M. Forney met with us and delivered five very instructive sermons to quite an attentive congregation. On Saturday a Communion meeting was held, which was a feast to the soul. A goodly number surrounded the Lord's table and excellent order prevailed. Five dear souls came out on the Lord's side and were baptized by Eld. Forney. One young man was a member of the U. B. church, but he wanted to belong to a church that keeps all of the commandments of God. We are living in the drought district and the brethren did not raise any crop and are destitute. They have faith in their God who does not let a sparrow fall without his notice, knowing that he will not let his children suffer for want of food. Many of the people have left, as they had nothing to sustain life; but the Brethren are going to stay and trust in their God. I do not think that you can find a church more united than the Brethren are here. There is a great need of more preaching here. Bro Forney is with us as often as he possibly can, but that is not once a month. We have Bible reading every Sunday and I have been giving tracts to the people and they are beginning to awake. May God bless our feeble endeavors! —*A. W. Landis.*

Yellow Creek, Ill.—The brethren and sisters of the Yellow Creek church met in council-meeting Oct. 3, preparatory to holding our feast, Oct. 16 and 17. Everything passed off pleasantly. The report of the official visit showed that all were in love and union. At this meeting one young sister was received into the church by baptism. Our love feast proved to be very pleasant and edifying. The ministering brethren of the Arnold's Grove and the Waddam's Grove churches, and Bro. J. M. Mohler, of Pennsylvania, were present. The brethren gave us many beautiful lessons which were appreciated by all. At this meeting two more sisters expressed their willingness to be united with God's people, and were therefore buried with Christ in baptism.—*Lewis E. Keltner, Pearl City, Ill., Oct. 22.*

Moreland, Ind.—Oct. 15, the brethren and sisters of the Buck Creek church met in council preparatory to their Communion, at which time the result of the visit was reported. Finding all in love and union, our Communion was appointed for Oct. 19 It was well attended, the largest we ever held at this place. One hundred and twenty-eight members surrounded the tables of the Lord. The day following there was a call made for two deacons, the lot falling on two worthy brethren, David Rhodes and James Kerns. One not being present at the time, the installation was postponed until the next council-meeting. Immediately after the election the sad intelligence came of the serious illness of sister Teeter and she called two elders from our meeting to anoint her. Disease, catarrh of the throat and diphtheria. To-day we stand by her grave and see her buried.—*Isaac B. Wike.*

North Solomon Church, Kans.—Our love feast just past was a real refreshing season. Brethren present were elders D. B. Whitmer, of Quinter, John Hellinger, of Russell, John Garber, of Norton, Allen Ives and A. C. Daggett, of Burr Oak, Wm. Himes and Jacob Hornish, of Dorrance, and Daniel Stoner, of Vesper,—all of Kansas. Also a number of the laity were with us, all of whom were gladly received by us in our isolated condition. Bro. Stoner officiated. About one hundred members communed in the presence of several hundred witnesses. The children's meeting on Lord's Day morning was one the influence of which will live long in the minds of those present. Two dear members were reclaimed and Bro. Lerew was ordained to the eldership. If I mistake not, this is the first resident elder this church has ever had. One dear sister was baptized at the close of this meeting. The ordination of Bro. Lerew was a very solemn occasion.—*Philip Landis, Osborne, Kans.*

Des Moines, Iowa.—Sunday, Oct. 14, I had the happy privilege of attending a meeting held by Bro. J. Goughnour, from Elkhart, in our newly-bought house. It was a great joy to me because I had not been able to attend any meetings for two years. The house is located on the east side, on corner of 16th and Lyon Streets, number 1606. The price of the house is $1,000. Some good brethren have already given very liberal donations to it. But all is not paid yet. We expect to have regular meetings here every Sunday at 11 A. M., and 7:30 P. M. Also prayer meeting Thursday night. The Brethren from the Elkhart and Dallas Centre churches have promised to come and preach for us every other Sunday, but we hope that some brother will drop in between times and help us along in this great work. There are now about thirteen members here, but we hope and believe that a church will be built up right here in the city. I think there are many here who believe the doctrine of the Brethren.—*Andrew Westergreen.*

Maumee, Ind.—Our love feast of Oct. 18 was a soul-cheering feast. Ministers present from abroad were D. Wysong and J. Ahner; also Bro. Krabill, from Ohio. Bro. Wysong officiated. One dear soul was made willing to forsake sin and come to Christ and was taken into the church by baptism. More were seriously impressed.—*Levi Showalter, Mt. Hope, Ind, Oct. 20.*

Dry Fork Church, Mo.—Our Communion Oct. 4 was an enjoyable one. After the Communion was over the meeting was continued by Bro. Dove, of Cabool, of this state. One precious soul made the good confession and joined in with us by baptism. May the many good thoughts that were brought forth sink deep into more precious hearts and cause them to turn from their evil way!—*D. W. Teeter, Jasper, Mo.*

Salem, Ohio.—Our Communion meeting on Oct. 13 passed off very pleasantly, and, as usual, a great many members participated in the services. Since our last report the church was made to rejoice over five souls that were received by baptism,—four to-day, and one a month ago, who was thought to be in the last stage of consumption. She was carried into the water on a chair and successfully baptized.—*Jesse K. Brumbaugh, Union, Ohio, Oct. 21.*

Maumee Church, Defiance, Ohio.—Our Communion meeting was held Oct. 13, and was one long to be remembered. Brethren from a distance were Bro. Light, from Green Springs, who did most of the preaching, and brethren Deary, Spacht, Harp, Rittenhouse, Sellers and Krabill. A choice was held for a minister and two deacons. For minister the lot fell on Wesley Kintner; for deacon, Michael Kintner and Jasper Hughs. May the Lord bless them in their labors! — *Jacob Kintner, Moats, Ohio.*

Chippewa Valley, Wis.—We held our love feast Oct. 13. Brethren S. H. Baker and T. D. Van Buren were with us. Bro. S. H. Baker officiated. There were forty that communed. In the afternoon of the day of our feast two precious souls made a request to unite with the church and were baptized in time to partake of the sacred emblems. We had a good meeting all through. The next day we had children's meeting conducted by Bro. S. H. Baker; also song service, which the little folks seemed to enjoy very much. —*J. A. Baker.*

Loraine, Ill.—I have just returned from the love feast at Mill Creek, Liberty, Adams Co., Ill. This pioneer church has been under the care of Eld. G. W. Cripe the past year. Bro. George is a live worker, and the active condition of this church has greatly improved under his management. He, together with the church, called to their assistance Eld. D. B. Gibson, who has been with them the past two weeks. Up to last Saturday six were baptized and one reclaimed. On the evening of the 13th (the house being especially arranged), the brethren and sisters surrounded the Lord's Table to celebrate his death and sufferings. The very best of order prevailed. At 11 A. M. Eld. D. B. Gibson preached to a crowded house. In the evening by six o'clock the house was filled to its utmost capacity. At seven o'clock sharp, Bro. Gibson read his text from Heb. 2: 1-3. After prayer he announced his theme, "Sixteen Reasons for My Church Relation." In a few moments the crowded mass of people were in perfect quietness and so remained for one hour. At the close an invitation was extended and five applicants for baptism stood up. Up to date six have been baptized, one reclaimed, and there are five applicants for baptism. The meetings will continue for an indefinite time.—*H. W. Strickler.*

Allen, Pa.—The Communion in the Lower Cumberland church, held at Mohler's meetinghouse, ended to-day. It was one of the most quiet meetings we ever held here. Ministers present were J. F. Oller, of Waynesborough, Samuel Reed, of Dauphin County, and Joseph Auker, of Juniata County. Three were added by baptism. We will commence a series of meetings at the Mohler meetinghouse Oct. 20. Bro. Joseph Auker is to do the preaching. Bro. Joseph Long is to commence a series of meetings at Boiling Springs Nov. 3, and James Sell at Pleasant View, Dec 1.—*David Niester, Oct. 15.*

North Beatrice Church, Nebr.—Sept. 10 brethren C. B. Smith and A. D. Sollenberger began a series of meetings of four weeks' duration in a school house seven miles from North Beatrice church. The first week Bro. Smith preached so effectively and people become so interested that each succeeding night the house became more crowded. The second week, Bro. Sollenberger gave doctrinal sermons. As the meetings were held at a place where a United Brethren church is organized, these sermons were new to most of the people; but nevertheless caused a great desire to hear the Truth to which they paid the strictest attention with great earnestness. The third week Bro. Smith again took up the work and preached so earnestly and pleadingly, that the first night of that week three precious souls came out on the Lord's side. The last week the brethren preached alternately, and two more chose the good part. On Friday, Oct. 5, the house was crowded with anxious listeners to hear the last sermon by Bro. Sollenberger, who had for his subject, "An Appeal for Primitive Christianity." The next afternoon at three o'clock a large concourse of people met at the water side to witness the scene of baptism. When we had reached the place a young man who had made up his mind, after the close of the last sermon, to follow the Savior, made his wants known, and was baptized. To many that were there our mode of baptism was new, but the scene was impressive.—*Hattie Mae Netzley, Adams, Nebr., Oct. 8.*

Belleville, Kans.—On the evening of Oct. 4 Bro. Aaron Berkeybile, of Pawnee, Nebr, came here to assist in holding a series of meetings which closed the evening of Oct. 15. He labored faithfully while with us. His manner of preaching we thought was somewhat different from what we have had before and he gave us light on subjects that had been difficult for us to understand. Our elder was not idle during these meetings. Oct. 13 we had our Communion services. Many members from different congregations assembled with us. One was baptized and one was received back that had been out from the fold for several years. Bro. David Holsinger was elected to the ministry. He has been Superintendent of our Sunday school for the last three years. Ministers from other congregations were brethren Samuel Myers and Charles Hillery, of the White Rock congregation, D. B. Heiny and D. M. Fike, of the Bethel church, Nebr., and Martin Gauby, of the Washington church. Bro. Berkeybile officiated. It is useless to say we had a good meeting. We had a children's meeting on Sunday morning. They were pleasantly entertained by both brethren and sisters. Sister Nellie Nickelson, of Marshalltown, Iowa, also sister Lizzie Hillery, of White Rock, talked so beautifully to them. Time is making many changes. We can look back when it was taught that sisters in the church should keep silent on occasions like this. The sisters then did not have the privileges that they now have. Many noble sisters have died without an opportunity of thus employing their talents.—*Louisa J. Williams Oct 18*

North Manchester, Ind.—On Sunday, Oct. 21, at our regular meeting one dear soul was received into church fellowship by baptism. There is also another applicant. May God bless all!—*D. C. Cripe.*

St. Joseph, Mo.—In MESSENGER No. 42, page 667, in St. Joseph, Mo., items, it ought to read Mrs. J. W. Stouffer, instead of I. U. Stouffer; and O. H. Lutz, instead of O. S. Lutz.—*Mrs. S. J. Cook, Oct. 23.*

Cottage Grove, Ind.—Eld. J. W. Rarick is now with us, dealing forth the Word of God. We are in the midst of a very interesting series of meetings. Bro. Rarick is giving us well-prepared doctrinal sermons.—*E. M. Cobb, Oct. 22.*

Nappanee, Ind.—We are in the midst of a good meeting at our house in town, conducted by Bro. I. Bennett Trout. Bro. Trout knows how to get his subjects practically before the people. One has made the good confession and was baptized.—*Daniel Wysong, Oct. 22.*

Ministerial Meeting.—The Ministerial Meeting of the Middle District of Indiana will be held at Markle, in the Eight Mile church, Nov. 7 and 8. Trains arrive on the C. & E. R. R. as follows: west, No. 1, 11:30 A. M.; No. 31, local, 2:10 P. M.; east, No. 30, local, 8:02 A. M.; No. 2, 1:09 P. M.—*H. C. Saner.*

Salem, Ill.—Last Sunday at our regular meeting, when the sister who made application for baptism while Bro. Flory was here, came forward, her husband and two other young sisters followed her good example, and all were baptized. We think the good work is going on and more are counting the cost.—*Lizzie Fouts, Oct. 17.*

Cherokee, Kans.—Bro. Sidney Hodgden came and preached a week for us prior to our love feast, which was Oct. 6. Bro. Hodgden is a model Christian and a good expounder of Bible doctrine. About sixty members communed at our feast. The interest throughout our meetings was all that could be expected.—*Henry Shidler.*

Cushing, Okla.—I have located here and think of moving as soon as possible on a lease from the Indians. I do not know yet what the prospects of doing good will be, but I know that there is plenty of room to try. Trusting God, I will push out. There is a little band near here of twenty members, and more coming.—*A. W. Austin, Oct. 16.*

Primghar, Iowa.—I am here holding some meetings. There are a few members living here with no resident minister. This, in part, is a mission point. We came Oct. 8. The audiences are good and attention also. May the Lord bless the work here and elsewhere! This appears to be a point at which much good could be accomplished by careful work. Will have more to say at the close of the meetings.—*W. G. Cook, Oct. 22.*

Kingman Church, Kans.—Our love feast occurred Oct. 13 and 14, but was not well attended by the members from the east end of our congregation, who had heard of our sickness and were afraid to come. Their fears were not well founded, however, for by this time it had all subsided. The adjoining congregations were better represented than usual, and we had a feast thought by some of our members to have been the best ever held in our congregation. It was held in our new schoolhouse, instead of a barn, as before. This, no doubt, added to its pleasantness. We were also well favored with ministerial aid, who did good preaching during the feast, and gave very acceptable talks to the children at their meeting on Sunday morning. May God be praised, and may every love feast make us better!—*Samuel Bowser, Kingman, Kans., Oct. 17.*

Hatfield, Pa.—We held our council-meeting Sept. 24. After the other business was transacted the church called Joseph Y. Heckler and William Kraty to the deacon's office. Oct. 21, at one of our regular meetings, Bro. J. P. Price, of Elizabethtown, Pa., and Bro. Isaac Cassel, of Skippack, Pa., were with us. After services one was baptized.—*H. T. Horne.*

Olive Branch Church, Iowa.—Our love feast passed off very pleasantly Oct. 13 and 14. Besides our home ministers we had three ministers from neighboring churches, *viz.*, brethren Troup, Flory and Thomas, who held forth the Word of Life with ability. It was a time of rejoicing to see so much interest manifested, especially among the young brethren and sisters.—*M. J. Spolm.*

Notice.—On account of not having Bro. Mohler's services, the Egan church, in California, decided to change her love feast from Nov. 13, at 4 P. M., to Nov. 25, at 4 P. M. A series of meetings will begin on Saturday evening before love feast. All that come by rail should come on Saturday, as trains do not run on Sunday in this valley. All are cordially invited, especially ministers.—*J. W. Priser, Hemet, Cal., Oct. 17.*

Defiance, Ohio.—The South Poplar Ridge church held their Communion, as previously announced, Oct. 5 and 6. The ministerial help from abroad was Bro. Wysong, Bro. Mohler and Bro. Sellers. Bro. Wysong remained with us a little over a week, preaching eleven soul-cheering sermons. Although no one united with us, we know that good impressions were made on some of our Brethren's children.—*Ella Neffsinger, Oct. 17.*

Sabetha, Kans.—The members of this church held their love feast Oct. 13 and 14, and an enjoyable feast it was. The attendance was quite large. About two hundred members communed. Eld. W. C. Hipes, of Iowa, was with us, and a number of ministers from adjoining churches, whose labors were very much appreciated. If the association of Christians gives such joy here on earth, what will it be when "we meet beyond the river"?—*R. A. Yoder, Oct. 22.*

Rome Church, Ohio.—Thursday, Oct. 18, the members of this church assembled in council preparatory to our Communion. The visit was paid to all our members and the report of the deacons was, "We have found love and union existing among all, with the exception of one sister." All business was transacted very pleasantly. Among the work done was that of choosing our Sunday school Superintendent and Assistant for the ensuing winter.—*M. A. Dickey, Alvada, Ohio, Oct. 21.*

North Coventry, Pa.—We held our feast Oct. 13. Nearly two hundred members communed. Bro. Stover was with us and led. Eld. J. P. Hetrick and Lewis P. Keim were the other ministers. We all received a fullness of the Spirit. There were a number around the Lord's Table for the first time. They came to the Lord while Bro. Stover was with us last winter. We rejoiced that he could be with us just before leaving. May we ever praise the Lord!—*W. W. Kulp, Pottstown, Pa.*

Pine Creek, Ill.—Our protracted meeting closed last night. Bro. Beahm preached for us five weeks. During this time thirty-two persons have taken upon them the yoke of Christ. Also three who had wandered away have returned to the fold. There are yet four awaiting baptism. There are many others near the kingdom. This is the largest ingathering of souls that the Pine Creek church has ever enjoyed. It is the first time I ever saw so many members go to work in such intense earnestness.—*John Heckman, Oct. 25.*

La Place, Ill.—We are now in the midst of our series of meetings, conducted by Bro. Isaac Frantz. Twenty-five have made the good confession, and we think many more will follow. The house is crowded and the best of order is maintained. Bro. Frantz labors hard and does not shun to rightly declare the Truth. He is a workman that need not be ashamed of his labor. Yesterday was our council-meeting, preparatory to our love feast, which will be Oct. 27.—*E. F. Wolfe, Oct. 18.*

Summit Church, Pa.—Eld. Jeremiah Thomas, of Clifton Mills, W. Va., commenced a series of meetings at the Summit church, near Geiger Station, Somerset Co., Pa., on Saturday evening, Oct. 6. The meetings continued until Wednesday evening, Oct. 17. The attendance and interest were good from the start, and continued so all through the meetings. Bro. Thomas preached seventeen sermons during the meetings and handled the Sword of the Spirit skillfully and fearlessly. Three young persons were buried with Christ by baptism. One was reclaimed.—*Tillie Schrock.*

Long Meadow Church, Md.—Our love feast, which was observed at this place Oct. 18, was pronounced by many of the brethren as being the best held here for years. Though our house is large, all of the available space was occupied by the communicants. Besides, the aisles could not hold those who came to witness the solemn rites of God's house and hear the preaching of the Word. The ministerial force was large and the preaching excellent. Among the ministers from other churches may be mentioned brethren Peter Brown, Eli Yourtee, Jacob Brindle and Orrville Long.—*F. D. Anthony, Startown, Md.*

Danville, Ohio.—Bro. Quincy Leckrone, of Somerset, Ohio, came to us Oct. 9 and remained till the 16th, preaching each evening to large congregations. The best of order prevailed. One young sister came out on the Lord's side and was baptized on the 16th, and on the same evening our Communion occurred, which was the largest feast ever held at this place. Brethren Noah Longenecker and Edward Loomis were here to assist in the feast, which passed off very pleasantly. On the following day a choice was held for two elders and one deacon. The elders chosen were brethren James and Columbus Workman, and O. H. Eliott for deacon. May the Lord bless the labors of his vineyard!—*A. R. Workman, Rolla, Ohio, Oct. 22.*

Huntsdale, Pa. — The Ministerial Meeting of Southern Pennsylvania was held in the Upper Cumberland church, at Huntsdale, Pa., Oct. 17 and 18, leaving good and lasting results. After the organization, which resulted in the election of Eld. Jacob Oller, Moderator, the questions on the program were taken up and disposed of intelligently. The missionary question received special attention, and was ably defended by Eld. Isaac Barto and others. We are sorry that not all of the elders and ministers of Southern Pennsylvania were present to receive inspiration in the missionary work. Eld. Barto, who has had wide experience in missionary work, gave us a system which the Board wishes to adopt. A resolution was passed, asking the presence of all the elders of the Southern District of Pennsylvania at our next District Meeting to ascertain whether or not they will accept of the plan proposed by Eld. Barto. The elders will please take note of this resolution, as we take this method of informing you. The sentiment of the people in general was that the meeting was a profitable one, both to the ministers and laity. The next Ministerial Meeting will be held in the Ridge congregation, near Chambersburgh, Franklin

Co., Pa. The Missionary Board met at the same time and place. A number of calls for preaching were considered by the Board and a resolution passed asking the elders and ministers of the District to cooperate with the Missionary Board in the work. Those churches that have not recently supported the cause, please send to Eld. C. L. Pfoutz, the Treasurer, your support. The members of the Board at present are elders Jacob Oller, Jacob Hollinger, C. L. Pfoutz, Jacob Smith and Albert Hollinger. Any one knowing of an opening for preaching in the District will please inform the Chairman, Eld. Jacob Oller, or the Secretary, and it will receive the attention of the Board.—*Albert Hollinger, Sec.*

Plattsburgh, Mo.—This church met in council Oct. 20. Considerable business came before the meeting, but everything passed off pleasantly. The Lord willing, we will hold our love feast Nov. 10, preaching to commence at 2 P. M. Also preaching on Sunday. We were a little disappointed, as Bro. I. M. Gibson had decided to give us about eleven Bible discourses, if the Brethren here were willing, and it was decided that he was to come Oct. 27, but as he is so fully engaged in the good work in Nebraska, it seems he cannot get here at the present time. We hope he can be with us in the future. We extend an invitation to all of our brethren and sisters of the adjoining counties to be with us at our feast, especially ministering brethren.—*Isaac B. Miller.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of travel should be as short as possible. Land Advertisements are not solicited in this Department. We have an advertising page, and, if necessary, will issue supplements.

Notice to the Local Churches of the Northeastern District of Kansas.

Our Treasurer, J. C. Metsker, informed the Home Mission Board that the funds are about exhausted. Would it not be well for all the churches in this District to at once solicit their members and replenish the treasury so that if calls be made for mission work the Board may have means to at once fill the calls and not be delayed for want of funds? Written by order of the Mission Board of the Northeastern District of Kansas.

S. B. Katherman, Sec.

From Manor, Pa.

Bro. H. A. Stahl, of Somerset County, Pa., came to preach for us Sept. 29, and continued until Oct. 12. Four came out on the Lord's side and made the good covenant. One, an aged grandmother of eighty-five years, along with those younger in years, now rejoices in the bright anticipation of a more glorious and blessed future.

The peculiar circumstances and condition of one of the new-born babes is worthy of a more extended notice. This one is a man of about thirty-three years who is entirely helpless, having been afflicted with rheumatism until he has no use of a single joint in his poor body. He can only move one hand a very little. His devoted mother has to carry him from bed to his special chair, which is made of peculiar shape, to suit his frame, and back again to bed when exhausted. Sometimes it takes from two to three hours of constant watchfulness and care to change him properly on his chair. To add to his afflictions, his sight began gradually to fail until now he is an entire stranger to light. To compensate for this loss of faculties, his mind is unusually clear and active. During last winter his cousin waited much on him and discovered that he took a great interest in having the Bible read to him, and so embraced the opportunity to read to him the New Testament through, which was a great boon to the young man.

That mind, though environed by an afflicted body, was employed in revolving upon duties and privileges until a purpose was formed to obey the Lord Jesus Christ, and thus exemplify the fact that he desires to live a child of God. When he heard of the meeting in progress and of the Gospel sermons preached by Bro. Stahl he requested an interview and applied for baptism, saying, "I think it is time this should be attended to." The writer conveyed this request to Bro. Stahl, and next day both of us, with some other brethren and sisters and friends, visited him at his home. We explained to him, as well as we could, the difficulties of his peculiar condition, which, to some, seemed insurmountable; but where duty impels and faith is strong, even prison doors are no obstacle. It was impossible for him to walk into the water or kneel; so we tied him firmly to his chair and took him up and walked into the water to a proper depth and Bro. Stahl asked the usual questions, which elicited clear and intelligent answers, after which he was immersed as directed by our dear Savior in the great commission.

The spirit of the Lord seems so to pervade the community that nothing but commendations and favorable remarks come from all. Our love feast was unusually enjoyable, and we feel sure there are yet others that are near the kingdom.

Joseph Holsopple,

Indiana, Pa.

Death of Eld. Daniel Bowser.

Eld. Daniel Bowser was born in Montgomery County, Ohio, Nov. 1, 1833. He died in the Pipe Creek church, Miami Co., Ind., Oct. 8, 1894, aged 60 years, 11 months and 7 days. Bro. Bowser came to the above-named county in the spring of 1854. In 1855 he was married to Mary Shively, who lived but a short time. January 4, 1857, he was married again to Hannah Shively, his now bereft widow. Three children remain. He was elected to the ministry about twenty-two years ago and was a member of the church upwards of forty years, and ordained to the eldership Nov. 4, 1889. Bro. Bowser was a true and kind-hearted father to his family and to the church, and the loss in both will be keenly felt. He was always at his post, ever ready and willing to perform his duty toward the church and to the Lord. His admonitions and counsel have left a lasting impression upon all those whose pleasure it was to hear him. He had a firm and happy thought of a better home than this beyond the skies. Funeral service by Bro. Frank Fisher and Eld. Samuel Murray, from the words, "I die daily" (1 Cor. 15:31), to a large and sorrowing congregation.

W. B. Daily.

From Hudson, Ill.

On Oct. 13 we enjoyed a love feast that was indeed a feast to the soul. Bro. D. L. Miller, of Mount Morris, Ill., Caleb Brubaker, of Roanoke, Ill., and Peter Arnold, of Burlington, West Virginia, were the ministers from abroad. Eld. Miller officiated. A goodly number of members from other churches were present, which made the meeting very enjoyable. The day following we had Sunday school at 10 o'clock and preaching at 11 by Bro. Miller. Subject, The First Commandment. In the evening at 7 o'clock he preached on the subject, Building Christian Character. Then each evening during the week he delivered Bible Land talks to a full house. On Lord's Day morning a children's meeting was conducted by Eld. Miller. His talk to the children for one hour, and the hour following to an overflowing house, was truly interesting to both children and adults. Subject for the children, "Lessons Derived from David's Success with Goliath." The subject of the sermon following was, "The Living Soul." At 7 P. M. he delivered another Bible Land talk, covering his journey from Jerusalem to the Jordan and Dead Sea.

Thus ended one of the most pleasant journeys we ever made, mentally. I thank God for giving us Bro. Miller. We will look back upon the precious seasons spent in listening to those "Bible Land Talks," as one of the green spots in the history of our lives. The house was literally packed each evening. People who seldom attend church came regularly, some from fifteen miles away. The best feelings prevail, for which we feel to praise the Lord.

Thos. D. Lyon.

Hudson, Ill.

From the Jacob's Creek Church, Pa.

Oct. 6 we met at the Mt. Joy meetinghouse in quarterly council, preparatory to love feast. One dear brother was received into the fold by baptism. Eld. D. D. Horner being present to hold an election for speaker, Bro. Amos Christner was elected and on next day duly installed.

On Sunday, the 7th, we had a very enjoyable meeting, closing the term of Sunday school with a children's meeting.

On the 13th Eld. Daniel H. Walker, of Lull, Somerset County, Pa., met with us to hold a series of meetings. On the evening of the 18th we enjoyed a love feast long to be remembered. Eld. J. C. Johnston, of Uniontown, officiated. Elders D. D. Horner and Smith Myers were also present. The meetings continued until the evening of the 21st. The brethren and sisters were greatly encouraged and strengthened, and fifteen souls were added to the church by baptism. These, with the one at council-meeting, and two by letter (lately baptized at a meeting in Maryland), make the number eighteen added to the fold. May God speed the day when many others will take refuge in the Rock, Christ Jesus!

J. K. Eicher.

Oct. 22.

Echoes from the Highway.

Our tardiness in reporting echoes from the field has not been from a want of news. There has been active work all along the line during the summer and fall so far. Quite a number of members have located in Southern California. Others have gone seeking pasture new. The church in Los Angeles has rented a new hall in the city and the congregations are increasing in number and the meetings in interest. Their feast at the Tropico churchhouse in September was an enjoyable occasion to those who attended.

On last Saturday the feast at Covina was attended by a large crowd. Something like one hundred and seventy members were at the tables. That congregation has commenced the work of building another churchhouse. It is to be located at Glendora. The specifications are for a house forty by sixty. Glendora and Covina are destined to be strongholds of the Brotherhood on this coast. At our last council a move was made having in view the feasibility of building a churchhouse at this place.

The Conejo congregation, in Ventura County, has had a number of additions by baptism of late. Here and at other points new converts have been added to the church by baptism since our last report. The present prospect is for quite a number of members coming to Southern California to

spend the winter, others coming to locate. Hard times have been felt here, as elsewhere, yet with all we have much to be thankful for. There was a bountiful harvest of fruit, and of other necessaries enough for home use and some to spare. May the harvest of souls ever be bountiful!

J. S. FLORY.

Lordsburg, Cal.

From Des Moines Valley Church, Iowa

BRO. J. E. YOUNG, of Beatrice, Nebr., came among us and commenced a series of meetings Sept. 29, and closed Oct. 18 Two dear young sisters resolved to turn from the paths of sin and seek Jesus, their Savior. May they be bright and shining lights in their Christian life! We feel that there has been much good done in this meeting and that the magnitude of the work done does not end with the visible result, but that seed has been sown that will ripen and be gathered in days to come. We feel that it is a great and important work for the ministry to get and keep the membership strong spiritually, and if this can be done the ingatherings will follow.

The members of the Des Moines Valley church having long felt the necessity of having a permanent place of worship in the City of Des Moines, where we have a small band of zealous members, and having a grand offer made us, decided to purchase a place of worship and have done so. Location, 16th and Lyon, East Des Moines. Price paid, $1,000 for house and lot. Lot, seventy by one hundred and fifty feet; house, thirty-four by forty-four feet, with a parsonage built on the rear end with five good rooms The house is well furnished with good stoves, lamps and seats, all ready to use. The Lord willing, we intend having meeting regular every two weeks. It is a month commenced Sept. 30, at 10 A. M. and 7:30 P. M. Bro. D. E. Weigle will organize a Sunday school and conduct a social meeting on the intervening Sundays, if no minister is present. Should a minister drop in, preaching will take the place of social meeting, that being understood. We especially request that brethren traveling through make it a point to stop off and give the little band there the benefit of their services, and brethren, not living a great distance off, going to Des Moines on business, should make their arrangements to stop with the Brethren and preach for them. Remember place of meeting, 16th and Lyon Street, East Des Moines. We think the opening a good one and deserves support by those interested in the good cause. May prayers ascend for the success of the work in Des Moines!

JAS. Q. GOUGHNOUR

Elkhart, Iowa, Oct. 19.

From Sappy Creek Church, Nebr.

BRO. I. M. GIBSON reached our place Oct. 6. We informed him at once that he was billed for three sermons on Sunday. The following day he delivered his first sermon at the Evangelical church, at Alma, at 11 A. M. At 4:30 P. M. he preached in a country schoolhouse and at 7:30 P. M. at the Presbyterian church, Republican City, this being the place where he was to speak for at least two weeks. There are only three members in this immediate locality,—myself, wife and daughter. We had an audience of eighteen the first night, Oct. 7. Oct. 8 he spoke from Rev. 12: 1, audience twenty-two. Oct. 9 he spoke on justification, audience thirty-four. Oct. 10, he spoke on the subject of the new birth. This brought out almost the whole population of our quiet little city, and the house, seating about four hundred, was filled. After this his subjects were as follows: Oct. 11, Feet-washing. Oct. 12, Cup and Loaf. Oct. 13, Christian Baptism,—three dips, not one. Oct. 14 Loss *vs.* Gain. Oct. 15, Why I am a Dunkard.

If ever the doctrine of the Brethren was preached in its primitive purity, it was done here by Bro. Gibson. Last night over four hundred and fifty people crowded into the church. Standing room was at a premium and better attention never was given.

Bro. Gibson closed last night by giving a general invitation. Four responded at once and came forward and are willing to accept Christ, and many more are almost persuaded. A wife of the most prominent business man said, "I have heard prominent men in the Methodist Church in large cities, but never heard such plain Gospel talk" In concluding his remarks last night he said, "Friends, many of you are convinced that Dunkard baptism is the Christian baptism as taught in the commission. Will you accept it?" Many nodded their heads. Pride, church festivals, and worldly popularity received their just dues. The meetings will be continued at least another week, and we expect a number more to join in with us. People who have not attended services for years, come out every night and urge others to come. Our house is too small to accommodate the people.

J. H. MILLER.

Literary and Miscellaneous.

"Christian Creeds and Confessions;" a concise account of the symbolical books of the churches and sects of Christendom and of the doctrines dependent on them. Translated from the German of G. A Gumlich, Ph. D., by I. A. Wheatley. Cloth, 12mo, 136 pp; $1. New York: Funk & Wagnalls Company.

The salient feature of this book is that it aims to give a fuller account of the *Libri Symbolici*, and a clearer explanation of the doctrines which divide the hosts of Christendom, than does any other work. Its sections treat of "Church Creeds," "Doctrines of the Creeds," and "Doctrines of the Most Important Sects." It embraces the Greek or Oriental Church, the Roman Catholic Church, the Evangelical or Lutheran Church, the Reformed Church, and the Churches of England and Scotland, also the sects appertaining to each. Irrespective of any possible bias on the part of its author, this volume is of especial value for the student by reason of its concise and accurate statement of facts. It furnishes a scholarly compendium of the Creeds and Confessions, and having already found friendly acceptance among students of Church History in Germany, it is apt to find progressive place as a practical text-book of value in the theological schools and seminaries of the United States. It is supplied with a good index.

The New Christian Quarterly, Christian Publishing Co., St. Louis, Mo., publishers; 50 cents per issue, or $2 a year. No. 4 for 1894 is on our desk, filled with matter that cannot help proving interesting to well-informed Bible students. There is no publication coming to this office that is more highly prized, nor is there one that is read with more interest and profit. The article on "The Religion of China" is worth the price of one issue. The article on "Semitic Religion" is full of valuable information and good suggestions, but the author leans rather much towards "Higher Criticism." We highly prize the excellent paper on "The Work of the Holy Spirit." We regret the lack of time to read carefully each article.

"The Seven Churches of Asia" price by mail, $1, may be ordered from the MESSENGER office. It is one of Bro. Miller's best books, and the one that has a very direct bearing on the doctrine of the church. It is a book that should be in the hands of all our readers.

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Matrimonial.

"What therefore God hath joined together, let not man put asunder."

SANFORD—WEST.—At the home of the bride, Oct. 17, 1894, by the undersigned, Lyman L. Sanford and sister Della West, both of Colchester, Ill. S. S. HUMMER.

HOOVER—POTE.—At the residence of the undersigned, Oct 18, 1894, Mr. Samuel E. Hoover and Miss Nancy Pote, both of South Woodbury, Bedford Co., Pa

WM. S. RITCHEY.

YEARIAN—TREPTOW.—By the undersigned, at his home, Oct. 22, 1894, Mr. William Yearian and Miss Mary E. Treptow, both of Deep River, Iowa. H. R. TAYLOR.

STRICKLER—EDDY.—Sept. 30, 1894. Bro. B. H. Strickler and Miss Ida Eddy, all of Loraine, Ill.

H. W. STRICKLER.

LYNCH—WIMER.—At Talent, Oregon, Oct 9, 1894 by the undersigned, Dennis T. Lynch and sister Samantha Wimer. DAVID BROWER.

WHETSTONE—COOK.—In Jackson County, Oregon, Oct. 17, 1894. by the undersigned, Henry F. Whetstone and Della Cook. DAVID BROWER.

KLINE—HARRIS.—Oct. 13, 1894, by Mr. J. S. Granger, Bro. Thomas Kline and sister Anna N. Harris, both of the Kingman church, Kingman Co., Kans. ANNIE KLINE

SHENK—MARTIN.—At the home of the bride, Oct. 4, 1894, Mr. Abner Shenk and sister Florence Martin, both of Cumberland County, Pa.

MARTIN—RAILING.—At Huntsdale, Pa., Oct. 19, 1894, Mr. Charles Martin and Miss Annie Railing, both of near Leesburgh, Pa. ALBERT HOLLINGER.

DREW—SALEE.—At the residence of the writer, near South Bend, Ind., Aug 27. 1894 Mr. Charles W. Drew and Miss Laura G. Salee, all of Niles, Mich. D. P. MILLER.

FREIDLINE—HILDEBRAND.X—At the residence of the bride's brother in-law, A. M Miller, Oct. 15, 1894 by the undersigned, Mr. C. L. Freidline and sister Susan Hildebrand, both of Thayer County, Nebr. E. S. ROTHROCK.

KINDER—ALBERTSON.—By the undersigned, at his residence, Arcadia, Hamilton Co., Ind., Oct. 3, 1894, Charles E. Kinder and Ella Albertson. ELIAS SMELTZER.

VANFOSSEN—RINEHART.—Near Deep River, Iowa, Oct. 10, 1894, by the undersigned, Mr. E. C. Vanfossen and Miss Myrtle Rinehart. H R. TAYLOR.

FORNEY—BALL.—At the residence of the bride's parents, near Harris, Anderson Co., Kans, Oct. 7, 1894, by E. J. Giffin, Mr. James M. Forney and sister Lillie B Ball

WM. C. WATKINS

Fallen Asleep.

"Blessed are the dead which die in the Lord."

MILLER.—Near Columbia City, Ind, Sept. 5, 1894, Mildred, infant daughter of Geo. W. and Mary A. Miller aged 6 months and 24 days. A sweet baby face has gone out from the home. Services were held at the German Baptist church Sept. 6, 1894, conducted by Eld. Workman, of Columbia City, Ind. "Sleep on, sweet babe, and take thy rest."

MINNIE HIRE.

KINGERY.—In Altamont, Labette Co., Kans., Oct. 9, 1894, Bro. C. H. Kingery, aged 77 years, 9 months and 17 days. Bro. Kingery died in about ten minutes after the breaking of a blood vessel in the head, overflowing the brain. He was a member of the church about fifty years, and forty years in the ministry. Funeral conducted by the writer.

SIDNEY HODGDEN.

NOAH.—In the Rock Grove church, Floyd Co., Iowa, Oct. 15, 1894, George M. Noah, aged 62 years, 3 months and 1 day. He was anointed a week before his death. He was a faithful deacon and was fully resigned to the will of God. Funeral occasion improved by Bro. J. B. Shank and the writer. J. F. EIKENBERRY.

HOLSINGER.—At Fredericksburgh, Blair Co., Pa, July 15, 1894, sister Polly, widow of Eld. Daniel M. Holsinger, deceased, aged 83 years, 4 months and 27 days. She and her husband united with the church in 1832, and remained members of the church to their end. She was the mother of eight children,—four sons and four daughters—who all survive her. Services by the home ministers.

ALEX. HOLSINGER.

WISE.—Near Wakarusa, Ind., Oct. 5, 1894, Samuel L. Wise, aged 57 years, 10 months and 22 days. He was born in Miami County, Ohio. He leaves a wife and ten children. Funeral discourse by Alexander Miller and the writer, from Matt. 24: 44. JOHN NUSBAUM.

JEIMERSON.—At her home, in the Prairie Creek congregation, Wells Co., Ind., Oct. 6. 1894, of liver trouble, sister Jeimerson, aged 42 years, 8 months and 5 days. In her death the husband has lost a true and faithful wife and the children a good and kind mother. Funeral services by Eld. Spitzer. AMANDA SPITZER.

X See p. 146, Eug Genealogy Vol 2.

ROYER.—In the Tulpahocken church, Lebanon Co, Pa, Oct. 13, 1894, of cancer, sister Fraine, widow of Bro. Daniel Royer, aged 83 years, 10 months and 29 days. Bro. Royer was a minister in this congregation for seventeen years and died in 1861. She leaves one sister and seven children. She was a member of the church over fifty years and kept the faith. Funeral services by Eld. C. Bucher and Bro. Geo. Bucher, from Psa. 37: 37. J. R. ROYER.

SCHROCK.—In the Summit church, Somerset Co, Pa, Oct. 15, 1894, Catharine Schrock, aged 77 years, 4 months and 5 days. She was the mother of thirteen children. Eleven preceded her to the spirit world. Two daughters are yet living. Her husband, Samuel Schrock, died two years ago. She was a consistent member of the Brethren church for many years. Funeral services in the Cross Roads church by J. W. Peck and the writer. JOEL GNAGEY.

PERRY.—In the Nettle Creek church, Ind, Sept. 18, 1894. Opal Marie, daughter of Bro. Elmer and sister Josie Perry, aged 4 months and 6 days. Although she knew no sorrow, her short life was one of sickness and suffering. Funeral services by Lewis Teeter, L. Kinsey and Abram Bowman. EMMET MOORE.

KLINE.—Near Liberty, Ohio, Oct. 12, 1894, of inflammation of the bowels, sister Mary Ann (Lemon), wife of Peter Kline, aged 52 years, 11 months and 7 days. She was the mother of ten children. Three daughters and one son preceded her to the spirit world. Her husband preceded her in death fourteen years. Funeral by John Fitzjerald, from 2 Kings 20: 1. LEVI A. HARRIS.

WIMER.—Near Ashland, Jackson Co., Oregon, in the Rogue River church, Oct. 9, 1894, sister Ida Wimer, aged 22 years, 7 months and 1 day. Previous to her death she was anointed. She leaves a husband and [illegible] months old. Funeral occasion improved by the undersigned, from Heb. 9: 27. DAVID BROWER.

FISHER.—In the bounds of the Salem church, Ohio, Oct. 5, 1894, Esther Alvfidle, daughter of friend Frederick and sister Amanda Fisher, aged 5 months and 15 days. Funeral services at the home, from Isa. 40: 11, by the writer.

FIDLER.—In the same church, Oct. 7, 1894, Charles Edward, son of Bro. Joseph and sister Lydda Fidler, aged 21 years, 6 months and 19 days. He was sick nearly five weeks of typhoid fever. Funeral by the home ministry. Text, Rev. 21: 6. JOHN H. BRUMBAUGH.

SAWYER.—Near Morrill, Brown Co., Kans., Oct. 16, 1894, Mary, wife of Eld. W. H. Sawyer, aged 30 years, 2 months and 15 days. The subject of this notice was baptized into the church at the age of fourteen years. She was married to Albert Mosser Feb. 25, 1883, who died Feb. 24, 1890, by whom she had four children, three of whom are living. She emigrated from Maryland to Kansas in 1890, and was united in marriage to Eld. W. H. Sawyer June 1, 1893, by whom she had one child. She lived a faithful Christian life to her death. Funeral services by Bro. Wm. Hipes, assisted by the writer. J. S. MOHLER.

BOWSER.—In the bounds of the Kingman church, Kans., of diphtheria, Barbara Irene, daughter of Bro. Isaiah and sister Alice Bowser, aged a little over 11 years. She was a faithful attendant and much interested in Sunday school, as well as our social meetings. During her sickness she often spoke of these and expressed her desire to be there. She was sick only a little over two weeks. The funeral was improved by Eld. Enoch Eby, with some beautiful thoughts on the resurrection and heaven. SAMUEL BOWSER.

SELL.—In Churchtown, Cumberland Co, Pa., Sept. 22, 1894, Rebecca Sell, aged 74 years, 5 months and 7 days. DAVID NEISLEY.

QUENBY.—Near South Bend, Ind., Oct. 14, 1894, sister Louisa Quenby, aged 39 years, 3 months and 17 days. She was interred in the Ullery cemetery. Funeral by Eld. John Metzler, of Wakarusa, assisted by the writer. Text, John 11: 28, latter clause. D. P. MILLER.

WERTZ.—Near South Bend, Ind, Aug. 18, 1894, baby Myron, son of friends Horace and Lily Wertz, aged 11 months and 14 days. Funeral by the writer, from the words, "Suffer the little children to come unto me." D. P. MILLER.

CRIPE.—In the St. Joseph Valley congregation, near South Bend, Ind, Sept. 18, 1894, sister Eva, daughter of Bro. Peter and sister Felista Cripe, aged 23 years, 6 months and 22 days. Sister Eva was a sufferer with that dread disease, consumption. At one time she had been disowned, but before death she made peace with the church, was received back into full fellowship, and shortly before she died was anointed. Funeral by Eld. Hiram Kreighbaum, assisted by the writer. She was interred in the Ullery Cemetery. D. P. MILLER.

BOOK.—In the Perry congregation, Perry Co, Pa., Bro. Rudy, son of Eld. Edmund and sister Book, aged 24 years, 2 months and 9 days. He united with the Brethren church four weeks prior to his death. Funeral services by the writer, assisted by Bro. Eby. S. M. STOUFFER.

RAILING.—In the Ridge congregation, Pa., sister Margaret, wife of Bro. Cyrus Railing, aged 44 years, 6 months and 23 days. She was a consistent member of the church. Funeral services by the writer. S. M. STOUFFER.

BRAME.—Near Bendersville, Pa., Sept. 26, 1894, Eliza Brame, aged 74 years, 9 months and 14 days. Sister Brame was in ill health quite a while, but endured her affliction with Christian patience. She was anointed with oil in the name of the Lord, and passed away in the triumph of a living faith. Funeral by Eld. D. L. Pfoutz, from 1 Thess. 4: 13 W. B. JACOBS.

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Announcements

LOVE-FEASTS.

Nov. 6, at 4 P. M, Egan church, Cal.
Nov. 7 and 8, at 1 P. M., Chiques church, Pa.
Nov. 8, at 7: 30 P. M., Germantown, Philadelphia, Pa.
Nov 8, at 3 P. M., Beech Grove church, Ind.
Nov. 8, at 2 P M., Scott Valley congregation, Kans
Nov. 8, at 4 P. M, Tippecanoe church, Ind.
Nov 8, at 4 P. M., east house, Pine Creek church, Ind.
Nov. 9, South River church, Iowa
Nov. 9, at 10 A. M., Landess church, Ind.
Nov 9, Rockton, Pa.
Nov. 9, at 4 P. M, Snake Spring congregation, Pa.
Nov. 9, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.
Nov. 10, at 10 A M., Maple Grove church, Norton Co. Kans.
Nov. 10, Slate Creek church, Conway Springs, Kans
Nov 10, Hurricane Creek church, Ill.
Nov. 10, St. Francis church, Palestine, Ark.
Nov. 10, Rock Creek church, Monte Vista, Colo.
Nov. 10, at 10 A. M., Stone Lick, Ohio.
Nov. 10, at 2 P. M, Lower Miami church, Ohio.
Nov. 10, at 4 P M., Mt. Morris, Ill.
Nov. 10 and 11, Winona church, Minn.
Nov. 10 and 11, Eden Valley church, Kans.
Nov. 10, at 4 P. M., English Prairie church, Ind.
Nov. 10, Bethel church, Kosciusko Co., Ind.
Nov. 10, at 10 A. M, Maple Grove church, Ohio.
Nov. 10, Grand Prairie church, Sidney, Nebr.
Nov. 10, at 5 P M, Mahoning church, Ohio.
Nov. 13 and 14, Ephratah church, Mohler house, Pa.
Nov. 15, at 2 P M, Frederick City, Md.
Nov. 15, at 10 A. M., Sunfield church, Mich.
Nov. 17, at 10 A. M, Panther Creek, Ill.
Nov. 17, at 2 P. M., Lordsburg, Cal.
Nov. 25, at 4 P. M., Egan church, Cal.

ROYAL

BAKING POWDER

Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

Announcements

LOVE-FEASTS.

Nov. 10, at 2 P. M., Smith Fork church, Clinton Co., Mo.

FREE LANDS IN THE MIDST OF CIVILIZATION.

Is the country becoming land poor? Yes, if the rush of men with deadly weapons in their hands into southwestern Indian reservations to get homesteads is a criterion to judge by. And no, if one can accept the impressions made by a trip over the Great Northern Railway and branch lines running in the Devil's Lake and Turtle Mountain country of North Dakota.

To-day the man who wants a homestead can see from the car window his heritage by the generosity of Uncle Sam awaiting him. When he gets off at the nearest station to his prospective claim, he will find hotels, churches, schools, banks, lumber-yards, markets,

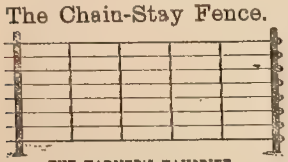
ing meeting regular every two weeks is a ... menced Sept. 30, at 10 A. M. and 7:30 P. M. Bro. ...

D p... ...nize a ...ses and stores of various kinds ready to do business with him. He can hire a team at the livery stable to get out and select his quarter-section, and when he comes back he will find a lawyer or two ready to put his papers in shape for filing at the land office.

The homesteader of the Central West, of Illinois and Iowa, waited ten or twenty years for the railways to come to him. He pioneered with his neighbors, and when he went to town, at long intervals, he put the canvas top on the big lumber wagon, made the journey by easy stages, and camped out. That is all changed now. The North Dakota homesteader finds that the railroads have preceded him, that the towns are established and waiting for him to come in, break up the virgin prairie and go to planting and gathering crops.

A good many Brethren have already located in the Turtle Mountain region and a good many more intend to. Parties for this purpose are being organized at several places concerning which and information about the country address: Rev. Amos B. Peters, Cando, N. D.; Rev. Silas N. Eversole, Rutten, N. D.; Max Bass, 132 Jackson Street, Chicago, Ill., or F. I. Whitney, St. Paul, Minn.

The Chain-Stay Fence.



THE FARMER'S FAVORITE.

It is easily and rapidly constructed hence easily and rapidly sold. Farmers and others without previous experience make successful agents. Territory is being rapidly taken, and if you desire a share in a good thing you should write us without delay. We want good, upright men of push and energy to handle our fence in every County. Full explanation will be given upon application to

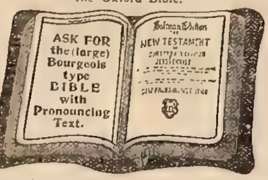
THE CHAIN-STAY FENCE COMPANY, *Mt. Morris, Ill.*

A Christmas Offer.

A chance to secure this Bourgeois Bible FREE,—just published since June 1, 1894. It will make a handsome Christmas present.

THE HOLMAN NEW Self-Pronouncing S. S. Teacher's Bible.

The only Teacher's Bible in the world having a Self-Pronouncing Text, and printed in large Bourgeois type; it contains also the same References and Helps as the Oxford Bible.



Printed on extra fine paper, leather bound, convenient size, which is 5¼ x 7¾ ins. The large clear type from which this Bible is printed, together with the Self-Pronouncing feature, make it the most desirable Teacher's Bible ever offered to the American public. Price, $5.00, but it is given away as a premium. Write for descriptive circular. Address

S. E. DUBBEL, Waynesboro, Pa.

THE OFFER.

If there is no agent of mine in your locality, you can accept this Special Holiday Offer.

The Retail Price of

2 bottles of Discovery, at $1 00 each is	$2 00
2 bottles of Blue Mountain Bitters, at 50 cents each is	1 00
4 bottles of Cough and Croup Cure, at 25 cents each is	1 00
4 bottles of Red Thyme Pain Cure, at 25 cents each is	1 00
1 bottle of Extract Vanilla, at 25 cents each is	25
1 bottle of Extract Lemon, at 25 cents each is	25
2 boxes of Carbolic Ointment, at 25 cents each is	50
Making a total of	$6 00
Which together with this fine Bible that sells for	5 00
Makes a grand total of	$11 00

On receipt of $5.75 I will send this quantity of medicine and the Bible.

I make no profit on this offer, but if you accept this inducement, I expect to have future orders from you for medicine, as my remedies sell on their merits. Also, my Flavoring Extracts for household use are the strongest and purest that can be made. ***If you hesitate to order—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing Most Important ... size of type, etc.*** It is no cheap book. Any persons not satisfied with their purchase can on receipt of goods, return the Bible and medicine, except one bottle of "Discovery," which you can keep, and your money will be refunded.

A number of ministers have accepted this offer through a special circular, and the several testimonials from them should convince you of the genuineness of the offer. For description of my remedies see my advertisement on the outside cover of Brethren's Almanac for 1895, or write for descriptive circular.

TESTIMONIALS.

From Eld. D. D. Wine, Covington, Ohio, Aug. 23, 1894.—The goods were received in good order, and we are indeed well pleased with our investment on account of the Bible offer. The Bible is a very nice one, and several members of the family are anxious to own it

From Eld. J. Y. King, Griffin, Md., Sept. 19, 1894.—I am well pleased with the Bible and think it comes fully up to the description you gave it. We have not used all the medicine yet, but think what we have used is worth recommending.

From Eld. J. N. Davis, Tub, Somerset Co., Pa., Sept. 10, 1894.—I received the Bible and medicine as per your offer, and am well pleased with both. I must say that the Bible is the best and most complete of the kind that I have ever examined, and am free to say that this Bible should be in the hands of every minister and Sunday school teacher.

From Eld. John Bare, Decatur, Nebr., Sept. 20, 1894.—The medicine and Bible, as per your special offer, was received all right. We are well pleased with the Bible; it is fully as good as recommended in every respect. And what medicine we have used has been very satisfactory. We have used some of the D. D. D. and some of the Red Thyme Pain Cure. The latter we have found excellent for all bowel complaints.

From Eld. J. A. Root, Ozawkie, Kans., Sept. 18, 1894.—I received the box containing Bible and remedies according to your special offer to ministers. The Bible came fully up to my expectations, and I wish I had another like it for my wife. The Discovery came just at a time when I could test it, as I was suffering from liver and kidney troubles. After taking one bottle I can say that I feel like a new man, and I shall continue taking it awhile yet. I can now eat more at one meal than I could at three meals before taking the Discovery. I will either take the agency or secure an agent for you, as I believe that your remedies will do what they are recommended to do.

From Eld. A. Berkeybile, Dubois, Nebr., Sept. 22, 1892.—Please accept my thanks for the Bible that I received by accepting your special Bible offer. I am well pleased with the same. The size of type is larger than what I had expected. Very few people can read the Bible and pronounce correctly without a self-pronouncing Bible. This self-pronouncing feature, together with the size of type and the helps, make it a Bible that every minister in the church should have. It is far beyond my expectations. As for the medicine, it is second to none. The Bitters give appetite, quiet the nerves and give immediate relief. The Salve is a safe and reliable article, and I can recommend it to suffering humanity.

Any person who prefers to accept the offer for $3 80 made last winter, offering a "C" Bible, instead of the above offer for the Bourgeois edition, can do so. These offers are made for people who have not ordered medicine from me; old agents need not apply. Bible and medicine sent by freight on receipt of order.

Order now so as to be sure of getting the Bible in time for Christmas, as it requires from two to three weeks for western shipments to reach their destination.

Address: ***S. E. DUBBEL,*** Proprietor, Waynesboro, Franklin Co., Pa.

43t

7 Churches OF ASIA.

THIS new and interesting book comes from the pen of Eld. D. L. Miller, who visited the Seven Churches of Asia Minor and has many interesting things to tell,—interesting, because these places of sacred fame lie out of the path of the ordinary tourist, and hence little is known about them. The

General Missionary and Tract Committee

Publish the book, it having been given to them by the author with instructions to apply the income to missions of the church. The Committee wishes to make all out of it possible for the cause of missions and hopes every brother and sister will take interest enough in it to buy at least a copy. It contains over 300 pages, is well illustrated, bound only in cloth, and will be mailed to any address for $1. Special terms to agents. Write quickly. Address,

GEN. MISS. AND TRACT COM., Mt. Morris, Ill.

☞ Remember all the profits from this book go to missions, the author having given the book to the Committee in the manuscript form

DR. E. J. WORST, of Ashland, Ohio, will mail **one week's** trial treatment of the famous **Australian Electro Pill** remedy **FREE,** to all readers naming the GOSPEL MESSENGER, who suffer with Catarrh, Liver, Kidney or Stomach trouble, Rheumatism, Sick Headache or Nervous Prostration, or **seven weeks'** treatment for **only** $1. Hundreds of brethren are being rapidly healed with our treatment. Valuable testimonials with each **free** package. Address above.

HYMNALS AND HYMN BOOKS.

Revised Price List.

"Creeds," "Doctrines of the Creeds," and "Doctrines of the ..."

HYMNALS:		HYMN BOOKS:	
Half Leather,	$ 70	Arabesque,	$ 35
Morocco,	90	Fine Limp,	55
Morocco, gilt edge,	1 15	Fine Limp, gilt edge	65

BRETHREN'S PUBLISHING CO., Mount Morris, Illinois.

Southern California.

Great Scenic Lines,—"Rock Island Route," and "Denver and Rio Grande." *Excursions each week.* For rates, maps, time cards and other useful information, address: M. M. Eshelman, Excursion Agent, Philips' Rock Island Excursions, 104 Clark Street, Chicago, Ill. 43t8

Josephus' Complete Works.—Large type, 1 vol. 8vo. Illustrated with many steel and wood engravings. Library sheep, $3.00.

We Pay Freight.

Fahrney's BLOOD CLEANSER or PANACEA, in liquid form, has been before the public about thirty years. It is made for the cure of *Costiveness, Constipation, Nervous Headache, Liver Complaint, Bilious Disorders, Dyspepsia or Indigestion, Worms, Tape Worms, Dumb Ague, Blotches, Boils, Tumors, Ulcers and Sores, Pain in the Bones, Shoulders, Sides and Head, etc.*

☞ It is a good Blood Purifier, pure and simple. Always ask for *Fahrney's Panacea* and take no other. Price $1.00 a bottle. Large discount to agents. For particulars write the proprietors,

CAMERER & BRO., Chicago

1573 West Madison Street.

Brethren's

Plain Clothing!

There is no excuse for any member of the Brethren church, who wishes to wear Plain Clothing, not having it.

Samples of cloth from which we make our clothing, measuring blanks, tape measure and rules for ordering will be sent on application. Our rules for self-measurement are so simple any one can understand them.

We guarantee the fit, the make and the quality to be satisfactory to purchaser or goods can be returned. Our prices are reasonable. Address,

M. PHILLIPSON & SON, Warsaw, Ind.

We are the leading Manufacturers of Plain Clothing in the United States.

37yl

ANOTHER

Excursion to California.

The Land of Sunshine Company will run their second excursion to Merced, California, leaving Chicago at 10:40 P. M., Nov. 8; Clinton, Iowa, 3:17 A. M., Nov. 9; Omaha, Nebraska, 6:40 P. M., same day; North Platte, Nebraska, Nov. 10 at 4:40 A. M., and will arrive at Merced, California, Nov. 13, at 3:17 P. M.; will have a special sleeping-car as before.

Be sure your tickets read over the Chicago and Northwestern, Union Pacific and Southern Pacific to Merced, and meet us at the Chicago and Northwestern Passenger Station in Chicago, on the above date. Remember if you purchase land from this company, you get your fare refunded, also have the free use of water delivered to the ... our magnificent water system. The party will be accompanied by the undersigned, agent of the Company. For rates, folders, sleeping-car accommodations and general information, call on or address,

THE LAND OF SUNSHINE COMPANY,
Or, WILLET WILLIAMS, Agent,
112–114 Dearborn St., CHICAGO, ILL.

It Will

Be established beyond doubt, that this *entirely new* improved Spring Post and Lock-Link Stay smooth wire fence cannot be excelled for cheapness, neatness, durability and strength. A careful examination of some of its excellent features will

Please You

And the result will be to secure you as an agent, or sell you territory. Reliable agents wanted everywhere. Write for descriptive circular. Address: Spring Post and Lock-Link Stay Fence Co., Mt. Morris, Ill.

Mammoth New Catalogue Almanac AND GUIDE TO POULTRY RAISERS. 64 large pages, printed in colors. Description of all leading varieties of fowls. Over 50 fine illustrations. Plans for Poultry houses. Remedies for all diseases. ... for Poultry Powders. ... C. C. SHOEMAKER ...

Beware of Imitations.

WHEN you buy fencing, see that you get the Hollinger Fence. Because it was the first of flexible wire fences to be introduced, and has proved most successful ever since.

We are constantly increasing our business, and giving our agents the benefits of our improvements.

We want more live agents, and will take pleasure in helping you into a business that will bring you *big money*, as well as satisfy your customers.

Write us at once.

THE HOLLINGER FENCE CO., Greenville, Ohio.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., NOVEMBER 18, 1894. No. 47.

If we are truly following Jesus, our Great Leader, as he has taught us in this blessed Book, we need not fear, but can do as Mr. Wesley has said. Were the solemn message to come [illegible] ing you that "this night thy soul will [illegible] ke 12:20), would you feel that [illegible] make any change in your [illegible] pecial preparation? To fol- [illegible] to live up to all privi- [illegible] mer-

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$1.50 Price of the MESSENGER from now to the end of 1895, $1.50.

ELEVEN were baptized at McPherson, Kans., a few days ago.

BRO. JOHN WISE recently held a two weeks' meeting at Booth, Kans.

ARE all of our churches getting ready for religious services Thanksgiving? Surely, we have many reasons to thank the Lord.

BRO. WM. LONG, of Iowa, recently made a visit to Southern Texas and thinks there is a good opening there for missionary work.

OCT. 29 Bro. P. W. Stuckman closed a series of meetings in the Springfield church, near Wawaka, Ind., with twenty-five additions.

THE meeting at Goshen, Ind., conducted by Bro. W. R. Deeter, closed with twelve additions by confession and baptism, and three reclaimed.

BRETHREN Enoch Eby and S. W. Hoover started to Southern California last week with the intention of remaining some months.

A SERIES of meetings at Purchase Line, Pa., conducted by Bro. J. H. Beer, closed Oct. 28 with eight accessions by baptism and one reclaimed.

Bro. C. G. LINT is now engaged in a series of meetings at Frederick, Md. A love feast will be held at that place the 15th of this month.

FIVE were received into the church by baptism at New Paris, Ind., during a series of meetings conducted by Bro. Wm. B. Neff, of Milford, Ind.

ONE was baptized in this congregation last Saturday. There are also four applicants as the result of the few meetings held by Bro. Trout while with us.

BRO. HENRY FRANTZ stopped with us a few hours last Monday. He closed his meeting at West Branch the evening before, and was on his way home. He expects to go to Virginia shortly.

UNDER date of Nov. 1 Bro. I. J. Rosenberger writes: "I am sorry that I had to close our meeting at Woodland, Mich. Last evening I had to return home. Received twelve the last day of the meeting. I left a number of applicants."

THERE are said to be fifty inmates in the Old People's and Orphans' Homes at Mexico, Ind. The institution is doing a grand work.

SISTER CARRIE ANDERSON, who has been doing some excellent work as a tract distributor, we learn is dangerously ill in the City of Baltimore.

WE learn that Bro. D. B. Gibson is in the midst of an encouraging meeting at Allison, Ill. So far, thirteen have made the good confession.

BRO. J. A. DOVE recently did some effectual preaching at a point known as Smith's River, Va. Sixteen persons applied for membership.

NINETEEN applicants for baptism are reported as the result of a series of meetings at Purgitsville, W. Va., conducted by Bro. I. W. Abernathy.

IF there are any members in Kingfisher's County, Oklahoma, they will please make themselves known to sister Rachel Fiant, Omega, Okla.

THE Waddam's Grove church, Ill., has made a favorable growth during the last nine months. Eleven have been received into the church by baptism since January.

BRO. DANIEL GNEIL, of Bethel, Ind., has just closed a series of meetings in the Sugar Creek church, Ohio, with seven accessions. He goes to Hancock County, Ohio, Nov. 10.

WHILE conducting a series of meetings at Bath, Ind., Bro. Jacob Rarick was suddenly taken ill and the meetings were discontinued. We hope to soon hear of his recovery.

BRO. JOSEPH LONG, of York, Pa., closed a series of meetings in the Back Creek congregation, Pa., Oct. 28, which resulted in twenty accessions by baptism and three applicants.

SISTER NANCY D. UNDERHILL writes us that her post-office address is Canon City, Colo., instead of Currant Creek, as given two weeks ago. Her correspondents will make a note of this.

THE Greenmount church, Va,—the congregation in which W. C. Thurman once lived and labored to establish his erroneous doctrine,—has been quite successful of late. Since the last report ten have united with the church by baptism.

IN connection with the Bible Class work at the Garber's church, Va., it has been arranged for Bro. S. N. McCann to deliver a series of lectures on Bible subjects. The plan is a good one. The people need more of these well-prepared talks.

BRO. P. D. FAHRNEY writes us that Oct. 18 he sent us a notice of the feast to be held at Frederick, Md., Nov. 15, and that the notice has not yet appeared. In reply to this, or any other inquiry of a similar character, we beg leave to state that we never knowingly decline to publish notices that reach our desk. Our columns are always open for any corrections in this line, and if we chance to make mistakes, we would like our readers to remind us of them.

AT this time there are ten inmates in the Old People's Home at Mt. Morris. Probably no members in the State have a more comfortable home than these ten inmates. To thus provide for our worthy poor is the highest type of Christianity.

ELD. GEO. W. GISH, one of the elders in the Panther Creek church, Woodford Co., Ill., died Oct. 23. Though not a preacher of special ability, he was a good man, and leaves behind him a record that will ever be a credit to the church. His obituary will appear shortly.

THOSE who report church news will please have a little patience. We are doing our utmost to find room for all the excellent reports we are receiving. The scores of reports we publish show that the Lord is blessing our people in all parts of the Brotherhood. We should thank God and take courage.

AT the recent Ministerial Meeting in Northern Indiana, Bro. I. D. Parker, by previous appointment, delivered an able sermon on trine immersion. The idea of having delivered at each ministerial meeting, a well-prepared doctrinal sermon, should certainly commend itself to committees on programs.

BRO. I. BENNETT TROUT stopped over at the Mount a few days this week, and gave us several very interesting talks. His visit was greatly enjoyed by our people. He had just closed a meeting at Nappanee, Ind., and was on his way to Pleasant Hill, Ill., where he commences a meeting the last of the week.

BRO. J. M. MOHLER still continues his meetings at Mt. Carroll, Ill., with an encouraging outlook. Five have been baptized, and one applicant awaits baptism. The meetings will probably close the coming Sunday evening. From Mt. Carroll Bro. Mohler goes to Mexico, Ind., to hold a revival meeting.

YOUR Office Editor spent one day last week with the Brethren at Sterling. He was called there to assist in the funeral services of Harry, a thirteen-year-old son of Mr. J. H. Hoofstitler. It was one of these sad bereavements that must come sooner or later to each family. It is sad to be called upon to part with our children, but it will be well if such bereavements can be overruled for our good, as we, too, are hastening to the land that is separated from this by the narrow stream of death.

WE are in receipt of an excellent letter from Bro. W. B. Stover, mailed at London, England, Oct. 26. It came just one day too late for this issue, and will appear next week. He reports a rough voyage with much seasickness, but at the time of writing all were well and cheerful. The most dangerous part of their voyage was yet before them, but if all has gone well they are probably in India, and we hope to soon have the pleasure of giving our readers some very interesting letters from that far-away land.

ROYAL

A chance to published [illegible]

AMINE CRY.

BY M. COX.

HARK! from the distant western land
There cometh a famine cry.
Oh listen to their sad appeal,
And do not let them die!
The cries of little children,
Who are dying of hunger sore,
Are borne upon the western winds,
And wafted to your door.

When round your well-filled boards
With wives and children dear,
For the love of God we beg you,
Think how we're starving here.
The Christ whom you are serving
Says, "Inasmuch as ye
Have given food to the hungry,
Ye have done it unto me."

We have ploughed and we have planted,—
All we could do we have done,
But our crops are parched and perished
By scorching winds and burning sun.
Oh send us help before we die!
Remember that God's Holy Word
Says, "He that giveth to the poor
Lendeth to the Lord."

Sweet Springs, Mo.

A HISTORY OF THE FOLLOWERS OF CHRIST.

Formerly Known as the "Brethren," "Tunkers" "Ancient Brethren," "Dunkards," and now Incorporated as "The German Baptist Brethren Church."

BY S. Z SHARP.

Number Four.

THE FIRST MISSION WORK.—A D. 48.

WHEN the church at Antioch was well organized and established, then came the command from heaven for active mission work. "As they ministered unto the Lord and fasted, the Holy Ghost said, Separate unto me Barnabas and Saul for the work whereunto I have called them." Commissioned by the church, these two brethren were formally sent forth to Seleucia and Cyprus as the first missionaries of the Christian church, under the call and direction of the Holy Ghost. From this time on down the ages the missionary system became the means of spreading the Gospel and planting new churches.

If the qualifications of missionaries are to be considered by the church, the character of Paul will answer as a type for all ages. His thorough conversion, profound knowledge of the Bible, his fine scholarship in Jewish literature, his familiarity with the sciences and with the Greek logic, his strong will-power, and intense devotion to the cause he had espoused, his honesty and his fearlessness, not only made him the model missionary, but one of the grandest men the pages of history can furnish.

Accompanied by his elder brother Barnabas (who on account of his age is usually named first), he visited the provinces nearest Antioch, then taking a wider circuit through Cilicia, Lycaonia, Galatia, to the extremity of Asia, returning to Antioch about the year A. D. 51. On his third journey he took in Ephesus, Macedonia, and Greece, and all regions round about them. Prosperous churches were established in almost every large city of the Roman Empire, which meant the civilized world. For twenty years, Paul made his circuits, usually returning to Antioch, or Ephesus, and now he longs to visit Rome and the [illegible] is granted, though with a chain on his [illegible] and guarded by a Roman soldier. If thus guarded, he was also protected, and the richest harvests were gathered by him when laboring with a shackle on his arm. About the year A. D. 67, the time of his departure was at hand. He had "fought a good fight," henceforth there was laid up for him "a crown of glory, eternal in the heavens." About the year A. D. 68, this apostle to the Gentiles and great missionary was beheaded at Rome. About the same year Peter also was crucified at Rome.

THE FIRST GREAT CONFERENCE

The conditions upon which persons should be admitted into the Christian church, at last became a heated question between the Jewish and the Gentile Christians, between Jerusalem and Antioch, their respective headquarters. The Jews regarded circumcision as a divinely appointed sign and seal of the covenant, and a condition of salvation. Acts 15: 1 It bound the Jew to the observance of the whole law as the baptismal covenant binds the Christian to a faithful observance of all that is required by the Gospel. During the first century, all Christian converts came either from the Jews or the Gentiles. Peter stood at the head of the one part, Paul at the head of the other. The Jewish Christians could not believe that the religion of the Old Testament, revealed by God himself, could pass away. They regarded Jesus the Savior of the Gentiles as well as of the Jews, but regarded the law of Moses as the introduction to Christianity. To the Greek mind the law of Moses was a yoke that could not be borne, and in strong contrast with the simplicity of the Gospel. The rapid increase of the Gentile churches alarmed the Jews and they took it upon themselves to visit the newly-planted churches, saying to the brethren, "Except ye be circumcised after the manner of Moses, ye can not be saved." A controversy ensued, and Paul, in the heat of debate, calls them "false brethren." Gal. 2: 4 It appeared that a split in the church was imminent. To avert this calamity, the church at Antioch sent "Barnabas and Saul and certain others" to Jerusalem to meet in council "with the apostles and elders." There was a sharp conflict of opinion in open debate before the very apostles themselves. Human nature was present, but the Holy Ghost was present, too, and dictated all things to a happy issue as he always will when his people meet and act under his guidance. On this occasion, James, Peter, and John stood as "pillars of the church" and threw their influence in favor of the Gentiles. James made a proposition which was unanimously adopted, and the decision was sent to be read in all the churches. The question was settled, and the example given for general conferences in the church of Christ.

THE DESTRUCTION OF JERUSALEM.

The destruction of Jerusalem had a very important bearing on the early Christian church. It confirmed the faith of the disciples in the very clear and pointed prophecy of our Savior in regard to the destruction of the temple. It effectually liberated the Gentile Christian church from the thralldom of Judaism. The heathen could no longer look upon Christianity as a Jewish sect, but must now regard it as a new and independent religion.

The Christians in Jerusalem remembered the Lord's admonition when they saw the Roman legions about to "compass the city," Luke 21: 20. They would not take up arms with their countrymen, but fled to the town of Pella, in Decapolis, beyond Jordan, in the north part of of Perea where king Herod Agrippa II afforded them a safe retreat; but as a church their history is lost to us.

HERESIES IN THE CHURCH.

From the very beginning, there were enemies in the church as well as without. The cause in nearly every instance is traceable to selfish aims. There was a Judas Iscariot even among the apostles. The Savior warned his followers against those "who come unto you in sheep's clothing, but inwardly are ravening wolves." A Simon Magus desired to purchase with money the power to bestow the gift of the Holy Ghost. Ananias and Sapphira attempted to deceive their brethren and lied unto the Holy Ghost. Even Paul was "in danger among false brethren."

The most fruitful sources of heresy came from opposite directions. As Isley Burns aptly states it, "Two distinct streams of heretical tendency, setting in from quarters directly opposite one to the other, were each equally hostile to the most fundamental doctrines and essential principles of the faith. On the one side a stiff, carnal, Pharisaic legalism, bred of the synagogue, and waxing only the more intense in its fanatic bigotry in proportion as its old national life was passing away—zealous for the law, doting on forms, clamorous for circumcision and work-righteousness—transformed the Gospel of Christ into a system little better than a baptized Judaism and degraded the Divine Word made flesh, into a mere teacher sent from God, like Moses or Elijah of old. This was the virulent and ever restless antagonist of the great apostle to the Gentiles,—following him everywhere as his shadow, and starting up as an adversary to resist him in every field of his evangelistic labors, but which survived long after his day and, under the name of Ebionism, continued its baneful influence far down the next century.

"On the other side, a spirit of prurient speculation, proceeding chiefly from the eclectic schools of Alexandria, sought to blend the chief elements of the Oriental and Greek philosophy with the truth of the Christian faith and thus gave birth to a host of airy theories, in which every saving fact and doctrine was evaporated into mystic, ideal dreams. This is 'the science falsely so called,' against which the apostle so earnestly lifted his voice in some of his later writings. Dositheus, Simon Magus, Menander, and especially in the last years of St. John's ministry, Cerinthus, were the pioneers of a system which in the next century under the name Gnosticism, fascinated and seduced some of the finest minds of the age and formed the great antagonist of the simple doctrine of the cross. Widely different in other respects, they were both equally hostile to the most vital article of faith,—incarnation of the Eternal Word."

That grievous heresies had crept into the churches before the close of the first century, is apparent from the letters of St. John addressed to the seven churches in Asia, and is foreshadowed in the farewell address of Paul about A. D. 63. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock, also of your own selves shall men arise speaking perverse things to draw away disciples after them." Acts 20:29. The warning against the heretical Ebionites, as given in Gal. 5, and the command which would aptly apply to the visionary Gnostics, "An heretic after the first and second admonitions reject," all prove the heretical elements in the church during the first century. Against both these factions there was required a powerful voice proclaiming anew that "Jesus Christ, the Son of God, is come in the flesh."

FISHING FOR MEN.

Partial Report of Sermon Preached Sept. 30, 1894, in Washington, D. C, by W. M Lyon

"Follow me, and I will make you fishers of men"—Matt. 4:19.

We have:

First, The Calling.

Second, The Following.

The first implies a *change of business*. When Christ calls and we follow it affects our business relations in life,—everything. It can not be otherwise. The whole life is changed, made new. Purposes, desires, aspirations, motives,—are all changed, radically changed. Peter and Andrew, James and John little realized what a grand change they were making!

People often refuse to follow Christ because they think it would be detrimental to their business. What an awful mistake! A hundred-fold in this life, and in the world to come, life eternal! That is the difference? Can a man fail, in the true sense, financially, or otherwise, while following God? Ask Daniel. See what Job says. Call also on David. Psa 37:25. Ask Jesus. Matt. 6:33; 19:29. Do you believe all this? "No." Well, then, you can not realize the fulfillment of this wonderful promise.

But *to whom does our text apply?* To all who would be followers, disciples of Jesus,—all who would be Christians, not alone to the preachers, but to everybody. No one is left out who wants to be in. "Come, all ye that labor." "All ye ends of the earth." "Whosoever will." "Whosoever believeth." Come! Come, change the old life for the new and better. Don't live for yourself any longer. Live for others. Be fishers for men,—for souls. That is the only true way to live for yourself. "He that loses his life for my sake shall find it." So says Christ, the Great Master. Can we be true fishers and refuse to follow him?

But *where shall I fish?* Ask Jesus. Matt. 28:19. A pretty large fishing place. Some of us have gone fishing sometimes and found more fishers than fish. Not so here. But then the territory is so large. Where shall I begin? "Tarry at Jerusalem" till ye be fully equipped, and begin right then and there, and go out, *out*, OUT. If you would get to Rome, be willing to begin fishing at Jerusalem.

But *what kind of fish* must I try to catch? Let Mark 16:15 settle that. The "every creature" is a clincher. This must include bass, salmon, trout, perch, shad, roach, sucker, stickle-back, saw-fish, cat-fish, sun-fish, and even the ill-famed toad-fish. Some seem to have a special fondness for catching bass, or trout, or salmon—that seems so nice—and they would feel almost out of place, if not ashamed, to be found catching toad-fish! And if perchance, in drawing their nets, a stickle-back be found among the fine, large bass, or salmon, they would let him slip back into his native element as quickly as possible. They would confine themselves to the "better kind" in order to preserve their reputation. Perhaps when they took their lessons and learned the business, Matt. 28:19, Mark 16:15 and Luke 19:10 were not included.

But that is not the worst part of it. They don't seem to like it any too well, if another fisherman is willing to go to the far-off land and risk his life on the sea of Difficulty, or by the lake of "All for Jesus' Sake," or along the river of Privation, or by the side of the streams of Sacrifice, there to patiently toil and labor, "spend and be spent," not to gather into his net the much-esteemed creatures of his own kind, the beautiful trout or fine salmon, but the *despised, ill-reputed, ugly toad fish!*

How slow of heart are some to believe in the "every kind" of Matt. 13:47! The Lord's net will soon be full,—soon be drawn to shore, and I wonder if he were here to consult some about the management of this great, world-wide Gospel net, and then leave the matter in their hands, whether it would have the "every kind" within its folds and meshes when drawn to the shore. Ah, am I not glad that the Lord is abundantly able to manage that part, whether I should want to fish or not. What part can I claim in the great transaction of Matt. 13:47? Read Rev. 7:9.

How can I believe that and then stand opposed to mission work among the heathen? You tell me that you want to have an interest in any and every Gospel enterprise. Then come with me and let us be willing to go to any and every part of the habitable globe, lift up the fallen and point them to him who died for all, *all*

We learn, then, that it is our business to *go to the fish*. We can't expect the fish to come to us. You never knew the fish to jump out of the water to catch the hook or bait? Some good people sometimes act as though they expected the fish to jump clear out of the water and grab the hook, or rush out on dry land to reach the net! Brother, we are to take our outfit and *go to the fish*.

Next comes the *manner*. Keep your net in good order, not rotten or full of holes. If you use a hook, be sure to have it well baited. And the best bait I know of is the love and spirit of God. The true Christian draws—has drawing power, influence—like a great magnet. People talk of certain preachers and say they can "draw" large congregations. I tell you I believe more in a church's "holding power." Take a few members full of the Holy Ghost, and though the preacher be one of your weakest instrumentality, that church cannot help but prosper. But numbers are no evidence of power from on high. Robert Ingersoll draws large crowds. Theaters do the same.

Christianity takes the coarseness and roughness out of us and softens and smoothes us, transforms us, changes us into "new creatures."

I like the recipe of the old fisherman who, upon being asked as to the secret of his success, said, "I have three rules: 1. *Keep yourself out of sight*. 2 *Keep yourself out of sight*. 3 *Keep yourself out of sight*. Follow these and you are sure to succeed." This agrees with our text: "Follow, me and I will make you fishers of men." My friends, following Christ is death to all selfishness Are we willing to follow him in all things?

Suppose he were here to-day in person. How would it affect your actions? Suppose after services he were to go with you to your home. How careful would you be in every word and action in everything! Well, if the bodily presence of Jesus would thus affect you, what are you going to do with the Holy Spirit? Do you not believe in his personality? If you are his true children you must believe this. This is as real as was his bodily presence on this earth over eighteen hundred years ago. I do not see how any of us can follow Jesus as he wants us to do and not hold this as a living truth in his life.

"If you knew that you were to die to-night at twelve o'clock, how would you spend the remainder of your time?" This was the question once put to John Wesley. His answer was something like this: "I would do just as I have already planned. I would preach at B this morning, go to C in the afternoon and preach there, go to D at night and preach again, go home with Bro. A, go to bed as usual, go to sleep and wake up in glory!"

If we are truly following Jesus, our Great Leader, as he has taught us in this blessed Book, we need not fear, but can do as Mr. Wesley has said. Were the solemn message to come now, telling you that "this night thy soul will be required" (Luke 12:20), would you feel that you would have to make any change in your present plans—any special preparation? To follow Christ truly means to live up to all privileges and opportunities afforded you by the mercies of God, so that the "Well done" would be in place now. *Now* is the time to be ready.

Again, some fail to become good "fishers of men" because they want to do God's part of the work, instead of their own. They seem to have overlooked Matt. 13:49. They want to do now what God has appointed to be done hereafter by other instrumentalities. They are always building "line fences," and, judging from what they say sometimes, you would almost conclude that they would put a "staked and ridered" fence right through the Upper Eden.

My friends, let us be sure to *follow Jesus*. Follow his life, his teachings, his examples. Let his Holy Spirit lead and guide. Examine the divine record. It will locate you. Fish for men, which, being interpreted, means, *save souls*. How can we expect the salvation of our own souls, if we fail to be deeply concerned in behalf of others, no matter who they may be? Don't depend upon ordinance-keeping to carry you through. Without the Christ-life the symbols of salvation are of no avail. This Christ-life means a life of self-denial, self-sacrifice. The Great Executive of the Godhead must mold and fashion us as he pleases! We want the real Christ,—not dogma, not theology. Jesus did not die for *theology*; he died for *humanity*. Make these living realities, and they will produce that sweet obedience that rests in the arms of his infinite love and will ever keep you following in his footsteps, and thus at last you will be permitted to rest with him and all the redeemed under the shade of the Tree of Life! Amen!

WHAT CAN BE DONE.

BY J. A MURRAY.

In my silent meditations my mind was impressed with the great importance of the missionary work of the church, and what an amount of good could be accomplished if every member of the church would put forth his best effort. And surely the cause is worthy of the best effort of every member in the church. Although our means financially may be limited, we can still feel assured that if we give as the Lord has prospered us, his blessing will accompany the gift and the result will be a blessing to all concerned.

But are there not other ways in which we can do good and assist in enlarging the borders of Zion and bringing members into the church? Let us see. We all, from the aged grandfathers and grandmothers down to the young people,—of whom we are glad to know there are now a great number in the church,—have associates, and so have some influence over those with whom we associate. Now if each member of the church would be instrumental in the hands of God in bringing one poor sinner into the fold of Christ, a great work would be accomplished and at but little expense. Everyone can engage in this work,—the poor as well as the rich.

Let us look over the situation carefully. The church numbers to-day perhaps fifty thousand members. Now if each one of the members would be instrumental in the hands of the Lord

in bringing one into the church during the next year, in one year from this date the church would number one hundred thousand, instead of fifty thousand; and the financial expense would be simply nothing. The only thing necessary to this is an effort upon the part of each member. In this way, at the end of five years, our membership would number sixteen hundred thousand souls.

Have I overdrawn the picture? Surely I think I have not; for I verily believe that if every member would live right and act right and talk right, and thereby carry our religion into every department of our social and religious life, we could, by the help of God, accomplish all that I have intimated, and even more.

By the foregoing reflections I do not wish to discourage our home and foreign mission work, but wish to bring to our minds what I believe could be accomplished if the best efforts of every member were put forth at home. Now how many that read this article are there that will say, I will, by the help of the Lord, try to bring at least one soul into the fold of Christ during the next year?

Waterloo, Iowa.

JESUS IS COMING: ARE WE READY?

BY C. H. BALSBAUGH.

Beloved in Christ:—

YOUR letter is here and read with profound interest. The believer not only "*looks* for that Blessed Hope, and the Glorious Appearing of the Great God and our Saviour Jesus Christ," but he "*loves* His appearing," Titus 2: 13, and 2 Tim. 4: 8. In 2 Pet. 3: 11 to 14, we have the attitude and emotion of the saint in relation to "the coming of the Day of God."

That the Great Advent is imminent is indisputable. The signs of the hour indicate that the times of the Gentiles are approaching termination. Exact dates are not permitted us. Of that day and hour knoweth no man, no, not the angels, not even the Son. The Father has it in His own power. See Acts 1: 7. The "perilous times" are upon us. Few among our brethren know the rotten condition of our country. The tinder is abundant, and the fire is smouldering everywhere. The means and the manner are all known to God, and He knows how to press all circumstances into the consummation of His Great Providential Plan. Selfishness is rampant in all departments, yet God rules in the midst of confusion and headlong lawlessness. He never drops the reins of Universal Empire. Our Redeemer will presently be here to judge the world in righteousness. How diligent, how holy, how expectant, how joyful ought we to be! "We shall see Him as He is and shall be like Him." 1 John 3: 2.

Now comes the great test. Here it is, in the terms of inspiration: "Every man that hath *this hope* in *Him purifieth* himself *even* as HE IS PURE." 1 John 3: 3. "If we walk in the light *as* HE is in the light," then can we with confidence and joy await His appearance. 1 John 1: 7. Our life should be in all respects as if we were positively certain that He would be here within twenty-four hours. "Looking for and hasting." 2 Pet. 3: 12. See Philpp. 3: 20, 21. Christians are an upward-looking people, Christ-hungering people. The risen Savior says, "Surely I come quickly, Amen." And the believer promptly and joyfully responds. "Even so come, Lord Jesus." Rev. 22: 20. The saint walks even as HE also walks. 1 John 2: 6. "Our citizenship is in *Heaven*." Philpp. 3: 20. Our treasure is there. Self and the dollar are nothing save in so far as they are means of promoting the glory of our Exalted Redeemer.

The majority of Christendom is dallying with "THE MOTHER OF HARLOTS." They are drunk with the wine of her fornication. Rev. 17. Not a few of our Brethren bear unmistakable token in forehead or hand of world preference. The Christian lineage is Divine, and it becomes us to LIVE THE LIFE OF GOD IN THE FLESH: to PRESS toward the mark for the prize of *the high calling of God in Christ Jesus*." Philpp. 3:14.

No matter who laughs or mocks, the approbation of God and the hope of Glory counterbalance all the opposition of earth and hell. 1 Pet. 4: 12 to 19, is a glorious antidote to all the sufferings and sorrows of this probationary state. How rapturous, and yet how natural and calm the ebullition of faith in Rom. 8: 18. Blessed is the soul that has its home in the undimmed assurance of 1 John 2: 28, and 4: 16 to 19. "*The Glory that shall be revealed in us!*" Marvel of marvels! "IN US!" Not only to us, but in us, as the very flower of our glorified humanity!

It is amazing that with such a relation, such a prospect, such a joint-heirship with Jesus Christ, so many of our brethren and sisters think it worth to court the world and pamper the flesh as they do. "Why stand we in jeopardy every hour?" Are we indeed identified with Jesus? Then let us walk worthy of our vocation and destiny. We must not shrink from Acts 9: 16, as we have 2 Cor. 4: 17 as a mighty preponderant.

Warm thanks for the stamps. I need thousands, and He "whose I am, and whom I serve," owns them all. But God's property is in many instances in the grip of those who love mammon more than God. When we are buried *with Christ* by baptism *into death*, our purse goes down with us. Not a shoe latchet is reserved. Christ kept back nothing when He sacrificed Himself for us, neither may we in our consecration to His service. Oh, for the open heart and open hand of the woman among those who profess His Name.

Union Deposit, Pa.

OCTOBER THOUGTS.

BY D. H. WEAVER.

"We all do fade as a leaf."—Isa. 64: 6.

HUMAN life is as a bubble floating upon a swiftly-running stream. Some disappear as soon as brought into existence. Others go dancing merrily down the stream and some are pushed aside into the nooks and eddies made by the ever-turning, whirling, rushing current. All shortly disappear and, with a few exceptions, the world forgets they ever existed.

Since the great prophet of Israel in the language of the text sang the dirge of perishing humanity, a hundred or more generations have stepped upon life's stage, and in their turn disappeared and are forgotten. But not until each had taken up the same melancholy wail and sung the same mournful lay of the old prophet, "We all do fade as a leaf."

As I look out upon my orchard, forest trees and lawn, and see the sickly hue of the fading leaves, as they one by one let go their hold of the parent branch and silently flutter to the ground to moulder back to earth, I am solemnly impressed with the thought that the year is dying, and in sympathy with it all nature is disrobing, making ready to put on her shroud and take up the doleful march to her tomb. And when I remember that only a few months ago she sprang into life and beauty, bringing joy and gladness to earth's inhabitants and raising the hopes and anticipations of millions of intelligent beings, only so soon to fade and die, my thoughts go back to years long gone, when in the springtime of life all was bright and verdant with anticipation. How many hopes were raised only to be dashed to earth? How many air-castles were built only to be blown away? How many aspirations never to be reached? And then I think of some loved ones who in their youth and beauty faded and fell, and of that old father and mother whose hold upon life the storms of life's winter alone could shake loose, and of one who for twenty-six years stood by my side and shared the sorrows as well as the joys of my life, who faded and is gone, and my heart chants the same mournful dirge with the prophet, "We all do fade as a leaf."

Ah, what an impressive lesson the fading leaves are teaching us. They, with all vegetable life in nature, are slowly losing their vitality, and every breeze that stirs them sends countless numbers to their graves, teaching us that we are tending to the same destiny, telling us that if we are not torn from our hold upon earth in the spring or summer or autumn of life, with the frosts of winter we must fade and die. We are tending to the same destiny, and yet not the same; to the grave, yet awaiting a resurrection. Atheists would have us believe our destiny the same as that of the fading leaf, but if that be true, nature has implanted a lie within every human breast. The longings of every soul that are never satisfied here, and the aspirations of every heart that are never reached in this life declare that there *is*, there *must* be a life beyond this. We only begin to live here. We formulate our plans and purchases lay the first foundation stone, then fade and droop and die, and others take up the work where we laid it down. We aspire to knowledge, and when we have only begun to learn, while our thoughts are yet in their infancy, we fade and are gone, and the next generation takes up the thought where we dropped it. How little we think the world knew a hundred years ago. How little the world a hundred years from now will think we knew. We believe it to be true that nature creates nothing in vain; but if this life ends all with us, nature has made one very great mistake. And the greatest and most wonderful of her productions is the most useless,—the longings and aspirations of the soul.

While the fading leaf and the dying year declare to us in solemn tones that our bodies, too, must shortly go down to mingle with common earth, and that the sentence God pronounced at the gate of Eden, "From dust thou art and unto dust shalt thou return," is still in force, with as much certainty of execution as when God pronounced it, they also declare in language as plain, and logic as forcible, that life has a purpose, and when that purpose has been fulfilled we may peacefully submit, like the fading leaf, to the frosts of death, "fold our winding sheet around us and calmly lie down to our last sleep.

When making our plans for our future here we may as well take into consideration, first of all, that we may "fade as a leaf" at any time. When the summons comes for our departure there will be no provision in it that we may complete our unfinished work. There will be no time allotted us to prepare for the journey we will be called upon to make. And as death is the most certain event that will ever take place in our existence, as well as the most momentous, we should first of all make sure to finish our preparations for that change. All other works of life may be left unfinished. We may lay them down and let another take them up where we left off and suffer no loss, if only our life's work in preparing for that journey from which we can never retrace our footsteps, has been well done.

It is but natural that we should want to know all we may of what lies beyond this life. The human heart for six thousand years has yearned for just one voice from the spirit world to tell of its joys, its beauties and its glories; for a hand to part the vail that hides the mysteries of the unseen; for just one glimpse into the unknown future. But alas! the grave gives not back its dead. Eternity echoes back no voice to reveal its well-kept secrets. No human hand has ever been able to part the curtain of eternity and disclose its awful realities. All that we may know has been revealed by Inspiration, though dying nature points to a resurrection. But to meet fairly the obligations of life that will prepare us for a happy revelation of what lies beyond, is of greater importance now than to worry over what is beyond our reach. We may all know what our life has been and how well we have discharged its duties and how near we have stepped in the footprints of Christ's life.

The fading leaves with their tints of gold and purple and scarlet, "beautiful in life and beautiful in death," reflecting the sunlight from their bright smiling faces until a thousand rays of beauty stream forth from the crown of the monarch of the forest, teach us that if life has been well lived and our work as Christians well done, when "we fade as a leaf," our last days will be our most beautiful and will reflect the most light to the world around us. There is a beauty in the peaceful, calm departure of the Christian that is foreign to the unregenerated, and can be accounted for on no other ground than the promises of Christ to be with his followers in all their trials, even to the valley of death.

Every day we live brings us one day's march nearer eternity. Every step we take is one step toward eternity. Every beat of the heart is one less for time. But if every day and step and heart-beat has been in the direction of the purpose of our creation, when the time comes that "we do fade as a leaf," we need not take up the wail of my text; but with bright anticipations and extended arms look up and welcome the coming change, "smile at Satan's rage," shout defiance in death's face, and sing with Paul, "Oh death where is thy sting? Oh grave where is thy victory?"

Longmont, Colo.

A STRING OF PEARLS.

BY J. S. FLORY.

WISE sayings, rightly considered, prompt us to nobler lives. Much has been said and written on the subject of influence. Out of the mass we here present a few pearls, hoping our readers may gather them up to string on memory's chain.

"He spake, and into every heart his words
Carried new strength and courage."—*Bryant.*

* * *

"No act of man, no thing (how much less the man himself!) is extinguished when it disappears, through considerable time it still visibly works, though done and vanished."—*Carlyle.*

* * *

"Witnesses, like watches, go
Just as they're set, too fast or slow;
And where in conscience they're strait lac'd
'Tis ten to one that side is cast."—*Butler.*

* * *

"I want to help you to grow as beautiful as God meant you to be when he thought of you first. * * * * You've got to save your own soul first, and then the souls of your neighbors, if they will let you; and for that reason you must cultivate not a spirit of criticism, but the talents that attract people to the hearing of the Word."—*Geo. McDonald.*

* * *

"The work an unknown good man has done is like a vein of water flowing hidden under-ground, secretly making the ground green."—*Carlyle.*

* * *

Be a pattern to others, and then all will go well; for as a whole city is affected by the licentious passions and vices of great men, so it is likewise reformed by their moderations."—*Cicero.*

* * *

"No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly,
A blessing or a curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it."—*Longfellow.*

* * *

"So when a great man dies
For years beyond our pen,
The light he leaves behind him lies
Upon the paths of men,"—*Ibid.*

* * *

"I am a part of all that I have met."
—*Tennyson.*

* * *

"No life
Can be purer in its purpose or stronger in its strife,
And all life not be purer and stronger thereby."
—*Owen Meredith.*

* * *

"Thou wert my guide, philosopher, and friend."
—*Pope.*

* * *

"He was, indeed, the glass
Wherein the noble youth did dress themselves."
—*Shakespeare.*

* * *

"Whatever makes men good Christians makes them good citizens."—*Daniel Webster.*

* * *

"Whose powers shed around him, in the common strife,
Or mild concerns of ordinary life,
A constant influence, a peculiar grace."—*Wordsworth.*

* * *

What a world of meaning in the following two lines from *Dryden:*

"He raised a mortal to the skies,
She drew an angel down."

* * *

"Blessed influence, of one true, loving human soul on another."—*George Eliot.*

* * *

In her poem, "O May I Join the Choir Invisible," George Eliot gives vent to an inspiration of her noble heart and says:

"O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end in self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues."

CHURCH EXAMINATION.

BY ENOCH EBY.

INDIVIDUALS examine themselves and are required by Scripture to do so before using the sacred emblems of Jesus' dying love, and not only on one point but on every point that enters into the general make-up of the Christian; and not only on Communion occasions, but every day. The successful business man wants to know every evening just where he stands. A careful examination of his books will show it. So with the Christian; he should take his account to God every evening, make everything just as he is sure it will be made in judgment. If every member would follow that rule we would see but little room for a church examination, but even a church will lose nothing by a careful examination.

A local district, in good working order, wants to know whether she is making progress in the divine work of saving souls, and becoming more holy and separate from the world. The present, therefore, must be contrasted with the past. We must also bear in mind that the spiritual status of a church cannot be determined by the number of members gathered in, but by the light they show.

And what may be said of a local district of church, will also apply to our State Districts. Each one is looking after the respective interests assigned it by the Brotherhood, and at every District Meeting records are examined to ascertain whether we are advancing or retrograding; whether we are paying more into the treasury and sending more brethren out to preach; whether there is an increased desire to do effectual work for the Lord, etc., etc. After the examination is over the local church reports more or less to the State District, and the District Meeting to the General Conference of our great Brotherhood; hence we have at least a synopsis of the work of the church in general, reported annually. And if the work of those local or minor councils is examined, and corrected by the General Conference, how shall we determine the true spiritual status of the entire Brotherhood? This is a question of no minor importance. We should know where we stand as a church. The next examination will be final. The crowning day is coming. Is the church getting better or worse? Is she more holy and more devoted to scriptural principles? or is she getting more loose and indifferent on questions of a moral and religious character? The present must be contrasted with the past and by comparing answers of General Conference of recent date, with answers on the same subject, given seventy-five to one hundred years ago we may perhaps decide these questions.

But we may ask, Which of these decisions is the safest? The casual reader would say at once that they should be the same. For instance, I invite special attention to the divorce question, as to the right to marry again while the first companion is living, if divorced for fornication. With reference to this I ask, Is our present position as safe as it was seventy-five or one hundred years ago? And what will be the verdict? Certainly, No. We might call attention to other subjects of minor importance, but we forbear.

It is not always safe to remove the landmarks of our fathers. They plainly saw that theirs was the only safe position on the divorce question; the only ground on which they could harmonize all the Scriptures. On all other changes the church has made on points of doctrine, we have come nearer the Scriptures, and have harmonized the Brotherhood in action; but on this momentous question, involving great moral principles, we virtually stand congregational. The position of our fathers was perfectly safe on this question. This all must admit. Is any other perfectly safe? Examine and see.

It is said, however, that it will keep some out of the church. That same plea will apply to other points of doctrine as well. The principle of nonconformity is keeping many out of the church; also non-resistance, etc. Will we sacrifice principle for the sake of number? God forbid. The church has much power delegated to her but not enough to change God's Word. The sure way is always safe.

Booth, Kans.

Missionary and Tract Work Department.

"Upon the first day of the week, every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

Committee:

L. Eby, ... Chairman, Booth, Kans.
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☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

FROM THE FIELD

"Go, work in my vineyard."

From Shideler, Ind.

OUR love feast was held Sept. 14, and it was a feast indeed. There were not very many members from adjoining churches. Ministers present were brethren Isaac Frantz, Isaac Branson, Isaiah Howard and Lewis Huffman Bro. Frantz, accompanied by his wife, remained over Sunday and gave us some excellent lessons. Three precious souls accepted Christ and were baptized. On Sunday we closed our Sunday school with a good interest. We closed with a children's meeting. Bro. and sister Frantz entertained and gave some good instructions to the children. The average for the school during the season was 124. The mission cause was remembered each Sunday, which resulted in a total sum of $51 65 At the beginning of the school one teacher gave her class five cents each, for them to invest in something, and make as much as they could for the Mission. Out of the thirty-five cents thus given the class reported nearly seven dollars. Brethren, could we not learn a lesson and set apart something each year for the Lord's cause, and thus increase the mission fund and be the means of helping to heed the "Macedonian cries"?

GEO. L. STUDEBAKER

Oct 3.

From Round Mountain Church, Ark

AUG 28 I left for our District Meeting at Nevada, Mo., and was gone one week. Sept. 22 wife and I went fifteen miles north and had meeting the same evening and next day, each time to a large crowd of people. Sept 29 I went to Madison County, where we have been preaching and where I have baptized eight in the last year. There are about fifteen members there now and four more have secured a home there and intend moving soon, and there are still prospects of more uniting with the church in the near future. But the Disciples are doing all they can against us. They have sent me a challenge for a discussion, but it will not be accepted unless we see that the Truth will suffer without it, and then they will have to indorse their man. I returned home Oct. 1.

Our Communion, Oct. 13, was a good one. I think thirty-three communed. Eld. C. Holderman, of Carthage, Mo., was with us and ably defended the Truth. Bro. Reynolds, of Rogers, Ark, was here also and assisted. During the meeting we held a choice for two ministers and a deacon. For ministers the lot fell on W. S. Watts, of Brentwood, Washington Co., and R. B. Shower, of Aurora, Madison Co, two very worthy brethren; and for deacon, Wm. Price, of Madison County. He and his wife have been members only since our Communion there in August. Bro. Holderman stayed with us and preached for us until Oct. 18, and then went into Indian Territory, southwest of Fort Smith, to preach for the Brethren in the Cameron church. I expect to join him on the 25th and a Communion is to be held there on the 26th. After that I will try and report again. I have a good deal before me yet this fall.

SAMUEL WEIMER.

Wyman, Ark., Oct. 23.

From Mosquito Creek, Ohio

OCT. 20 was the time of the Communion at Mosquito Creek church, Shelby Co., Ohio, one of the mission points of Southern Ohio. A good congregation gathered to hear the Word preached. Sixty of our Father's children gathered at the Communion table, and some no doubt for the last time. One was a dear old sister seventy-five years old, who has been an invalid for two years. She is as helpless as a child, and was brought to the church and carried from the wagon to the Communion table. She wanted to commune one time more before her departure to the spirit world.

The congregation was large in the evening and order was good, and the ministry was ample. Ministers present were Eld. Joseph Groff, William Boggs, Abednego Miller, Jonathan Hoover and Bro Rhodecker. Bro. Boggs officiated. The few members living in the bounds of the Mosquito Creek church were much encouraged by the visits of the members from the sister churches. Visits from members are appreciated. Good can be accomplished by your presence and prayers.

CORA LONGANECKER.

Yorkshire, Ohio, Oct. 25.

From Harrisonburg, Va

OUR Communion meeting was held at Garber's church, Oct. 15 Notwithstanding that Communion services were held on the same date in some of the neighboring congregations, the attendance was very large. At least one hundred members in attendance could not be accommodated at the feast. Brethren Geo. W. Wine, D Hays and Clanahan and others assisted from adjoining congregations, and held forth the Word as delivered to the saints. The services were impressive and seemed to be enjoyed by all who participated in them. On Sunday morning brethren Clanahan and Wine spoke to a densely-filled house of attentive listeners. In connection with our Bible class work at Garber's church we made arrangements with Bro. S N McCann to deliver a series of lectures on subjects from the Old Testament Scriptures. The second of this series from the subject, "Israel at Sinai," was given on last Sunday night to a large audience Several more will be given on various subjects As these subjects cover the ground lately gone over by our class, they are both interesting and instructive.

The study of God's dealings with the chosen people should impress us with the great importance of our living so near to him, at all times, that we may have strength sufficient to resist the sins and enticements of an idolatrous world. These lessons are given for our instruction and benefit. May we profit by them!

P. S. THOMAS

Oct. 24.

From Cedar County, Iowa.

IT has been the happy privilege of the Brethren and friends here in this part of God's goodly heritage to enjoy a feast of fat things since our last report. Eld. I. J. Rosenberger, of Covington, Ohio, came to us Sept. 22, and began meetings at the Pleasant View church, and continued till Oct. 7, closing with a full house and good interest. While none were added by baptism, yet we believe much good seed has been sown, the Brethren much encouraged and built up, and those out of Christ edified in things pertaining to a godly life and eternal salvation. We hope the good seed sown may bring forth a golden harvest in due season.

We are also glad to report that our little band is being increased by immigration. About Sept. 1 Bro. T. J. Sipe and family, of Rockingham County, Va., came to us and like the country well. Oct. 1 Jesse Shick and family, of Navarre, Kans., became identified with us. Others will come next spring. These dear members are welcomed, and we believe they are worthy and loyal to the Gospel principles as held by our Brotherhood. We hope that ministering brethren will arrange to stop with us when passing this way. To those seeking a change of location we wish to say that we have a goodly land, soil rich and fertile, with as many natural advantages as will be found in the West. Our experience here for seventeen years has been highly satisfactory, and justifies us in saying you make no mistake in locating here. Correspondence solicited. Bro. Rosenberger explained his chart on the Jewish Passover and Lord's Supper at the close of his meetings here, which was very edifying, and we would urge churches and Sunday schools, as well as private families, to secure it, as it is a valuable auxiliary in impressing the truth on those subjects.

The Middle District of Iowa held its District Meeting in the Dallas Center church, near Dallas Center, Iowa. The meeting was largely attended and was characterized by a commendable spirit throughout. There was a Communion held in connection with the meeting, which proved a grand reunion of souls of like precious faith. About two hundred and fifty communed. No queries were sent to Annual Meeting. John W. Diehl will represent the District on Standing Committee for 1895 JOHN ZUCK.

Clarence, Iowa.

From the Mission Field in Oklahoma.

[In No. 42, page 669, this communication, by a mistake in the printer's room, appeared over the signature of Joseph Holder, instead of Jacob Appleman. How such a mistake should have occurred we cannot imagine; but to make the wrong right, we now give the entire communication over the signature of the true author.—ED.]

SUNDAY, Sept 9, I was taken by Bro. A. G. Fillmore to Nora, Okla., to the pleasant home of friend and sister Harter, where I joined in matrimony Bro. Frank Yiengst and sister Louie Harter. Had meeting the same night at their schoolhouse. Next morning, Sept. 10, we went to the home of Bro. Fillmore, near Cushing, Okla.; commenced meetings the same evening; continued till Sunday night, Sept. 16; preached eight sermons. There was a good interest throughout the meetings and one young sister was received by baptism. We think there were others almost persuaded.

While with the brethren and sisters at this place we met in council Sept. 15, and organized them into a church. There are about twenty members living in that territory, with one minister in the second degree and one deacon. They named their organization the Big Creek church of the Brethren. They are anxious for brethren in full sympathy with the usages of the Brethren church to locate with them. Especially are they anxious for some ministers to come and help them build up the cause. They have a good country and homes can yet be bought cheap.

Any desiring information should address A. G. Fillmore, Cushing, Okla., not forgetting to enclose stamp.

From Cushing we went south on the 17th, to Bro. and sister Rowe's, living in the southeastern part of Oklahoma, not far from Chandler. The same evening there was an appointment for us. We continued our meetings one week with good interest. This was the first time any of the Brethren ever preached at this place, hence we confined ourself to doctrine. Although there were no accessions, we believe great good can be done at this point with persistent work. We have promised to return again. We need here in Oklahoma more preachers that are willing to go. While it is not so pleasant here where we must travel altogether by private conveyance over the very rough roads incident to a new country, yet there are souls here to be saved.

I would say to the isolated members in Oklahoma, that I have consented to give all my time this fall and winter to mission work; so if you want any meetings, address me at Clarkson, Okla., and I will try and visit you sometime this winter. JACOB APPLEMAN.

Sept. 29.

From Girard, Ill

OCT. 5 Eld. D. L Miller came to the Macoupin Creek church to give a course of Bible Land talks. He was met at Girard by the writer, and taken to the West Otter Creek church to their feast same evening, where he officiated. Next day at 10 A. M. he gave a talk on the work in Denmark and Sweden to a full house. He commenced his Bible Land talks the same evening at Macoupin Creek. Sunday, at 10 A. M., he talked to the children, which was interesting also to us that were older. At 11 A M. he preached. Then each evening he gave a Bible Land talk to an overflowing house. Thursday evening he closed with a short talk on the Seven Churches of Asia. His talks were interesting throughout and much appreciated by all, and we believe they did much in establishing the Bible as the written will of God. The meetings are to continue indefinitely by the writer with the home ministers. Our District Conference was held Wednesday, the 10th. We had a very large representation of delegates. Quite a large amount of business came before the meeting, which elicited quite a good deal of discussion.

Macoupin Creek feels grateful to God that he has blessed them with the comforts of life, that they could entertain those of our brethren who came among them, and we are thankful also that so many could visit us, and last, but not least, that those hallowed sermons strengthen us in our Christian pilgrimage.

My next appointment will be Big Creek, Richland Co., Ill., Nov. 3. From there I go to Woodland, Fulton Co., Ill. MICHAEL FLORY.

Oct. 13.

A Good Way to Celebrate Birthdays

BRO D——, a fellow-minister of the Gospel, of Daleville, Va, celebrated his birthday by sending to me a New York draft for $35.00 for the purpose of helping on the Washington City meetinghouse. $25.00 was his own contribution, his wife and mother each giving $5.00. It strikes me that this is a capital way of keeping one's birthday.

I have also been thinking it would be a grand way to observe our Thanksgiving Day. Make a *substantial* offering of *some* kind to the Lord's cause.

Brethren, pray that we may soon have a house of worship here! And I might also add: Let many answer their prayers as soon as possible. Our work here is greatly hindered on account of our having no church home.

I might further state that at the present we have a fine opening before us in the way of a church property. Our Methodist friends are offering a very desirable property (location excellent), for little more than the actual value of the lot. It would cost us much more than the lot is worth to put up the buildings as they now stand. The buildings are in good condition, but are hardly "*fine*" enough for some of our Methodist friends. How I wish we were able to "go in and possess it!" Lately I've had a "*day-dream*" that about Thanksgiving Day we would be able to see our way clear on this. That dream might be *fulfilled* IF—— W. M. LYON.

From Gardner, Kans.

OCT 6 Eld. C. M. Yearout commenced meetings in the west house in the Olathe church, and preached fourteen telling sermons. Our members were much built up. One was baptized and much seed was sown from which we hope to reap a good crop hereafter. Oct. 13 was our love feast in Olathe. Bro. Yearout officiated. One dear sister living next to the church was anointed, and then, after enjoying the services, she expressed herself ready to depart this life, which she did a few days after. She united with the church just one year ago from the Methodist church. Oct. 19 we attended the feast in the Wade church, where Bro. Yearout is now laboring. On the 20th we met with the Brethren in their feast in the Pleasant Grove church, Kans Nov. 2 I commence a meeting in Ozawkie, to continue over their feast, Nov. 10. Then I attend council-meetings at home and in Ottawa, after which I go to Overbrook for some time. About Dec. 15 Bro. Yearout will commence a meeting for us in Olathe, where I hope to join him a few days. I. H. CRIST.

Oct. 24.

Notes and Jottings

IN the month of September we held our third meeting with the brethren and sisters of Grundy County, Iowa. That church is prospering, with a good Sunday school and a good congregation, under the ministerial care of brethren William Albright and Lineas Miller. They are both young, but zealous in the cause, with but limited education. Yet with the aid of faithful parents who stand by their young ministers and work on the fixed line of the rules of the church, the cause, we are glad to tell, is prospering at their hands. Union of effort is the secret to success in the Lord's cause.

* * *

Our visit to the little church in Cedar County, Iowa, which followed our visit to the church in Grundy County, was a pleasant one. The Brethren in Cedar County have had a most unpleasant experience in the matter of union churchhouses. We have the following declaration on this point from Zerubbabel in Ezra 4: 1–3: "Now when the adversaries of Judah and Benjamin heard that the children of Israel builded the temple . . . then they came to Zerubbabel and the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; . . . But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel.' Our people have always been losers in associating with other churches in the building of houses. To be separate and distinct is enjoined in all points of church work by sacred writers. The work here is in the care of Bro. John Zuck, assisted by brethren Jacob Keller and Jesse Shick, recently from Dickinson County, Kansas. A number of members are moving into that church from Kansas, and they are highly pleased with that excellent country. As they now quietly occupy their own house, and have decided to start a Sunday school in the near future, we are glad to note that a brighter day is dawning on the cause in Cedar County. We humbly pray that the Lord's faithful may have their expectations more than realized!

I. J. ROSENBERGER.

Covington, Ohio.

Money Report.

REPORT of money received for building a meetinghouse in Denver, Colo., for the month of September:

Ezra Fishburn, $1; George Fishburn, Over Brook, Kans., 50 cents; Beaver Creek church, Long Meadow, Md., $3.20; Benjamin Witmer, Pennsylvania, 50 cents; Katie Gibble, 25 cents; Laura E. Madoira, 25 cents; Howard church and Sunday school, Burlington, Ind., $5.52; David E. Brehm, 25 cents; Annie M. Burgard, 25 cents; George S. Wherley, 25 cents; George H. Trimmer, 25 cents; Mt. Joy church, Virginia, $1.35; Price's Creek church, Ohio, $3 75; Pleasant Grove Sunday school, Kans., $3; Deep River Sunday school, Iowa, $2 71; Golden Spring church, Nebr., $1.40; Mary Jane Smith, $1; Henry Smith, 25 cents; George Little, 25 cents; Ruth Little, 25 cents; Levi Fisher, 10 cents; another brother, 15 cents; Polo and Pine Creek churches, Ill., $16.63; a sister, Virginia, 25 cents; Mrs. N. R. Baker, Chesterfield C. H., S. C, 25 cents; Rebecca Moyer, 25 cents; M. D. Moyer, 25 cents; Jacob Markey, 25 cents; Humphrey Talhelm, 25 cents; Wm. R. Phillippi, 25 cents; John M. Gauby, 25 cents; George E. White, 25 cents; H. J Talhelm, 25 cents; Henry Dague, 25 cents.

JENNIE BRUBAKER.

Longmont, Colo., Oct. 6.

THE *American Messenger* reports that the embalmed bodies of three Jews have been discovered in a secret cave in Mexico, which, it is inferred from the Hebrew inscription on a tablet, must be 611 years old. This reaches 211 years beyond the discovery of America by Columbus.

The Gospel Messenger

[illegible] recognized organ of the German Baptist or Brethren's church, [illegible] the form of doctrine taught in the New Testament and [illegible] for a return to apostolic and primitive Christianity.

[illegible] the New Testament as the only infallible rule of faith and [illegible] that Faith toward God, Repentance from dead [illegible] Regeneration of the heart and mind, baptism by Trine Immersion [illegible] the reception of the Holy Ghost by the laying [illegible] the means of adoption into the household of God—the [illegible]

[illegible] feet washing, as taught [illegible] both by example [illegible] command of Jesus, should be observed in the church.

[illegible] the Lord's Supper, instituted by Christ and as universally observed [illegible] and the early Christians, is a full meal, and, in [illegible] the Communion, should be taken in the evening or after [illegible]

[illegible] of the Holy Kiss, or Kiss of Charity, is binding [illegible] of Christ.

[illegible] are contrary to the spirit and self-denying [illegible] religion of Jesus Christ.

[illegible] principle of Plain Dressing and of Non-conformity to the [illegible] in the New Testament should be observed by the followers [illegible]

[illegible] duty of Anointing the Sick with Oil in the Name [illegible] James 5: 14, is binding upon all Christians.

[illegible] the church's duty to support Missionary and Tract [illegible] to the Lord for the spread of the Gospel and for the [illegible]

[illegible] is a vindication [illegible] and the apostles have [illegible] theories and discords of [illegible]

The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

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☞Anonymous communications will not be published.

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Mount Morris, Ill., - - - Nov. 13, 1894

IT is a grand work to hold a series of meetings, and be the means of bringing a score or more of converts into the church, but it is a grander work to properly feed and develop the converts, and be the means of leading them into the kingdom above.

DANIEL SOMMER, in the *Octographic Review* says: "In our associations with the churches we find differences of opinion whether the Communion should be before or after preaching." Why not take the loaf and cup "after supper" like Christ and the apostles did? Do that and the controversy will be settled.

THE reports coming in from the series of meetings being held in various parts of the Brotherhood this fall are certainly encouraging. The united voice of our people ought to go up to God at once in thanksgiving for the blessings bestowed, and in supplication for a continuance of these showers of grace.

FREE The MESSENGER will be sent free the remainder of the year to all new subscribers for the year 1895. With this inducement our agents ought to gather thousands of new subscribers. We hope they will immediately call on every family where the MESSENGER is not read and induce them to subscribe. Gather the names as fast as possible and send them to us at once, so we can enter them on the mailing list without delay.

A FEW weeks ago the Upper House of the Hungarian Diet passed a bill granting the liberty of worship to all religious bodies. It passed by a very small majority. The Catholic representatives, however, "hotly opposed it, declaring that it would ruin society, and the government. Think of it—religious liberty the destruction of society and the state! That is the doctrine of the Catholic church everywhere and at all times, and she puts it in practice wherever she has the power. She is trying to make trouble in Spain because Protestants are allowed a very slight degree of liberty."

WOULD you like to do a little missionary work on Thanksgiving? Then send us one dollar, and have the MESSENGER sent as a donation one year to some unconverted friend you would like to see in the church. In this way you can have the Gospel preached in some family every week in the year. How many are willing to undertake a mission of this kind?

OUR columns are unusually crowded this week with reports from the churches. We give up both of the missionary pages, and one of the editorial pages for these reports and have to print a two-paged supplement besides, in order to get before our readers some pressing needs of the mission cause. The readers of the MESSENGER can not complain on account of a lack of matter this week.

THE Committee of Arrangements for the next Annual Meeting are as follows:

DAVID VANIMAN, Foreman,.....Virden, Ill.
WM. LANDIS, Secretary,.....Cerro Gordo, Ill.
ISAAC SHIVELY, Treasurer,.....La Place, Ill.
H. H. HARNLY, ...Auburn, Ill.
S. S. BRUBAKER,.....Virden, Ill.

This Committee is authorized to appoint all other committees necessary. Parties having business with the Committee should address the Secretary.

MR. J. GENNADIUS, a highly-educated gentleman of Athens, Greece, in a recent article in *The Forum*, maintains that the Greek is not a dead language, and never has been. It is still spoken and written in parts of the East as in days of yore, and in it are published a number of weekly and daily papers that are widely read. He adds that the language has been in constant use from the commencement of the Christian era, and even before, till the present. And to this we may truthfully add, that the Christian part of the people who have been using the Greek language all these centuries, who read the New Testament in Greek, and listen to preaching in the same language, have invariably performed baptism by the trine immersion, believing this to be clearly taught in the Greek commission, as recorded in Matt. 28: 19.

SOMETIME ago we stated that a Russian traveler had published a life of Jesus, which he claims to have found deposited in the Hinis Monastery in Thibet, India. He further claims that it was written in Pali, the sacred Buddhist language, and that it was translated for him by one of the priests. It is now proved that the man has never been in Thibet, and therefore the story is a fraud from beginning to end. Every now and then some one announces a discovery, calculated to weaken the faith of some in the Scriptures, but the alleged discoveries soon come to naught. In Bible Lands, however, discoveries are constantly being made that fully confirm the Bible narrative. This sacred volume has stood the test too long to be doubted in the least.

OCCASIONALLY a minister refuses to preach because he is not advanced to the second degree, or to the eldership. No true minister should ever allow himself to get into that state of mind. For a minister to refuse to work in the Lord's vineyard because he was not advanced to the higher, or more important responsibilities, tends to convince people that such a one is not suitable to be advanced. This is one way for a minister to demonstrate his unfitness for the higher duties and privileges of the Christian ministry. It is only those who have been faithful over a few things that the Lord has promised to appoint over many things. The preacher who is not a faithful worker in the first or second degree of the ministry will never prove faithful in the eldership.

LETTERS like this are encouraging. A few hundred of them would accomplish wonders. This one hails from Northern Kansas:

Please find enclosed for

India Missions	$10 00
Meetinghouse in Washington, D. C.	10 00
Tract Mission	10 00
MESSENGER to the poor	10 00
Western Sufferers	10 00
Total,	$50 00

Paul teaches, "To provoke (one another) unto love and good works." We trust this will provoke many others to do likewise.

THREE DAYS AND THREE NIGHTS.

WHY is it that Sunday is called the first day of the week? If Christ was crucified on Friday should he not have arisen on Monday? For as Jonah was three days and three nights in the whale's belly so it is affirmed, that the Son of man should be three days and three nights in the heart of the earth. Matt. 12: 40. In Matt. 27: 63 the Pharisees said of Jesus: "We remember that that deceiver said, while he was yet alive, after three days I will rise again." If he was crucified on Friday, was in the heart of the earth three days and three nights, he would have come from the grave on Monday morning. So I should think that Monday would be the first day of the week, and Sunday the Sabbath, or seventh day of the week. J. F. E. GREENE.

Saturday has always been the seventh day, or the Sabbath, as it is generally called in the Scriptures. The next day of course, would be the first day, or Sunday as we now call it. The days of the week are now numbered just as they have always been. In this respect there have never been any changes. Before the time of the apostles the days were known by numbers, as first, second, third, and so on, the first being what we at this time call Sunday. Later the names of the days, as we now use them, became common among the Christian nations, and occasionally give rise to confusion in the minds of those who have not read up on the subject. The confusion results from thinking that Sunday may be the Sabbath, whereas it is the day after the Sabbath. And as the Sabbath fell on the seventh day it follows that Sunday is the first day, and consequently the resurrection day. The term "three days and three nights" must be understood in the light of other Scripture having a bearing on the same subject. We know that Jesus was crucified "the day before the sabbath" (Mark 15: 42), and arose from the dead "when the Sabbath was past" (Mark 16: 1), "upon the first day of the week, very early in the morning." (Luke 24: 1-3.) Thus it is proved that he was buried on Friday evening and arose on Sunday morning. With this agree all the statements about him rising from the dead on the "third day." 1 Cor, 15: 4; Matt. 16: 21; 17: 23; Luke 9: 22; 20: 19; Mark 9: 31; 10: 44; Luke 18: 33. In Luke 24: 21 it is said concerning the crucifixion, etc., "To-day is the third day since these things were done." If the crucifixion occurred on Friday, Sunday would be the "third day." Had it occurred on Thursday, Sunday would have been the fourth day. So knowing that the resurrection took place on Sunday, the crucifixion must be placed on Friday in order to have the "third day" fall on Sunday. And in keeping with this idea must we understand and interpret what is said concerning "three days and three nights in the heart of the earth." J. H. M.

ANNUAL MEETING FOR 1895.

OUR last Annual Conference granted the request of Southern Illinois for the Annual Meeting

for 1895. A special District Meeting was held and a Locating Committee and a Committee of Arrangements were appointed. After carefully considering the advantages of the various places offered with a view of doing the very best, the Conference for 1895 was located at Decatur, Ill.

The City of Decatur, with a population of 24,000, is one of the important railroad centers of Illinois. It may be said to occupy the geographical center of the State. Four important railway lines pass through the city. The Wabash, with a net work of connections reaching many parts of the country, enters Decatur from five different points. The Vandalia line, with the Pennsylvania System, of which it is an important part, permeates the territory east of Chicago, reaching many of the eastern towns and cities; the Illinois Central with its connections North and South, East and West, has three lines into Decatur, while the Peoria & Decatur completes the list of the city's railroads.

The city, it is claimed, is one of the best paved in the country for its size. Electric lights, electric railways, and excellent sewerage system with water works are among its internal improvements.

The Conference will be held in a beautiful grove of forest trees, containing some eighteen acres, a mile and a half from the Union Depot. The Electric railway carries passengers from the depot to the place of meeting for five cents. The Wabash road will land its passengers at the entrance to the grounds.

On the 30th of October we had the pleasure of meeting with the Committee of Arrangements on the ground where the meeting is to be held. At this meeting the various buildings to be used by the Conference were definitely located and staked off.

The Tabernacle, 120x170, the largest ever constructed for our Annual Meeting, so we were told, is located on a gradually sloping hillside in the midst of the grove. The Standing Committee will occupy the lower end of the building, while the assembled multitudes will be seated around and above them on the gentle slope on seats arranged to some extent at least in tiers. The Tabernacle will be enclosed, an improvement that will be much appreciated by those who come to hear what is said, as it will cut off the usual hum of conversation that is always carried on about the outer circle of the enclosure. About two-thirds of the seats in the tabernacle will be arranged with backs, adding materially to the comfort of the audience.

A building for the use of the Standing Committee is to be erected on the grounds, but we were informed by several brethren, who seemed to know, that the usual custom of corralling the Standing Committee in one single room day and night for a week is to be improved upon. Sleeping rooms with comfortable beds are to be provided for the Committee. From our own experience and the expressions of others who know how acceptable this improvement will be, we are safe in saying that if Southern Illinois arranges to give our Standing Committee the advantage of comfortable private rooms in which to sleep they will have the gratitude of that entire body. For the time they are together, no body of men spend more hours in hard work than do our Standing Committees. The labor is exhaustive and surely these men should be allowed a few hours of undisturbed rest when they lie down to sleep at night. And this cannot be had by all when twenty or thirty are compelled to sleep in the same room.

The dining hall 76x180, lunch room 18x180, ticket office, baggage room, with all other needed buildings, including the Tabernacle, are furnished free by the citizens of Decatur to the Committee of Arrangements. In addition to this the water supply is provided and the grounds and buildings lighted with electricity.

Taking all things together we are of the opinion that the Locating Committee has done remarkably well in securing the location of the Meeting at Decatur. The forest trees in the grove will furnish a delightful shade from the rays of the summer sun next June. The ground is just rolling enough to prevent the water from standing in the case of a rainy season, and so far as we could see, all the conditions are to be found here for a successful meeting. At the recent District Meeting held in Southern Illinois, the Moderator, Bro. Bucklew, said, "We will all work together to make our next Annual Meeting a most successful one," and this sentiment is strongly manifest in each member of the Committee of Arrangements. Under the providence of our kind Heavenly Father we believe they will use their best endeavors to make the Annual Meeting for 1895 one among the best ever held in our Brotherhood. In this laudable endeavor they will have the sympathy and help of all those who are interested in the success of our Conferences.

D. L. M.

THE WASHINGTON MISSION.

WASHINGTON, the capital, is to the United States what Jerusalem was to the Jews before their unhappy division,—a center to which all other parts of the Jewish world pointed. There was the temple where God was pleased to dwell, where the great Passovers and religious gatherings were held. Here, too, was the place where Christ did some of his work, most of his suffering, and finally gave himself as a ransom for the sins of the world. Here the disciples were to wait for the outpouring of the Holy Spirit. And from here was heralded forth the glad tidings of salvation for a dying world. It was the grand center from which sounded forth the voice of truth and life. And why all this from Jerusalem? Did we ever think seriously and clearly on this subject? The solution of the problem is a very easy one if we take into consideration the object and purpose of Christ's coming. Salvation was brought about for the world. And that the world may enjoy its benefits it must be placed where the world can get it. And they can get it best if it is placed where the people are. In those days Jerusalem was the place of being and gathering. And because of this the Gospel was placed there.

To-day the people are largely in our towns and cities, therefore the Gospel ought to be placed there. And as Washington is the heart of our nation, the Gospel ought to be placed there. And from there it ought to sound forth into all the nations of the earth. Is it doing this? The reputation has gone forth that the United States has the religion of Christ and the Bible. If foreign nations and heathen lands were to come here for it, they would properly go to the Capital city to find it. And what would they find there? They would find plenty of Christian churches, but we say, by our preaching and practice, that the Brethren or Dunker church holds and lives the Truth in its purity. If this is so, and we believe it, surely we ought to be represented there.

In looking at this subject in the same way that we look at other things, it seems to us that our actions contradict our profession. Is not this so? We don't do this way in our business transactions. In these things we act wisely,—just as the world does. But in our religious work we don't act as wisely as do the other churches, who, in our estimation, don't do the *whole* truth. Does the thought ever come to us that *we* are not doing the *whole* truth? Neither are we doing what we could, if more of that which the Lord gives us were consecrated to the carrying forth of his work.

Not long since we received an epistle from Bro. Lyon, who has charge of the mission in Washington, and he gave us a few pointers as to the character of the work there and what is needed. And the greatest need at this time seems to be a suitable house. This need must be so evident to all that argument is not at all necessary to prove it. But knowing and feeling a need will not supply that need. And the question is, How can it be supplied? To build a house there will require considerable money, and this the Lord has given us, and all that is necessary to get these means to the right place is for us, as individuals, to determine to do towards the supplying them of what we can. If one hundred would give $50.00 each it would make $5,000; one hundred more $25.00 each, would make $2,500; two hundred could easily give $10.00 each, equal to $2,000; and we surely have five hundred that could give $5.00, equal to $2,500. Put this all together and we have $12,000. This would be an encouraging start towards placing a good church in Washington. And it could be done without a sacrifice on the part of a single brother or sister in the Brotherhood, and without, in any way, affecting the other charities that demand the help of the church.

We don't wish to boast, because we do nothing worthy of the name; but from the small income which the Lord has given us, and we are sure that there are thousands in the Brotherhood to whom the Lord is giving more,—we feel it a duty and a privilege to give at least five times more each year, to church purposes, than the largest individual amount we have named. As we, by the blessing of the Lord can do this, we know that others equally blessed, can do it too, and be greatly blessed in the doing. It is true that to him that giveth, to him shall be given. The Lord will do it every time if we only trust him.

Don't ask the Lord to give to you before you have done what you can do of that which he has already given you. This is not the Lord's way. It is not the way which he has promised. We are to *do* and then he will *do*. Long ago he gave to us and is wanting to see how we will use it, before he will give more. So we would do. If we were to give a neighbor five hundred dollars, for which he was to pay us the interest, and he would fail to pay that interest when due, we would not care to give him any more until we had the assurance that he would come to time and punctually meet his obligations. Ought we expect more of the Lord than we are expecting of our fellowman? Brethren and sisters, we are not doing our duty along this line because we don't look at the matter as we ought. We don't do as the Lord would have us do. Just as soon as we learn to trust him and give of that which he has given us, so soon we will have the means to put a suitable house for worship in Washington and hundreds of other towns and cities where such houses are needed to push forward the work of the Lord. What will we do about it?

H. B. B.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Oak Hill, Ill.—The members of Oak Hill attended the love feast at Coal Creek Oct. 13 and 14, and to them it was a feast to the soul indeed, for some had never seen the like before We had good attention and the best of order.—*E. Long, Oct. 23.*

Gambier, Ohio.—Oct. 5 Bro. Leckrone, from Perry County, Ohio, came to us and preached three able discourses. He made many warm friends. He had large and attentive congregations. We hope he may visit us again. Other ministering brethren will please make this one of their passing ways.—*Frank Dial.*

Elrick, Iowa.—Sept. 29 we were made to rejoice once more by the coming of Bro. Abraham Wolf, from Libertyville, Iowa. He talked to a full house of attentive hearers with the best of order, except on Saturday evening when the rainy weather reduced the attendance. He preached three sermons in all.—*Rebecca E. Hannan.*

Burr Oak Church, Kans.—One more lately united with the church. Our love feast was held Oct. 20. It was one that is long to be remembered. In the children's meeting many good admonitions were given. There were many from adjoining churches. Our prayer is that we may all prove faithful.—*Henrietta Hildreth, Oct. 18.*

Bills, Pa.—Oct 13 I met with the members at Plum Creek Church, Armstrong Co., Pa. They had their love feast the 20th. We closed our meetings on the 21st. Three were added to the church by baptism. One of the number came twenty-five miles on foot. Thanks to the members for their kindness while laboring among them.—*Silas Hoover, Oct. 23.*

Talent, Oregon.—Our love feast, a very pleasant meeting, was held on the evening of Oct. 20. On the 21st, at 10 o'clock, we met and held an election for a minister. The lot fell on Bro. D. M. Brower. Bro. C. E. Nininger was advanced to the second degree of the ministry, and they and their wives were duly installed. At 11 o'clock there was preaching and also in the evening.—*Susan M. Rhodes, Oct. 22.*

Silver Creek Church, Ohio.—Oct. 20 the members of this church met in quarterly council. The work seemed to be performed in a Christian-like manner. It was decided to have a Communion Nov. 10, to commence at 10 A. M. There will also be a week's meetings prior to the Communion. We expect to have Bro. Jerry Gump, of Indiana, with us to do the preaching.—*A. A. Throne, Pioneer, Ohio.*

Fair View Church, Va.—Bro. S. A Sanger came to us Oct. 8 and began meetings continuing until the 24th. We had the best of preaching, good attendance and attention, and pleasant weather. Surely the Lord has been gracious. Twelve precious souls were made willing to forsake sin. The members were spiritually built up. Our brother left us this morning for other fields of labor.—*May E. Roler.*

Discussion.—There will be a public discussion at Monitor church, McPherson Co., Kans., beginning Nov. 10, at 10 A. M., between Bro. Geo. A. Shamberger, of Esterly, La., and H. A. Kerr, of the Christian church. Four propositions will be discussed. First, Setting up the Kingdom on Pentecost; second, Washing Feet, a Church Ordinance; third, Trine Immersion the Apostolic Baptism; fourth, Single Backward Immersion the Apostolic Baptism. To last four days.—*S. E. Lantz.*

Martinsburg, Pa.—Bro. Levi T. Holsinger expects to hold a series of meetings in the Martinsburg meetinghouse beginning Nov. 17, to continue for some time. From there he will go to Clover Creek to hold some meetings. We hope much good may result from these efforts.—*J. G. Mock.*

Palestine, Ark.—Bro. A. I. Mow went on his trip to Carlisle, Ark., to help Bro. Delp hold meetings. We will have our love feast Nov. 10, the Lord willing. Our Sunday school and young people's meeting continue to increase in interest. On Sunday, the 14th, Bro. Mow talked to the Sunday school, and it was appreciated very much.—*Sarah Maynard, Oct. 21.*

Waynesville, Mo.—Meetings commenced at this place on the evening of Oct. 10, held by the home ministers until Friday evening, when Bro. Barnhart came and preached in all six interesting sermons. Saturday five were baptized, and we trust more were made to feel the need of a Savior. Since we last wrote we have had eight additions to our little band. May the Lord help us that we may hold out faithful!—*Libbie Stump, Oct. 23.*

Harlan, Iowa.—When we met Sunday morning for services the sad news was announced that Bro. Martin Obrecht's oldest son, George, was killed. He went into his well to clean it out and there was damps in it and before they could get him out his spirit had taken its flight. The family are almost heart-broken, as the father has been on the bed of affliction for almost two years. Bro. J. W. Diehl preached the funeral sermon.—*Nancy J. Miller.*

Eglon, W. Va.—Oct. 7 Eld. S. A. Fike preached for us at Maple Spring at 10:30 A. M, and at 3 P. M. he preached again at the Accident schoolhouse. He stood it well and on the 14th he preached again at the Brookside church. The other ministers were all engaged that were able. They are nearly all away from home on a mission of love. We were glad that our aged father in Christ was able to do the home preaching.—*Rachel Weimer.*

Monitor, Kans.—The Monitor church is still fighting the battles of life. Our Sunday school is doing some work for the Master, as two more young lambs were received by baptism since last report. Our Communion was an enjoyable one. Samuel Studebaker, from Yellow Creek, Ill., officiated. Next morning we had excellent talks to the children, and a soul-cheering sermon by Samuel Studebaker at 10 A. M, and another by Simeon Studebaker in the evening.—*S. E. Lantz, Oct. 25.*

Robins, Iowa.—The Dry Creek church met in council Oct. 15, brethren McCune, Taylor, Zuck and Johnson being present. Bro. S. H. Miller, of Waterloo, was chosen overseer of our church. As two of our ministers are going to school, we concluded to hold an election for a minister. The choice fell on two of our worthy deacons, brethren Geo. Hagerman and D. L. Bosserman. Bro. J. K. Miller was forwarded to the second degree. Everything passed off pleasantly. Ministerial Meeting the 16th and 17th was very edifying and enjoyed by all.—*Alice B. Snyder.*

Circleville, Ill.—On Sunday, Oct. 20, we met at sister Bailey's to hold our love feast. We were agreeably surprised when we learned that eleven from the Woodland church, Ill., four from Pleasant Hill church, and two from Sugar Creek church, were to commune with us. There were six of us, making twenty-three in all at the feast. There were present seven widows. We were made to feel that we were sitting in a heavenly place. Brethren J. H. Brubaker and Bueghly were the ministers present. We feel so thankful for these great blessings.—*Roxanna C. Wright, Tallula, Ill., Oct. 23.*

Glendale, Maricopa Co., Arizona.—The members here met in quarterly council Oct. 6. All business was disposed of in a Christian-like manner. We appointed our love feast for December 8. We also appointed a series of meetings to commence Dec. 1 and continue through the week. All members and others who wish to visit us will please notify me, and they will be met at Phœnix and conducted to Glendale. All are invited to visit us.—*H. L. Betz, Oct. 15.*

Lanark, Ill.—Oct. 9 J. M. Mohler began meeting at the Shannon church and continued until the 21st. The attendance was not as good on the part of the outsiders as we anticipated. The members were much encouraged and I think we will all go forward with renewed energies. Bro. Mohler still stands firm on the foundation of the apostles and prophets, and is not afraid to let it be made known. During our series of meetings, we held our love feast. It was an enjoyable occasion. We had a very quiet meeting. The spectators paid close attention, and were very orderly.—*D. Rowland, Oct. 27.*

Flora, Ind.—Our love feast was held Oct. 20. A large number of members from adjoining churches met with us and enjoyed one of the best meetings that we have enjoyed for a long time. On Friday evening we were treated to a sermon from Bro. I. Billheimer, using for his theme "The Power of the Spirit." Sunday afternoon we held a children's meeting instead of Sunday school. Bro. Harshbarger, of Ladoga, conducted the services. On Sunday evening he preached a telling sermon to a large audience. Thus ended one of the best series of meetings that it has been our lot to attend for a long time.—*D. F. Landis.*

Burnett, Okla.—Bro. M. M. Ennis came to our place Oct. 1 and preached three soul-stirring sermons and visited all the members, after which we had a church council and held a choice for a deacon. The lot fell on Bro. N. G. Bowman, who was duly installed by Bro. Ennis. After this we had our love feast. Eld. Ennis officiated and then preached two more stirring sermons, to which the people attended with increased interest. We believe that good was done. As we are isolated, we would be glad to have more such meetings. We have no meetinghouse here. We hold our meetings at our houses, the old way.—*Henry Troxel, Oct. 20.*

Woodstock, Va.—Oct. 6 we began a meeting in the Woodstock congregation, Shenandoah Co., Va., and continued one week, which resulted in three additions by baptism and the probable return, at an early day, of some who had left the fold when we had our church troubles in the Valley of Virginia, to seek fellowship with the Progressive Brethren. Some said it was through persuasion that they left the church, and have been sorry of it for years. But now the humiliating experience of coming back, as they regard it, holds them. Let us do all we can to help in this, for we have reasons to believe that many stand here.—*H. C. Early, Oct. 17.*

Locust Grove, Md.—The home brethren commenced a series of meetings Oct. 3. On the 5th Bro. D. B. Arnold, of Mineral, W. Va., came to help in the work. Bro. Arnold proclaimed the glad tidings with such earnestness and zeal that many were made to see their unsaved condition. On Friday before our feast on the 13th we were made to rejoice by the baptism of three precious souls. We had a very pleasant and enjoyable feast, but not as large as usual on account of rain. Ministers from abroad, brethren D. B. Arnold, A. Barnhart, of Hagerstown, Md., and J. Brown, of New Windsor. Bro. Arnold officiated.—*M. E. Ecker, Linganore, Md., Oct. 22.*

Raven Run Church, Pa.—We met in quarterly council Oct. 6, Eld. G. W. Brumbaugh and Eld. J. B. Replogle being present. There was consididerable business before the meeting, which was pleasantly disposed of. A choice was held for one minister and two deacons. The lot fell on Bro. S. I. Brumbaugh for minister and William Shimer and John Long for deacons. Bro. Brumbaugh and Bro. Shimer, with their wives, were duly installed. Bro. Long being absent from the meeting, it was decided that his installation should be attended to Nov. 10, when we will hold our love feast. This is the first choice ever held in the Raven Run church.—*Geo. H. Dilling, Oct 22*

The Mission Field, Mo.—Our last field of work so far was in the city of Carthage, Mo., where there is a small congregation of members. The work commenced Oct. 8, lasting two weeks. The cities afford ample room for effective work. The time has come that the people in towns and cities will receive the Word when the proper efforts are put forth. A few faithful brethren and sisters located in our cities, that are not afraid to work and let their light shine, may be a power for good. This was the state of things as we found them in Carthage. Never did I see a more faithful band of workers than are here under the fatherly care of Eld. Geo. Barnhart and Ard. George. May God bless those dear saints.—*W. H. Miller.*

Conemaugh, Pa.—Bro. A. W. Myers, one of our home ministers, began a series of meetings in the Giffin Hill meetinghouse Oct. 6 and closed Oct. 24. He preached twenty-four soul-cheering sermons. Fourteen precious souls came out on the Lord's side. Many others were almost persuaded to be Christians, and may God speed the time when they will be willing to accept Christ. The weather was beautiful. Attendance was very good, with the very best of attention. We were also much encouraged by seeing the members from a distance in our midst. We feel grateful, too, for Bro. E. Strayer's assistance in the song service. Bro. Meyers wielded the Sword with power and made many friends while with us.—*Annie Ribblett, Oct. 25.*

Wade's Branch Church, Kans.—The members here met in quarterly council Oct 11. Elders C. M. Yearout and I. H. Crist were with us. Bro. Crist presided. All business was settled and preparations were made for our Communion, which took place Oct 19. About sixty-five members surrounded the Lord's table. Bro. Yearout officiated. Next morning Bro. Geo. Lawver was called to the ministry. We hope he will prove a faithful servant. Bro. Yearout stayed with us a few evenings, and proved himself as an able expounder of the Word. We had good congregations and good interest, and the weather was all that could be desired. Our meetings closed too soon just because the minister's time was limited, which ought not to be.—*Albert Sharp, Oct. 25.*

Ollie, Iowa.—Our love feast was held Oct. 19 and 20. We were pleased to have with us so many brethren, sisters and friends from other churches. One hundred and thirty communicants surrounded the tables. The ministerial force consisted of Eld. A. Wolf, W. Glotfelty, of Libertyville church, Iowa, Eld. S. Flory, Peter Brower, of South English, Iowa, Bro Isaac Barnhizer, of Deep River, Iowa, Bro. Filbrun, of Troy, Ohio, and Bro. Frank Wheeler, of Rockton, Iowa. Our brethren ably held forth God's Word. On Sunday following, at 10 A. M., a meeting was held for the children, which proved to be very interesting to both young and old. At 11 o'clock A. M. the funeral sermon of sister Sarah Paxton and husband was preached by Eld. Abram Wolf. Bro. Frank Wheeler remained with us and is conducting a series of meetings.—*Mary Heilman, Oct. 24.*

Mt. Vernon, Ill.—We held our love feast in the Mt. Vernon church at the house of Bro. John Campbell Saturday, Oct. 13 Ministers present from a distance were our elder, Bro. Henry Lilligh, of Bond County, Ill, who officiated, and Bro. Daniel Ulery, of Marion County, this State. Bro. John Campbell was advanced to the second degree of the ministry and duly installed. It was a very pleasant and profitable meeting.—*David Z. Argle, Oct. 23.*

Middle District, Ohio.—Oct 4 Bro. G. A. Brancom, of North Carolina, began a series of meetings here. He preached the Word of God zealously to attentive congregations We held our quarterly council Saturday, Oct. 13. On the evening of the 17th the members met at 6 o'clock for examination services, after which we again enjoyed another love feast season. Our dear elder, Sammy Coppock, who is quite feeble, was permitted to meet with us. Our meetings lasted until the evening of the 23rd. *Dora F. Ziegler, Fidelity, Ohio, Oct 25*

Easton, W. Va.—Bro. Jasper Barnthouse, from Markleysburg, Pa, came to the Mt Union church, Oct. 6, and commenced preaching the same evening. He continued the meeting until the 14th, assisted part of the week by brethren Debolt and Reed. Singing was good and Bro. Barnthouse preached the Word with zeal. Three came out on the Lord's side and were buried with Christ in baptism on Saturday morning. Saturday evening we held our love feast. A goodly number of members were present. Our elder, J. C. Johnson, from Uniontown, Pa., was with us on Saturday and Sunday. The church was well filled on Saturday night and the best of order was preserved. Bro. Johnson preached on Sunday morning. Bro. Barnthouse closed the meeting Sunday night.—*H. Clara Reed, Oct. 23.*

Ludlow Church Ohio.—The love feast enjoyed in this congregation on the evening of Oct. 20 will not soon be forgotten. It was not only the largest, but possibly the most enjoyable meeting, ever held at this place. Our house of over 4,500 square feet of floor was entirely too small. Hundreds could not gain admittance. But the best of all was the very excellent spirit that pervaded the entire meeting. Inasmuch as we had a "home Communion," for the special benefit of our own members, before harvest, probably about one hundred of our members courteously gave their seats at the tables to the members from neighboring congregations. The ministerial force was ample and competent. Eld. L. W. Teeter, of Hagerstown, Ind., led the service, aided by elders Jacob Garber and Jonas Horning. A number of other ministers were present to contribute to the interest of the meeting, for which we feel thankful.—*Jesse Stutsman.*

Proposed Work.—We may propose, but God disposes. For a few years I have been strongly solicited, and deeply impressed with a desire to make a western trip among some of the churches in Missouri and Kansas and perhaps other points. I have received a number of letters from Southwestern Missouri and some from Southeastern Missouri and Arkansas, soliciting me to visit them. I take this method of informing those who desire my service, that, the Lord willing, I will leave home Oct. 22 to engage in a discussion at the Mt. Jackson church, Montgomery Co., Va., on the 23rd and 24th. From there I go about one hundred and fifty miles into the mountains of West Virginia, to the Crab Orchard church, Raleigh County. I propose to remain here until after Nov. 4. and return home about the 7th. After this time I have reserved a few weeks to make a western trip, and will correspond with anyone desiring my assistance on or near the route I propose to travel.—*C. D. Hylton, Hylton. Va.*

Moonlight Kans.—The love feast of the Chapman Creek church is now past. It was indeed a feast to the soul. Ministers present from adjoining congregations were John Humberger, J. F. Hantz and David Myers. Eld Humberger officiated to the satisfaction of all. Last Thursday evening we led a dear young brother into the stream at 10 o'clock at night and baptized him. This makes twelve added to the church at this place since last April. Praise the Lord!—*J. S. Baumbaugh, Oct. 22.*

White Church, Ind.—Our love feast surely was a feast for the soul. We had a large crowd and the best of order. Elders Harshbarger and Billhimer were with us. Several other members from the adjoining churches were present. Bro. Harshbarger officiated. Next day we elected two deacons. The lot fell on Bro. William Conrad and Bro Vance Walls. They were installed in the usual order. One man has been baptized since my last report. We have Bro. I. M. Gibson's promise to help us in a series of meetings in December. Our elder, D. C. Campbell, is at Hagerstown, Ind., holding a series of meetings.—*Mary E. Harmeson, Bones, Ind, Oct 22.*

Westminster, Md.—The love feast held Oct. 16 at Rocky Ridge, in the Monocacy church, was one of the largest meetings ever held at that place. The day following at the same place, at 9:30 A. M., was the opening of the first session of the Ministerial Meeting for the Eastern District of Maryland. The good roads and exceptionally fine weather were in favor of the attendance. The subjects discussed were important and interesting, and we trust beneficial to all present. In the evening, Bro. Brumbaugh, from the Eastern Shore, preached to a goodly number at the Double Pipe Creek house, while Bro. Larkins, from Baltimore, addressed a well-attended meeting at the Monocacy church. The hospitality of the home congregation was kindly shared, and fully appreciated by those in attendance. On the evening of the 18th the meeting adjourned, after electing brethren E. W. Stoner, G. S. Harp and C. D. Bonsack, committee on next program, and appointing Meadow Branch church as the place for the next Ministerial Meeting of this District.—*W. E. Roop, Sec.*

Lancaster, Pa.—Our series of meetings and love feast are now in the past. Bro. Jos. A. Long commenced the meetings and Bro. D. F. Stouffer continued, closing them with a children's meeting and a feast on Sunday, Oct 21. The brethren did their part well. Three who have been away from the church from four to seven years have been rescued and desire to return, and one applied for church membership. Bro. Stouffer sang that very famous composition, "He's Just the Same Today." There was quite a desire expressed to have the words and we had five hundred printed for distribution. Preaching services were omitted on the evening of the 17th that the quarterly church meeting might be held. Brethren Stouffer, S. R. Zug and H. R. Gibble conducted the children's meeting. The house was crowded with attentive listeners. An intermission of some twenty minutes was given, when examination and Communion services were commenced. We were sorry that all could not be accommodated. There were some lambs of the flock engaged in the solemn ordinances, as well as many others, who had never witnessed the like before, and because of the great quietude and profound silence which pervaded the meeting, many expressed themselves as having had a wonderful impression made upon their minds. Others said that it did appear that our cities are the places to hold these meetings. Bro. Stouffer officiated. Other ministering brethren were also present.—*T. F. Imler, Oct. 24.*

Bath, Ind.—Our very promising series of meetings came abruptly to a close on account of the illness of Bro. Rarick. While we were loth to give up the meetings, yet we feel that, "all things work together for good to them that love the Lord."—*E. M. Cobb, Oct. 30.*

Shipshewana, Ind.—Our love feast was held Oct. 20. It was a feast of love that will not soon be forgotten by those present. Ministers present were brethren J. S. Culp, who officiated, N. H. Shutt, Eli Shrock and —— Wise. We held a children's meeting next morning, and were addressed by Bro. Shutt. In all, we had a good meeting.—*Daniel Bollinger.*

North Merrill Church, Kans.—Bro. William Hipes, of Missouri, came to us about Oct. 1, and preached two weeks, much to the encouragement and edification of the church. There were no immediate accessions, yet his presence will long be remembered by the faithful. Bro. Hipes' preaching is not only good to live by, but is safe to die by. Two united with this church just before, under home effort.—*T. A. Eisenbise.*

Upper Sandusky, Ohio.—Our love feast, which was held Oct. 20, is not soon to be forgotten. The weather was fine and the surrounding churches remembered us with their presence. This was an encouragement to us, for we are few in number. Forty-three surrounded the tables of the Lord. Ministers present were D. D. Thomas, J. B. Light, S. M. Loose, Adam Beelman and S. A. Walker, who officiated.—*Alverty Buxton.*

Red Cedar, Wis.—Bro. T. D. Van Buren, of Edson, Wis., came to us and held meetings one week prior to our Communion, which occurred Oct. 13. Several members from adjoining churches were present, including Eld. Samuel Baker and wife, of Ludington, Wis. About forty members surrounded the tables and partook of the sacred emblems. Bro. Samuel officiated. Two sisters were baptized just before examination services. Sister Katie Baker, wife of our elder, is lying under the hand of affliction, desiring the prayers of the faithful. May the Lord restore her to health!—*Katie Joyce, Oct. 28.*

Purgitsville, W. Va.—The Pine church held their love feast Oct. 6, services beginning at two o'clock. Quite a large number of members were present. Eld. I. W. Abernathy, of Maryland, officiated. Bro. Abernathy stayed and continued the meeting until the 18th, preaching, in all, fourteen sermons. A great interest was taken in the meeting. There were nineteen applicants for baptism,—all young people except two. One old sister over seventy years old was baptized and manifested much joy in obedience. The church was much edified. Many more precious souls were "almost persuaded" to become Christians. May the good work go on all over the land!—*Sarah C. Leatherman, Oct. 25.*

Rock Run, Ind.—Eld. I. L. Berkey began a series of meetings here, to continue until our love feast, Oct. 20. To that date ten were baptized and one reclaimed. About two hundred and seventy enjoyed the feast (most of our own congregation). Brethren L. Hillery, A. Neff, Wertsler and Hess were present; Bro. L. Hillery officiating. As our meeting was growing in interest, it was thought best to continue till the 24th, when we closed with the best of interest. Eight more were added by baptism, making in all, eighteen by baptism and one reclaimed. Their ages ranged from eleven to seventy-six years of age. Ten are heads of families. Our meetings closed too soon. Some are near the kingdom. We expect Bro. E. S. Young to be with us Nov. 9 to give us some Bible lessons, and plan future work.—*R. W. Davenport.*

New Market, Va.—A series of meetings was commenced in the Fairview meetinghouse, of the Linville Creek congregation, Oct. 7, closing Oct. 24. Bro. J. P. Zigler preached the first sermon. After that Bro. S. A. Sanger, of Mill Creek congregation, conducted the services. Twelve dear souls were received into the church by baptism. We are thus much strengthened and encouraged in the work in this community.—*J. Sam. Roller, Oct. 29.*

Back Creek, Pa.—Oct. 13 and 14 our love feast was at the Brandt meetinghouse. It was well attended with preaching and order good. On the 15th Bro. Joseph Long, from York, Pa., came to us and preached at the Upton meetinghouse until the 28th, preaching in all, seventeen well-prepared sermons. The immediate result was twenty baptized and three applicants for baptism, with others deeply impressed. Nov. 1 Bro. Long goes to Boiling Springs, Pa.—*John Lehner, Upton, Pa., Oct. 30.*

Woodland, Ill.—Sunday, Oct. 28, was our regular preaching day, a day of much rejoicing for us all. We had one applicant for baptism, and Bro. Cyrus Bucher preached a good sermon on baptism. After preaching we sang a hymn and gave an invitation for others to come, when five more came forward and others seemed greatly moved. At 3 P. M. a large crowd repaired to the Illinois River where the six were buried beneath the waves. Some of them were quite young.—*Lydia Walter.*

Greenleafton, Minn.—I returned home Sept. 29 from a visit in Pennsylvania, Maryland and West Virginia. I spent the summer there with relatives, brethren and sisters. I truly enjoyed my visit there, though it is a rough country. I attended the love feast at Maple Grove, Md., Sept. 8, where we were made to rejoice in seeing sinners coming to Christ. I also attended the love feast at Maple Spring, W. Va., Sept. 15. This truly was a season of joy and gladness.—*Jane Ogg, Oct. 29.*

Eagle, Nebr.—The Weeping Water church has just closed a very successful series of meetings. Five have been baptized and one more is to be baptized in the near future. We think some good impressions were made and hope and pray others will come soon. Our love feast was held Oct. 27. Over seventy members communed. A children's meeting was held on Sunday morning. A missionary sermon was preached on Sunday evening, and $10.00 was raised for the India Mission.—*Minnie Horsh, Oct. 30.*

Moore's Store, Va.—The love feast at the Old Flat Rock meetinghouse passed off pleasantly Oct. 13. The attendance was large, and the order good. The ministerial force was not as large as usual, but the preaching of the Word was in the hands of faithful men. Brethren Wakeman, Early and Zigler forcibly stirred up our minds by way of remembrance. Sunday morning the house was again filled and Bro. Early gave us one of his practical sermons. At night Bro. Wakeman preached to an attentive congregation.—*D. P. Wine, Oct. 25.*

Ashland, Ohio.—We, the members of the Ashland church, the Lord willing, will commence a protracted meeting on Saturday evening, Nov. 17, at the Dickey house. We expect Eld. Isaiah Rairigh, of Woodland, Mich., to assist us in the meeting. Our council on Saturday, Oct. 27, passed off very pleasantly. A feeling of solemnity seemed to prevail the meeting,—caused, no doubt, by the vacant place of our departed elder, D. N. Workman. We called to our assistance in church work, as a housekeeper, our respected brother, Eld. Tobias Hoover.—*W. F. England.*

Woodland, Mich.—We are in the midst of a very interesting meeting with large attendance, good weather and excellent preaching. Bro. I. J. Rosenberger is wielding the Sword manfully. There is one applicant for baptism. A good spirit seems to prevail.—*J. M. Smith, Oct. 24.*

Purchase Line, Pa.—This evening closed our series of meetings in the Manor congregation, Pa., at Purchase Line, which was commenced Oct. 13. Bro. J. H. Beer, of Rockton, Clearfield Co., preached eighteen plain Gospel sermons at the church, and one at the house of our afflicted sister, Caroline Fyock, by her request. The weather was fine and the interest good. The crowds were large and attentive. Eight persons were baptized, all young men and women. One was reclaimed and one more wanderer wants to return to the church.—*Lizzie Fyock, Oct. 28.*

Waddam's Grove, Ill.—We had a very pleasant feast Oct. 5 and 6. Brethren D. B. Eby and J. Delp, of Yellow Creek, and J. G. Royer, of Mt. Morris, Ill., were with us. Bro. Royer remained till Sunday evening. Our meetings were continued the next week by Bro. Eby and the home ministers, and were fairly well attended. One was received by baptism before the feast, and one restored. Since Jan 1, 1894, eleven have been received into church fellowship by baptism.—*W. K. Moore, Nora, Ill., Oct. 23.*

Coal Creek Church, Ill.—Our love feast of Oct. 13 and 14 was a spiritual feast indeed. We thought that we would be entirely disappointed in the way of getting ministerial help from abroad, but just as the afternoon services were about to commence, Eld. Henry Martin, of Lanark, Ill., stepped in. Bro. Henry's presence and preaching were very acceptable; he officiated. The members of Oak Hill were all to the meeting except one sister, and she was there in heart. Persons of other denominations expressed themselves as learning some things they never knew, and that it was the best meeting they ever attended.—*Samuel Tennis, Fairview, Ill., Oct. 29.*

Brownsville, Md.—We held our love feast at the Brownsville church Oct. 20, and we had a most excellent meeting. The weather was delightful and we think it was the largest meeting of the kind ever held in this church. The house was crowded and some members as well as others could not be accommodated. About two hundred and seventy members communed. The attention and order were very good. There were quite a number of ministering brethren present, and they did some excellent preaching. Bro. Peter Brown, from Pennsylvania, officiated. Brethren Edwin C. Mullendore and Wm. L. Guyton were elected to the office of deacon.—*Geo. W. Kaetzel, Gapland, Md., Oct. 25.*

Ansley, Nebr.—The members of the Muddy Valley church, Custer Co., Nebr., have just closed a series of meetings that has been a feast to our souls. Bro. G. W. Stambaugh, of McCool Junction, came to us Oct. 12 and continued preaching each evening and on Sunday, until the 26th. Two accepted of the Truth and were baptized. Many others are almost persuaded. There seems to be a good interest among the people. The attendance was good; twenty-seven members participated in the love feast on the 20th, some coming quite a distance. Since the organization fourteen have been added to the church. At the council, preparatory to our feast a good amount of business was disposed of in a very agreeable manner. Bro. Stambaugh preached some soul-cheering sermons. Our home minister, Bro. McOrea, has been forwarded to the second degree. May the Lord bless him in his good work!—*Elliot Beck, Oct. 28.*

Lower Cumberland Church, Pa.—The series of meetings at the Mohler church closed Oct. 28 Bro. Joseph Anker held forth the Truth with great earnestness for nine evenings. The meetings grew in size and interest. On Saturday evening next, Bro. Joseph Long will be with us to commence a series of meetings at Boiling Springs.—*H. Beelman, Oct. 29.*

Pyrmont, Ind.—Our Communion, which was appointed for Oct. 25, is now past. We were made glad to see so many of like precious faith come from adjoining churches to be with us. Over two hundred communed, and many had to stay back on account of lack of room. It was estimated by some that there were one thousand persons present during the evening. The ministerial force was strong. Brethren Wm. Harshbarger, L. T. Holsinger, David Neff and M. L. Hahn were from a distance, while there was quite a a number from adjoining congregations. Bro. Harshbarger officiated. Sunday following our Communion one young sister was baptized.—*J. W. Vetter, Oct. 29.*

Sugar Creek Church, Ohio.—I came here Oct. 5 We had Communion services on the evening of the 6th. Continued the meeting up till Oct. 28, when we closed with a full house and good interest. I preached twenty-eight sermons and, as immediate results, five were baptized and one more is to be baptized in the near future, and two were reclaimed. We feel that there are others near the kingdom. May they hasten and not delay! This congregation has a membership of about two hundred, of which a large per cent are young. May God's blessings be with them! I came home to-day and found all well. Nov. 10 I go to Sugar Ridge, Hancock Co, Ohio, to hold a series of meetings.—*Daniel Snell, Sidney, Ind, Oct. 29.*

Burr Oak, Ind. — Our love feast in the Salem church, Starke and Marshall Counties, Ind., was held last Friday evening. It was indeed a feast to the soul. The house was filled and many could not gain entrance. Many members from surrounding congregations were with us. The weather was delightful and the order and attention good. Ministers present were John Sellers, John Nusbaum, Daniel Rothenberger, S. A. Blessing and others. Bro. John Nusbaum, of the Yellow Creek church, officiated. Bro. Daniel Rothenberger, of North Webster, Ind., began a series of meetings Oct. 13, and preached each evening until the feast. The meetings were well attended and the preaching good.—*Joseph Burns, Oct. 24.*

Tuscarawas, Ohio.—Our Communion meeting was held Oct. 6. This meeting was anxiously waited for by many that they might participate in the solemn, but delightful, services. The meeting was largely attended, the best of order observed, and a deep interest manifested by all. Ample ministerial aid was had. Bro. J. F. Kahler officiated. Sunday, Oct. 7, the brethren addressed the children and Sunday-school workers upon topics appropriate to such occasions. The speeches were highly appreciated by all. In response to an urgent call of the brethren of the Maple Grove church, Ashland Co., Ohio, I met with them Sept. 25 to assist them in a short series of meetings. The weather was delightful, the meetings well attended, and excellent attention given to the Word preached. Seemingly good impressions were made, but none were made willing to enter the service of the Master. Hope the work done may ripen in days to come! The meeting lasted but one week, as we were obliged to attend District Meeting of Northeastern Ohio.—*Reuben Shroyer, Pierce, Ohio.*

Goshen, Ind.—I closed a two weeks' meeting Oct. 21, at Berrien, Mich., with five reclaimed. At the close of the meeting we had a love feast. All passed off pleasantly. Berrien has no resident minister now, and is suffering for the want of one, as they are few in number and some are poor. The Mission Board would do well to see that such places are looked after and a preacher sent there occasionally.—*J. H. Miller, Oct. 28.*

Black River, Mich.—Our Communion meeting was held Oct. 19, at the home of Bro. George Wertenberger. Bro. John M. Smith, of Barry County, officiated, and while with us preached several practical sermons. Our little band seems encouraged and built up. A special cause of rejoicing was the presence of several sisters who have been isolated, and have not attended a Communion for fifteen years.—*Cyrus Wallick, Bloomingdale, Mich., Oct. 24.*

Bulltown, W. Va.—Our annual council met Oct. 13 at the Joppa church. So much business came before the meeting that it was necessary to continue till the 15th. The writer was advanced to the second degree of the ministry, and started on the 16th to attend the District Meeting of the Second District of West Virginia, which convened with the Shiloh church, Barbour Co., on the 19th and 20th. There were sixteen ministers present. Bro. W. H. H. Shaffer was ordained to the eldership. There were supposed to be over one thousand people present on the 20th. Our series of meetings will begin Nov. 10. We expect Bro. E. Annon, of Thornton, Taylor Co., and Bro. W. T. Sines, of Oakland, Md., to conduct the meeting. Bro. W. R. Murphy, of Palatine, W. Va, will hold a series of meetings at Hacker's Valley, Webster Co., in the near future. —*A. S. Cool, Oct. 25.*

Frimghar, Iowa.—Eld. Wm. G. Cook, of Kimball, South Dakota, came to us Oct. 8 and began meetings for us, continuing them until Oct. 29. He held forth the Word with much power. Good interest was manifested throughout the meetings. There were no immediate accessions, but we believe that many good and lasting impressions were made. There are some who are seriously counting the cost, and we hope before long to gather in many golden sheaves. We had a love feast on the evening of the 27th, which was the first ever held at this place. Nineteen members communed. Some outsiders brought their Bibles along and traced the observance of our feast very closely, and were much impressed how closely we stayed by the Word of God. Many requested Bro. Cook to return again. We have a good field to work in, and could we have a resident minister, wide awake to the cause, much good might be accomplished.—*David Moothart, Oct. 29.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Republican City, Nebr.

THE meeting held by Bro. I. M. Gibson, of Cerro Gordo, Ill., closed last Sunday evening with the largest audience that ever greeted a preacher in Republican City, so the oldest inhabitants claim. There was no standing room left in the commodious building, and many were unable to gain admittance. The city has been stirred religiously as never before. Many who had not attended church for fifteen years came out to hear Bro. Gibson, and sat and wept like children, and said they must lead a better life. We can count at least ten persons with whom we are personally acquainted who attend regularly, but had not attended divine services for years; and it is evidence of their sincerity, that they are already willing to subscribe money to have Bro. Gibson return and give us a four weeks' meeting.

The immediate result of the meeting was three baptized, three applicants and three restored. Among the applicants is an old man about sixty years old. One is a young lady who never heard a sermon by our people before; her parents are Methodists. In company with Bro. Gibson, we visited the family, and as they were almost strangers to us we did not know how we would be received. We received a very warm reception by the family, and father and mother are perfectly willing that she should join in with us.

All the doctrines were treated in a masterly way, and with such a spirit of fairness that none could or did take offense. Many who came at the opening of these meetings to laugh at the strange doctrine of Dunkardism were sobered, convinced and made to admit that it is the Gospel, and that they must accept it. Our country is, and was, during all these meetings, in a political broil. The candidate for Governor spoke one night within ten rods of the church; but Bro. Gibson seemed to have a special inspiration that night, and he held his audience spell-bound with every seat in the house full for at least one hour. The drums were beating and torch lights gleaming, and it seemed the louder the drums beat, and the brighter the torch lights flashed, so much louder and brighter the Gospel seemed to flow, and the audience were held by the magic power of the Truth. Another visit and about four weeks' meetings by Bro. Gibson at this point will result in a grand victory.

Bro. Jacob Nofziger, who preaches for us every third Sunday in the month, could not be with us during these meetings, which we all regretted very much, as his influence and standing among the people in this vicinity is good. Had he been present and assisted in house-to-house visits, the result might have been better. If we could have Bro. Gibson here one month, an organized church of at least twenty or thirty members would be the result. J. H MILLER.

Alma, Nebr.

Notes by the Way.

Two more were baptized in the Donnell's Creek church, Ohio, since my note of last week, making five baptized and one reclaimed since our feast of Oct. 6 I am at present laboring with the West Branch church, Ill., having been here over two weeks. I may remain another week. The attendance and interest are fairly good. The large stone house was well filled last night. Yesterday morning a woman walked six miles to be received into the church. Her husband came and said she must not join the church and took her away. This is sad indeed. We pray God for him, that he may see his mistake. My health was not good at all the first week of the meetings here. I have been suffering from asthma, a severe cough and a sore limb, yet God has permitted me to fill every appointment, and I am now better. Thank God for his goodness, whether in sickness or in health. Nov. 8 we expect to be with the Brethren at Pleasant Valley church, Va. It would be pleasant to spend a day at Mt. Morris, and to stop and see our son in Chicago, and remain a day or two at home, but the work is pressing us and we may be denied the privilege of working here longer for Christ.

HENRY FRANTZ.

Forgy, Ohio, Oct. 29.

Ministerial and District Meeting.

THE Ministerial Meeting of Northern Indiana was very largely attended and more than ordinary interest was manifested throughout. The sermon on Trine Immersion, by Eld. I. D. Parker, was carefully arranged and presented with much deliberation and power. The effort showed the speaker to be thoroughly acquainted with his subject, and the impressions left will doubtless do much good. The following day, Oct. 3, was very pleasant, and the happy spirit manifested did much to make the meeting a success. Only two subjects were on the programme for the day's work, giving a half day to each. Careful preparation was made by those set apart to lead in the discussions; and I think we voice the sentiment of all present by saying their efforts were highly appreciated. The general discussions were characterized by much earnestness. The time allotted seemed too short to admit all, who desired, to speak. Some brethren from Ohio, and some from the Middle District of Indiana were present. The speech made by Bro. Gorman Hester was listened to with marked attention. Brethren fully feel the responsibility resting upon them when they are given any special work and seem determined to make their efforts felt, and if possible place our holy calling on a higher plane.

Oct. 4 was District Meeting day. The meeting organized by electing W. R. Deeter, Moderator, J. H Miller, Reading Clerk, and A. H. Puterbaugh, Writing Clerk. Much business came before the meeting, but was satisfactorily disposed of One paper was sent to Annual Meeting. Eld. J. H. Miller was chosen on the Standing Committee, with Eld. W. R Deeter, alternate. The mission work of the District seems to have taken a new lease of life. Thirty-two members were received by baptism, five restored, and some applicants, as the result of the well directed efforts of the Mission Board. Concentrated effort, with deliberate, concentrated prayers, and with God to give the increase, overcomes every obstacle and brings success. The large body of brethren and sisters present on both days was exceedingly well cared for by the Turkey Creek church, and they are deserving of much praise for their ministration of love while we sojourned among them. It is no little matter to feed and entertain from 800 to 1,000 people for two days. The expense is considerable, but there is a decided aversion, all around, to allowing these meetings to become self-supporting, or even partially so. They are to Northern Indiana, socially, what our Annual Meetings are to the Brotherhood in the same line. May the blessings of our Savior continue to rest upon us and make all our future meetings as happy and pleasant as those of the past have been.

A H. PUTERBAUGH.

From Woodberry, Baltimore, Md.

OCT. 20 we held our love feast, which apparently was enjoyed by all present. Each year increases the number of communicants at this place. Two years ago, about one hundred and twenty-five; last year, one hundred and sixty-five; and this year about two hundred communed. Our membership in Baltimore is over ninety. The spiritual food was richly dealt out at the feast to both saint and sinner. In the evening many witnessed for the first time the solemn ordinances that our Master bade us observe.

Sunday morning, after an hour well spent in the Sunday school, elders Christian Ness, of Pennsylvania, and E. W. Stoner, of Maryland, preached to us words that are of vital import to Christian and non-professor. In the afternoon many went down to Bro. James T. Quinlan's, 12 W. Camden St., where brethren Price and Ness preached in the German language. This was greatly enjoyed, especially by a few members who cannot understand English.

After this, Eld. E. W. Stoner addressed the Boys and Girls' Bible School on the subject of church history.

The Young People's Meeting at 6:30 P. M. was one of the most enjoyable and soul-cheering meetings we have ever had. Old and young, brethren and sisters, home and visiting members, all took part, and many spoke of it as being the best meeting of the kind they had ever attended. Our subject was, "The Love of God," and the strongest evidence that we have the love of God in us is to do his will. JOHN S. GEISER.

From Mexico, Ind.

OCT. 12 wife and I were taken to Peru, and from there by train went to Huntington. We lodged with Eld. Noah Fisher, near the new meeting house. We spent the evening and night very pleasantly. The next morning we were taken to the Clear Creek meetinghouse, where we enjoyed a very pleasant Communion meeting. The weather in the afternoon and evening being very unpleasant, cold and rainy, kept some members away, and many of the outsiders did not remain, yet the house was quite well filled mostly with members, however. There were also plenty of ministers present. The next morning we had song service and preaching. In the afternoon I was taken twelve miles into the country, to see a sick brother, then returned to Huntington, where I preached in the court-house in the evening to a well-filled room. The room being well heated. I contracted a severe cold. Notwithstanding this we commenced on Monday our visit among the members of the Salimonie church. Our intent on was to have continued till the 20th and attend the the feast, where we could have seen most of the members, but my cold grew worse, and we returned home, being quite sick. Home is the best place for sick people. We felt very sorry that we had to cut our visit short, but feel resigned to the will of the Lord. SAMUEL MURRAY.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

STONER—KINNEY.—At the residence of Bro. Samuel Stoner, near Peotone, Sedgwick Co., Kans., Oct. 23, 1894, Bro. William Stoner and sister Augusta Kinney.
J. R. LEATHERMAN.

STOFFER—WEAVER.—At the residence of the bride's parents, near North Georgetown, Columbiana Co, Ohio, Oct. 25, 1894, by the undersigned, Mr. Marion Stoffer, of North Georgetown, and Miss Mary J. Weaver, of the same place. ELI STROUP.

TAYLOR—GROFF.—At the home of the bride's parents, at Bareville, Lancaster Co, Pa, Oct. 23, 1894, by Eld. John Grabill, Bro. Isaac W. Taylor, of Vogansville, and sister Hettie R. Groff, of Bareville, Lancaster Co, Pa.
I. W. TAYLOR.

LOPER—JOHNSON.—At the residence of the bride's sister, in Philadelphia Pa, by the undersigned, Mr. John Loper and sister Catharine Johnson.
G. N. FALKENSTEIN.

STARNS—HOOPER.—At the residence of the bride's parents, Oct. 10, 1894, by the undersigned, Mr. Elmer Starns and sister Mabel Hooper, both of Sabetha, Kans.
R. A. YODER.

COFFMAN—VANAUKEN.—At the residence of the bride's parents, Oct. 17, 1894, by Bro. C. M. Brower, Mr. John H. Coffman and Miss Maggie E. Vanauken.
J. S. BROWER.

WRIGHT—FOLK.—At the residence of Bro. Henry Christner, in Somerset Co. Pa, Oct. 7, 1894, by the undersigned, Mr. Albert R. Wright, of Addison, Pa., and sister Annie S. Folk, of Elk Lick, Pa. J. N. DAVIS.

BRUMBAUGH—SHOWALTER.—At the residence of the bride's father, Bro. Isaac Showalter, Oct. 11, 1894, by the undersigned, Bro. Mahlon F. Brumbaugh and sister Priscilla Showalter, all of Huntingdon County, Pa.
L. F. HOLSINGER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

GOOD.—In the Ashland church, Ohio, Oct. 19, 1894, Mamie, youngest child of Bro. Elias and sister Elizabeth Good, of South Bend, Ind., aged 9 years, 10 months and days. Sister Good, daughter of brother and sister Reuben Foss, of the Ashland church, with her little daughter, Mamie, came from South Bend last spring on a visit with her parents and other relatives and friends here. Their visit was abo ended when the child sickened on Thursday, and on Frida was called to her home above. Funeral services by the wri er, from Matt. 18: 2. W. F. ENGLAND.

CADEY.—In the Abilene church, Kans., Oct. 22, 189 Samantha Cadey, aged 60 years 5 months and 3 days. Fu neral services by Bro. George Manon, assisted by the writ from John 11: 28, "The Master is come, and calleth thee." JACOB WITMORE.

LEAR.—In the Upper Dublin church, Montgomery Co Pa., Oct 21, 1894 Bro. David Lear. His illness was v brief. His life was very quiet and unassuming. Funer service from Job 14: 10, to a large concourse of neighbo and friends. B. F. KITTINGER.

LEIGHT.—In the Falling Spring church, Franklin Co Pa., Oct. 22, 1894, of cancer, sister Matilda Leight, aged years, 9 months and 27 days. She suffered for about thr years, but bore it all with Christian fortitude. She leav three daughters and two sons. A husband and two daug ters preceded her to the spirit world. Interment at the Hi burying ground. Funeral services by the writer, assisted Bro. W. A. Anthony, from Rev. 22: 6. WM. C. KOONTZ

BOOK.—In the Perry church, Perry Co., Pa, Sept. 1 1894, of cancer, Bro. Peter R. Book, son of Eld. E. D. Boo aged 24 years, 2 months and 9 days. He bore his afflicti with patience, Christian resignation and fortitude. The re mains were taken to the Three Spring meetinghouse. Serv ices by Bro S. M. Stouffer, from 1 Cor. 15: 26. JOSIAH EBY.

MOORE.—In the Raven Run church, Pa, May 19, 189 of bronchitis, Bro B. F. Moore, aged 31 years and 7 month After seventeen months of intense suffering he quietly a peacefully passed over to enjoy the rest prepared for the chi dren of God. Funeral occasion improved by Eld. G. W Brumbaugh, from Matt. 9: 16.

RITCHEY.—In the same congregation, Aug. 11, 189 consumption, sister Jennie Ritchey, aged 28 years, 6 mon and 20 days. Sister Jennie had been afflicted for seve years. Funeral services by Bro G. W. Brumbaugh, fro Matt. 24: 44.

KENSINGER.—In the same congregation, Oct. 19, 189 sister Esther Kensinger, aged 78 years, 5 months and 20 da She was confined to her bed over seven years. Funer services by Bro. G. W. Brumbaugh, from Amos 4: 12. GEO H. DILLING

KESSLER.—In Cass County, Ind., Sept. 1, 1894, Da Kessler, aged 76 years, 11 months and 26 days. He was b in Franklin County, Virginia, and was united in marri with Martha Cabiniss in 1846. Both united with the chu in their native State in 1846 They came to Cass Cou Ind., in 1867, and ever since resided in Indiana. He leave wife and five children Funeral in the Baptist church, fr 2 Tim. 4: 6, 7, by brethren Jacob and Frank Fisher. S. A. KESSLER.

MILLER.—Near Roth's church, Pa., Aug. 19, 1894, Sa Miller, wife of John Miller, aged 85 years.

YOHE.—At the same place, Sept. 10, 1894, adopted so Anderson Yohe, aged 6 months.

FERDINAND.—Near Abbottstown, Pa, Sept. 15, 1 sister Sarah Ferdinand, aged 65 years.

STAUB.—In the Upper Conewago church, Adams Pa, Oct 9, 1894, sister Catharine Staub, aged 61 years months and 16 days.

STOUFFER.—In East Berlin, Pa, Oct. 13, 1894, S Polly Stouffer, aged about 85 years. MARY K. BAK

PAXTON.—In Keokuk County, Iowa, May 8, 1893, D Paxton, aged 75 years, 9 months and 8 days. He was b in Greenville, Tenn.

PAXTON.—In Keokuk County, Iowa, Sept. 16, 1894, ter Sarah Paxton, aged 77 years, 11 months and 16 d "Blessed are the dead that die in the Lord." Funeral se ices were held by Bro. Abraham Wolf. MARY HEILMA

STUDEBAKER.—In the Spring Creek church, Whitley Co, Ind, Sept. 28, 1894, Louisa, daughter of Samuel and Mary Ann Heckman, aged 53 years, 11 months and 20 days. She emigrated with her parents to Kosclusko County, in the year 1852. She was married to Samuel Studebaker April 8, 1860 She was the mother of three daughters and two sons, of whom one son preceded her to the better land. A kind husband, three daughters and one son survive. About one year ago she and her husband were baptized and received into the Brethren church.

J. H. WRIGHT.

FELIX.—Near Pyrmont, Ind., Oct. 16, 1894, John Felix, aged 73 years, 11 months and 23 days. He was united in marriage with Elizabeth Lesly in 1843. To this union were born seven children, three of whom preceded the father to the spirit world. The wife, with four children, remains. Bro. Felix united with the church in 1850, living a faithful worker for the Lord for forty-four years. He served the church as a deacon for thirty-four years. Funeral services conducted by elders Isaac Billheimer and Levi T. Holsinger, from Rev. 21: 4. Interment in the Pyrmont cemetery. J. W. VETTER.

HOOVER.—In the Ogan's Creek church, Wabash Co., Ind., Oct. 18, 1894, Joshua Hoover, aged 57 years and 7 days. He was born in Henry County, Ind., and united in marriage to Mary Werking Oct. 17, 1858. Thirty-six years and one day they journeyed together. To this union were born six children, five sons and one daughter, the daughter dying in early childhood. The wife and five sons are left. He was chosen to the office of deacon in the fall of 1873, and has served the church in that office twenty-one years. Funeral text, Psa. 17: 15.

J. H. WRIGHT.

HOFF.—In the Dallas Centre church, Dallas Co., Iowa, Oct. 20 1894, sister Elizabeth (Garver) Hoff, daughter of Jacob Garver, formerly from Wayne County, Ohio, aged 47 years, 6 months and 8 days. She was united in holy matrimony with Bro. Daniel E. Hoff Nov. 23, 1875. To this union was born one daughter. Sister Elizabeth was a devoted member of the Brethren church for thirty-six years, uniting with them when but eleven years old. She suffered intense pain for eight months with cancer of the stomach. The services were conducted by J. E. Young, from Amos 4: 12, in connection with Heb. 13: 14-16. D. E. HOFF.

SALISBURY.—In the Bachelor Run church, Carroll Co., Ind., sister Elizabeth Salisbury, aged 86 years, 7 months and 29 days. Funeral services by Bro. Abraham Flora. D. H. NICCUM.

MYERS.—Near Martinsburgh, Pa, Oct. 15, 1894, Bro. Jacob Myers, aged about 65 years. Funeral services by home ministers.

J. G. MCCK.

TURMAN.—In Mansfield, Ohio, Oct. 12, 1894, Samuel, oldest son of friend Charles and sister —— Turman, aged 2 years, 10 months and 4 days. Their home was doubly afflicted. On the day of the funeral, Sunday, Oct. 14, while short services were conducted at the house, the father lay upstairs severely afflicted with typhoid fever. The kind and loving mother, the much respected grandfather, Eld. James McMullen, of the Richland church, and other friends followed the little form to the Richland church, where public services were held by the writer, before lowering the little body in the silent tomb to await the resurrection morn.

W. F. ENGLAND.

BOWERS.—Near Unionville, Frederick Co., Md, Sept. 17, 1894, Margaret A. Bowers, aged about 80 years. She was a true and faithful member of the Brethren church for a number of years. She was paralyzed and unable to walk for nearly four years. Her remains were interred at Frederick, in Mt. Olivet cemetery. Funeral services by Bro. E. W. Stoner, assisted by Bro. W. T. Miller, from Job 2: 3. M. E. ECKER.

Programs.

Ministerial Meeting of the Southern District of Illinois.

THE following is the program of the Ministerial Meeting of the Southern District of Illinois, to be held in the Woodland church, Fulton Co, Ill., Nov. 28 and 29, 1894:

TOPICS FOR DISCUSSION.

1. "What Course should a Newly-elected Minister Pursue to make Full Proof of his Ministry, and what Assistance should his Brethren Afford him?"—G. W. Cripe, D. B. Gibson.

2. "How can we best Induce the Young Members of the Church to Employ their Talents Profitably to the Church?"—Venno Stouffer, C. C. Gibson.

3. "How should Church Meetings be Conducted to make them most Interesting and Profitable?"—C. Fitz, Thomas Keiser.

4. "Duties of the Church to Ministers, Spiritually and Financially."—J. Barnhart, J. H. Baker.

5. "Duties of Ministers to the Church and to One Another."—H. Strickler, H. Lilligh.

6. "How can we best Impress Individual Responsibility on the Members of the Church?"—A. J. Nickey, J. H. Brubaker.

7. "How can we make the Mission Work of Southern Illinois a Greater Success?"—G. W. Cripe, M. Flory.

8. "The Factors which Lead to a Prosperous Church."—T. D. Lyon, John Arnold.

Committee on Program:

DAVID TROXEL,
S. BUCKLEW,
CHAS. GIBSON.

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Announcements

LOVE-FEASTS.

Nov. 13 and 14, Ephratah church, Mohler house, Pa.
Nov. 15, at 2 P. M., Frederick City, Md.
Nov. 15, at 10 A. M., Sunfield church, Mich.
Nov. 15, Frederick, Md.
Nov. 17, Dickey house, Ashland church, Ohio.
Nov. 17, at 10 A. M., Panther Creek, Ill.
Nov. 17, at 2 P. M., Lordsburg, Cal.
Nov. 25, at 4 P. M., Egan church, Cal.
Nov. 29, West Dayton church, Ohio.
Dec. 7, at 2 P. M., Esterly, La.

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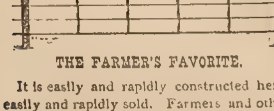

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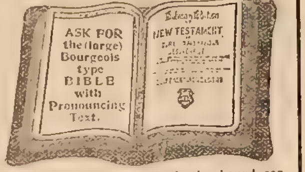

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Makes a grand total of	$11 00

On receipt of $5.75 I will send this quantity of medicine and the Bible.

I make no profit on this offer, but if you accept this inducement, I expect to have future orders from you for medicine, as my remedies sell on their merits. Also, my Flavoring Extracts for household use are the strongest and purest that can be made. ***If you hesitate to order—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc.*** It is no cheap book. Any persons not satisfied with their purchase can, on receipt of goods, return the Bible and medicine, except one bottle of "Discovery," which you can keep, and your money will be refunded.

A number of ministers have accepted this offer through a special circular, and the several testimonials from them should convince you of the genuineness of the offer. For description of my remedies see my advertisement on the outside cover of Brethren's Almanac for 1895, or write for descriptive circular.

TESTIMONIALS.

From Eld. D. D. Wine, Covington, Ohio, Aug. 23, 1894.—The goods were received in good order, and we are indeed well pleased with our investment on account of the Bible offer. The Bible is a very nice one, and several members of the family are anxious to own it.

From Eld. J. Y. King, Griffin, Md., Sept. 19, 1894.—I am well pleased with the Bible and think it comes fully up to the description you gave it. We have not used all the medicine yet, but think what we have used is worth recommending.

From Eld. J. N. Davis, Tub, Somerset Co., Pa., Sept. 10, 1894.—I received the Bible and medicine as per your offer, and am well pleased with both. I must say that the Bible is the best and most complete of the kind that I have ever examined, and am free to say that this Bible should be in the hands of every minister and Sunday school teacher.

From Eld. John Bare, Decatur, Nebr., Sept. 20, 1894.—The medicine and Bible, as per your special offer, was received all right. We are well pleased with the Bible; it is fully as good as recommended in every respect. And what medicine we have used has been very satisfactory. We have used some of the D. D. D. and some of the Red Thyme Pain Cure. The latter we have found excellent for all bowel complaints.

From Eld. J. A. Root, Ozawkie, Kans., Sept. 18, 1894.—I received the box containing Bible and remedies according to your special offer to ministers. The Bible came fully up to my expectations, and I wish I had another like it for my wife. The Discovery came just at a time when I could test it, as I was suffering from liver and kidney troubles. After taking one bottle I can say that I feel like a new man, and I shall continue taking it awhile yet. I can now eat more at one meal than I could at three meals before taking the Discovery. I will either take the agency or secure an agent for you, as I believe that your remedies will do what they are recommended to do.

From Eld. A. Berkeybile, Dubois, Nebr., Sept. 22, 1894.—Please accept my thanks for the Bible that I received by accepting your special Bible offer. I am well pleased with the same. The size of type is larger than what I had expected. Very few people can read the Bible and pronounce correctly without a self-pronouncing Bible. This self-pronouncing feature, together with the size of type and the helps, make it a Bible that every minister in the church should have. It is far beyond my expectations. As for the medicine, it is second to none. The Bitters give appetite, quiet the nerves and give immediate relief. The Salve is a safe and reliable article, and I can recommend it to suffering humanity.

Any person who prefers to accept the offer for $3 80 made last winter, offering a "C" Bible, instead of the above offer for the Bourgeois edition, can do so. These offers are made for people who have not ordered medicine from me; old agents need not apply. Bible and medicine sent by freight on receipt of order.

Order now so as to be sure of getting the Bible in time for Christmas, as it requires from two to three weeks for western shipments to reach their destination.

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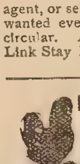

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Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., NOVEMBER 20, 1894. No. 46.

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THERE are seventy-two ministers residing in the Southern District of Illinois.

BRO. D. F. BOWMAN, of Quintor, Kans., says, "One was baptized here last Sunday."

BRO. I. J. ROSENBERGER is now engaged in a series of meetings at Hagerstown, Ind.

NEBRASKA will present to the next Conference a call for the Annual Meeting in 1897.

BRO. L. T. Holsinger recently closed a meeting at Edna Mills, Ind, with nine accessions.

BRO. MICHAEL FLORY is engaged in an interesting meeting in the Big Creek church, Ill.

BRO. JOHN GABLE, of New Sharon, Iowa, has changed his address to Ollie, Keokuk Co., same State.

FIVE additions are reported as the result of a recent series of meetings in the Gillett's Grove church, Iowa.

THE last report from the Woodland church, Mich., shows fifteen additions as the results of recent meetings.

AT a meeting held by Bro. D. F. Stouffer, at York, Pa., thirteen applied for membership. Eleven had been baptized when the meeting closed.

UNDER date of Nov. 6, Bro. W. B. Sell writes: "At the Fredonia meeting, Kans, Oct. 13, three were baptized. At the Neola meeting, Oct. 20, one was baptized. At Independence, Nov. 3, four were baptized. Nov. 14 I expect to commence a meeting in the Peabody church."

WE like the Brethren's method of doing missionary work in Nebraska. An evangelist is entrusted with the work by the year, and he devotes all necessary time and attention to it. Bro. J. Y. Heckler, who did good service in the field last year, has been placed in charge of the work the coming year.

BRO S. C. MILLER, of Linn County, Iowa, has arranged to locate in the Indian Creek church, next spring. The members in that locality feel much encouraged.

LAST month there were sent out from the Mission and Tract Rooms 37,377 different tracts, a total of 239,775 pages of reading matter. This is the way to spread the Truth.

BRO. D. E. BRUBAKER goes to the Panther Creek church, Woodford County, this State, the last of this week to hold a series of meetings and attend the feast at that place.

ONE of our correspondents reports that about twenty-four persons have been received into the Washington church, Ind., during the last year. This indicates an encouraging growth.

BRO. H. C. EARLY closed his meeting at Lanark last week, and went to Colorado to spend a few days. He is expected to begin preaching at Cherry Grove, Ill., the last of this week.

ON another page will be found a list of donations received for sending the MESSENGER to the poor. The Lord will bless the donors for thus helping to preach the Gospel to the poor.

BRO JESSE STUTSMAN writes us that about six hundred members communed at the feast held in the Brethren's large house at Pittsburgh, Ohio, instead of one thousand, as reported week before last.

BRO JOHN WISE, of Conway Springs, Kans., is arranging to move to Pennsylvania, and take charge of the Ten Mile congregation. It was here that he was received into the church many years ago.

THE College visiting elders were with us a few days this week visiting the school. While here they held a few evening meetings in addition to other duties performed. Four made application for membership.

AT one of the love feasts some of the people brought their Bibles along to the evening services, to compare the practice with the written Word, and see if the practice was according to the Book. That was right. Let our practice be compared with the Book.

THE Minutes of the District Meeting for Nebraska show that there was considerable business before the Meeting. Much of it, however, pertained to the missionary department. Bro. Owen Peters has been selected to represent the District on the Standing Committee.

OUR missionaries sailed from England the 2nd inst., on the Peninsular and Oriental Steamship, Peninsular. They expect to reach Brindisi on the 11th, Port Said, Egypt, on the 15th, Aden on the 20th, and Bombay on the 26th. This will be some days later than the time named in our last issue. They were in good spirits, and left England fully trusting in the Lord. Let us remember them in our prayers!

BRO O. P. HOOVER writes us of his safe arrival at Leipzig, Germany, where he is to spend a year or more at hard study. He reports a stormy voyage. He adds, "We are indeed strangers among strange people, but the Lord is with us."

THE brother who sends ten dollars to have the MESSENGER sent to ten families, too poor to pay for the paper, most assuredly believes in preaching the Gospel to the poor. One hundred just like him would prove a lasting blessing to one thousand poor families.

THE last issue contained 180 separate items, articles, notes and notices, and the former issue about the same number. It requires much labor and great care to collect and arrange in readable and condensed form such a variety of matter. We hope our readers will appreciate these efforts.

WE thank God for the many able evangelists among us, who are the means of leading people to Christ by the score. We need all of them and many more. But let us not lose sight of our great need of good housekeepers to properly nourish and prepare the converts for the coming kingdom. Let us pray the Great Shepherd of the sheep to send us more fatherly elders, who are willing to spend and be spent for the Master's flock.

WE now seem to be in the midst of winter. The ground has been covered with snow for several days. While the cold winters may not be particularly enjoyable to some, they are doubtless a blessing in disguise to the inhabitants of this latitude. It is good to make the best of life, and bear in mind that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8: 22

BRO HIEL HAMILTON, of Flora, Ind., writes us that he is in good health, and still greatly interested in the MESSENGER. He has been our agent at that place for years, but feeling too feeble to give the work proper attention, he turned the agency over to another, with a prayer that he may be the means of working the paper into many families. It is gratifying to receive such encouraging letters from the aged veterans of the cross. He sends us the beautiful poem on "Love" that he has so frequently sung at the Annual Meeting. It will appear in these columns shortly.

MANY letters are coming to Bro. Miller, calling him to preach and give "Bible Land Talks." It may be well to state for the information of those who write thus, that all the time he can give to this work is taken up until our next Annual Meeting. After that, by appointment of our Conference, he and sister Miller sail for Europe on a mission of love to the churches in Sweden and Denmark, and, among the possibilities, on a visit to the mission field of India before their return to their home. If the Lord brings them back to us again, Bro. Miller will then enter upon his special work of preaching the Word and giving "Bible Land Talks."

Michael Zug, 1895
138 Cumb St

M. R. Bashore 726

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

GOD.

[*Selected by D. Benjamin Garber.*]

Oh, Thou Eternal One! Whose presence bright
All space doth occupy, all motion guide;
Unchang'd through time's all-devastating flight;
Thou only God. There is no God beside.
Being above all beings! Mighty One:
Whom none can comprehend and none explore;
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, philosophy
May measure out the ocean deep - may count
The sands or the sun's rays—but God, for Thee
There is no weight nor measure; none can mount
Up to thy mysteries. Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence—Lord, on Thee
Eternity had its foundation—all
Spring forth from Thee—of light, joy, harmony,
Sole origin—all life, all beauty Thine.
Thy word created all, and doth create;
Thy splendor fills all space with rays divine,
Thou art, and wert, and shalt be! Glorious! Great!
Life-giving, life-sustaining potentate!

Thy chains the unmeasured universe surround,
Upheld by Thee, by Thee inspired with breath;
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in Thy praise.

A million torches lighted by thy hand
Wander unwearied through the blue abyss;
They own thy power, accomplish thy command,
All gay with life—all eloquent with bliss—
What shall we call them? Piles of crystal light—
A glorious company of golden streams—
Lamps of Celestial ether burning bright—
Suns lighting systems with their joyful beams,
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost.
What are ten thousand worlds compared to Thee?
And what am I, then? Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an item in the balance; weighed
Against Thy greatness is a cipher brought
Against infinity! O, what am I then? Naught!

Naught! Yet the influence of Thy light divine
Pervading worlds, hath reached my bosom, too;
Yes! in my spirit doth Thy spirit shine,
As shines the sunbeam in a drop of dew,
Naught! Yet I live, and hope's pinions fly
Eager toward Thy presence! For in Thee
I live and breathe, and dwell; aspiring high,
Even to the throne of Thy divinity.
I am, O God! and surely Thou must be!

Thou art! directing, guiding all; Thou art!
Direct my understanding, then, to Thee;
Control my spirit, guide my wandering heart;
Though but an atom midst immensity.
Still I am something, fashioned by Thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch and a slave; a worm, a god!
Whence came I here? and how so marvelously
Constructed and conceived? Unknown! this clod
Lives surely through some higher energy;
For from itself alone it could not be!

Creator, yes! Thy wisdom and Thy word
Created me! Thou source of life and good!
Thy spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there.

O thoughts ineffable! O visions blest!
Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity.
God! thus alone my lonely thoughts can soar;
Thus seek Thy presence, being wise and good!
'Midst Thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

The author of the above grand ode to the Supreme Being was Gabriel Romanovitch Derzhavin, a Russian lyrical poet, who was born in Kasan, Russia, July 3, 1743, and died July 6, 1816. He gained distinction in the military and civil service of his country, and in 1791 he was made Secretary of State by Catharine II., of Russia. This poem has been translated into many of the Asiatic and European languages. Among the first named are the languages of China and Japan. By direction of the Emperor of China this poem was printed in gold letters on white satin and hung up in the palace. It is the grandest poem written since the time of Homer, and should be read and reread, if not committed to memory. The more it is studied, the more it will be appreciated.

Marion, Ind.

A HISTORY OF THE FOLLOWERS OF CHRIST.

Formerly Known as the "Brethren," "Tunkers," "Ancient Brethren," "Dunkards," and now Incorporated as "The German Baptist Brethren Church."

BY S. Z. SHARP.

Number Five.

ST JOHN AND HIS WORK A. D. 68 TO 100

This grand work of purifying the Christian church and uniting its members, was left to the only surviving apostle, John. "Gentle, yet uncompromising, calm, yet fervent, at once the disciple of love and 'son of thunder,' he was best fitted to conciliate and overawe, while his peculiar position as the only surviving member of the apostolic band, threw around his person a sacred majesty, and imparted a singular weight to his words." Thus equipped, he took the place of his martyred brother Paul, and for thirty years labored for the unity and prosperity of the church.

Paul, Peter and John stand forth as the three grandest characters and most influential actors after Christ, in the first century of the Christian church. "In the quality of their minds and in their religious tendencies, they seemed to form mutual complements to each other. Paul is the apostle of faith, Peter, of hope, John, of love. Peter, the Jewish apostle of authority, and Paul, the Gentile apostle of freedom, by their preaching had done their work, and by their writings are still doing their work for all ages to come, but they had finished their course and, as martyrs, had sealed their testimony with their blood, and left to John the great work of purifying the church of its heretical elements.

John was the son of Zebedee and Salome, and brother of James the elder, and may have been ten years younger than Jesus. He was a fisherman by trade. His parents seemed to have been in comfortable circumstances, at least his father kept hired servants. His mother was one of that noble band of women who followed Jesus and ministered to his wants, who were "last at the cross and first at the open tomb." "John was a cousin to Jesus according to the flesh, and his mother a sister to the virgin Mary." He had no rabbinical education like Paul, but had preliminary training under John the Baptist, who pointed out "the Lamb of God that taketh away the sins of the world." John, Andrew and Peter formed the first Christian congregation, with the Master in their midst, somewhere on the banks of Jordan near where John was baptizing. John 1: 37-42.

John, above all others, enjoyed special favors from the Savior. With his brother James and with Peter, he beheld the transfiguration and also the humiliation. He lay on Jesus' bosom during the supper, drank in and wrote out in detail, the solemn farewell address of his Master. He followed him into the court of Caiaphas. He alone of all the disciples was present at the crucifixion, and to his care was entrusted the Savior's mother. Last at the cross, he was also the first apostle at the tomb after the resurrection. "He had a religious genius of the highest order," gradually growing into communion with his Lord.

During the early period of the Christian church, John was one of the three great "pillars," with Peter and James, to represent the circumcision, while Paul and Barnabas represented the Gentile church. John was with Peter when the cripple was healed at the temple gate. With Peter he was then imprisoned and brought forth to bear testimony before the Sanhedrim. With Peter he went to Samaria to confirm those baptized by Philip. After this, very little is known of John until after the death of Paul and Peter, about the year A. D. 68, when the churches in Asia Minor were largely at the mercy of the persecutors without and the Judaizers and Gnostics within.

Ephesus, the capital of proconsular Asia, was at this time the centre of Grecian culture, commerce and religion. Here was the wonderful temple of Diana. Here were sung the songs of Homer and Anacreon, and here flourished the philosophy of Thales, Anaximenes and Anaximander. Here Paul labored more than three years and established a church which became a centre of influence over Asia Minor and Greece. Jerusalem was nearing its destruction and Rome was not yet a Christian stronghold. By the labors of Paul and John, Ephesus became the chief centre of church history which extended nearly through the second century, under the influence of Polycarp, a disciple and successor of John, and Irenæus the great defender of the true faith against Gnosticism. Without the writings of St. John, the last thirty years of the first Christian century would be almost a blank. Whatever may have called them forth, they were admirably adapted to the refutation of the Gnostic and Ebionite theories. His first epistle, whose date is uncertain, but most likely was written between the years A. D. 58 and A. D. 85, is directly opposed to the statement of the Gnostics who proclaimed that the apostles did not deliver the doctrine of Jesus as they received it, but made additions to it. To this John replies that he declared "That which was from the beginning, which we have heard, which we have seen with our eyes, and our hands have handled of the word of life." 1 John 1: 1. After obtaining a knowledge of the heresies then prevailing, the writings of John become more intelligible, which otherwise would seem disconnected and wanting in logic.

The Gospel of John was written about the year A. D. 86. In character it differs widely from the three preceding gospels, yet there is no contradiction except for those who claim the union of the Divine and the human in one person to be impossible. In the language of Philip Schaff, "The Gospel of John is the most important book in all literature,—the Gospel of the INCARNA-

TION; that is the perfect union of the Divine and human in one person of Jesus of Nazareth. The synoptists begin with the man Jesus and rise up to the recognition of the Messiaship and divine Sonship. John descends from the preexistent Son of God through the preparatory revelations to his incarnation and crucifixion till he resumes the glory which he had before the world began." John omits the genealogy of Jesus, the sermons of the Baptist, the description of the temptation, a list of the apostles, the Sermon on the Mount, the Lord's Prayer, the parables about the kingdom of heaven, the disputes with the Pharisees, the prophecies of the downfall of Jerusalem, the transfiguration, the institution of the Communion, though he relates in detail feet-washing, which took place the same night and in connection with the Lord's Supper. This can only be accounted for by the fact that John was familiar with the other Gospels and only added what was necessary to answer his purpose, relating only such facts given by the others that were necessary to make the history more connected.

On the other hand, we are told that all things were created by the Word (Logos) which was made flesh and dwelt among us. We learn from him of the new birth, the water of life and the bread of life, the relation of the Son to the Father, and the mission of the Holy Spirit. John alone reports the resurrection of Lazarus.

While this Gospel so well answers the purpose of answering the Ebionite and Gnostic heresies in the Asiatic churches, we would not say that its author had not a much higher and far-reaching object in view which may best be expressed in his own words: "These things are written that ye might believe that Jesus is the Christ, the Son of God, and believing, ye might have life through his name." John 20: 31.

The last of the canonical books of the New Testament is the Apocalypse, or "The Revelation of Jesus Christ" through his servant John. The time of its composition is given by Irenæus as the year 95 or 96, near the close of Domitian's reign. This statement is attested by Eusebius and Jerome and corresponds with the historical fact that Domitian banished many Christians who were recalled by his successor, Nerva, about the year A. D. 97. Critics are not all agreed, however, as to this date, some placing the writing of this book before the destruction of Jerusalem, but the clear and weighty testimony of Irenæus is hard to overthrow.

This is the only purely prophetic book of the New Testament. At the same time it looks back over the prophecies of the Old Testament, especially of Ezekiel and Daniel, as well as forward to the second coming of Christ, and the glorious triumph of his kingdom. "It combines the beginning with the end in Him who is the Alpha and Omega," and forms the appropriate closing of the New Testament Scriptures, of which it may be said: No other book has attracted so much attention, provoked so much opposition, outlived so much persecution, called forth so much reverence and gratitude, inspired so many noble thoughts and deeds, administered so much consolation from the cradle to the grave to all classes and conditions of men. It is more than a book; it is an all-pervading, omnipresent force, a converting, sanctifying, transforming agency; it rules from the pulpit and the chair; it presides at the family altar; it is the sacred ark of every Christian household, the written conscience of every Christian man, woman and child; the pillar of cloud by day, the pillar of light by night in the pilgrimage of life. Its past history is secure, God will take care of its future.

"BE OF GOOD CHEER."

BY C. H. DALSBAUGH

My well beloved brother Lyon:—

YOUR letter is like a fragrant waft from the Upper Eden. How blessed it is for souls to blend in the love of Jesus in purpose and prayer and effort for the edification of the church and the rescue of the perishing. The love of God undertakes mighty things; and persists until they are accomplished, even if it requires millennium. The love and patience and predestination of God counts a thousand years only as one day. To see with Christ's eyes, and to yearn with Christ's love, is to become a hero and a martyr.

The preaching required to-day is first emphatically to the church. We need to learn the meaning of our symbols, and live like *baptized* people. What is the symbol worth if we are not crucified with Christ? Above my desk hangs a pictorial representation of the life of Christ, from the manger to the Ascension. It is very graphic and impressive. But it is wholly objective. So with all symbolic institutions. They are object lessons of Divine Wisdom, conveying more than the church has ever imagined; but intrinsic efficacy to save they have none. We need them as representations of the great doctrines of grace, and the great facts of Christian experience; but we may abuse them and be lost. When we make them substitutes for the vital realities they signify, we make the grace of Christ of none effect.

Legalism and Antinomianism are both fatal. The one turns the work of Christ into a superfluity, and the other turns it into lasciviousness. We must be Christians, and nothing less. And that means accepting as a gift the result of Christ's perfect obedience to begin with; and then to live His life in all the particulars His wisdom and holiness enjoin. We need no conferences to make laws; but we need many to adapt Divine principles to the emergencies of the times. "There is one Lawgiver." James 4: 12. One Law Fulfiller to righteousness. *Our* fulfillment is the testimony of faith, not the satisfaction of justice. Apart from the apprehension of this truth, there is no abiding peace. There is only one way of knowing positively that we are saved. See Rom 5: 1. There is only one way of demonstrating that our knowledge is the fruit of the Holy Spirit. See Eph. 2: 10.

Preach Christ with the enthusiasm of Paul. See Col. 1: 28, 29. To the sinner an object of faith; to the believer a pattern of life. No salvation without faith; no faith without works.

Thanks for the stamps. I need many, and wonderfully does God supply them. Sure am I of this, that if we work for God, and seek not our own glory, He will magnify His grace in us and for us. He has put me in a back corner in his vineyard, but He has given me a work to do, and I bless Him for the privilege. Here is a word of cheer for the poorest and weakest in the church. "The *head* cannot say to the *feet*, I have no need of you." *Christ needs His little toe.*

THE SUPREME NEEDS OF THE CHURCH.

BY J. H. MILLER

AT our late Ministerial Meeting, held in Northern Indiana, this was the topic for the afternoon's work. We had but two topics for the day, one in the forenoon and the other in the afternoon. The discussion on the "Supreme Needs of the Church," was able, but according to former rules we were limited to fifteen minute speeches for the first and five minutes for the second. The one who opened the discussion was allowed fifteen minutes for the first speech. Many good points were made and we hope with profit, but the subject was not exhausted. Also a petition was presented to the District Meeting for help in the churches which have no ministers and those which have but one minister where he is in failing health. We, in Northern Indiana, have three church districts that have no ministers, and some of these churches are in limited circumstances and are suffering much because of no resident minister. In these Districts there is a need that should be looked after by some one. How shall such churches be brought into working line and what do they need?

1. They need a resident minister.
2. They need a consecrated minister.
3. They need a *working* minister.
4. They need a loyal minister.
5. They need a missionary minister.
6. They need a WILLING minister,—one who will give his whole time to the good cause.

1. A resident minister is of much more use to a church than one who will go at stated times and preach a few sermons and then leave. Moreover the money spent in travel would help greatly in supporting a minister. A minister should be in the congregation about all the time, attend their regular services and be with them at their Bible or prayer meetings, and mingle with the children in the Sunday school. He should make a pastoral visit once a year, and oftener if circumstances permit. He should become well acquainted with his members, mingle with all who may be in reach and have a good word for everybody, and especially for the children. He should be friendly to all. Sociability is one of the leading essentials of successful ministerial work. Some evangelists are more successful than others in gathering souls into the garner of the Lord. To be successful he must apply himself and be sociable.

2. They need a consecrated minister,—one who will "study to show himself approved unto God." 2 Tim. 2: 15. One is needed who will separate himself from the common vocations of life, and give himself entirely to the ministry. Aaron and his sons were consecrated. Ex. 29: 9. The apostles thought it best to not even "serve tables," "but we will give ourselves continually to prayer and to the ministry of the word." Acts 6: 1-4. Notice, they gave themselves *continually* to the ministry of the Word. So should the minister of to-day. He must not entangle himself with the affairs of this life. 2 Tim. 2: 4. Paul called Timothy to "preach the word." To make that a success, he must be fully consecrated, set apart for that work, and study to make himself an efficient worker. So must the minister do now to make his life a success.

3. They need a working minister. Jesus was no idler, neither was his Father. "My Father worketh hitherto, and I work." John 5: 17. Jesus and his Father were busily engaged in redeeming the human family. The Holy Ghost had his work, which was to "teach all things." John 14: 26. The Holy Ghost has a part in this great work. God's ministers should be *workers*. "Work out your own salvation with fear and trembling." Philpp. 2: 12. A minister should be "a workman that needeth not be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. If a minister looks too much after secular affairs, his work in the church will lag, and the spiritual interest will die, hence the necessity of a faithful worker.

4. They need a loyal minister, one "sound in the faith," Titus 1: 13; 2: 2; one who "loves the brotherhood," 1 Peter 2: 17; one who is willing to preach the whole Gospel, and, if necessary, "reprove, rebuke, exhort with all long-suffer-

ing and doctrine." 2 Tim. 4:2. He must be loyal to the church, in holding up the principles she maintains, that he may be known as a true disciple of the Lord, always giving a certain sound, that will correspond with the Bible.

5. They need a missionary spirit, one who is willing to "go into all the world," even if it does not suit the carnal inclinations. Jesus was willing to "preach the kingdom of God to other cities also, for therefore am I sent." Luke 4:43. Jesus had a desire to do as his Father had instructed him. In the garden of Gethsemane he was willing to pray, "Nevertheless not as I will, but as thou wilt." Matt. 26:39. A minister should have such a feeling for humanity that he is willing to be laid upon the altar and say, "Here, Lord, send me," even if he has to rent his farm or hire a clerk. It would be well for us to study the history of the apostles. When Christ called Peter he, with his brother Andrew, left his nets and followed him. Matt. 4: 18; Mark 1:16-20. Paul "was not disobedient unto the heavenly vision" (Acts 26:19), but went out as one of the world's greatest missionaries. Paul suffered many deprivations in order to save souls.

6. They need a willing minister. In carnal warfare a volunteer is considered the best soldier. The Lord does not like conscripts, yet sometimes it becomes necessary to strongly urge in order to get some ministers to move. The Lord had to convince Moses by a miracle before he would lead his people. Ex 4. Paul had to be smitten to the earth before he could see that he was a chosen vessel. Acts 9:15. Jonah was compelled to go to Nineveh after he was swallowed by the great fish. Jonah 1:17. Men who are compelled to work for the Lord do not make the best of workers. Paul was a willing worker; he expected his reward in heaven. 1 Cor. 9:17. Willing workers are in demand. David was willing to leave his father's sheep and go and work for the Lord. He was only a youth, but full of zeal and courage. When he heard that there was trouble with his people "he rose up early in the morning and left the sheep with a keeper." 1 Sam. 17:20. When a minister is called by the church to go out to preach, he should leave his secular matters with a "keeper" and "go."

Now let us notice some of the needs of the church aside from that of the right kind of a preacher.

1. A church should have one or more preaching services every Sunday.

2. A good Sunday school.

3. A Bible class or prayer meeting.

4. See that the minister, if called there, be supported if necessary. If the local church is not able to render the needed assistance let the Home Mission Board be called upon for help.

First, in order to have regular preaching, a preacher must be had. A church without a preacher will be almost as bad off as a school without a teacher. The most needful thing will be to secure a minister If at all possible, churches should see that young ministers are elected to the ministry. Many churches have waited too long, until the old ministers have grown too old for duty; no recruits have been brought into active service and the church was dwindling down. An army must have young soldiers brought into line and learn the drill (or tactics of war) or her forces will be driven to want. So must the church do or she will lose her force. If a local church has no material for a minister, and must have help, and if she is at all able financially, let her make arrangements to secure one. She should buy a lot of several acres near the church, own and control the property as her own and if the minister be a poor man, let the church give him all that he raises on the lot, and see that his needs be supplied so far as necessary. Furthermore let him stay and work for that church as long as is agreeable to all parties concerned. Let the church appoint two brethren as a committee to see that the minister is cared for, and thereby remove the embarrassment of his going out begging.

If the local church is not at all able to render the needed assistance, then let the Home Mission Board assist in making up the deficiency. If this line of work could be adopted I am certain those districts that have no minister would soon find a great help, and the cause would prosper. This plan contemplates a supported ministry, where necessary, and not a salaried ministry.

Goshen, Ind.

THE NEED OF A BETTER EDUCATION.

BY M. R BASHORE.

ADMITTING that we are made up of different dispositions and temperaments, yet our actions in life largely depend upon the education and cultivation of our higher intellectual powers, or finer sensibilities, which if carefully and properly educated, will bring into subjection and under control our natural inclinations, and give place for the Spirit of God to influence and actuate our minds. Thus, with a proper knowledge of the Bible, and a fully developed understanding, the Spirit of God will gain the predominance in our lives, and become the over-ruling power, and will direct the emotions of the heart.

While the leading or ruling thought or theme with my brother may be the incarnation, or "God manifest in the flesh," another's may be conversion, or regeneration; while another's may be what constitutes an enlightened conscience. Still another's may be the culture or development of our moral, social, and religious characteristics. These are all more fully developed in us by a careful education and cultivation of our higher intellectual capacities.

Our differences of opinion and viewing matters from different standpoints is because we have been differently educated. We read the same Bible, we study the same principles, we preach the same doctrine or Gospel; and yet our actions in life differ widely. And why? Because we have not been properly educated. The first, great and leading object in life should be, to educate, enlarge or develop our powers, and promote them to a higher standard, physically, morally, socially and religiously; thereby getting a better and clearer comprehension of God's purposes and designs, and a better knowledge of our duties and responsibilities to God and to our fellow-man.

And that we may be fully qualified for the discharge of our duties and obligations, we must make the study of the Bible and the principles and the doctrines of the church the primary thought in our life-work. God created man a full and complete being,—body, soul and spirit,—giving him in his creation part of his own being, with the power of development and a knowledge of his will concerning him. Admitting that circumstances and conditions surrounding some of us deprive us of many advantages which others can and do enjoy, and that we may not all have five talents entrusted to our care, yet there is none but that has at least one talent; and for the cultivation and improvement of that one God will hold us individually and personally responsible.

Upon the matter of our general church government, and the principles and doctrines of the church, how few, comparatively, have given careful and candid thought! The great majority of our church troubles which come before our Annual Councils come up through our local church councils, and grow out of a lack, on the part of the membership, of a careful study of the principles and doctrines of the church; hence the unwise decisions, and the dissatisfaction often resulting therefrom. If our brethren would study the principles and doctrines of the church, with a view to meet successfully the most intricate questions in our local church councils, there would be less cause for so much unnecessary work at our Annual Councils. There is no lawful reason why we should not, if properly educated in our duties, and the principles and doctrines of the church, be able to settle, almost without exception, the most difficult matter right at home, in our local church councils, where all the facts relative to the case are known and can be produced, and probably with better results and more general satisfaction to all the parties concerned.

The great need of a better education in this direction is most noticeable in our local councils, because it is manifestly evident that where any business of a seemingly complicated nature comes before the meeting, the burden of the work invariably falls on a few, and when the voice of the church is taken, the laity too frequently make their decision without carefully and intelligently investigating the case. And what makes it still more lamentable is that the elder, or shepherd of the flock, is often so wrapped up in the affairs of this life that his spiritual vision becomes so beclouded that he cannot successfully point out to his flock the dividing line between the right and the wrong. Whenever the cares of this world, the love and greed for money, take possession of the heart, then true principles, respect and love for Zion's welfare, are lost sight of; hence it is very important that our elders be fully educated in the principles and doctrines of the church, so they can successfully teach them to their flock. We do not wish to exact too much from our elders, because they are constituted just like other men. The first consideration with all of us should be the welfare and prosperity of our beloved Zion; and especially should this be the leading or ruling spirit in the life of an elder, because the up-building and strength of a church largely depends on the life of an elder.

Jesus, our blessed Master, very well knew that it would be a difficult thing for anyone to successfully lead the church and the world at the same time; because where our greatest treasures are there our greatest care is bestowed.

This again suggests the importance of a better education in the principles and doctrines of the church. We are sometimes asked, Why do we eat the Lord's Supper? Why do we observe the salutation, or Holy Kiss? Why do we engage in the ordinance of feet-washing? These are questions for us to solve, and for us to get the spiritual signification will require more on our part than merely an ordinary or superficial glance. To observe these is right and proper. But do we in reality enter intelligently into the spirit and life of the work? How does our life-work compare with the true standard in love, mercy and justice? Have we made this our meat and our drink? Does the smiting on our right cheek induce us to turn the other also? Does the asking of our money for the promulgation and spread of the Gospel and for the conversion of the world cause us to pull our purse-strings only tighter? Does the difficulty between brother and brother incite in us a spirit of reconciliation; or does it cause us to put more fuel on the fire? Does our going to church councils without having carefully weighed in the balance of justice all the questions at issue, benefit ourselves or the church? These are questions for all of us to answer; and they are matters

in which we are personally responsible. We pass through this life but once. Time misspent can never be recalled. Opportunities lost can never be improved. We hold the principles and doctrines of the church most sacred; but how can we reasonably expect to retain and maintain the government of the church without adhering strictly to her principles? And how can we intelligently form wise decisions in our councils without a careful study of the Bible, and the principles and doctrines governing the church?

Van Dyke, Pa.

WHY THE SISTERS SHOULD NOT WEAR THE WEATHER COVERING DURING WORSHIP.

BY LOUISA E. FISHER

"Ye are the light of the world."—Matt. 5: 14.

I SINCERELY believe that all our sisters should take their weather covering off their heads, as soon as they take their seats in the house or place of worship. What would we think if some of the brethren would keep their hats on, even during singing services? Yet it is quite common for some of the sisters to leave their weather covering on during singing, and others during the entire services. This is not as it should be; for Christ says, as quoted at the head of this article, that "ye (meaning his true followers) are the light of the world." And we should all show to the world a proper example, that they may do the same when they become followers of the meek and lowly Lamb of God. And Christ further says, "Neither do men light a candle, and put it under a bushel, but on a candle stick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 15, 16

About all of our devoted sisters think it is necessary to wear the prayer covering during divine worship; and it should not be covered up with anything else. We should at all times during singing, prayer and preaching service, have on the prayer covering, and nothing else over it.

The habit of wearing the weather covering in time of worship comes from the world; and we should teach them that it is wrong in the sight of God. If we want to please the world instead of Christ, then I am afraid he will be ashamed of us, when he comes in his glory to reign on earth with his saints. "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8: 38.

I refer also to the case of the Israelites, when they were commanded to take the blood of a lamb and strike it on the lintels and door posts, as a sign, so that the destroying angel would not slay any of their first-born. See Exodus 12: 7, 22, 23. Does any person believe that if, after they had done as commanded, they had covered up the sign with something else, the first-born would not have been slain in such families as did so? Then, when we have on the sign of power or authority, as commanded us in 1 Cor. 11: 10, we should not hide it under a bushel, or anything else. It certainly has the appearance of evil to cover up this sign, and we are commanded to "abstain from all appearance of evil." 1 Thess. 5: 22 "Wherefore come out from among them, and be ye separate, saith the Lord." 2 Cor. 6: 17. "Know ye not that the friendship of the world is enmity with God?" Jas 4: 4 "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Pet. 1: 19.

We should be willing to help bear the cross of Christ, so that we may, like him, be permitted to wear the crown. 1 Cor. 9: 25. Please read the following: John 3: 21; 8: 12; Acts 2: 17, 18; 1 Cor. 4: 4-6; Eph. 5: 8. If we do our part faithfully, then we will receive the reward that God has in store for those that follow Christ's commands. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." 1 Pet. 2: 9.

At this age of the world, when popular churches are striving with each other to show which can do the most worldly things, and still be regarded as Christians, it becomes us, as a church, to prove to them that God still has a "peculiar people" on earth that is willing to "obey from the heart that form of doctrine which was delivered" by Jesus Christ and the apostles. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7. We are certainly striving to receive all the blessings we can: then let us take hold of the sure Word of God, and he will abundantly bless us. Psa. 119: 105; Isa. 58: 8; 60: 1-3; 1 Cor. 3: 16; Matt. 13: 43; 1 Pet. 3: 12; 1 Cor. 13: 12 We also should avoid the danger of the following: "And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" 1 Pet. 4: 18 I do hope that some sister in each one of our churches will try to induce the sisters to carry this out.

Fort Scott, Kans

HOW THOSE WHO LOVE CHRISTIAN WORK MAY HAVE A BIBLE CLASS.

BY M. M ESHELMAN.

HELPING others is helping yourself. Instructing your fellow-man is self-instruction. To be busy in your Master's business is to be out of business with your enemy.

If you are longing for work, enroll a class of ten or twelve boys, or if a sister, that many girls, and get each one to promise to commit a verse of the New Testament each day, and to send you a postal card the first of the month telling you of the progress. In return you write each one a letter of comfort, point out such ideas as the verses contain, and help them to secure the precious gems. Before your class is three months old you will find yourself growing in knowledge, your spiritual powers intensified, and your pupils on the upward road to happiness and usefulness.

Here is an unfenced field for you. Here you may mold the youth for time and eternity to the honor of God. Try it. You may soon have a bright class to your soul's delight. If you have no class, organize one. Find the material anywhere. Some of the class may be a thousand miles away. Get them, help them, keep them!

GOD'S PROMISES ALL CONDITIONAL.

BY FANNY MORROW.

RICH beyond comparison are the promises of God's Word to his people. Who among his children could stand the storms of life, without fainting by the wayside, if not sustained by the numerous and precious promises of the Bible? But God in his wisdom has so ordained that his promises are all conditional. Study them carefully from Genesis to Revelation, and you will find, either implied or plainly expressed, some condition to be fulfilled by the suppliant before he receives the blessing sought.

In times of peril, men who never had given any evidence that they ever even believed in God as the sovereign ruler of the universe, have been known to call upon him for deliverance. But there is no record, either in profane or sacred history, where Jehovah manifested his mighty power or condescending mercy in such instances. There must be a preparation of the soul,—an obedient life before one can realize any mighty display of omnipotent power either in spiritual or temporal matters. Solomon offered one thousand burnt offerings—and doubtless they were accompanied with earnest faith and fervent prayer—before the Almighty appeared to him and asked what he should give him; and then, in response to his humble request, showered upon him rich stores of both earthly and heavenly blessings.

Burnt offerings are not now required of God's people. But Jesus taught us to ask that we may receive, to seek that we may find. Find what? The fullness of the spirit of love, which is accounted more than all other Christian graces, and which alone will enable any Christian to bear the fruits of righteousness. O, that we all did so hunger and thirst that we would come and continue to ask until we were filled with righteousness, and would thus be able to represent the cause of our blessed Lord more worthily!

We read with reverence the account of the display of God's wonderful power, when he consumed with fire the sacrifice on Mt. Carmel, thus honoring Elijah's prayer of faith. But we read nothing which makes us think that Elijah rushed into the presence of the Lord and of the people from a croquet ground with a cigar in his mouth. A prayerful examination of our hearts and lives will reveal to us whether we are fulfilling all the conditions required of us.

Christ sums up the whole matter when he says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." O, surely that promise is wonderful in its greatness, and if we secure its fulfillment in our lives we will be more than paid for any effort we may make in the conditions required. After we have put on Christ let us abide in him, live with him every day and all the while. And how shall his words abide in us unless we study them daily, think of them hourly, cherish them in our hearts, practice them in our lives? God help his children to grasp his promises, cling to them and live and die rejoicing in them.

Ottawa, Kans.

THE boy fell off a fence and broke his leg. Doctors carefully set the bones, put on the bandages with plaster of Paris, and fixed the little fellow carefully on his bed. Then nature commenced the work of repair with as much purpose as a wrecking crew ever begun on derailed cars and torn-up track. With what marvelous intelligence do God's resources take hold of breaks, and strive to make amends! So it is with our injuries to the moral nature. We must bind up the wounds of the unfortunate, and Infinite Love will patiently, though slowly maybe, work a wonderous cure.

A WISE merchant makes a daily balance of his books, and at least once a year takes an account of stock on hand. In this way he manages always to know with approximate certainty what is his financial condition. Should not every Christian use equal care? It is only by the most incessant watchfulness that we can be constantly sure of our exact standing in the kingdom of God. Retrospection and self-examination are invaluable aids to piety.

'Tis greatly wise to talk with our past hours
And ask them what report they bore to heaven,
And how they might have borne more welcome news.

Missionary and Tract Work Department.

"Upon the first day of the week, e every one of you lay by him in store as God hath prospered him, hat there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

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☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
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DIARY LEAVES.

BY W. B. STOVER.

At Sea, Oct. 16, 1894.

As we stood on the deck of our large steamer this morning, just before she sailed, I had feelings mingled as never before. We had given good-bye to all our dear ones. Bro. Myers and others who had come to see us off had gone ashore. The men were taking down the last gang-plank, the only thing visible yet connecting us to land. Yonder on the wharf stood a group of women weeping; some of their loved ones were going away, to return possibly in a few months. We were on what would be to us our world for the next week. Yonder lay the great New York, that wicked city. Beneath us was an arm of the ocean. When we turned about, it was to turn our backs toward the dear fatherland.

The band was playing, handkerchiefs waving, bells ringing, whistles blowing, as the great ship moved. It was a supreme moment to me. For so long had I prayed for this time to come. My heart was full of joy and sorrow at the same time. We stood 'twixt love and duty; love drawing us home, duty drawing us away. A flood of tears came over me. I could not speak. My soul was lifted up in silence,—"O God, make me all thine own, without any reserve! May I be unselfish! May I be strong! May I be good! May I be of unlimited service to Thee! May I be able to snatch many poor souls from the burning, and give them to Thee! The length of my life I commit to Thee, wholly, entirely, completely, with all I have and am. Use me. And may the mighty unction of the sanctifying Holy Spirit be upon me,—O Lord,—and may Thy day speedily come, Jesus, our Savior! Amen—Amen!"

As the ship moved quietly down the harbor, we strained our eyes to catch a last glimpse of the dear ones among the crowd, still standing on the wharf. Then we began to look about us and be at home on the boat. In a short time we saw the high-spanning bridge and the goddess of liberty sink into the horizon. We passed Sandy Hook, and the quarantine stations, and Long Island, and in a short time—it seemed very short—we were viewing only water and sky.

Not long after we were on board we met Prof. Manning, of De Pauw University, who, with wife and little boy, were going to Germany for a year. Bro. Hoover's had known them at school, so we were at once with old acquaintances.

In the afternoon we met a young man who, we learned, was on his way to Europe to learn fine tailoring. He first said to us: "Beg pardon, but ain't you Dunkers?" We said, "Yes," and were soon acquainted He had worked for some of our people in Warsaw, Ind., and was at the Annual Meeting in Muncie.

To-day's chronicling must not close without mention of the painful fact of the sea. Some folks can cross the sea without getting seasick, — and some can't. Sister Bertha and Bro. Hoover and I belong to the "some can't" class. Poor Bertha did not even go to the dinner table. I went but couldn't eat. Before night we three were very much attached to our rooms, but our attachment was more a necessity than a desire, for we were sick and vomiting.

At Sea, Oct. 17.

To say the least, there is a hope for to-morrow at each setting sun. I think our cabin is about seven by eight feet in size, and nine high. At the one side is a sofa, extending the full length of the room. On the other side are our two berths, one above the other, each about three feet wide. As I lay on my back in the lower berth, I can reach the bottom of the upper one with the palm of my hand. The door is at one end of the cabin and the wash stand and mirror at the other. Our steamer trunks, twelve inches high, are just a little too high to go under the sofa or lower berth, so we stood them on end. With a few valises, steamer trunk, and ourselves, any one could be persuaded that our room is about full. Besides the wash stand is an electric light, and a few inches above the level of the upper berth is a porthole. The port hole is about level with the surface of the water,—probably a little higher,—so that through its heavy glass at one moment we can see the level of the ocean, and at another only the water pushing and rubbing against the glass.

Bertha has a cabin to herself, just opposite to ours. All out on deck to-day but Bertha. No appetite however. Did not go to meals. Steward brings us something to eat each meal-time to our rooms. Usually we cannot eat it. Frequent vomiting. Sister Hoover and Mary not seasick yet.

At Sea, Oct. 19.

Last night the boat rolled from side to side more than usual. My overcoat hanging beside the door would swing clear over and touch the other side of the door, and then when it would go back sometimes we nearly rolled out of bed In our cabins all the day, Bertha and I sick.

Seasick is a most discouraging thing. Everything I eat is sure to come up soon after. If I eat, its unfortunate, and it's unfortunate if I do not eat. Head-aches, side-aches, stomach-aches, —aches all over. Two things I know for sure, (1) I'm seasick, (2) seasick is not serious—only for the exceedingly unpleasant present. Mary says the ocean presents a grand spectacle,—I suppose it does. She and sister Hoover are fortunate.

I thought how many things I'd read and write on this voyage. I've read only our few good letters we received on ship, the MESSENGER and *Visitor*. The *Visitor* is exceptionally good this issue, and I've written,—not a word. Steward says he has a wife and two children in *Deutschland*, Eric and Gustav. He is a clever man, a German Lutheran.

I expect maybe I will make a parody on Brainerd's "Sea Bird's Song" some day. His refrain is this:

"'Tis the sea-bird, sea-bird, sea-bird,
Lone lookers-on despair;
The sea-bird, sea bird, sea-bird,
The only witness there."

The parody will have it:

'Tis the seasick, seasick, seasick
Lone feeling of despair,
The seasick, seasick, seasick,
The only feeling there.

At Sea, Oct. 21.

This is Sunday. Last night was the roughest we had yet. The boat got to pitching, plunging from end to end. This is worse than going from side to side. All sick, Mary and sister Hoover, too, but not so bad as the rest of us. This morning at sunrise, the ship came to a full stop for a little while. Something was wrong about the machinery. We had not the least thought of fear, for is not He ruler of the deep who rules on high? We had hoped to be able to have some kind of services on board to-day, as some others have done in times part, but were too seasick. Besides that, the people are all German. We wish very much we could speak German. We are learning quite a number of words, however.

Yesterday we were on deck once more, but not at all to-day.

Yesterday we became acquainted with a gentleman of high Christian character on his way to South America. He is from York, Pa., and represents a manufacturing company.

At Sea, Oct 23.

Our voyage is nearing its end. The weather has been rougher than usual, rain much of the time, but will end well. The vessel in its course went north along the coast line until off the banks of Newfoundland, then bore due eastward.

We passed a number of vessels at sea, one only about a thousand feet distant, a large sailing vessel. Vessels rarely get so near to each other.

A week ago we were in New York. Now we are nearing Southampton. Seven years and one week ago Mary was baptized. The Lord has signally blessed us all along the line.

We could have seen the coast line of southern England to-day, had it not been for the rain and fog through which we are passing. As it was, we saw only Lizzard Point in the distance. By the grace of our dear heavenly Father, to-morrow we will be on land again. Sick are all very bright and cheerful now. Bro. Hoover and Bertha and I were sick nearly the entire voyage. Sister Hoover and Mary were sick only a few hours after the stormy Saturday night.

At three o'clock to-morrow morning we disembark. Here we must separate from brother and sister Hoover. They will reach Germany a day later. May the Lord go with them!

CHIPS FROM THE WORK HOUSE.

BY DANIEL VANIMAN.

EN ROUTE for Indiana, I first stopped at a Communion at Topeka, Kans., Oct. 13, where we attended a pleasant meeting, and found the cause prospering. Second stop was at Meriden, Kans., where there are about a dozen members whose membership is with the Ozawkie church. They have no regular meetings, but the members hope soon to be able to build or purchase a house and have regular meetings. Next stop was at Ozawkie, Jefferson Co., Kans., where is located one of the oldest and largest churches in Kansas. Their meetinghouse is in town, as all meetinghouses ought to be, where members are living both in and around the towns. We next stopped at McLouth, Kans., where the members are building a good, substantial meetinghouse in town which in a few months or less will be ready to be dedicated to the Lord's use. Next stopping place was with the dear brethren and sisters of Macoupin County, Ill., with whom we lived and worshiped, worked and prayed for twenty-five years, and to whom we thus became much attached. I also spent a little time at Cerro Gordo, Ill., from whence I went over to the Okaw Communion, where the brethren had been holding a very successful three weeks' meeting, which resulted in over fifty additions and much food for the souls of all true believers. Bro. Isaac Frantz, of Pleasant Hill, Ohio, did the preaching.

After standing on the banks of the Okaw River

and seeing Bro. Frantz immerse sixteen candidates into Christ, in the likeness of Christ's death, in company with J. S Kuns, Bro. Frantz and daughter, and Bro. Bingaman, we took a drive over to Oakland Park, the place selected for the next Annual Meeting. This park is about one mile west of the main part of the City of Decatur. The ground is gently rolling and well shaded with many stately oaks. Electric street cars run regularly between the main part of the city along a wide street along which are situated many beautiful residences that will afford good lodging quarters during the meeting, others also in great abundance are located in other parts of the city. The Wabash road will unload passengers at the meeting grounds. Six railroads run directly into the City of Decatur. There are three large churches within two hours' drive of the meeting grounds and a railroad runs through each one of them. This gives Decatur, all things considered, equal, if not superior, advantages over any we ever had for holding the Annual Meeting.

On the afternoon of the Communion at La Place an election was held for two ministers, which resulted in enrolling Jacob Wine and Isaac Brubaker on the ministerial list of the Okaw church. Sunday, Oct. 28, was spent in Cerro Gordo church, at Sunday school, preaching and children's meeting by D. L. Miller and wife, and Bible Land talk by Bro. Miller at night to a crowd filling the large church to overflowing.

From here I went to Mexico, Ind., to the Old Folks' and Orphans' Home, which consists of fifteen acres of ground on which are two large and well-arranged buildings, one for the use of the old folks, of whom there are at present twenty-one in the Home, two of whom are about ninety years old. The other building is occupied by brother and sister Fisher, and three girls as helpers, and twenty-seven orphan children, making in all a family of over fifty, ranging in age from one to ninety years. If any one thinks that brother and sister Fisher do not deserve the sympathy and prayers of God's children, with such a family to care for, let him come and visit this home, and make a special effort to understand what is required in a family of fifty or more, some of whom are always sick or feeble enough to require special care. A doctor lives in the house with them, and is always at hand when needed. Bro. Fisher says a larger assortment of children are needed to supply the orders now on hand for children to gladden the hearts and fill the vacancies felt in families from whom God has withheld the blessings of children of their own, or from whom the cruel hand of death has taken away these precious jewels

An interesting monthly paper, of which Bro. Fisher is editor, is published in the interest of the Home. I saw the children all in a group, standing in rows, the smallest in front, larger next, largest last, and heard them sing a number of songs while thus standing. Then with folded hands they knelt down and all in concert repeated their evening prayer and then kissed brother and sister Fisher good night and then were off to bed. Come and see them. Clothing sent to this family by sisters' aid societies, and others, is very much appreciated.

McPherson, Kans.

SKETCH OF THE LIFE AND DEMISE OF ELD. DANIEL BOWMAN.

BY L. W. TEETER.

THE subject of this fragmentary notice was born in Montgomery County, Ohio, July 13, 1809. He was a son of Eld. Benjamin Bowman, well known, and remembered by many yet living in the older congregations of Pennsylvania, Ohio and Indiana. At the age of about twelve he was brought by his parents to Wayne County, Ind. At the age of about eighteen, he united with the church, in the Nettle Creek congregation. Feb. 13, 1831, he was married to Anna Dulhire. To them were born eight children,—four sons and four daughters. In 1879 (Aug. 15), his companion,—a mother in Israel,—was removed by death, leaving him with two sons and one daughter, five of his children having died previously.

In 1832 (June 23) he was chosen to the office of deacon, in which he served the church acceptably for about thirteen years, and purchased to himself "a good degree and great boldness in the faith." (1 Tim. 3: 13.) In 1845 he was chosen to the ministry, and in a reasonable time to the second degree and afterward to the full ministry.

He was a man of strong convictions of right, conscientious in practice and sincere in execution. He wielded a great influence in favor of the church everywhere. He was one of those ministers who would never "wear out" in his own community, but all were pleased to hear "Uncle Dan," as he was familiarly known. He was often called to preach funeral discourses by other denominations and non-professors, besides many in the church. He solemnized many marriages and baptized many persons. After the death of Eld. David Hardman, in 1863, he became the housekeeper of the Nettle Creek congregation and continued as such until age and declining health disabled him to bear that burden.

From the foregoing accounts it will be seen that all of Eld. Daniel Bowman's local church work was done in the Nettle Creek congregation, which, I feel safe in saying was unto the glory of God, and remains a monument of honor to himself, in the hearts of many. Yet in his more active age he often labored in other congregations. For the last five or six years his labors among us gradually decreased, yet he was always at the places of worship, when it was at all possible to be there.

Three or four weeks prior to his death he was taken ill suddenly. From this attack he never recovered. A few weeks before his death we had a season of worship with him, when we called on him to speak to us once more He made an effort, saying, "Brethren, hold fast," but being greatly prostrated, physically and mentally, he was not able to complete the expression he intended. Yet those few words were not misunderstood by us. He remained conscious to the last. He knew the approach of death, and bade farewell to those near him, uttering as his last audible prayer, "Lord, help me," as he was departing. He died Oct. 9, 1894, aged 85 years, 2 months and 26 days. Children and grandchildren, follow your worthy ancestor in the footsteps of Jesus. Funeral services were led by the writer, followed by others, from the subject, "Hold fast," 1 Cor. 15: 58.

Hagerstown, Ind.

THE REVERSE.

BY L. A. KRISE.

We have lived in the West for over ten years, and in all that time have heard but one sermon preached by a brother, and have not seen one sister or brother except the one we heard preach. Under these circumstances how do you think we feel when we read of so many ministers at one meeting and half the world in heathen darkness? Here where we live, there are some good, kind people, and some that profess to be the followers of the meek and lowly Jesus; but when we speak to them of the way of salvation and the ordinances which Christ has instituted for his followers to observe and by which we can become his true children, we find their minds dark, and void of the true knowledge of the Gospel and the means of grace and the divinely-appointed and divinely-instituted ordinances of God's house.

Before me on the table lies the MESSENGER of Oct. 2, which tells me that there are eight hundred and seventy-two millions of heathen who have never heard the Gospel. That may be true, but how is it with our own country and our own children? We need not go to India alone to find the heathen; we have plenty of them at home, and they are dear, precious, blood-bought souls, for whom Jesus has secured a ransom by the price of his own precious blood. But who will come and tell the story of Jesus' love to men? Who will come and preach the holy and blessed Gospel in its primitive purity? Oh, if I could have just one sister with me, so we could go and show these poor, sin-steeped souls the right way of the Lord! Oh my dear sisters, gird on the whole armor, buckle on the Sword of the Spirit, which is the Word of God, and let us not be ashamed to speak and give a reason for the hope that is within us. Let us remember that we are traveling to the judgment bar of God, and whom shall we meet there? Perhaps some of our neighbors, and what will they say to us? They may come and say, "See here! Do you know me? Do you know how many times we were together in yonder world? Yes; how many times we saw each other, and talked of the past and of the future, and you never talked to me of my soul's salvation, and of a Savior's dying love. You never told me of the joys of the redeemed by Jesus' blood and the anguish and woe and misery of eternal death. Now shall I be eternally damned, while you could have saved my soul? Oh, my dear sisters, who shall be among that innumerable company of God's redeemed host?

I wonder if we will meet the miser who would not pay one dollar to send the Gospel out of his own state, but heaped up wealth and riches together for the final conflagration of a burning world? "Awake, thou that sleepest and arise from the dead, and Christ shall give thee light." My sisters, let your adorning be the manifestation and representation of a life hid with Christ in God, that when Christ shall appear we may also appear with him in glory. You don't know how well you are blessed. Where I live I sometimes do not see a living human being for days; and, owing to the infirmity of our mortal body, we are compelled to spend our days here. Oh yes; if we could soar away on eagles' wings, and once more enjoy a foretaste of the joys of heaven, in one of those Eden bowers of holy communion with the Father's children, what a joy it would be to our souls; but as this cannot be, I will say, Farewell till Jesus comes.

Springfield, Colo., Oct. 9.

THE *Independent* says: Information received by the Palestine Exploration Fund of the work of Dr. Bliss at Jerusalem since his report printed in the October *Statement*, shows that he has found the gate near the southwest angle of the wall to which the lately uncovered paved road led. This gate stood four feet higher than the road, and the sill is *in situ*. Upon going just four feet lower, Dr. Bliss found a still older gate, which is clearly a part of the earliest wall. Thus he has opened the foundations of the times of the Kings. Four large square towers have also been uncovered near the same corner. At the same time Herr Schick reports the discovery of the gate called as early as the twelfth century the Leper's Gate This is in the present northern wall, and seems to indicate that that wall never lay further out than it does now. This has an important bearing on the question of the sepulcher."

The Gospel Messenger

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[illegible]

Mount Morris, Ill, - - - Nov. 20, 1894

SINCE the moral and religious character of the child is largely influenced by its associations and companions, the parent is not true to his trust, if, for the sake of gratifying the desires of his child, he allows him to form associations which the parent knows will be injurious to the child. No parent has a right to plunge into business to the neglect of the proper care, training and education of his children.

FREE The MESSENGER will be sent free the remainder of the year to all new subscribers for the year 1895 With this inducement our agents ought to gather thousands of new subscribers. We hope they will immediately call on every family where the MESSENGER is not read and induce them to subscribe. Gather the names as fast as possible and send them to us at once, so we can enter them on the mailing list without delay.

OUR people are sometimes accused of being selfish. There may be grounds for such accusations In too many instances we are not sufficiently interested in the spiritual welfare of others. We go on about our secular and religious business, often seemingly unconcerned about the salvation of those who are really in need of the assistance that we can and ought to render. We need to become more concerned about the souls with whom we so frequently come in contact. It is not enough to simply set before them an example, but we ought to urge them to attend the religious services, where they may be properly instructed in the way of the Lord, and also be influenced to accept his pardoning grace. We can place in their hands tracts and papers that may be the means of leading them to live a better life. We can, and also should, speak to them of the importance of accepting Christ and preparing for the life beyond the grave. Most assuredly if we would in this way take more interest in the welfare of others, there would be little grounds for accusing us of being selfish. May we not with propriety become our brother's keeper?

To see ourselves as others see us would often help us overcome serious defects, could we only be induced to profit by the lesson. A brother one time attended a District Meeting, and wrote us as follows concerning it: "The meeting was not conducted in a manner to make a favorable impression upon visitors." The impression we make upon visitors and strangers is of more importance than many think. An unfavorable impression often grows out of improper conduct, and on this point none of us are sufficiently guarded. Everything done in the presence of others should be performed with a view of making an impression favorable to the cause we mean to represent, though it may require sacrifices upon our part. The one general rule to govern everything of this character is, Do right in the sight of both God and man. He who does the right thing in the right spirit will always make an impression for good. No Christian can afford to make any other kind of an impression.

THE MESSENGER FOR THE POOR.

IT is not generally known, and yet it is a fact, that we are sending the MESSENGER to at least one thousand persons who are not able to pay for it. This we do that we may perform our part in preaching the Gospel to the poor. During each year we receive a number of donations from liberal-hearted members, who desire to assist in defraying the expense of sending so many papers free. And while we greatly appreciate such assistance it nevertheless falls much short of the actual amount expended. Still what we do we do most cheerfully. We never knowingly refuse the paper to a worthy poor member. To this thousands of them can testify.

And while we also bear this great burden without complaint we feel confident that there are thousands in the Brotherhood who will gladly assist when informed of the fact stated above, and an opportunity is offered to send donations to the poor fund. We now suggest that all who feel like taking part in this good work will send us a Thanksgiving offering, with the distinct understanding that it be used solely for the purpose of sending the MESSENGER to those of our membership, who are known to be too poor to pay for it. Each one who remits a dollar for that purpose may rest assured that at least one poor family will have the pleasure of reading the paper one year, and that in heaven the donor will have the credit of thus preaching the Gospel to the poor. Some will send less than one dollar, and every little will help, while many will send more. There are probably hundreds who would send five dollars each if they only knew the good likely to result from such a worthy use of the money thus obtained; but let each one send what he feels disposed to contribute, and we shall use it as directed, and publish a list of all donations received. Those who send donations for the purpose here designated are at liberty to also send us the names of worthy poor members to whom they would like to have the paper sent.

In some congregations the poor are provided for by the church. We know of congregations where all those too poor to pay for the paper are reported to the church in council, or at least to the officials, and money is then raised and arrangements made to supply them with the paper. This is an excellent plan. We wish each congregation would do this, or at least furnish us with a list of the poor, so we need not at any time feel that we are being imposed upon.

Those who do not preserve their papers may cut out, and fill the blank found on the last page of this issue, and send it with their donations. We hope to have an early response from several thousand. Address all communications to Brethren's Publishing Co, Mt. Morris, Ill.

FUNERAL OCCASIONS.

IT is to be regretted that in a few localities some of our members are disposed to pattern after the ways of popular Christianity on funeral occasions, by the brethren sitting with their hats on during the services. Recently the writer attended a large funeral in a leading city of this State, where the house was densely packed with the better class of people, and where the relatives moved in the very best society. On entering the house of God, each man, among the relatives, removed his hat, and so remained with his head uncovered during the exercises of the hour. Not one of the men was a member of the Brethren church, and some of them at least not members of any church; and while it was not so intended, it nevertheless, was a cutting rebuke to those who are trying to follow closely in the footsteps of anti-scriptural teaching. Paul says that "every man praying or prophesying, having his head covered, dishonoureth his head." 1 Cor. 11: 4. This has reference to all religious services, and if there be any service in which God should be especially honored, it is on funeral occasions.

A little plain teaching along this line might serve a very good purpose in all of our congregations. It is indeed humiliating for a minister of the Gospel to attempt to speak words of truth, comfort and encouragement to an assembly, when the men sit through the entire service, with their hats on, in utter defiance of that law of the Lord which demands men to worship God with uncovered heads.

To this should be added instructions concerning the importance of kneeling, upon the part of relatives on funeral occasions. There are those who would never think of refusing to kneel in worship on ordinary occasions, and yet, when it comes to the funeral of some of their relatives, they remain in a sitting posture during prayer, as though they had no special interest in the prayers offered. This is most assuredly not the way to honor the God of the living. If there is any one time when kneeling is especially appropriate, that time is certainly on funeral occasions.

J. H. M.

MORE WORK AND LESS TRAVELING.

FOR years we have been impressed with the thought that in doing missionary work we are giving too much money to the railroad companies and not enough to the preachers. By this we mean, that the preachers are doing too much traveling and not enough work where it is most needed. The better way would be to have the ministers give their attention to a few points where thorough work may be done. This would require less traveling and enable the preachers to do more and better work. If a minister can give three months to these isolated fields let him select one or two points where there are openings for good work, and give his whole attention to these places. In this way he may lay a firm foundation, sow much good seed, and be the means of bringing many souls to Christ. In some localities a church might be organized and partly officered during this time, and the mem-

bers also receive considerable training in Sunday-school work and prayer meeting exercises. A free use of tracts among the people, in connection with sound preaching and wise counseling upon the part of the minister, would so thoroughly indoctrinate the converts as to make them a power for good. By thus placing ministers directly in the field, and keeping them there, until something can be accomplished, would save considerable railroad fare and enable the Mission Board to compensate the ministers for their loss of time. Most of our missionaries are poor men, have to work hard for a living, and cannot afford to spend months away from home without receiving sufficient to fully support their families during the time they give to the mission work. A good brother writes us that this is the reason he cannot give more attention to the labors needed in mission fields,—that he must have sufficient to sustain his family during his absence. The demand is a reasonable one and deserves attention.

Furthermore, the day is past to accomplish much by preaching only a few sermons at an isolated point. To spend months, traveling over the country, preaching a few sermons here and there is a waste of both time and money. We need to concentrate our strength at a few points, and do thorough work as we go. The soil must be well prepared, the seed sown with great care, and we must be on hand to gather in the converts and take good care of them after they are in the church. J. H. M.

THE POPE AND THE GREEK CHURCH.

THE Pope is anxious to bring about a union of the Greek Church with the Roman Catholics, and a council is now in session in the Vatican, having that object in view. There are a number of delegates present, but the Greek Churches do not seem to be well represented. It is quite generally believed that the effort will prove fruitless. The two bodies have been separated since the ninth century, and there are differences that are not likely to be harmonized. Of this important movement the *Independent* editorially says:

"Many attempts have been made to bring the Eastern Churches into relations of cooperation, at least, with the Churches of the West. Lutherans of the days of Melancthon entered into correspondence with the Patriarch of Constantinople, but without result. The Greek divines regarded Lutheranism and Calvinism as quite dangerous heresies. No better results attended the efforts of the Anglican bishops to arrive at an understanding with the Greek Patriarch. They were curtly told by the Patriarch of Constantinople in 1723 that the only condition of agreement was the adoption by the English Church of all the creeds and confessions of the Eastern Church 'with sincerity and obedience and without any scruple or dispute.' A later attempt, made in 1862, resulted in a very interesting correspondence, which showed that the Eastern prelates were not at all satisfied with the Thirty-nine Articles, and also had some doubt as to the validity of Anglican orders. The Old Catholic Reunion Conferences of 1874–'75, in Bonn, are fresh in the memory of most students of Church History. It was an attempt of the Old Catholics to find a common ground for union with the Eastern Churches. They agreed to surrender to the East on the point of the *Filioque* controversy, but the Orientals would make no concessions whatever.

"For the most part these Oriental Churches are anything but model Christian Churches. Ignorance and superstition are characteristic of them, and our Protestant missionary societies have found among them a fruitful field of evangelistic endeavor. Excepting the Churches of Russia and Greece, these Eastern bodies are very small, aggregating less than 5,000,000, while those of Russia and Greece have about 98,000,000 of population. If these and the Papal Church could be brought together it would be a result of the greatest importance. But the supremacy of the Czar is held to as tenaciously as the supremacy of the Pope. This point cannot be yielded by the second in the line of infallible Popes, and the Czar certainly will not surrender."

OUR FEAST.

THE love feast at Mount Morris came off last Saturday evening. Every part of the large Chapel was filled with communicants. There were nearly 400 members at the tables. A number of visiting members and ministers were in attendance. Brethren Thomas Keiser, J. S. Buckley, and J. K. Miller were the ministers present from other State Districts. Bro. L. H. Eby was in town, but on account of sickness could not attend the feast. Bro. Geo. D. Zollers officiated.

The members assembled at 4 P. M. and seated themselves around the tables. After the usual self-examination services, the supper was arranged in order on the tables. This was done by a number of the young members appointed for that purpose, and so complete was the arrangement, that inside of ten minutes the supper was on the tables in the condition usually found at our feasts. Great quietness and solemnity pervaded the assembly during the services. The meeting closed at 7:30, and as the large assembly passed from the room each one could feel rejoiced that they were once more permitted to keep the ordinances as they were delivered unto us by the Master.

The next morning at eleven Bro. John Heckman preached to a very large assembly. Bro. D. B. Eby preached in the evening to a crowded house. Both discourses were listened to with interest. At the close of the evening services two applied for membership. The day before the feast five were baptized and one reclaimed. We have many enjoyable meetings in the Mount, but this one was among the best. On Sunday morning Bro. Henry Martin preached at Silver Creek. We greatly enjoyed calls from so many visitors, We hope to see them here quite often. J. H. M.

THE VALUE OF DOCTRINE.

THE *Central Baptist* has this to say of those who seek to belittle doctrine: "Before us lies an exchange in which an editorial paragraph begins with this sentence: 'The true creed of the Christian is to live near the head of Christ.' Just why that should have been said, unless to discredit belief, we cannot tell. It looks much like an attempt to belittle doctrine and exalt experience. There is no more truth in it than in saying that the framework of the body is in the heart-throbs. In its right place belief is just as important as feeling. The Bible says quite as much about what we should believe, as about the rapturous experiences of the soul. Quite a number of deluded little companies have, at one time or another, struck off from the main body of believers, and given themselves over to unbridled emotion or sentiment; but they have all evaporated in a little while. We knew a poor fellow who was held up as a curiosity because he had no bones in his body. He was an ungainly, inactive, helpless lad, who had to be hauled about. He could eat and laugh. He died last year, just as everybody expected him to, at an early age. When a religious teacher begins to despise belief, his friends may prepare for his early departure."

Doctrine is just as essential to a holy Christian life, as bones are to the physical form. He who excludes doctrine from his religion may have a sensation that he calls religion, but it is of no more value than the body without bones. Doctrine is the great framework of the well rounded-out Christian. Without doctrine he may be full of sentimentalism, but he lacks the stability needed to form Bible character. But doctrine alone will never develop a true Christian, any more than bones alone will constitute a well-formed man. He who is properly begotten by the Word, and is born of the water and of the Spirit, will have in his faith the doctrine of the New Testament, and this doctrine, clothed by proper living, will produce the well rounded-out Christian that the Scripture so clearly demands.

J. H. M.

HOW TO HELP THE POOR.

THE following clipped from the *Christian Standard* is intended to teach a lesson worthy the attention of all those in possession of an ample share of this world's goods:

"Why not give working people all the chance you can? To-day I saw a rich man raking the leaves from his large grounds, and carrying them away. He is an old man with more than enough wealth for himself and his heirs, and there are many people in the community who need such work, and would have been glad to get it. It would seem that there could hardly be a wiser or more delightful use of wealth than that which supplies work to the industrious who need work. A good many well-to-do persons who condemn corporations for forcing wages down, never fail to get services for themselves at the very lowest possible price, and give as little work as possible, to boot. The deserving poor in almost every town or city might be put in the way of independence if all those who are able to furnish work would do so. This would leave these benevolent employers more time for reading and social enjoyment, and especially for religious duties; and everybody knows that everybody needs just this. The great cry is for work, and whoever can should furnish it. A general effort of this sort would come marvelously near absorbing the "surplus of labor" which is giving us so much concern now."

THE POOR FUND.

THE following amounts have been received to be applied in sending the MESSENGER to the poor:

George Hossack, Canada,	$2 00
Catharine E. Darrabee, Colorado,	1 00
Jennie Myers, Illinois,	1 00
May King, South Dakota,	1 00
D. F. Lepley, Pennsylvania,	1 50
J. A. Barnhart, Illinois,	1 00
Richard Jones, Ohio,	50
Lydia Freed, Ohio,	1 00
H. J. Wolfe, Missouri,	50
Anna Summers,	50
Levi Stump and wife, Missouri,	3 00
A sister, Illinois,	5 00
Margaret Spidle, Missouri,	1 00
D. F. Eby, Indiana,	50
Sister Crouncleton, Pennsylvania,	1 00
Katie Bowers, Kansas,	1 00
Martha Paul, Indiana,	1 00
Henry Shook, Indiana,	60
Reader of GOSPEL MESSENGER, Pennsylvania,	50
Salem church, Kansas,	2 00
Walter S. Long, Pennsylvania,	1 00
A brother, Illinois,	2 88
Chas. D Bonsack, Maryland,	1 00
Mary Hill, Pennsylvania,	1 00
Philip Landis, Kansas,	25
A brother and sister, California,	4 00
A sister, Pennsylvania,	50
Joseph Newcomer, Iowa,	1 00
Eliza Rodabaugh, Ohio,	1 00
Sarah M. Hornish, Ohio,	1 00
A sister, Illinois,	1 00
Isaac Rowland, Illinois,	5 00
Ida Wampler, Missouri,	1 00
A sister, Harleysville, Pa.,	5 00
E. M. Wine, Kansas,	1 00
Mrs. A. J. Shrader, Iowa,	50
Ruel Smith, Kansas,	10 00

THE STAR OF BETHLEHEM.

For centuries there has been more or less speculation concerning the so-called Star of Bethlehem. It may therefore be of interest to most of our readers to read the following, clipped from a recent issue of the *Scientific American:*

"Some time ago various newspapers of Europe and America contained the startling intelligence that the star which guided the 'wise men' would again appear. This star was connected with that celebrated one which 318 years ago suddenly disappeared from the constellation Cassiopeia, and it was found that this star of 1572 had previously appeared in the years 1264 and 945, and,—if counted back,—must have appeared in the year of the birth of Christ. If these facts were well established, we must certainly expect the star to appear again in our days. We should then see a new body in the heavens, entirely unlike any fixed star, to be seen in full daylight, which would, in a short time, again disappear.

"Every astronomer in recent times has asked hundreds of questions on this subject. Is it true that the Star of Bethlehem will again appear? Is it periodical? Is its place in the sky appointed? The next question is, What really happened in 1572?

"It was a few months after St. Bartholomew's Night. Tycho Brahe, the great observer of those days, tells us that: 'One evening as I was watching the heavens in my accustomed manner, I saw, to my great astonishment, in the constellation of Cassiopeia, a brilliant star of unusal clearness.' This was on Nov. 11, 1572 Three days before the star had been seen by Cornelius Gemma, who spoke of it as 'this new Venus.' In December of the same year, its luster began to wane; and in March, 1574, it had entirely disappeared, leaving no trace. As to the stars of 945 and 1264, we have no authority except that of the Bohemian astrologer, Cyprian Lowitz No historian mentions them, and the Chinese chroniclers, who watched all appearances in the sky, with great care, do not speak of them. Even granting the appearance of these stars to have been a fact, their resemblance to the Star of Bethlehem is doubtful. It is true, that by counting back we come to the years 630, 315 and 0; but the star should have again appeared some time between 1880 and 1891.

"With regard to the Star of Bethlehem there are five assumptions. (1) It had no existence, and the entire statement is a beautiful Oriental fairy tale. (2) The fixed star, seen by the wise men, was Venus, at the time of its greatest splendor. (3) It was a periodical star like that of 1572. (4) The phenomenon was occasioned by a conjunction of planets. (5) It was a comet. Of these assumptions, the most probable is the second. That it was a periodical star is scarcely likely, for Ptolemy and Ma-tuan-lin would have spoken of it. The fourth statement was suggested in 1826 by the German astronomer Ideler, and repeated by Encke in 1831. In the year 3 B. C. there were conjunctions of the planets Jupiter, Mars and Saturn on May 29, September 3, and December 5, but on none of these days were the planets nearer together than a degree, so that the wise men must have been very near-sighted to take them for one star. The fifth assumption is also not to be considered, for people already knew how to distinguish a comet from other stars, and besides, we have no knowledge of a comet at that time.

"For all these reasons we have not the least occasion to expect the return of the Star of Bethlehem at the close of our century. And even if such a star should appear, it would simply be the twenty-sixth such case observed in historical times, and the interest attached to it would be purely astronomical."

To us the New Testament narrative seems much more reasonable than any of the five assumptions offered above. The wise men testified that they had seen the star in the East. Then Matthew adds that when they started from Jerusalem towards Bethlehem, "the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy." From this we infer that the star was supernatural, and sustained no relation whatever to any of the heavenly bodies. It was ordered for the occasion, and after guiding the wise men to where the young child could be found, disappeared; has not been seen since, and will never appear again. Since then Jesus has been "the bright and morning star." Rev. 22: 16.

J. H. M.

HOW TO READ BOOKS.

Those of our readers, and especially our ministers, who are favored with but few books can gather no small amount of encouragement from the following, clipped from one of our exchanges:

"We are strongly inclined sometimes to question whether the almost infinite multiplication of books and their cheapness is, after all, an unmixed blessing, as might appear to be the case at the first glance. Of one thing we are quite certain, and that is that the cheapness and the number of books, which enable readers to gratify any and every literary fancy, have a tendency to create a morbid appetite for variety, and to make reading a substitute for reflection. The laws of the mind are analogous to those of the body, and as a simple diet of wholesome food is found to be most favorable to proper digestion and most conducive to health, so a few good books, carefully read and thoroughly digested, contribute more to mental strength than a varied diet of indiscriminate and hasty reading. 'We read everything,' says the Rev. W. J. Dawson, 'whereas it would be infinitely better for us if we read less and thought more. It was said of Auguste Comte, that in twenty years he had read incredibly few books, but that all he had read had been fruitful. It was said of Harriet Martineau that she often took an hour to read a single page, but then that page was hers forever, and it was a page worth reading. Robertson of Brighton tells us that he had been a fortnight in reading a little book on chemistry of one hundred and sixty pages, that he had expected to be six months over it, but that when he had finished it, it would have passed into the very structure of his mind as atoms of iron pass into the blood. Goethe tells us that mental power elaborates itself in solitude, and of this we have no more phenomenal instance than that which is afforded by the life of Abraham Lincoln. Lincoln grew to manhood and had never seen a church, had never had a year's education, had never possessed more than a dozen books, but the poverty of his library was the wealth of his life. Every book he possessed was a great one, and he mastered it.'"

Every person should select his books and periodicals with care; then study them well. A few good books thoroughly mastered will prove a power to any one.

"That man had the right spirit and the right idea of the use of money who said: 'I am thoroughly devoted to business. I love it. And I love it, not because of what I may accumulate, but that I may use what I acquire for the service of Christ.'"

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Gillett's Grove Church, Iowa.—Bro. Wm. Eikenberry came to our place Oct. 16 and held a two weeks' meeting. Five were baptized, all young in years, the youngest being eleven years old. Bro. William is an able defender of the Truth.—*Flora A. Reeves, Nov. 4.*

Columbia City, Ind.—We held our Communion Oct. 20. It was truly a feast to the soul. A number of members from adjoining districts were with us. Ministers from other churches were Eld. Tobias Kreider, of Ohio, Eld. David Kreider, Eld. Leonard Hyre, Eld. Jeremiah Gump, H. H. Brallier and Loren Humbarger.—*D. A. Workman.*

Beth'chem, Va.—Our love feast was held Oct. 27 and was a pleasant meeting. Over three hundred surrounded the Tables of the Lord. We had good order and good preaching. Bro. P. S. Miller, of Roanoke, Va, remained with us till Oct. 31, preaching the Word in earnestness and laboring for the mission work of the church.—*Isaac Bowman, Oct. 31.*

Brooklyn, Iowa.—Bro. William Dessenberg, of Ashland, Ohio, closed a very interesting series of meetings here last Sunday evening. He has been with us three weeks. As an immediate result, three were made willing to forsake sin, and one was baptized the day before our series of meetings began, making four in all. We feel that there are many more near the kingdom.—*John I. Diehl, Oct. 27.*

York, Pa.—On Saturday evening, Oct. 27, Bro. D. F. Stouffer, of Benevola, Md., came to us and opened a series of meetings which are, at this writing, in progress. Bro. Stouffer is an able speaker, preaching the Word in its purity. We believe that the brethren have been benefited greatly by these meetings thus far, judging by the interest which is manifested.—*James P. Lehman, Nov. 2.*

Philadelphia, Pa.—We had a most excellent soul-refreshing love feast last Thursday evening, Nov. 1. The number of communicants was quite large. Eld. J. F. Oller, of Waynesborough, was with us and officiated. Five other ministers from adjoining churches were with us. One was baptized the evening before. We are just now beginning a series of revival services which we hope will do much good.—*T. T. Myers, Nov. 5.*

Griffin, Md.—Wife and I are pleasantly located with my son on the eastern shore of Maryland. We find the Brethren here about the Master's business. We enjoyed a very pleasant Communion meeting with them on the evening of Oct. 27, and also a live Sunday school the next day, as well as a pleasant meeting. I will answer any and all letters of inquiry as to this country and church privileges to such that wish to change locations.—*Isaac Barto, Nov. 1.*

Douglas, Mo.—Oct. 27 the members of this church met for Communion services. We had a crowded house and good order. Ministers from abroad were brethren T. Mason, W. Dove, Jacob Troxel and S. M. Stevens. They fed our souls on Gospel food. Bro. Dove officiated. Sunday morning at 9: 30 we met to advance brethren Joseph B. Hylton and John W. B. Hylton to the second degree of the ministry. Bro. Dove took considerable time in giving instructions to these young brethren and sisters, after which they were installed with much solemnity. At 11 o'clock Bro. Dove preached a good sermon.—*Nannie A. Harman, Nov. 1.*

Gospel Messenger Supplement.

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OUR COMING THANKSGIVING.

IT used to be the custom of the Missionary Committee to have a special Thanksgiving offering each year, and it was a very fruitful source of income for the work, because there was a liberal response. The Committee at their last meeting decided that a Missionary Supplement to the MESSENGER should be gotten out, making a special call on the churches and individuals for the different mission interests.

If we look around us we can all say the Lord has blessed us far above our deservings, even though we may not have as much in store as other years. Shall we not with cheerful hearts remember Him with a portion of our blessings? It will do the cause good, it will do the church good, it will do the individual good. On Thanksgiving Day, as we gather into our respective houses of worship to offer up our gratitude for what we have and are, let our contributions be marked with liberality and cheerfulness and a great blessing will be poured out upon us.

The Committee has now in charge several different departments which need the support of the Brotherhood, and they are here briefly mentioned.

1. The Home and European fund which includes the work done in Europe as well as America. In this country it embraces the missions under the direct care of the General Committee and all assistance rendered to District Boards either in preaching the Word or in building meetinghouses.

2. The India mission has been recently begun and it will need contributions constantly to keep it moving along.

3. The Tract Work, for the publication and distribution of tracts is another opportunity to do mission work. City missions are growing: tracts are especially helpful there, but the Committee must furnish them free in such places and this requires money.

4. To those who prefer having their contributions placed where the Committee thinks they are most needed, the fund called the Mission and Tract fund stands open. From this the Committee draws for either mission or tract work as needed.

5. A special effort is being made to raise funds to secure a house of worship in Washington, D. C. Many of our brethren would like to see our doctrine established in our National Capital. There is no reason why it should not be if we will unitedly contribute towards the expense connected with it. A church is greatly needed that the work may progress as it should. A house will cost little more there than anywhere else: but the land is very expensive. This fund stands greatly in need of contributions.

Let the elders of all the congregations of the Brotherhood, the Sunday before Thanksgiving, announce the intention to take up a collection and encourage *all* to give liberally.

All money received will be acknowledged through the MESSENGER, and churches will receive a receipt from the Comm[illegible], besides. At the close of the year a complete statement of receipts and expenditures will be given at Annual Meeting and published so every one may know what has been done with the money.

To insure safety please send the money by bank draft on New York or Chicago, Express Order, or P. O. Money Order.

Be sure to say what the money is for.

Be sure to give the name of the congregation when contributions are from churches.

Do not forget your own name and address so that a receipt may be sent you.

Even if you wish your contribution to appear under an assumed name, please give your name and address so that we may let you know we have received your donation.

To avoid delay and unnecessary trouble please address your correspondence for the mission work to the

GEN MISS. AND TRACT COMMITTEE,
MT. MORRIS, ILL.

MISSION WORK THE HOPE OF THE CHURCH.

Moreover, brethren, we do you to wit as the grace of God bestowed on the churches of Macedonia, how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.—2 Cor. 8: 1, 2.

PAUL desired the Corinthian brethren to know of the grace of God bestowed upon the churches of Macedonia and what effect it had upon them. He was himself once under severe trial, insomuch that he took his trouble to the Lord. He received the assurance, "My grace is sufficient for thee," and ever after that Paul liked to dwell upon the grace of God. Immediately come up those consoling words in his epistles, "Where sin abounded, grace did much more abound," "By grace are ye saved," "By the grace of God, I am what I am," "Let us therefore come boldly to a throne of grace, that we may obtain mercy, and find grace to help in every time of need." The grace of God, or the Lord Jesus Christ, is the theme throughout the New Testament and is mentioned at least thirty-five times in the different books; and if one takes up a complete concordance he will readily see that grace is the absorbing subject of the whole Bible. In writing to the Corinthian church Paul calls attention to what this grace did for the Macedonians. Let us see what it did do.

1. *The grace of God gave them abundant joy.* Joy under "great trial of affliction"! That seems strange to those not born of God and no doubt does to many who profess sonship with him. But nevertheless it is true. The grace of God produced joy in the hearts of Peter and John when they were in the inner prison fast in the stocks. Their keepers, and others, if they were there, probably wondered how these men of God thus persecuted and imprisoned could sing with joy unto the Lord. How often is the same thing seen when at the bedside of some faithful, [illegible] people follower of Jesus. Though afflicted, bedsore and racked with pain and disease, a cheerful, contented spirit is manifested. The grace of God is rich in such a soul, and what a blessing it is thus to possess it; for in the lonely and trying hours it produces abundant joy in the heart. This is fully in accord with what Habakkuk said when the times of desolation were severest upon him and his brethren. "Although the fig tree shall not blossom, neither shall fruit be on the vine: the labor of the olive shall fail, and the field shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

We have just passed through a year of hard times; to many the coming winter is full of dark forebodings. How many will sing unto the Lord in the spirit and words of the prophet, "I will rejoice in the Lord, I will joy in the God of my salvation"? How many, many, many Christians are guilty of complaining, of downheartedness, of refusing to be comforted in the work of the Lord, simply because the crops this year have not been as large as usual and the price not as high as heretofore on some articles of produce, while yet they have an abundance in their granaries, and some to spare! In what way could the times be more distressing than as Habakkuk describes them; yet he rejoiced. And if we do not rejoice, we should pray God for more grace, for we need it.

Another thought before leaving this. Not only were these churches of Macedonia joyful, but theirs was an abundant joy—overflowing—so much joy that others found it

[illegible] ing the week until Sunday, Oct. 28, when we went about two miles north to the Annis schoolhouse where we held one meeting and baptized one. We then returned to Knapp and held meeting in the evening, which concluded our meetings at that place.—*Jacob Wirt.*

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[illegible] The bread was broken by Bro. Samuel Studebaker, who had come to us on the 18th and preached four very interesting sermons. He is an earnest speaker and made many friends during his short stay with us.—*Fannie Barlow, Oct. 20.*

out. Even Paul, though absent from them, yet he heard of it. What a glorious condition of the church! How strikingly in contrast with the cold, the lukewarm, the fault-finding, the divided, the jealous, the inactive, the anti-mission church! Always something to cause sorrow and frowns. Workers in such churches, if any are bold enough to make an effort, cause trouble because others are condemned by their labors. The grace of God is not there and what a pitiable church it is! Think of a church to-day having so much grace of God that there is abundant joy! The world looks upon her, sees her poverty, sees her great affliction, and yet sinners are attracted to her. Such days are spiritual feasts, revivals, ingatherings, sitting in heavenly places in Christ Jesus, yea, the very soul is ladened with the spirit of joy in the God of its salvation

Such was the spirit and song breathed by the churches of Macedonia to Paul. Poor and distressed, God's grace was sufficient for them and out of the fulness of their "great trial of affliction" came "the abundance of their joy." So it has been in every stage of Christian history. The apostles, the martyrs, the catacombs, could they speak to-day, would testify that GOD'S GRACE GI[illegible] [illegible]BUNDANT JOY IN HOURS OF MOST DIREFUL T[illegible] [illegible]

2. *The grace of God filled these churches with a spirit of abounding liberality.* Following the verses quoted in the beginning are these words of Paul: "For to their power, I bear record, yea, and even beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift." This is most remarkable both on the part of Paul that he had to be "much entreated" to take the gift; and on the part of the churches that they were so liberal and determined to give. It is certainly opposite to all human nature and practice. Under affliction and reverses is when worldly prudence cuts short benevolence and liberality. Ordinarily it may be said in these days, if a Christian loses his stock, his crop, or his farm, he stops all charities so that he may regain from his loss. During the past year of financial depression benevolent and religious treasuries have been greatly reduced. In many instances we may suppose the allowance for food and clothing and luxuries have been decreased: but many have stopped contributing to the Sunday school and mission fund who have not lessened expenses elsewhere.

Let the grace of God rule in the heart during such times and things are changed. In the words of another, "Thought of self, care for self, give place to an overmastering sympathy for others." "Thy necessity is greater than mine," said Sir Philip Sidney as he passed the cup of water intended for himself to a wounded soldier. "Thy necessity is greater than mine," says the church as she looks out upon this awful world of sin, degradation, and misery, and she passes the cup of the Water of Life to the perishing ones in every part of the earth. What a change! Though mean, yet exalted; though weak, yet strong; though poor, yet these Macedonian churches become the almsgivers of untold blessings to the suffering, and an inspiration to all succeeding generations. Herein is seen the beauty and glory of the grace of God in the heart. And, brethren and sisters, we shall act wisely indeed to compare our giving—the spirit of our liberality with the "riches of liberality" of the Macedonians, and see if we know the "grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich."

3. *This liberality was the means of delivering them from affliction and again of enriching them.* Notice the two thoughts,—deliverance from affliction, and making rich. Grand thoughts—desirable ends. And then how strongly is their liberality described! The RICHES of their liberality. Theirs was a bountiful giving which in turn enriched them. You say, "Strange doctrine." No, not so strange, for Christ taught (oh, that we believed it with all our heart, soul and strength), "Give, and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Even in Malachi's time the Lord challenged his people to give unto his work, and he would open the windows of heaven and pour out such a blessing that they could not retain it all.

But consider the other thought—deliverance from affliction. A church is in great distress, especially if it is poor. Now, then, to be delivered from that affliction they must be liberal in giving. Usually churches as well as individuals "retrench" during trials and distressing times. This, however, is a wrong policy, though man-wise it may seem. So long as the world stands, the churches of Macedonia, Berea, Philippi and Thessalonica will testify that to get rid of affliction and to enrich one's self, can only be done by great liberality in giving. Districts who cut down their District mission work, churches who lessen their contributions to the good cause, and individuals who stop giving to the Lord, either in service or the equivalent, money, are bound to injure the Master's cause at the mission posts, and greatly impair their own spirituality at home; and if they persist in such a course, they will finally come to naught. Christ has promised to be with those who take part in proclaiming his Gospel to all the people of every nation, for he said, "And lo, I am with you alway, even unto the ends of the world." This was true of the churches of Asia Minor in their day: it has continued to be true all through the ages even to-day, and we may be assured that the same course of action on our part will bring about similar results.

Hard times have been referred to before in this article; and they have been sore upon us. They have tried men's hearts. Yet with all this depression, with all this cry of hard times, there is only one way to get from it, and that is by being *rich* in our liberality to the Lord. For whatever men may have to do with such conditions, it is God who withholds and again blesses. Many have said, and with good grounds for the assertion, that these hard times are sent upon us because of our way of living—extravagant—too fast. Grant it, and immediately it behooves us to turn to the Lord and offer to him our best and most liberal gifts, that he may be pleased and return to us with favor. Any other course simply means greater distress. Our hope is in beseeching him to abundantly bless and he has promised to do so. "Give, and it shall be given unto you."

Oh, for a more *general* spirit in the Brethren church like the one in the Macedonian churches! If we sit down and brood over and nurse our complaints we only become the greater in trouble; but if we rise in the strength of our manhood, in the name of the great Jehovah, we may overcome it all. The need of the perishing millions in the world who are without the Gospel, is a sadder condition than ours and more to be deplored: and above the cries and groans of our affliction, if only we will notice it, comes the call from parts of the United States, yea, from all parts of the earth, "Come over and help us." And if we will hear that cry, if we will arise in the might of the Lord and put our whole trust in his Word, he will turn our present sadness into a season of joy, and the ends of the world will be blessed.

The church has just sent missionaries to India, and some say this is a turning point in missions for us. It is. But the present is of far greater moment for the church. It is a crisis in her history. On account of the present financial conditions congregations are put to a standstill because the members are withholding; mission points under District Boards are suffering because the District does not give needed support; meeting after meeting must the General Missionary Committee stop with her good work simply for a want of funds. Let the missions go down, and the church goes down with them! God forbid that this should be the case! Let every follower of him who became poor that we might become rich, stretch every nerve, to give to the work of the Lord, that there be plenty for his work. Then there will be rejoicing in the land, then souls will be gathered into the kingdom of grace, then God's name will be glorified as it ought to be, then will our present affliction be removed through the riches of our liberality.

NOT until rich men come to understand that they do not *own* their wealth, but *owe* it, will the curse be taken off riches, and wealth in the hands of the individual be made a blessing to the world, and not an instrument of oppression.—*Prof. Everett.*

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comet at that time.

"For all these reasons we have not the least occasion to expect the return of the Star of Bethlehem at the close of our century. And even if such a star should appear, it would simply be the twenty-sixth such case observed in historical

"THAT man had the right spirit and the right idea of the use of money who said: 'I am thoroughly devoted to business. I love it. And I love it, not because of what I may accumulate, but that I may use what I acquire for the service of Christ.'"

second degree of the ministry. Bro. Dove took considerable time in giving instructions to these young brethren and sisters, after which they were installed with much solemnity. At 11 o'clock Bro. Dove preached a good sermon. —*Nannie A. Harman, Nov. 1.*

South English, Iowa.—The English River church held a love feast Sept. 22 It was indeed an enjoyable meeting. The church decided at the quarterly council to have our series of meetings conducted by our home ministers. Bro. C. M. Brower did the preaching at the south church, commencing Sept. 7 and continuing until Sept. 30 Bro. Peter Brower is to commence the meetings at the north church Nov. 19, the Lord willing. —*B. L. Niswander, Nov. 1.*

Gypsum, Kans.—The meetings in the western part of the Abilene district closed with two additions by confession and baptism, and there were others that were almost persuaded. Eld. Jacob Witmore preached twenty-two sermons. Any one wishing to have the Gospel preached in its unadulterated form would do well to have Bro. Witmore. A series of meetings is now in progress at Navarre, Kans., conducted by Bro. C. H. Brown, of Missouri.—*John I. Manon, Nov. 1.*

Longmont, Colo.—Friday, Oct. 12, the St. Vrain church met in quarterly council. The business was all disposed of in a Christian manner. Bro. Gochenour is now our elder. Saturday we held our love feast. We had the best of order, and it truly was a feast to the soul. Bro. Snowberger, of Holyoke, officiated. Sunday we had a children's meeting before preaching. It does one good to see the bright little faces ready to answer questions and anxious to hear more of Jesus. Night meetings were continued through the week, and we received much spiritual food.—*Allie Eisenbise.*

Pleasant Prairie, Iowa. — Since our last report some changes have taken place within our little flock; one young lamb was received into the fold, one sister has moved to other fields of labor, and our dear companion has crossed over the river. We realize what it is to be bereft of a loving wife and mother in our family circle. Eld. Joseph Trostle and Eld. Tobias Myers were appointed as a committee at our District Meeting to wait upon our church in special council Nov. 3, for the purpose of ordaining one of our ministers, Bro. D. A. Miller, to the eldership. The ordination was a very solemn service.—*A. Buck, Ireton, Iowa, Nov. 6.*

Saint Martin's, Mo.—Nov. 2 Eld. D. M. Mohler, of Warrensburgh, Mo., came to the Prairie View church to assist in the council-meeting which convened on Saturday, Nov. 3. An election was held to fill vacancies in the deacon's office. Brethren C. E. Shepp, H. P. Lehman, and H. L. Holsopple were chosen as deacons, and with their wives were installed into that office. Nine church letters were granted. A number of our members will move to Texas this week, and among them two of our deacons. We are sorry to see them leave, but they are faithful members and the work of the Lord will prosper in their hands in distant fields. A Bible class has been organized at this place.—*Bertha Kring, Nov. 6.*

Lewiston, Minn.—In compliance with a request of the Brethren of Knapp, Dunn Co., Wis., I left home Oct. 20 to hold a few meetings with them in the above-named place, which is a branch of the Irvin's Creek church. I arrived the same evening, but not in time for the meeting which had been appointed for that evening. Next morning (Sunday) I met with the members and friends in the Advent churchhouse and enjoyed a good meeting. We continued the meetings during the week until Sunday, Oct. 28, when we went about two miles north to the Annis schoolhouse where we held one meeting and baptized one. We then returned to Knapp and held meeting in the evening, which concluded our meetings at that place.—*Jacob Wirt.*

Centre View, Mo.—Our love feast was held Oct. 26. Many were present from other churches and all were heartily welcome. About one hundred and twenty communed, and a number were present who did not find room at the tables. Bro. Daniel Riggle, of Goshen, Ind., officiated and brethren Culp and Mohler assisted. We listened to several able sermons and all felt that it was well to join in the last great rite instituted by our Savior.—*E. A. Markey, Nov. 5.*

Warsaw, Ind.—The members of the Washington church held their Communion Oct. 16. The occasion was one of great spiritual enjoyment. About a hundred and fifty members were seated around the Lord's tables. The home brethren continued the meetings until Saturday evening, Oct. 19, when Bro. Quincy Leckrone, from Mt. Zion, Ohio, came among us and remained two weeks. He preached sixteen good, instructive sermons. He also spent a half hour in song service before meeting, which was very beneficial. During the meeting two precious souls were received into the church by baptism. About twenty-four have been received into the church within the last year. We feel that the work is prospering.—*Edna Puterbaugh.*

Back Creek Church, Pa.—We held our love feast Oct. 13 at the Brandt church. Owing to the inclemency of the weather the number of people present was not as large as usual, but we had a pleasant meeting and I believe that we were all spiritually strengthened. Ministers from adjoining districts preached soul-cheering sermons to us during the feast. Bro. Samuel Stouffer, from Cumberland County, Pa., who labored so earnestly and faithfully for us a year ago, was with us and gladdened our hearts by the divine truths he presented to us. Our love feast was followed by a series of meetings held in the Upton church, by Bro. Joseph Long, from York, Pa., continuing till Oct. 28, resulting in twenty accessions by baptism.—*F. S. Ebersole, Lemasters, Pa., Oct. 31.*

Spring Branch Church, Mo.—Bro. R. S. Rust, of the Walnut Creek church, Johnson Co., Mo., visited us and began preaching Sunday, Oct. 7, and continued until the evening of Oct. 18, preaching in all, fifteen sermons. Two were baptized the day of our feast, which occurred Saturday, Oct. 13. Forty-seven members communed. Our elder, M. T. Baer, officiated. On Sunday, Oct. 14, the church made choice of a brother for deacon, which resulted in calling brethren Peter Ihrig and Jacob Ihrig, two earnest young brethren, to that office. They, with their wives, were duly installed. After the close of our meetings two more made the good choice and were baptized Saturday, Oct. 20, the day of the love feast in the Turkey Creek church. — *B. E. Breshears, Avery, Mo., Oct. 29.*

Lewistown, Pa.—Sept. 30 we held a love feast at the Bannerville church, Lewistown congregation. The house was full of attentive listeners and the order was very good. On the evening of Oct. 6 we commenced a series of meetings at the Dry Valley church. The meetings were conducted by Bro. Spencer Beaver. On Thursday evening, the 11th, we held our love feast meeting. It was one of the enjoyable and happy seasons of this life. May the good impressions made on that occasion not be passed by. Ministering brethren with us were John Beaver, Spencer Beaver and W. Howe. Spencer Beaver continued the meetings till the evening of the 14th. He laboured faithfully and earnestly for the conversion of precious souls. Within the year 1894 there have been ten accessions to the church by baptism, some quite young in years.—*Sarah Spanogle, Oct. 27.*

New Paris Ind.—The Brethren of the Union Center church just closed a profitable series of meetings at the east (Whitehead) house, conducted by Bro. Wm. B Neff, of Milford, Ind. The meetings commenced Oct. 5 and with increased interest closed Oct. 28 with a full house. Five united with the church, with prospects of others coming soon. Though Bro. Neff is young in experience, he does not shun to preach the Gospel, and by his unassuming manners adds power to his sermons. Thank God for faithful ministers.—*J. O. Culler.*

Bringhurst, Ind.—The love feast in the Bachelor's Run church was held Oct 20 and will long be remembered by us as being among the best love feasts we ever attended, there being fourteen or fifteen ministers present from other churches, and forty or fifty more members than could be accommodated at the tables. Many spectators were in attendance and yet the best of order was maintained. Bro. Daniel Garver, of Ohio, is to hold a series of meetings here, commencing Nov. 3.—*Henry Landis, Nov. 1.*

Dayton, Ohio.—Oct. 25 the West Dayton church held her council-meeting, with Eld. Wm. Klepinger as Moderator. All the business was disposed of harmoniously. Admonitions were given on several points. A committee was appointed to organize a mission Sunday school. A Sisters' Aid Society has been organized. We will hold our Communion on Thanksgiving, November 29. Three have been received by baptism since Oct. 24. On Sunday, Nov. 4, Eld. R. Stephens, of West Manchester, Ohio, was with us and gave us a good talk.—*Elmer Wombold, Nov. 5.*

Goshen, Ind.—Saturday evening, Oct. 6, Bro. W. R. Deeter commenced a series of meetings in the Elkhart congregation, preaching thirty practical, interesting and instructive sermons, closing Oct. 31, resulting in baptism of twelve and reclaiming of three souls and the general strengthening and upbuilding of the church. We met in quarterly council Saturday, Oct. 13, with good representation of members. Bro. Deeter was appointed to preside. Some business of importance was disposed of apparently to the satisfaction of all, leaving the church in union and harmony. Our love feast was held Oct. 25. The house was filled to overflowing, over three hundred communing. The meeting was well supplied with ministerial help. Bro. Kreighbaum officiated. The meeting was quiet, pleasant and impressive. On the following evenings, Oct. 26 and 27, there were three Communions held at private homes for the benefit of aged and afflicted members, which were appreciated and enjoyable.—*Aaron I. Hess.*

Santa Fe, Kans.—Our love feast, now past, we believe will long be remembered by those that participated in it. Bro. George E. Studebaker, of McPherson, held a two weeks' meeting before the feast. He presented the Word in all its purity. Two sisters and one brother were received by baptism. The brother was seventy years of age and had been preaching twenty years. When the candidates were ready for baptism there seemed to be a scarcity of water in town. Some of the men took barrels and went to the country and brought water to fill a large tank. The night had set in dark, and threatened rain; the wind was blowing a gale, but a number of lanterns were brought to the water. After the baptism all went back to the church where supper had been prepared, and thirty-seven sat down to commune. The bread was broken by Bro. Samuel Studebaker, who had come to us on the 18th and preached four very interesting sermons. He is an earnest speaker and made many friends during his short stay with us.—*Fannie Barlow, Oct. 20.*

Green Mount, Va.—Ten have united with the church by baptism since our last report. Our Communion meeting, Sept. 8, was largely attended. Bro. M. J. McClure, of Illinois, officiated.—*J. A. Garber.*

Pleasant View, Kans.—Since our last report five have been added to the church, two by baptism and three reclaimed. We have reorganized our Sunday school for this quarter. Sept. 1, J. W. Jarboe was elected as our Superintendent. The church at this place is very much in need of help, both temporal and spiritual. Crop failure leaves the people in very destitute circumstances. —*Mary M. Jarboe, Republican City, Nebr. Nov. 1.*

Round Mountain Church, Ark.—Oct. 25 I went to the Cameron church, Indian Territory, where Eld. C. Holderman had gone a week previous and was holding meetings. I met him the same evening. The next day we had a council-meeting and in the evening a Communion. It was a good feast upon the whole and a good meeting throughout. One who had gone astray was restored and on the 29th we left for our homes.—*Samuel Weimer, Oct. 31.*

Goshen, Ind.—Nov. 1, the Union Center church, Ind., held a council-meeting. Bro. Alexander Miller was ordained to the eldership and brethren Jacob Culler and David Anglemyer were elected to the deacon's office. The meeting, as usual, was solemn and impressive. These brethren felt the great responsibility resting upon them. Bro. Eli Roose will commence a series of meetings in the above-named district Nov. 10. Many of the churches have arranged for revivals and we hope they may be much benefited by refreshing showers from God.—*J. H. Miller, Nov. 2.*

Chatham Centre, Ohio.—The Black River church met in quarterly council Nov. 3 The business passed off pleasantly. We decided to have a series of meetings in the near future, home ministers to do the preaching. Also decided to continue our Sunday school during the winter. We were all made to rejoice to receive two precious souls into the fold by baptism. We were also made to thank God because a dear son of the writer had become willing to return to the fold, and also that his companion had been baptized at Warrensburgh, Mo.—*Mary Hoover, Nov. 6.*

Milmine Church, Ill.—Sept. 15 Bro. Solomon Bucklew came to us and held a two weeks' meeting. He did not shun to declare the Truth and to warn sinners to flee from the wrath to come. One dear sister came out on the Lord's side, and two, who had wandered from the fold, returned. On the 27th we had our Communion services. About two hundred and thirty were at the tables. On the same day at 2 P. M. the church selected a minister and two deacons. Bro. Heister Landis was called to the ministry and brethren Geo. Ullery and Isaac Hendricks were chosen as deacons. May the Lord bless them in their new work.—*Minnie Gibson, Cerro Gordo, Ill., Nov. 4.*

Whitesville, Mo.—This church met in council Oct. 20. Much business came before the meeting. One brother who had been away for several years was received back into the church. Bro. C. H. Brown, our elder, was with us. We had our feast Oct. 27. It was one long to be remembered. A good many from surrounding churches were with us and also some dear ones from Belleville, Kans. Bro. J. D. Haughtelin and wife, from Panora, Iowa, were also with us. Other ministers present were: Bro. Shamberger, from Honey Creek, and Bro. Parch, from Holt County. About forty members communed. Bro. Haughtelin gave us several meetings while with us.—*Mollie L. Taylor, Nov. 2.*

Deep River, Iowa.—Our series of meetings closed last night. Bro. Wm. Dessenberg commenced preaching Oct. 22. He held forth the Word with power. Although we can see no visible results of his labors, we hope it will be like bread cast upon the waters, to be gathered many days hence. We met in quarterly council Saturday. All business was transacted in the spirit of love. Our elder gave us a heart-felt talk on living more consecrated lives. We changed the time of our Sunday school to 10 o'clock and social meeting to Thursday night and preaching every Sunday evening.—*Alice Garber, Nov. 5.*

Woodbury, Pa.—We held our love feast Sunday, Oct. 7. Bro. W. J. Swigart, of Huntingdon, was with us. On Sunday at 10 o'clock he preached a very able and instructive sermon from 2 Cor. 5: 21. Sunday evening being a very beautiful evening, people gathered in until our large house was filled to its utmost capacity. There were about four hundred communicants. Bro. Swigart officiated. Quite a number of ministers from other congregations were present, some of whom assisted in the labors of the meetings. We hope some good impressions were made during these meetings. The order was commendable. Since our last report one was made willing to forsake sin.—*J. C. Stayer, Nov. 4.*

Baltic, Ohio.—Bro. C. G. Lint, of Meyersdale, Pa., came here on Oct. 3 to visit his sister and other relatives and friends. He remained with us about three weeks and during that time he preached at three different places in the Sugar Creek church. He was with us at our council-meeting held Oct. 20. All business that came before the meeting passed off pleasantly. Bro. Lint is a very able speaker and his sermons were highly appreciated by all. He does not shun to declare the whole Word of Truth, and points out the way so clearly that it hardly seems possible that anyone could take a different way from that taught in the Sacred Scriptures.—*Ellen Fisher, Nov. 5.*

Carleton, Nebr.—Bro. L. H Eby, of Marshall County, Kansas, came here Oct. 21 and preached the Word until the 27th, when the members assembled to participate in the ordinances of God's house. Many came from adjoining congregations and among the number Eld. C. S. Holsinger, of Belleville, Kans., Chas. Hillery, from Jewel County, Kansas, and Urias Shick, from Gage County, Nebraska. Truly the brethren gave us freely from the Master's table. Next day we had preaching and an enjoyable children's meeting, addressed by three of the brethren, and sisters Hillery and Eby. Bro. Eby continued with us, closing the 31st. One young lady came forward after the Sunday morning service, which caused us, with the father, to shed tears of joy.—*Levi Hoffert, Nov. 3.*

Hooversville, Pa.—On the evening of Oct. 27 Bro. Silas Hoover came to Sugar Grove church, Quemahoning district, and opened a series of meetings which lasted until the evening of Nov. 4. The attendance during the latter part of the meeting was very good, every seat being occupied the last evening. The attention was the very best during the entire meeting. On Saturday evening one dear sister stood up for Christ. She desired baptism on Sunday. On Sunday morning Bro. Hoover preached a very excellent sermon from Matt. 16: 18. After services we repaired to the water for baptism. The husband of the applicant could refrain no longer and desired to enter the fold with his companion. Arrangements were quickly made and both were led into the flowing waters of Stony Creek and were buried with Christ by baptism.—*P. J. Blough, Nov. 6.*

Garnett, Kans.—Bro. Wm. Leaman came to us and began a series of meetings Oct. 5, and continued until our love feast. The attendance and attention were good during the meetings. There were no accessions, but we feel that we were all benefited by the good sermons that Bro. Leaman gave us. Oct. 12 we had our love feast, and it was the largest that was ever held here. Quite a number of ministers and members were with us from other congregations. Bro. James Hilkey, of the Washington Creek church, officiated, assisted by Eld. John Sherfy, Wm. Leaman, Bro. Robison, and others. It was a very enjoyable meeting.—*Wm. C. Watkins, Nov. 3*

Woodland, Mich.—Our church here is still moving along in its usual pleasantness. To her members are being added such as should be saved. At our love feast in September, which was a very pleasant and profitable meeting, one was received by baptism. Oct. 12 Bro. I. J. Rosenberger, of Covington, Ohio, came to us to assist in a series of meetings. The weather being pleasant, roads good and preaching excellent, all tended to fill our churchhouse with anxious hearers. We all feel that much good resulted. The church was built up and thirteen were received into fellowship,—twelve baptized and one restored. Again at our meeting yesterday one more was taken into the fold by baptism, thus making an addition of fifteen this fall. All feel that our meetings closed too soon. We are confident others are near the kingdom.—*John M. Smith, Nov. 5.*

Sugar Ridge, Ohio.—Bro. J. V. Felthouse, of Mongo, La Grange Co., Ind., came among us Oct. 13 and began meetings, continuing until after our feast, Oct. 20. There were to be two deacons elected at our feast, but on the account of our elder being absent it had to be postponed. On Sunday after our feast, instead of Sunday school, we had children's meeting, conducted by Bro. Felthouse and others, which was much appreciated by both old and young. The interest was very good during all of our meetings, which closed Oct. 28 One was received by baptism, the head of a family. The sentiment in the community seems to be steadily growing in favor of the Brethren. We hope to have another series of meetings during the winter. Bro. Felthouse preached twenty-four sermons, in which he gave us many good admonitions. His work did us much good, for it was well done. May the Lord bless our dear brother for his labors among us.—*J. A. Roberts, Oct. 30.*

Mount View, Mo.—Our love feast was an enjoyable meeting. We had a good representation of members from adjoining churches and plenty of ministerial help. Bro. David Bowman, from Morgan County, and Bro. Rayburn Rust, from Johnson County, were present. Bro. Bowman officiated. The house was well filled with attentive listeners. Next day, instead of Sunday school, we had a children's meeting conducted by several brethren, which was much appreciated by both young and old. At eleven A. M. Bro. Rust preached a good sermon. At night our home ministers preached, which closed our meetings. Bro. Baer held a series of meetings two weeks prior to our love feast, which was well attended. Bro. Baer gave them plain Gospel truths that all could understand. Oct. 23, in company with our home minister and Bro Henry Campbell, husband and I went to a love feast in Camden. We had an enjoyable love feast with the few members there. We met Bro. Bowman again. He had been holding a series of meetings prior to their love feast. The attendance was not so large as at Mount View, but sufficient for a convenient, enjoyable meeting. The members seemed much encourag-

ed. Though they are but few, may they still live faithful, and be a shining light to the large community around them.—*Charlotte Masters, Nov. 5.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notices of Travel should be as short as possible. Long Advertisements are not solicited for this Department. We have an advertising page, and if necessary will issue supplements.

From Wawaka, Ind.

Bro. P. W. Stuckman came to this place and commenced a series of meetings Oct. 7. He labored faithfully, and during the second week of the meeting, four applied for baptism and were immersed Oct. 20. One was also restored to fellowship. In the evening of the same day we had one of the most enjoyable love feasts ever held here. Oct. 21 our meetinghouse was full of attentive listeners at 10:30, with a still larger attendance at 7:30 P. M. One confessed Christ. Oct. 22 two went forward. Oct. 25 eight arose for Christ; Oct. 26, two; Oct. 27, five, two of them for restoration. Oct. 28 the house was filled again. One more wanted to be restored. After the sermon the three were received by the church. Then we went to the water and fifteen of the applicants were baptized. In the evening the house was completely filled. One dear young sister went forward. The interest was good and many are almost persuaded, but owing to the pressure of other calls to work, our brother closed Oct. 29.

Never in the history of the Springfield church have so many been received in three weeks' time. In all, twenty-five were received,—nineteen by baptism, four reclaimed and two yet to be baptized. Their ages range from eleven to fifty-seven. We expect to begin a social meeting in the near future. Adam Ebey.

Oct. 31.

From Garrison, Iowa.

Oct. 9 Bro. Isaac Paterbaugh and myself started for Manvel, Tex., *via* the Santa Fe Route, from St. Louis. We stopped over night Oct. 13 with the brethren at Pearland. We found the brethren at this place in very limited circumstances. We started Sunday morning across the prairie, a distance of seven or eight miles, to the Manvel church. We traveled part way with an ox team, and the rest of the way we went on foot, and came to the church just as their meeting was closing. We received a hearty welcome among them all.

We stayed at Manvel until Friday morning, when we visited the great Gulf of Mexico and the City of Galveston. Then we returned to Pearland, where we remained over Sunday and held meetings for them Sunday forenoon and afternoon. These were the first meetings they have had there for some time, on account of wet weather and sickness. They were very glad to be able to meet again in worship. They also reorganized their Sunday school. We also preached two evenings during the week while at Manvel, and was with them Sunday evening, Oct. 14, when Bro. Bear preached an interesting sermon. We also were with them in their social meeting, which we enjoyed very much. The spirit and zeal of the Brethren in Southern Texas is to be commended.

The Gulf Coast country of Texas is quite new and undeveloped as yet, and is wide enough for a great many colonies, and we do not know why the Brethren should not go in and possess that goodly land. Of course it has its drawbacks as well as any other new country. We arrived home Oct. 26. Wm Long

Oct. 29.

From Canon City, Colo.

Thursday, Nov. 1, we left home, for our mission field on the Pacific Coast. We arrived at Canon City, Colo., next day at 2:30, and stopped off for the purpose of holding about an eight or ten days' meeting for the few scattered members residing in that vicinity. But we learned on our arrival, especially after the first meeting, that it was not a suitable time in which to hold protracted services, for the reason that the people were on the eve of an important state election and political excitement ran high. People were so full of politics that there was not much room left for religion. But we held several meetings for the benefit of the members, endeavoring to encourage them, in their isolated condition, to steadfastness in the faith, in prayer and doctrine. We believe, however, that, with proper effort, a church might be established there. There are now living in the city just two members, Bro. Erving and wife. Sister Underhill and daughter live twelve miles in the country. Their being scattered thus prevents them from concentrating their efforts in religious work as successfully as they might do if they lived close together. We learned, while there, of several who, when they came there, were members of our Fraternity, but, knowing nothing of any of our people near, handed their letters in to other denominations on condition that as soon as we organized there they would unite with us. So taking it all in all, the prospects are favorable for a small beginning at least, and we hope the time is not far distant when arrangements will be made for regular services there.

J. S. Mohler

McPherson Notes

Several weeks ago we decided to hold a series of meetings in the College Chapel. After consultation the lot fell on Bro. A. C. Wieand to do the preaching, while some of the other professors relieved him of the greater part of his school work. A deep interest has been manifested by the members of the church and by the school. Yesterday eleven were baptized and now rejoice in a new life.

The members have also been greatly revived and strengthened, and a religious feeling pervades the school. The Bible study is taking unusual prominence this year. A class of young members are studying the New Testament in Greek and find it intensely interesting under the direction of Prof. Huber. Another class studies Bible History under the care of the President of the school. Prof. Wieand has charge of the Sunday School Bible Normal, while Prof. Arnold has the advanced Bible Study course. Some not connected with College are taking the last two mentioned courses by correspondence. A fuller explanation of these will appear through the Messenger as soon as arrangements of a uniform system among all our schools is completed, which we hope will be soon. S. Z. Sharp.

Nov. 3.

From Woolwine, Va

On Sunday night, Oct. 14, Bro. Jno. A. Dove began a series of meetings in the Smith River church, Patrick Co., and continued until the 28th. We had in all twenty meetings. Good congregations greeted the minister at every meeting. The interest began with the meeting and increased as the meetings progressed. On Sunday morning, Oct. 28th, Bro. Dove preached his farewell sermon to a large crowd, many more being present than the house could comfortably hold. Many stood in the aisles. It was the most impressive sermon we ever heard, and when he was bidding the people farewell it seemed half the audience went forward to shake hands with him, many rejoicing and thanking God that we had had such a revival of religion in our midst. As an immediate result ten have been baptized, six are applicants now for baptism. The church is greatly strengthened.

Bro. Dove is young in years, but seems thoroughly consecrated to the work to which he is called. He seemed, whilst in our midst, determined to know nothing but Jesus Christ and him crucified. Those who were converted are of the leading and most intelligent people of our County. They range in age from about seventeen to sixty-five years, all but a few being heads of families, and many families were broken into that could never be reached heretofore. We enjoyed our love feast Oct. 27. Bro Dove officiated.

J. A. Hooker.

Nov. 11.

Western Sufferers' Fund.

The following contributions were received for the destitute in the West, during the month of October:

Clara Holloway, Zanesville, Ohio, $2; a brother and sister, Leask Dale, Ont, Canada, $70; Christian Wirt, Lewistown, Minn., $4; Box 161, Caney, Kans., $1; a sympathizing sister, Union Bridge, Md., $2; Samuel Neher, West Cairo, Ohio, $5; Eel River church, Indiana, $84; a sister, Purchase Line, Pa, $1; B. A. Wolf, Plattsburgh, Mo, $1; McPherson church, Kans., $44 85; Silver Creek church Illinois, $20.06; Levering, Ohio, $2; Vermillion church, Kansas, $10; Charles Hillery, Lowell, Kans, $1 50; J. B. Clapper, Hoaglin, Ohio, $5; myself and wife, Dayton, Ohio, $5; Fruitland, Cal., $3; Aughwick church, Pennsylvania, $12.77; Hatfield church, Pennsylvania, $16 33; Lexington church, Ohio, $3.50; Sadie Thomas, Fred, Kans., 50 cents; T. A. Eisenbise and wife, Morrill, Kans., $3; a sister, Earlington, Pa., $2; Pine Creek church, Illinois, $94 30; Silver Creek church, Illinois, $83 - 05; J. A. Reed, Haddam, Kans, $1; J. W. Kephart, Altoona, Pa, $5; M. C. Cozigan, $1; members and friends of the Chatham Creek church, Kansas, 500 bushels of wheat. A. M. Dickey.

McPherson, Kans., Nov 2.

From Southern Indiana Mission.

Bro. J. E. Branson and myself visited two mission points in this District in October. Starting from home Oct. 12 Bro. Isaac stopped with the church in Jackson County, and Martin County was my destined point, where I arrived and began work on the 13th. Bro. Isaac joined me on the 16th. On the 17th a council was held in which harmony prevailed One sister was restored to fellowship In the evening twenty three members surrounded the Lord's Table in Communion, a very attentive audience viewing the solemn, holy work.

There being an application for baptism, a little meeting was held the next morning at the residence of Bro. Tranter, and an invitation being given, five came foward as applicants for church membership. After baptism was administered we left for Jackson County, where we attended a council and feast on the 19th. Bro. D. Richards was holding some meetings at this place with good interest. Bro. Richards and I returned home the 22nd, leaving Bro. Branson to visit some sick members, and hold some meetings at other points.

D. F. Hoover.

Ministerial Meeting.

Remarks on Our Late Ministerial Meeting Held with the Brethren near Robins, Iowa.

Oct. 17 dawned with the smiles of delightful weather, which preachers so much enjoy when there is a gathering of the faithful. After the usual greetings and devotional exercises the Meeting was organized by electing Eld. S. Johnson, Moderator, and the writer, Clerk, which latter, perhaps, accounts for this additional service the Meeting imposed upon me.

The ministerial roll was then called, and out of fifty-four ministers in our State District, only eighteen were present during the Meeting. It was decided that the next ministerial roll shall show those present and absent. The Meeting then proceeded to discuss the questions arranged on the excellent program provided by the Committee. Some of the questions elicited more than ordinary interest in the Meeting. We were glad to note that a number of the speakers gave evidence of careful preparation for their work. This we appreciated very highly, as did many others.

We have now, by the blessing of God, passed our half-century landmark, of which time over half has been spent in the ministry, and when we think of the little advancement we have made, we are saddened; but the golden opportunities that our brethren, young and old, are now having for mutual improvement in their high calling, makes us rejoice. And while we are not much disposed to "look back" and brood over the past, yet we cannot but feel that had our dear brethren offered us in our younger days the present opportunities afforded in ministerial meetings, they would have been a great help to us in our ministerial work. As it was, for some things at least, we had to depend on some loving brother or our good wife to help us and point out to us our mistakes, improprieties, ludicrous positions and habits when before our congregations. We are glad to note that so many of our co-laborers have had such good companions, and our regret is that they have not been with us more on our ministerial tours.

Those two days in ministerial school passed very rapidly with us, and were very enjoyable and edifying to all present; and we regret very much that so many of our dear ministering brethren were not present to enjoy it too. We hope their reasons justify their absence. Many of our preachers are poor, and failure in crops was no doubt a hindrance. It is certainly a great mistake for any church to allow her ministers (servants) to miss a ministerial meeting for any cause that she could and should remove.

During our stay with the Dry Creek church they took occasion to use some of the elders present to call and install two young brethren to the ministry,—Geo. Hagerman and Levi Bosserman. J. Kurtz Miller was also advanced to the second degree of the ministry. We have reason to believe that the church at Dry Creek enjoyed our short stay with them, as they took special pains to make all comfortable, and all will remember them with pleasure. Thus our Ministerial Meeting closed under highly favorable circumstances, and we hope that it will be our privilege to attend many more such meetings of this kind in the future.

JOHN ZUCK.

Clarence, Iowa

Literary and Miscellaneous.

"Oliver Goldsmith; a Selection from his Works" Introduction by Edward Everett Hale. 12mo, cloth, 287 pp; $1. New York: Funk & Wagnalls Company.

The mission of Goldsmith seems to have been fully accomplished in his work—namely, that of making life more pleasant and happy, of cheering homes otherwise sad, or making long hours short, or lonely days cheerful. Oliver Goldsmith is read wherever men read English; and where he is read, he is almost always loved. No home library can be complete without this author. In this inviting volume we have the following selections: "The Traveler," "The Deserted Village," "Retaliation," "Pictures of Life," "The Man in Black," "Books and Authors," "The Eccentricities of Fashion," "Literature and Taste," "Various Matters," and "Extracts from the Life of Richard Nash, Esq." In the Introduction, Edward Everett Hale gives, in characteristic felicity of style, a charming sketch of the author's life.

"Joseph Addison: Selected Essays." 12mo, cloth, 175 pp.: 75 cents. New York: Funk & Wagnalls Company.

Addison is the founder of the modern popular English prose style, at once familiar and elegant; and to read his best papers is to take a lesson in good manners as well as in good literature. This is the high praise that posterity accords to Joseph Addison—author, poet, and politician; born in 1672; died in 1719. In this attractive volume we have the following selected essays from among his best writings: "Sir Roger de Coverley;" "Society, Fashions, Minor Morals;" "Mr. Spectator and His Paper;" "Literary and Critical Topics;" "Morals and Religion." The Introduction is by Professor C. T. Winchester, English Literature Department of Wesleyan University. This is a book to which none are apt to take any exception and which supplies pleasing and helpful reading for all

"Peloubet's Select Notes." A Commentary on the Sunday School Lessons for 1895, by Rev. F. N. Peloubet, D. D., and M. A. Peloubet, 346 pp, illustrated, $1.25. W. A. Wilde & Co., 25 Brimfield St., Boston, Mass.

Geo. Macdonald's affirmation, "Age is not decay; it is the ripening of the fresh life within," comes forcibly to one's mind as he scans the twenty-first annual volume of Dr. Peloubet's unrivalled Select Notes.

The present volume clearly indicates the "ripening of the fresh life within," as in breadth of thought, clearness of illustration, and remarkable putting of essential truths, Dr. Peloubet has surely outdone himself and this is really praise enough. The Select Notes have, for many years, been the constant companion of thousands of leading Christian workers, who have found in them just the condensed matter that they desired when it was not wise or convenient to consult the more elaborate standard commentaries, and the popularity of the book the world over has been steadily increasing, because both the editor and publishers have in every respect sought out and furnished only the best things. This year the first six months completes the study of the Life of Christ, and the Notes supply an abundance of the most helpful and interesting material regarding both the action and aim of the last years of our Master.

In July the International Lessons go back to the Old Testament, and with great skill the editor has garnered such facts, illustrations, and explanations as will so illumine the text as to make it intelligible and profitable to every teacher and scholar. The whole volume is freely illustrated, and with its finely-drawn, accurate maps and beautifully-printed pages, is a delight to possess, both for its external beauty and its positive helpfulness to every student of the Bible. The work may be ordered from the MESSENGER office.

"Danger Signals" is the title of an attractive little volume by Joseph Cook, Dr. and Mrs. A. J. Gordon, Rev. I. J. Lansing, D. D., and other noted Christian workers, on the evil influence of Secret Societies in the Home, the Church and the State. It contains nine beautiful half-tone portraits of the writers, and is just the thing for a Sunday school teacher to present to his class, or a Christian parent to a son who is nearing manhood. It is published by James H. Earle, whose imprint is always a guarantee of solid worth and fine mechanical execution, and can be obtained of the publisher, 178 Washington St., Boston, or of Rev. J. P. Stoddard, 218 Columbus Ave., Boston, Mass. Price, in paper covers, 25 cents; neatly bound in cloth, 40 cents; in morocco with gilt edges, 75 cents.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

MANLEY—NUTTER.—At the home of the bride's parents, near Knapp, Wis., Oct. 27, 1894, by the undersigned, George A. Manley and Minnie M. Nutter, both of Dunn County, Wis.

JACOB WIRT.

HINZE—HACHENBURG.—At the residence of the bride's parents, Oct. 25, 1894, by Bro. Albion C. Daggett, Bro. William Hinze and sister Emma Hachenburg, all of Burr Oak, Kans.

LYDIA M. KINZIE.

VANSCOYK—MILLER.—At the residence of the bride's parents, Dayton, Ohio, Sept. 25, 1894, by the undersigned, Bro. W. Webster Vanscoyk and sister Ella Miller.

W. C. TEETER.

BAYER—BEAKMAN.—By the undersigned, at his residence, in Canton, Ohio, Oct. 23, 1894, Mr. Frederick Bayer and Miss Mary Beakman, both of Canton, Stark Co., Ohio.

WM. H. QUINN.

DODD—FIANT.—At Bloomington, Nebr., Sept. 24, 1894, by probate judge, Mr. Leonard Dodd and sister Clara Fiant.

R. FIANT.

SLUSSER—BEEMER.—By the undersigned, at his residence, in Canton, Ohio, Oct. 2, 1894, Mr. Ezra C. Slusser and Lydia Beemer, both of Canton, Stark Co., Ohio.

WM. H. QUINN.

HECKMAN—SHERFY.—At the residence of the bride's parents, near Pomona, Kans., Oct. 24, 1894, by Eld. D. B. Barnhart, Bro. Samuel J. Heckman and sister Edna J. Sherfy.

DORA SHERFY.

BOERNER—NEWCOMER.—At the residence of the undersigned, Waynesborough, Pa., Oct. 25, 1894, Bro. Daniel L. Boerner and Miss Jennie E. Newcomer.

J. B. RUTHRAUFF.

HURLEY—ORDWAY.—At the residence of the undersigned, in Dayton, Ohio, Sept. 25, 1894, Mr. Otis Hurley and Miss Carrie Ordway.

W. C. TEETER.

STOUDER—BURNETT.—At the residence of the bride's parents, near Dunlap, Morris Co., Kans., Oct. 27, 1894, by the undersigned, Bro. Jas. A. Stouder, of Madison, Kans., and sister Addie Burnett, of Dunlap, Kans.

G. W. WEDDLE.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

BLOUGH.—In the Shade Creek church, Cambria Co., Pa., Oct. 17, 1894, Lablas Blough, aged 36 years, 2 months and 3 days. Funeral services by Eld. George S. Rairigh.

L. J. LEHMAN.

GUMP.—In the Cedar Creek congregation, Ind., Oct. 17, 1894, Harriet, wife of Bro. George Gump, aged 64 years, 4 months and 16 days. She was the mother of thirteen children. Four daughters preceded her to the spirit world. A husband, four sons and five daughters survive. She was a faithful member of the Brethren church for over forty-two years. Funeral services by the writer.

HIRAM FORNEY.

BEAVER.—Near St. John, Stafford Co., Kans., Oct. 4, 1894, of typhus fever, Bro. Isaac Newton Beaver, aged 42 years and 8 months. He was born in Page County, Va., and was married May 22, 1874, to Mary Susan Huffman, who, with nine children, survives. The church has lost an exemplary member. Funeral services at the M. E. church at St. John, by the writer and Bro. Addison Fryfogle.

J. E. BARNHART.

BRANDT.—In Churchtown, Cumberland Co., Pa., Oct. 19, 1894, Bro. William Brandt, aged 74 years, 2 months and 20 days. Bro. William died suddenly. He complained in the morning, and at noon he lay down on the lounge, soon after which his wife heard a fall, and going to the room, found her husband lying on the floor. When he was laid on the lounge it was found that his life had fled. He had been with us at our love feast at the Mohler meetinghouse, Oct. 14 and 15, in his usual health. Services were conducted by Bro. Joseph Auker and the writer, from John 14: 1-6.

DANIEL LANDIS.

BAHNEY.—Near Battle Creek, Iowa, Oct. 13, 1894, Bro. William W. Bahney, aged 44 years, 7 months and 21 days. Bro. Bahney was born in Stark County, Ohio. His parents moved to Indiana in 1861, and in 1870 Bro. Bahney moved to Illinois, and was married to Mary Funk in 1871. In 1891 he, with his family, moved near Battle Creek, Iowa, where he lived until his death. He was the father of twelve children. One daughter preceded him to the spirit world. He leaves a wife, two sons and nine daughters. Bro. Bahney was a member of the church for a number of years.

WINNIE MYLER.

MYERS.—In the Waddam's Grove church, Stephenson Co., Ill., Oct. 3, 1894, sister Isabella, wife of Bro. George S. Myers, aged 41 years, 3 months and 16 days. Deceased was afflicted with tumors, having had two surgical operations performed. From the first she rallied and seemed to improve, but soon took a relapse. A second operation was performed, from which she never recovered. Sister Myers was a faithful member of the Brethren church, and leaves a kind husband and three brothers. Funeral services by Eld. D. B. Eby, from Psa. 34: 19.

W. K. MOORE.

HEATH.—In the Mercer church, Mercer Co., Ohio, Oct. 14, 1894, Sarah Heath, formerly Shearer (maiden name, Mohler), aged 83 years, 4 months and 17 days. She was the mother of thirteen children, five of whom are yet living. Funeral services by the writer, from Rev. 14: 13.

SAMUEL NEHER.

ULERY.—Near Middlebury, Ind., Oct. 19, 1894, Bro. Solomon Ulery, aged 51 years and 2 days. He was united in marriage with Mary Hoover Sept. 29, 1872. They were blessed with four children. Little Johnny preceded his father to the spirit world. The wife and three children, all members of the Brethren church, survive. Funeral services by the writer, from Job 14: 14.
CHRISTIAN SCHROCK.

BISHOP.—In the Poplar Ridge church, Sept. 30, 1894, Annie E, daughter of Christopher and Caroline Bishop, aged 12 years, 8 months and 7 days. They have followed three dear lambs to their last resting place. Now they have but one left,—a boy aged ten. Their disease was diphtheria. Funeral services conducted by Bro. George Sellers Nov. 4, 1894. MARY E. DOMER.

WINELAND.—In Milford, Ind., July 6, 1894, of consumption, Bro. R. C. Wineland, aged 36 years, 1 month and 22 days. He leaves a wife and one child. He united with the Brethren church a few weeks before his death. We had Communion at his home and afterwards he was anointed. Afterward he took hemorrhage of the lungs and passed away suddenly. Funeral services by Bro. Hiram Forney, from Num. 23: 10.
M. D. W.

WAGAMAN. — In the bounds of the Loudonville church, Ohio, Oct. 23, 1894, Bro. Calvin L., son of Bro. Jacob and sister Mary Wagaman, aged 17 years, 8 months and 6 days. Funeral services by the writer.
DAVID BRUBAKER.

TURNER.—In the Greenmount church, Va., April 13, 1894, of dropsy, Bro. Adam Turner, aged 58 years, 11 months and 5 days. The deceased was a great sufferer the last few months of his life, but bore it with Christian fortitude. In his death the church loses a faithful brother, and the family a kind husband and father. His wife and three children survive. Sermon by the writer, from Prov. 14: 32. J. A. GARBER.

SHAVER. — In the same congregation, Oct. 19, 1894, of paralysis, sister Margaret, wife of Bro. Samuel Shaver, aged 80 years, 5 months and 14 days. She had lived a consistent member of the church for many years. Funeral services conducted by Eld. Benjamin Miller and I. C. Myers, from 2 Tim. 4: 6, 7. J. A. GARBER.

HARRIS.—In the Shoal Creek church, Mo., Oct. 30, 1894, of catarrhal fever, Wilbur Augustus, son of Bro. Isham and sister Mary J. Harris, aged 1 year and 9 days. Funeral services improved by Bro. L. Harader and others. MATILDA HOLDERREAD.

MONTGOMERY. — In the Bachelor's Run church, Carroll Co, Ind., Oct. 29, 1894, sister Wilhelmina, wife of friend Louis Montgomery, aged 29 years, 4 months and 29 days. She leaves a husband and three small children. Funeral preached by brethren R. Montgomery and A. J. Flory.
H. LANDIS.

METZ.—At his late home, near Columbia City, Ind., Aug. 27, 1894, John Metz, aged 79 years, 5 months and 3 days. He lived a consistent Christian life for sixty years. Three sons and three daughters survive. Funeral, by the writer, was largely attended.
D. A. WORKMAN.

MILLER.—In the Blue River church, Ind., Sept. 5, 1894, Mildred, daughter of George and sister Mary Ann Miller, aged 7 months and 24 days. Services by the writer.
D. A. WORKMAN.

HOOSE.—Near Columbia City, Ind., Oct. 13, 1894, Horace Hoose, aged 74 years, 6 months and 13 days. He was born in Lower Canada. Services at his late home by the writer. D. A. WORKMAN.

HOOFSTITLER.—In the Sterling congregation, Sterling, Ill., Oct. 29, 1894, Harry, son of J. H. Hoofstitler, aged 13 years, 2 months and 28 days. Harry was a regular attendant at Sunday school and church services. He said, when suddenly taken down on his sick-bed by blood-poison, that if the Lord would spare his life he wanted to become a member of the church. The Brethren's meetinghouse was filled to overflowing at the funeral, Nov. 1. Bro. J. H. Moore improved the occasion from Gen. 28: 17.
P. R. KELTNER.

HARMAN.—In the bounds of the Sterling church, Sterling, Ill., Oct. 26, 1894, sister Clara Harman, aged 36 years, 8 months and 17 days. After appropriate exercises at her home, the remains were taken to Nora, Jo Daviess Co., Ill, for burial. Funeral occasion was improved by D. Dierdorff, from 2 Sam. 14: 14, to a large concourse of sorrowing friends. P. R. KELTNER.

HELMAN.—At her home, in the bounds of the Brother's Valley congregation, Somerset Co., Pa, Oct. 17, 1894. sister Catharine Helman, aged 76 years and 26 days. Funeral services by Eld. Michael Weyand and the writer, from Philipp. 1: 21. S. F. RIEMAN.

STEVENS.—In the Back Creek congregation, Franklin Co, Pa., Sept. 15, 1894, sister Mary Stevens, aged 77 years, 8 months and 8 days. Services by Bro. John Myers and the writer. JOHN LEHNER.

KRINER. — In the same congregation, Sept 29, 1894, sister Mary Kriner, aged 56 years, 6 months and 2 days. She leaves a sorrowing husband and ten children. Services by Bro. Daniel Miller and the writer.
JOHN LEHNER.

HEGE.—In the same congregation, Oct. 24, 1894, Mrs. Mary Hege, aged 26 years, 5 months and 18 days. She leaves a husband with three children. Services by Bro. Daniel Miller and the writer. JOHN LEHNER.

TROUTMAN.—Near Everett, Pa., Oct. 16, 1894, Erma Troutman, aged 5 years, 2 months and 27 days. Services were conducted by C. Knisley, from Amos 4: 12.
JOHN S. BAKER.

ADVERTISEMENTS.

Rates per inch each insertion

One time or more	$1 50
One month (4 times)	[illegible]
Three months (12 times)	[illegible]
Six months (25 times)	1 00
One year (50 times)	70
No advertisement accepted for less than	1 00

TWO TO ONE

At least, has "Wanderings in Bible Lands," Eld. D. L. Miller's last book, sold to those not members of the Brethren's church. Why? Read the opinions of the following eminent men:

"One of the most practical and useful books on Egypt for the general reader and Bible lover, is that by D. L. Miller, of Mt. Morris, Ill., entitled, "Wanderings in Bible Lands." He is observant, discriminating, reliable, and clear, and as a whole conveys a full and interesting idea of what is to-day to be seen in Egypt and elsewhere as described."—*Wm. C. Winslow, D. D, LL. D., Sc. D, Vice-President and Honorable Treasurer of the Egyptian Exploration Fund for America.*

"I own the best and most expensive books on Egypt and the Holy Land. This is the best small work in its subject matter, illustrations and binding and general get-up, that I have seen. It should be owned and read by Christians as a duty to make themselves familiar with the lands referred to in the Sacred Scriptures, and also to know of the wonderful relics confirmatory to the Sacred Scriptures, which Christian and scientific explorers are now unearthing in Egypt and Palestine."—*Gilbert F. Williams, Archdeacon of Washington, D. C.*

After the present edition, which will soon be sold, the General Missionary and Tract Committee receives part of the profits arising from the sale of the book. Plenty of GOOD TERRITORY IS UNCANVASSED and from now until Christmas is the best time to sell books. *New terms* to agents, which, with testimonials, sample pages, etc., will be sent free.

Address W. R. Deeter, Milford, Ind., for northern half of Indiana; W. C. Teeter, Dayton, Ohio, for southern half of Ohio; all other territory to

GALEN B. ROYER, Gen'l Ag't,
Mt. Morris, Ill.

Bunyan's Pilgrim's Progress.—An excellent edition of this good work, printed on good paper, finely illustrated with forty engravings, at the low price of $1.00 per copy.

Only One Night out to Florida.

The morning train *via* the Monon Route connects at Cincinnati with the 7:00 P. M. through Vestibuled Train of the Queen and Crescent Route, reaching Jacksonville at 10:50 P. M. the following day. The service of this line is unsurpassed by any line to the South. For rates, time tables, etc., address City Ticket Office, 232 Clark Street, Chicago; or L. E. Sessions, N. W. P. Agt., Minneapolis, Minn.

The Young Disciple.

The YOUNG DISCIPLE is a neatly printed weekly, published [illegible]pecially for the moral benefit and relig[illegible]ion of our young folks.

Single copy, one year	$ 50
Six copies (the sixth to the agent)	2 50
Ten copies	4 00

For Three Months or Thirteen Weeks.

20 copies to one address	$1 70
30 " " " "	2 50
40 " " " "	3 35
50 " " " "	3 80
75 " " " "	5 20
100 " " " "	7 00

For Six Months or Twenty-Six Weeks.

20 copies to one address	$ 3 35
30 " " " "	5 00
40 " " " "	6 50
50 " " " "	7 50
75 " " " "	[illegible]
100 " " " "	[illegible]

Our paper is designed for the Sunday-school and the home circle. We desire the name of every Sunday-school Superintendent in the Brotherhood, and w[illegible] an agent in every church. Send for sample copies

Burlington Route
C.B.&Q.R.R.

BEST LINE

BETWEEN

Chicago and St. Louis,

KANSAS CITY,

OMAHA, DENVER,

And All Points in

UTAH AND CALIFORNIA

P. S. EUSTIS,
Gen. Pass. Agt.,
CHICAGO, ILL.

Are You Sick?

IF so, Dr. P. D. Fahrney's labor in formulating the wonderful prescriptions from which the VICTOR REMEDIES are being compounded has been as the richest of blessings to many who are being cured and relieved by them.

You can receive the like benefit from them.

Is there an agency for these Remedies in your locality? If not, we are willing to assist any brother or sister to make an honest living.

Write for Agent's terms, etc. Our agents need "no money in advance." The VICTOR REMEDIES are fast becoming household necessities. They surely conquer the diseased condition.

The "Frederick Almanac" for 1895, with Dr. P. D. Fahrney's "Hints to the Sick and Other Valuable Matter," will be sent to any one on receipt of three cents, after Oct. 1, with a sample of the Victor Liver Syrup Compound If there is no agent in your locality and you would like to test these Remedies, we will send them until Jan. 1, 1895, at greatly reduced price. Write for Agent's terms. VICTOR REMEDIES CO.,
34tf Box C. 583, Frederick, Md.

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TRIBUNE BLOCK,
145 to 153 Dearborn St. S. GREGSTEN, Prop

Chicago, Ill.

This hotel is centrally located, and the most respectable House of its class in the City. The charges are moderate, varying in price from 75 cents to $1.50 per day, per person. Thompson's Restaurant underneath. First-class Passenger Elevator.

Quinter's "Trine Immersion."

A few copies of the last edition of the above work are still on hand. No better work for our ministers can be found than this work of our dear departed one. Price, $1.25 per copy post paid. Address this office.

James T. Quinlan,
Shipping & Commission Merchant

306 S. Charles St., Baltimore, Md.

Butter, Eggs, Poultry, Game and Fruit, Specialties
Agent for F. H. Brubaker's and J. V. Keeny's Flour

The Brethren's SUNDAY SCHOOL SONG BOOK

This work was compiled and published by authority of the Annual Meeting. And while it may be used to advantage in any of our services, it is especially adapted for use in Sunday schools, prayer and social meetings. It contains 185 hymns, and is printed in both the shaped and round notes. The book is being generally introduced, over 1,500 copies having been sold the first month. It contains the rudiments of music, and is well adapted for use in singing-schools also.

PRICES (Prepaid).

	Single Copy.	Per Doz.
Board Covers	35 cents;	$3 60
Cloth Covers	55 cents;	6 00

Not Prepaid.

Board Cover	$ 3 00
Cloth Cover	$ 5 40

When ordering, state in what notation the work is desired. When no choice is indicated, the shaped note edition will be sent. Address all orders to this office.

OUR QUARTERLIES.

Brethren's Quarterly: Per copy, one year, 35 cents; per quarter, 10 cents; 3 copies, 25 cents; 8 copies, 40 cents; 20 copies and over 3½ cents each.

Juvenile Quarterly: Three copies, 15 cents; 6 copies, 25 cents; 10 copies and over, 2½ cents each.

Sunday School Reward Cards.

Our stock of Cards is large and presents a variety in styles and prices so as to please all. Please send for a trial order and be convinced.

No.	***Per Package of 12 Cards.***	
1315	Four Designs, very fine gilt edge, size, 7x9	50cts
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1280	Landscape and Flowers, size, 4x7	25cts
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1296	Embossed Flowers, size, 4x6	25cts
1297	Embossed Landscape and Flowers, size, 4x6	25cts
1281	Embossed, Extra Fine, size 3½x5½	20cts
1287	Birds and Landscape, size, 3x5½	15cts
1294	Birds and Landscape, size, 3x5½	15cts
1285	Flowers and Landscape, size, 3½x5¼	12cts
1293	Birds and Landscape, size, 3½x5¼	12cts
1291	Birds and Landscape, size, 3¼x5	10cts

Per Package of 50 Cards.

050	"The Gem," 50 Beautiful Cards, 50 Designs	35cts
825½	Landscape and Birds, size, 2x3¼	20cts

Per Package of 250 Cards.

Scripture Text Tickets, red or blue	20cts

When ordering cards be sure to give number and price as well as the name, so that there may be no mistake. Always address

BRETHREN'S PUBLISHING CO.,
Mt. Morris, I

ROYAL

BAKING POWDER

Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

Announcements.

A WORD TO THE WISE IS SUFFICIENT.

If you are a renter or own a farm too small for division among your children, sell and go West, while there are still FREE HOMESTEADS to be had, or men with more land than they can handle, prepared to sell on CROP PAYMENT to those who will settle and make improvements.

A good number of Brethren located themselves satisfactorily in the Turtle Mountain section of North Dakota; some of the Brethren again purchased land in the famous Red River valley on the crop share plan. A homestead of 160 acres, when occupied by an industrious settler, means the creation at once of a property worth from $1,000 to $1,500. There is still room for several hundred families in that part of North Dakota. These lands will in time be as valuable as farms in Ohio, Illinois or Indiana.

Eld. D. C. Campbell, of Colfax, Clinton Co., Ind., who, together with other Brethren from that vicinity, recently returned from a trip to North Dakota, where they visited the colony of Brethren located at Cando and at various points in the Red River Valley, writes the following letter:

COLFAX, CLINTON CO., IND., Oct 22, 1894.

MR. MAX BASS,

Dear Sir:—After some delay I will pencil you a few lines concerning our late trip to North Dakota. We were highly pleased with the conduct and sociability of the officers and employes of the Great Northern Railway, whom we met on our trip, and to say we enjoyed the trip, hardly expresses it. And after passing through the Red River Valley and the Cando country and returning home and reflecting over what we have seen, having traveled through fourteen States, we must say, What we have seen of North Dakota surpasses anything, apparently, for FERTILITY of SOIL and BEAUTY we have ever seen.

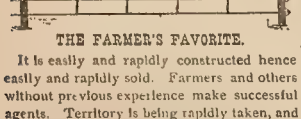
We have had the pleasure of being at home three days since we are back, we are now in Henry County, Ind., holding meetings and will be there till the first of November.

Yours Truly,

ELD. D. C. CAMPBELL.

For particulars and further information about the country, write to Eld. Amos B. Peters, Cando, N. D.; Eld. Silas N. Eversole, Rutter, N. D.; Max Bass, 132 Jackson Street, Chicago, Ill., or F. I. Whitney, St. Paul, Minn.

The Chain-Stay Fence.



THE FARMER'S FAVORITE.

It is easily and rapidly constructed hence easily and rapidly sold. Farmers and others without previous experience make successful agents. Territory is being rapidly taken, and if you desire a share in a good thing you should write us without delay. We want good, upright men of push and energy to handle our fence in every County. Full explanation will be given upon application to

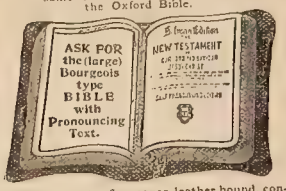
THE CHAIN-STAY FENCE COMPANY,
Mt. Morris, Ill.

A Christmas Offer.

A chance to secure this Bourgeois Bible range,—just published since June 1, 1894. It will make a handsome Christmas present.

THE HOLMAN NEW
Self-Pronouncing S. S. Teacher's Bible.

The only Teacher's Bible in the world having a Self-Pronouncing Text, and printed in large Bourgeois type; it contains also the same References and Helps as the Oxford Bible.



Printed on extra fine paper, leather bound, convenient size, which is 5¼ x 7½ ins. The large clear type from which this Bible is printed, together with the Self-Pronouncing feature, make it the most desirable Teacher's Bible ever offered to the American public. Price, $5.00, but it is given away as a premium. Write for descriptive circular. Address

S. E. DUBBEL, Waynesboro, Pa.

THE OFFER.

If there is no agent of mine in your locality, you can accept this Special Holiday Offer.

The Retail Price of

2 bottles of Discovery, at $1 00 each is	$2 00
2 bottles of Blue Mountain Bitters, at 50 cents each is	1 00
4 bottles of Cough and Croup Cure, at 25 cents each is	1 00
4 bottles of Red Thyme Pain Cure, at 25 cents each is	1 00
1 bottle of Extract Vanilla, at 25 cents each is	25
1 bottle of Extract Lemon, at 25 cents each is	25
2 boxes of Carbolic Ointment, at 25 cents each is	50
Making a total of	$6 00
Which together with this fine Bible that sells for	5 00
Makes a grand total of	$11 00

On receipt of $5.75 I will send this quantity of medicine and the Bible.

I make no profit on this offer, but if you accept this inducement, I expect to have future orders from you for medicine, as my remedies sell on their merits. Also, my Flavoring Extracts for household use are the strongest and purest that can be made. ***If you hesitate to order—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc.*** It is no cheap book. Any persons not satisfied with their purchase can, on receipt of goods, return the Bible and medicine, except one bottle of "Discovery," which you can keep, and your money will be refunded.

A number of ministers have accepted this offer through a special circular, and the several testimonials from them should convince you of the genuineness of the offer. For description of my remedies see my advertisement on the outside cover of Brethren's Almanac for 1895, or write for descriptive circular.

TESTIMONIALS.

From Eld. D. D. Wine, Covington, Ohio, Aug. 23, 1894.—The goods were received in good order, and we are indeed well pleased with our investment on account of the Bible offer. The Bible is a very nice one, and several members of the family are anxious to own it.

From Eld. J. F. King, Griffin, Md., Sept. 10, 1894.—I am well pleased with the Bible and think it comes fully up to the description you gave it. We have not used all the medicine yet, but think what we have used is worth recommending.

From Eld. J. N. Davis, Tub, Somerset Co., Pa., Sept. 10, 1894.—I received the Bible and medicine as per your offer, and am well pleased with both. I must say that the Bible is the best and most complete of the kind that I have ever examined, and am free to say that this Bible should be in the hands of every minister and Sunday school teacher.

From Eld. John Bare, Decatur, Nebr., Sept. 20, 1894.—The medicine and Bible, as per your special offer, was received all right. We are well pleased with the Bible; it is fully as good as recommended in every respect. And what medicine we have used has been very satisfactory. We have used some of the D. D. D. and some of the Red Thyme Pain Cure. The latter we have found excellent for all bowel complaints.

From Eld. J. A. Root, Osawatie, Kans., Sept. 18, 1894.—I received the box containing Bible and remedies according to your special offer to ministers. The Bible came fully up to my expectations, and I wish I had another like it for my wife. The Discovery came just at a time when I could test it, as I was suffering from liver and kidney troubles. After taking one bottle I can say that I feel like a new man, and I shall continue taking it awhile yet. I can now eat more at one meal than I could at three meals before taking the Discovery. I will either take the agency or secure an agent for you, as I believe that your remedies will do what they are recommended to do.

From Eld. A. Berkebile, Dubois, Nebr., Sept. 22, 1894.—Please accept my thanks for the Bible that I received by accepting your special Bible offer. I am well pleased with the same. The size of type is larger than what I had expected. Very few people can read the Bible and pronounce correctly without a self-pronouncing Bible. This self-pronouncing feature, together with the size of type and the helps, make it a Bible that every minister in the church should have. It is far beyond my expectations. As for the medicine, it is second to none. The Bitters give appetite, tone the nerves and give immediate relief. The Salve is a safe and reliable article, and I can recommend it to suffering humanity.

Any person who prefers to accept the offer for $3 80 made last winter, offering a "C" Bible, instead of the above offer for the Bourgeois edition, can do so. These offers are made for people who have not ordered medicine from me; old agents need not apply. Bible and medicine sent by freight on receipt of order.

Order now so as to be sure of getting the Bible in time for Christmas, as it requires from two to three weeks for western shipments to reach their destination.

Address: **S. E. DUBBEL,** Proprietor,
43tf Waynesboro, Franklin Co., Pa.

Stock for Sale!

Good Poland China Pigs for $15 00 each. Also a few Shorthorn Cattle at reasonable price. Address:

D. ROWLAND,
45t4 Lanark, Ill.

Mammoth New Catalogue Almanac

AND GUIDE TO POULTRY RAISERS. 64 large pages, printed in colors. Description of all leading varieties of fowls. Over 50 fine illustrations. Plans for Poultry houses. Remedies for all diseases. Recipe for Poultry Powders. The finest thing out—everybody wants one. Only 10c.

C. C. SHOEMAKER, Freeport, Ill., U. S. A.

Beware of Imitations.

When you buy fencing, see that you get the Hollinger Fence. Because it was the first of flexible wire fences to be introduced, and has proved most successful ever since.

We are constantly increasing our business, and giving our agents the benefits of our improvements.

We want more live agents, and will take pleasure in helping you into a business that will bring you *big money*, as well as satisfy your customers.

Write us at once.

THE HOLLINGER FENCE CO.,
Greenville, Ohio.

My Home for Sale.

A very desirable residence and lots in Mt. Morris. For description and price, address me at Mt. Morris, Ill.

46t4 D. E. BRUBAKER.

We Pay Freight.

Fahrney's BLOOD CLEANSER or PANACEA, in liquid form, has been before the public about thirty years. It is made for the cure of *Costiveness, Constipation, Nervous Headache, Liver Complaint, Bilious Disorders, Dyspepsia or Indigestion, Worms, Tape Worms, Dumb Ague, Blotches, Boils, Tumors, Ulcers and Sores, Pain in the Bones, Shoulders, Sides and Head, etc.*

☞It is a good Blood Purifier, pure and simple. Always ask for *Fahrney's Panacea* and take no other. Price $1.00 a bottle. Large discount to agents. For particulars write the proprietors,

CAMERER & BRO., Chicago
1573 West Madison Street.

Brethren's
Plain Clothing!

There is no excuse for any member of the Brethren church, who wishes to wear Plain Clothing, not having it.

Samples of cloth from which we make our clothing, measuring blanks, tape measure and rules for ordering will be sent on application. Our rules for self-measurement are so simple any one can understand them.

We guarantee the fit, the make and the quality to be satisfactory to purchaser or goods can be returned. Our prices are reasonable. Address,

M. PHILLIPSON & SON,
Warsaw, Ind.

We are the leading Manufacturers of Plain Clothing in the United States.

37y1

FLORIDA RATES.

Tourist rates to New Orleans, Thomasville, Jacksonville and all points in Florida are now in effect *via* the Monon Route. Tickets good until May 31st, 1895.

First class service on all trains; dining cars; parlor chair cars; compartment sleeping cars, every section a stateroom. Three new routes south of the Ohio River. Close connections; fast time; choice of routes, *via* Louisville or Cincinnati.

For rates, folders, etc., apply to nearest ticket agent or address: Frank J. Reed, General Passenger Agent, Chicago, Ill., or L. E. Sessions, Northwestern Passenger Agent, Minneapolis, Minn., Box 1011.

Dr. Wrightsman's Sovereign Balm of Life
Is prepared especially to soothe
The Sorrows of **MOTHERHOOD**
Every MOTHER ought to acquaint herself with its merits. An honest preparation.—a boon to woman. Write for circulars and get full particulars. Address D. B. SENGER & CO., Box 401, Franklin Grove, Ill. 46y1

It Will

Be established beyond doubt, that this *entirely new* improved Spring-Post and Lock-Link Stay smooth wire fence cannot be excelled for cheapness, neatness, durability and strength. A careful examination of some of its excellent features will

Please You.

And the result will be to secure you as an agent, or sell you territory. Reliable agents wanted everywhere. Write for descriptive circular. Address: Spring-Post and Lock-Link Stay Fence Co., Mt. Morris, Ill.

Thanksgiving Offering for the Poor.

BRETHREN'S PUBLISHING CO,
Mt. Morris, Ill.

Inclosed you will find $.....as my Thanksgiving Offering, to be used in sending the MESSENGER to poor members who are not able to pay for it.

Below are the names and addresses of some worthy poor members, whom I know to be too poor to pay for the MESSENGER, and yet I know that they will appreciate it, and be greatly comforted and benefited by reading it.

.....

.....

.....

.....

My name and address:

.....

THE GOSPEL MESSENGER.

"Ever for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., NOVEMBER 27, 1894. No. 47.

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FIVE very recently united with the Midland church, Va.

THREE were baptized at Silver Creek, near Mt. Morris, last Sunday.

BRO D. E PRICE is engaged in a series of meetings at Hickory Grove.

BRO WALTER STRICKLER reports five additions to the church at Mt. Zion, Va.

FIVE additions by baptism are reported at Raleigh, W. Va., and one reclaimed.

THERE have been seven additions to the Rockingham church, Mo., since Oct. 6.

SOME Thanksgiving articles, intended for this issue, came too late for publication.

WE learn that Bro. Jacob Witmore is engaged in a series of meetings at Yale, Iowa

BRO. JOSEPH LONG closed his meetings at Boiling Springs, Pa, with five confessions.

A SHORT series of meetings at Clear Creek, Mo, resulted in five accessions to the church.

Do not fail to order a copy of sister Miller's book for your children. Price, $1 00. See notice elsewhere.

BRO. ELMER WOMBOLD writes that two were recently received by baptism into the West Dayton church, Ohio.

BRO. J. M. MOHLER closed his meetings at Mt. Carroll, Ill., with eight confessions. He is now preaching at Mexico, Ind.

TWO of those who recently united with the Bethel church, Va, were formerly members of the Roman Catholic church.

BRO. AARON I. MOW, who has been in the Arkansas mission field for some time, has returned to his old home at Bourbon, Ind.

BRO. I. M. GIBSON closed a meeting at Ladoga, Ind., last Sunday evening, with eleven baptized, five applicants and one restored. The stormy weather was much against the meeting.

BRO JAS. H. LARKINS is again in Arkansas, this time at Alma. He says, "I have been upon the mountains of Northeastern Arkansas, in the great apple district. It is just grand."

SIX additions by baptism and one reclaimed, are reported from Amherst County, Virginia Also seventeen in the Middle River church, Augusta County, during the last few weeks.

THE managers of the Olivet College, Mich., have decided that all students caught drinking liquor or smoking tobacco, will be expelled from the school. That is a step in the right direction.

MINISTERS desiring books should make out a list of the works wanted, and write us for special terms on the same. We are prepared to furnish most books on the market at reduced rates to ministers.

THERE are only a few more issues until this volume closes. Those who have not yet renewed their subscriptions should do so early. Not one of our present subscribers should think of doing without the MESSENGER

BRO ANDREW HUTCHISON, who is now preaching in Sterling, was expected at the Mount this week, but he cannot now be here till the 26th, then to remain only four days. He is to commence a meeting at West Milton, Ohio, Dec. 1.

MEMBERS frequently write us to learn where plain clothing may be purchased. We refer all such to M. Phillipson and Son, Warsaw, Ind. Send for sample of goods and price list. See their advertisement on the last page of this issue.

WRITING from Germantown, Pa, Nov. 13, Bro. G N. Falkenstein says: "Tenderly, solemnly, and with loving hands, we this day carried the mortal remains of Bro. Alexander Mack, Sr, the first minister of the Brethren church, from the Concord cemetery to our own cemetery of the Germantown Brethren church. My heart's desire is now realized,—his dust reposes in the midst of his own people."

BRO E HOPKINS of Dayton, Washington, is preparing a work on the Law and Gospel that is likely to prove interesting and instructive. He is a man of marked ability, and anything from his pen will be read with profit. The work is to contain forty diagrams and about two hundred and fifty pages, but can not be completed till sometime during the winter. Those interested in the publication should address him as above.

FOR years Cruden's Concordance has been without a rival, but it is now more than likely to be superseded by Walker's Comprehensive Concordance, which is a concordance, pure and simple, and is said to contain all the words in the Scriptures, so arranged alphabetically, that any desired passage may be readily found. It contains 50,000 more references than Cruden's, yet is compact and of a size handy for use. The work may be ordered from this office. Price, cloth, $2.00; half leather, $3.00.

BRO. L. H. EBY, who called at the Mount, two weeks ago, on his way East, has been detained by sickness. For a time his condition seemed critical but at this writing his symptoms are encouraging. His wife is with him.

ONE brother sends us ninety six-months subscribers for the *Young Disciple*. This shows what may be done with a little effort. The paper ought to be in all families where there are children. Price, 50 cents a year, 25 cents for six months.

SISTER MAMIE HALL, of Lingleville, Texas, writes of the isolated condition of the six members living at that place. There is one applicant desiring baptism, and there is an urgent call for a minister to locate in that part of the State. Who can respond to the call?

THIS issue will reach the most of our readers before Thanksgiving. For the benefit of all, we leave stand on the last page, the blank to which we called special attention last week. We hope to hear from thousands who are willing to help send the MESSENGER to the poor.

IT has been decided to change the usual time of holding the Bible Term at Huntingdon, and the coming term will open on Monday, Jan. 7, 1895, to continue four weeks. We note this change thus early so that all churches interested can arrange their meetings so as not to conflict. A large attendance is expected.

CONTRIBUTORS should guard against writing long essays. We prefer essays containing not over 1,200 words, or about two columns. Long essays are read by the few, while the short ones are read by the masses. Learn to express your thoughts briefly and clearly. Space is valuable, and there are many others desiring to be heard.

IT is to be hoped that all of our churches will take up a collection on Thanksgiving for some worthy cause, especially for those that have been suggested. It will be found well for us to encourage the spirit of giving in all of our congregations, for by so doing we not only help the Master's cause, but add to the spiritual interest of the members generally.

BRO. E. CRIPE, who has moved from Cerro Gordo, Ill., to Carlisle, Ark., is very much pleased with his new location on account of the mild climate, good soil and cheap lands. He urges those desiring to help build up churches in that part of the West, to come and lend a helping hand. In the course of a few years we are likely to have a number of churches in that State.

A NEW church has just been organized in Dixon, Ill., having a platform broad enough to take in those of all denominations, and even such as do not belong to any church. It may be considered a "Do-as-you-please church" with Universalism as the basis of the organization. We should think this liberal enough for anybody. If the sentiment in favor of liberality continues to increase, those who so desire, can soon be accommodated without any repentance.

Michael Zug 1895
138 Cumb St.

ESSAYS

Study to show thyself approved unto God: a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

LOVE.

[Selected by Ella Hamilton.]

[Here is a poem that I committed to memory years ago. I have been requested to send it to you to publish in the GOSPEL MESSENGER, as it is not in any of the late hymn books.]

Love is the sweetest bud that blows.
Its beauty never dies.
On earth among the saints it grows
And ripens in the skies.

Pure glowing red and spotless white
Its perfect colors are.
In Jesus all its sweets unite
And looks divinely fair.

The finest flower that ever blowed,
Opened on Calvary's tree,
When Jesus' blood so freely flowed
For love of worthless me.

Its deepest hue, its richest smell,
No mortal sense can bear,
Nor can the tongue of angels tell
How bright its colors are.

Earth could not hold so rich a flower
Nor half its beauty show,
Nor could the world and Satan's power
Confine its sweets below.

On Canaan's bank supremely fair
This flower of wonder blooms,
Transplanted to its native air,
And all the shores perfumes.

But not to Canaan's shores confined,—
The seeds that from it blow
Take root within the human mind
And scents the church below.

And soon on Jordan's bank above
Shall every blossom here
Appear a full ripe flower of love
Like him transplanted there.

Flora, Ind.

A GOOD NAME

BY J. H. MILLER.

How much better we feel when people speak well of us, than when they speak evil. "A good name is better than precious ointment." Eccl. 7: 1. "The light of the eyes rejoiceth the heart: and a good report maketh the bones fat." Prov. 15: 30.

The Lord of hosts has a great name, "whose name alone is Jehovah," "the most high over all the earth." Psa. 83: 18 The greatest name in the world is the name of Jesus, "by whose stripes we are healed." The millionaire has a great name among men of the world, but in the Bible such names are not highly spoken of. "A good name is rather to be chosen than great riches." Prov. 22: 1. God's name is precious to all those who love to read the Bible. "Seek ye out of the book of the Lord, and read." Isa. 34: 16. "Then they that feared the Lord spake often to one another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3: 16. Here the Lord is said to have heard those "that thought upon his name." How necessary that we often *think* upon the *name* of the Lord! Jesus has a name above all other names. See Philpp. 2: 9, 10, 11.

As the Lord has a great name above all names, should not his subjects have a name so endearing to himself that he could call them his children? Solomon was a wise man because he loved the Lord (1 Kings 3: 3), and because he asked for an understanding heart. "The speech pleased the Lord and Solomon received a name above all others in the East, for he was wiser than all men." 1 Kings 4: 31.

Our Heavenly Father's children should have a name that will never lose its lustre, because their names are to be written in the Lamb's Book of Life that will stand as a monument as long as the eternal ages shall roll. The twelve apostles have their names recorded in heaven, as well as in the New Testament. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. 21: 14. Those apostles who were true and faithful have their names recorded for the good they have done. Peter has a name (meaning *a rock*) which is suggestive of his firm, undaunted character, as stone "Thou shalt be called Cephas, which is by interpretation, A stone." John 1: 42

The Jews and Gentiles were brought together by the power of the Gospel as one fold, to have a *name* as Christians. Jesus preached peace to those who were "afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord." Eph. 2: 17–21. In the above Scripture the Apostle Paul gave both Jew and Gentile a *name;* they were henceforth to be called "fellow citizens with the saints," which suggests the encouraging thought of belonging to "the household of God."

"The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, ... rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10: 17–20. The Pauline epistles, with some others, are somewhat different from some others. Paul, Peter, James and Jude introduce themselves, making mention, in the superscription of their epistles, of their names, as apostles, etc, but when he came to the epistles of John we don't see his name mentioned in the introduction of his letters. When he speaks of himself, instead of mentioning his name, he makes use of such designations as "the other disciple," "the other disciple whom Jesus loved," "that other disciple which was known to the high-priest," etc.

Names can be used to exalt the writer, but in the New Testament we think they are in place. The epistle to the Hebrews comes to us nameless, but there was no doubt an object in writing that epistle without a name. John uses his name at different times in writing the Apocalypse.

A good name is desirable, but we should avoid egotism or emulation. The narrative of the rich man and Lazarus presents the idea that riches alone will leave people nameless in the other world; but a Christian heart (no difference how poor) will give them a *name* "over there." The rich man had a name sufficient to entitle him to a burial such as was due him in this life; but the poor man Lazarus had no burial of which we have any account. I suppose he was not a noted man, but angels carried him to Abraham's bosom. There he could fellowship angels. What a *name* that beggar has in the Bible! He finds a home in Abraham's bosom. The rich man has no name; it was lost in that awful place called hell, "where the worm dieth not, and the fire is not quenched." Mark 9: 44.

The holy men of old have names that will be read and re-read until the end of time. We have also the names of some of the holy women associated with Bible history. Peter speaks of women how they should adorn their bodies. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart." "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham." 1 Pet. 3: 3, 5, 6. Sarah comes down through the ages as a great name; and the influence of many others whose names are associated with the Old Testament will remain as a gracious heritage to the race.

There is one household mentioned in the New Testament Scripture the names of whose members will always be dear to the Bible student. That is the family of Bethany which consisted of Lazarus, Mary and Martha. Mary did one act that will be spoken of wherever the Gospel will be preached. John 11: 1, 2; Matt. 26: 6–13. How often we hear of the "alabaster box" and of the anointing of Jesus' feet! No such an act of kindness was done by any of the apostles. The many Marys in the church to-day, when they read of this lovely Christian act, should feel that they have a good name.

I feel to thank my God that two women were so much concerned about the resurrection as to come to the sepulchre "early in the morning" to see to the embalming of the body of Jesus. How anxious they were, to come "early." But they found not his body, but two men in "shining garments" I am happy to know that even the angels were willing to tell "Mary Magdalene and Joanna, and Mary the mother of James and other women" of the resurrection; but the apostles received such news as idle tales. Peter would not believe until he ran to the sepulchre and saw for himself. These holy women preached the first resurrection sermon. Peter could not believe, and Thomas was a doubtful hearer. John 20: 27, 28

I don't know but that we have a few Peters and Thomases in the church to-day. They don't want a sister to have the *name* of telling the *good news* of a glorious resurrection. The angels were willing to tell these holy women all about Jesus. I suppose if they had come first to the apostles and told them of Jesus, and how he had risen from the dead, they would have had as much trouble to get them to believe it as Jesus had to make Peter believe that feet-washing was obligatory. Jesus had an equal love for his disciples, both men and women. While upon the cross he loved his people. "Now there stood by the cross of Jesus his mother and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!" John 19: 25–27. How much Jesus loved his mother! Her name through all time will be held in sacred memory, and eternity alone can tell how much a good name will be appreciated.

My brethren, let me speak to you. Be careful not to foster the slanderer's tongue. Paul was "slanderously reported" (Rom. 3: 8), but that did not cripple his work. His name stands as the great Gentile apostle. Let every member in the Brotherhood be "swift to hear, slow to speak, and slow to wrath." Then we can, by the help of the Lord, have a *good name* while we live; and, like Moses and Elijah on the Mount of Transfiguration, we can come near to our blessed Savior and sing,—

"There is a name I love to hear
I love to sing its worth.
It sounds like music in my ear,—
The sweetest name on earth.

Goshen, Ind.

A HISTORY OF THE FOLLOWERS OF CHRIST.

Formerly Known as the "Brethren," "Tuckers" "Ancient Brethren," "Dunkards," and now Incorporated as "The German Baptist Brethren Church."

BY S. Z SHARP.

Number Six.

CHAPTER II—INSTITUTIONS AND DOCTRINES OF THE CHURCH DURING THE APOSTOLIC AGE.

EVEN a brief outline of Christian church history were incomplete without noticing the institutions established by Christ, and the doctrines taught by him and his apostles. The form of these doctrines, as presented by the Head of the church and observed by his followers during the apostolic period, must ever remain the criterion by which we determine what is orthodox or heretical in the faith and practice of each succeeding age. The institution which first engages our attention is

THE CHRISTIAN CHURCH.

Whether we regard it as a local assembly or society of worshipers, called out by the doctrine of the Gospel, and united by a common faith and practice; or whether we mean the true followers of Christ from the beginning of his ministry until now; it is evident that it did not spring into being suddenly, fully organized, but came into existence a gradual growth. The statement of Christ, Matt. 16: 18, "I will build my church," implies this gradual development.

The first Christian assembly engaged in hearing the Gospel preached, was somewhere on the banks of the Jordan, near where John was baptizing, and consisted of John, Andrew, and Peter. John 1: 41, 42. Though the number was small, yet the first essentials of a Christian church were present,—Christ in the midst of his true disciples.

The second step in the development of Christ's church was the baptism of believers by the disciples, John 4: 1-3. Baptism is the rite of initiation into the Christian church. It may imply more than this, but its initiatory character is admitted by all those who employ this rite. This idea seems to have prevailed in every age since its introduction. When we admit that Christian baptism is the rite of initiation into the church, we also admit that Christ already had a church when under his supervision his disciples began to admit persons into the church by baptism.

A further development of the church took place when from all the disciples that had followed Jesus, he selected twelve and ordained them apostles, Mark 3: 14; Luke 6: 13, and sent them forth to preach and perform miracles. Soon afterward he sent forth seventy disciples as ministers or evangelists to the cities which he intended shortly to visit. At this stage, the church was so far organized that it had apostles and also preachers of a lower order. The apostles, as such, remained in their office until death, and were not installed again at a later date. On the day of Pentecost they were only more fully qualified for the duties of their office. The installation into their office at the time of their selection corresponds with the statement of Paul, 1 Cor. 12: 28, "God hath set some into the church, first apostles," etc. As the apostleship was an office "in the church," there must have been a church when they were "ordained."

The next act in the unfolding of the church was performed when the Lord instituted his supper, washed his disciples' feet, broke the bread and blessed for them the cup of Communion. These sacred ordinances and the authority to obey them in the church, date from the night of their institution by the Lord and not from their practice by the apostles at any subsequent occasion.

A history of each of these ordinances will be in order later on. After Christ's ascension, the apostles, with a number of other disciples, remained at Jerusalem as directed by the Lord and constituted a true Christian congregation engaged in appropriate worship as a church. In due time they received the Comforter as promised, and the church was better equipped spiritually for aggressive work, though the apostles had previously received the Holy Ghost in a measure. John 20: 22. The endowment of the apostles with the Holy Ghost was not the first organization of the church, but an act in its development, for the same event happened to the household of Cornelius, of whom Peter says: "The Holy Ghost fell on them as on us at the beginning." A still further organization of the church was found necessary soon after Pentecost, when it was decided to set apart seven men to care for the poor and "to serve tables." Later, elders were ordained in every church.

From the time a few followers of Christ met with him near the Jordan in a religious assembly until the several congregations were fully organized and provided with necessary officers, there was a gradual growth in its form.

It is important to notice the various meanings applied to the term "church" by Christ and his apostles. Luke calls the entire congregation of God's people on their journey to the Promised Land, and under the Mosaic dispensation, "the church in the wilderness." Acts 7: 38. Under the Christian dispensation it is used by the apostles to designate, *first*, a body of believers associated together in some house or locality for solemn worship, Rom. 16: 5; Col. 4: 15; Philem. 2. *Secondly*, a local society of Christians, organized to worship God in Christ, observe the Gospel ordinances, and administer necessary discipline. Matt. 18: 17; 1 Cor 1: 2; 5: 4-5; Rev 2: 7. *Thirdly*, it is applied to the entire body of true followers of Jesus Christ who by one Spirit were "all baptized into one body" (1 Cor. 12: 13), called "the body of Christ" (Eph. 4: 12), who himself is "the head of the church." Eph. 5: 23; Col. 1: 24.

In character, the true church of Jesus Christ is invincible. "The gates of hell shall not prevail against it." Matt. 16: 18 No species of persecution can destroy it. "Nay in all these things we are more than conquerors through him that loved us." Rom. 8: 37. It is inseparably bound to Christ by love "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8: 38, 39.

The true church of Jesus Christ is not a continuation of the church of Israel, called "church in the wilderness." When the latter had stood nearly fifteen hundred years, the former was not yet built, as appears from what Christ said, Matt. 16: 18, "Upon this rock (Christ), will I build my church," showing that the building of his church was not more than commenced.

The covenant between Christ and his church is not the same covenant made through Moses with the Israelites It is "a better covenant," "a new covenant," "not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." Heb. 8: 9.

The conditions for entering into God's former church, were not the same as those for entering into the church of Christ. The initiatory rite and sign of the former was circumcision. Gen. 17: 11, 14 Of the latter the condition is to be born of water and of the Spirit. John 3: 5.

Christ received both circumcision and baptism, hence baptism can not be a substitute for circumcision. Having the principal thing, he needed no substitute, but a new sign is appropriate for a new covenant and new conditions for entering a new church. Also the doctrines of Christ were not intended for the church of Israel. He did not come to put "a piece of new cloth upon an old garment," nor "put new wine into old bottles.'

We should be careful to note the distinction between the term "church," on the one hand, and on the other, such terms as, "kingdom of God," "kingdom of heaven," "kingdom of our Lord Jesus Christ," etc. The term "church," as used in Rom. 16: 5; Acts 13: 1, whether in its simplest form or most complete, does not embrace all contained in the kingdom of God or of Christ. The church often contained members which the kingdom of God does not, 1 Cor. 6: 9. There is no evidence that infants were received into the church by Christ and his apostles, but "of such is the kingdom of heaven." Luke 18: 16. The church is a visible organization. "The kingdom of God cometh not with observation." It "is within you." Luke 17: 20, 21. "Flesh and blood can not inherit the kingdom of God." 1 Cor. 15: 50.

THE MORNING DAWNS.

BY J. S. LECKRONE.

IN the sunshine and shadows of life we stand, and among its joys and sorrows we pass. On the right and on the left we hear the shouts of laughter mingled with the wailings of woe. We have but to lift our eyes, and the great panorama of life passes before us, grand, sublime, unspeakable. The science of human nature is open before us, and we are asked to read and understand the book, one of the most interesting of all books. We who stand in the morning of life, shut in by the horizon of youth, and viewing everything in its roseate hue, are apt to be so enchanted by the pleasing scene as to see only the beauty of life; but as years pass on and life's horizon broadens to our view, new scenes are before us; new calls beckon us on, that we find that this world is not merely a fair scene, but a living reality, and that besides the rose the brier always grows.

In this fair world of ours, so beautiful to behold, all decked in robes of green, crowned with lofty mountains, traversed by great rivers, and encompassed by mighty oceans, we see joy and beauty unmeasured, and he who created the earth and gave it a place among the whirling worlds, did not design that the evil of the serpent's character should mar its beauty forever, or that its inhabitants should accept that curse as inevitable and dream on of fancied beauty, until they are, like the fabled ship of old, lured to the destroyer's isle.

In Eden's garden the fruits and flowers grew; the rivers went out of Eden to water this garden, the dews of heaven came down upon it, and the mists of the earth watered the face of the ground. Man in the image of his Maker cared for that garden, and woman in all her loveliness walked beside him. You have all heard the story of the serpents' entry into that garden, of the forepareut's fall, how sin came, how discord and distraction ruled until the mandate from him who speaks and it is done, who commands and it stands fast, went forth: "Because thou hast done this, in the sweat of thy face thou shalt eat bread all thy days."

With that early day began life's toilsome journey for man, and whatsoever eminence he has since attained, has been the result of labor. The toiling millions of the past centuries bear testimony to this truth. The poet tells us, "Learn to labor and to wait." The philosopher says,

"There is no true excellence without great labor." The lives of the gifted that stand as landmarks through the past ages come down to us, representing them as sons and daughters of toil. The works of art, the Grecian statuary, the paintings of Rome, the Iliad, the battles the warriors fought, all come down to us as a result of labor and not luck, that mysterious thing that is thought by some to rule this world. No!

"The heights by great men reached and kept
Were not attained by sudden flight;
But they while their companions slept,
Were toiling upward in the night."

If we would better the condition of the human race, how hard must we labor and toil? Go ask the philanthropist, and he will tell you of a weary way rugged and steep,—"That we have not wings we cannot soar, but we have feet to scale and climb by slow degrees, by more and more, the cloudy summits of our times."

At the close of day we lay our work aside and begin again with the morning dawn. Woman is now awaking from her dreams of beauty to the realities of life around her. She is cutting off all avenues of false flattery. She is girding herself for the flight and asking for strength to bear her portion of the weight of woe that presses so heavily upon the shoulders of our race. He who walked the hills of Judea for thirty and three years, teaching by precept and example, enjoins upon us a life of service. That life is before us,—from its fated road we cannot turn. Then let us take up our load and gird up our souls within us for the struggle. Stern duty meets us on every side, and each one has a part to perform. We may shun it in youth, but it will come when we are older and press all the more heavily upon us.

The rarest pearls lie far beneath the ocean's restless wave, but the diver must exercise his power and brave the perils of the deep to place it on beauty's brow. The stone lies in the quarry, rough and unhewn, a shapeless mass waiting for the sculptor's hand to shape it into a thing of beauty. Beautiful visions come and go, but if the artist's brush lies cold and still, no glowing picture meets our view.

Comrades in life, we may sleep and dream that life is beauty, but as the morning of life dawns upon us we awake to find that life is duty.

WATCHING.

BY A. FLORY.

"Watch thou in all things."—2 Thess. 4: 5.

THIS command is almost universally trampled underfoot by the masses professing godliness. This is why the Gospel of Christ is almost wholly rejected by the many. There is much praying done, but too many who pray fail to see the importance of watching. There is no use of praying if we do not watch. The king that calls out troops to defend his country, and at the same time does not watch the enemy, will be defeated. The same is true of all those who have come out to defend the Lord's cause, if they do not watch.

We do not mean that we should not pray. By no means. We should "pray without ceasing." We simply wish to set things in their proper order. The man who is watching will necessarily pray. His desires for aid in his great work will continually go up to him who commanded him to watch. "Without me ye can do nothing." John 15: 5. He who is watchful seldom steps out of the narrow path, while those who do not watch are never found in it.

Many who belong to the popular sects are not watching. Some of these institutions are simply moral institutions. They are destitute of the religion taught in the Gospel of Christ. The adversary allows them a few of the most delicious things belonging to the church of Christ,—just enough to keep them quiet,—the bread and the wine, etc. These do not disturb the flesh. Many of them are very zealous. They are eager to help others, while they themselves are captives. They go from house to house, praying for their neighbors; but they forget to tell them to watch. Finger posts point out the way, but these teachers do not point it out, neither do they travel it themselves. Those who are watching are never satisfied until they have obeyed Christ fully. Is this our experience, brethren? If it is not, there is something wrong on our part.

Dear sister, at the very moment you commence consulting the late fashion plates in order to find out how to cut your garments, you cease watching in all things. The same is true while you indulge in wearing that gold ring and those superfluous ornaments about your neck, as well as all other superfluities. "Watch thou in all things" means the little things, as well as the big ones. We should watch our thoughts as well as our words. Dear brother, what have your thoughts been since you promised in your baptismal vow to come to the order of the church in dress, as well as other things? Perhaps you have been a member ten, twenty or thirty years, and have never complied with your promise. God heard it, and he is keeping the records. Have you been watching? Or have you been thinking all these many years perhaps he did not hear it? If you do not pay your vows they may be found in one of those books which will be opened in the final day of accounts.

The apostles did not hold councils together in order to find out if they could mutually agree to eat the Lord's Supper and wash each other's feet. Nay verily. Christ had already plainly taught this duty; consequently there was no occasion for a decision on this point. It was for something that was beneficial to the church at that time, but not fully defined by Christ himself. Notwithstanding this fact, Ananias and Sapphira, his wife, were held strictly to their promise, regardless of what they may have thought of the matter. Acts 5. So it will be with us if we do not pay our vows.

The order of the church in dress is highly important. It distinguishes the followers of Christ from the world, so far as an outward appearance is concerned. This is as it should be. The apostle says we should be obedient children, not fashioning ourselves according to the former lusts. 1 Peter 1: 14. If our garb is such that we cannot be distinguished from the world, a change must necessarily take place if we would obey this command. There is nothing that will make this change more complete than to just come to the plain order of the church. Then our conscience will be eased, and God will be glorified. This is the experience of those who have been watching in all things. There are many brethren in our beloved Brotherhood who cannot be distinguished from the world by their outward appearance, simply because they are holding to their former habits. May they straightway commence watching, in order that they may discover their error before it be forever too late. Where are our peculiarities, if we cannot be distinguished from the world by our outward appearance? God alone can see into the heart. There are also many other things in which we should be watching.

Friedens, Va.

THE drinking man's pennies constantly increase the distillers' pounds. The one grows poorer and the other richer every day. No happiness in consequence comes to the home of either.

THE CROSS.

BY MARY HOOVER.

I WISH for a few moments to direct our thoughts to the cross on which our glorious Savior died, and also the one his followers are commanded to bear. But let us first view our Savior with his Heavenly Father, surrounded with all the glories of the heavenly world. See him clad in robes of dazzling brightness, crowned with glory and honor beyond the power of human minds to conceive. See him lay them all aside for our good and come down to this world, born a little babe among the poor, so poor that "they wrapped him in swaddling clothes and laid him in a manger." In after-years he said, "The foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head." See him being led by the Spirit into the wilderness to be tempted of the enemy and there fasting forty days and forty nights, resisting all the tempter's allurements to worldly honor and fame.

While here he went about doing good by healing the sick, cleansing the lepers, making the blind to see, the lame to walk, the deaf to hear, and helping all who needed him. Often while here he would go alone upon the mountain and spend whole nights in prayer, and in the garden of Gethsemane he prayed so earnestly that his sweat was as it were great drops of blood falling to the ground.

When he was arraigned before Pilate and accused by the Jews, hear them crying, "Away with such a fellow from the earth. Crucify him! Crucify him!"—him who had done nothing but good. Then Pilate said, "Take ye him and crucify him, for I find no fault in him." Now see him bearing his cross up Calvary's rugged summit until he breaks down beneath the load. See them nailing him to the cross, driving the nails through his tender hands and feet, then hear him saying, "Father, forgive, for they know not what they do." Hear his expiring groans, "It is finished," when even the sun refused to shine and the rocks were rent and the vail of the temple was rent in twain from the top to the bottom. All this, with very much more, was done, dear readers, for you and me that we may have a home in heaven. Surely when we thus contemplate the cross, can we not say with the poet Watts,

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

"Were the whole realm of nature mine
That were a present for too small,
Love so amazing, so divine
Demands my soul, my life, my all."

But now let us contemplate the cross which his followers must bear. I will emphasize *must bear*, because Jesus said, "Whosoever doth not bear his cross and come after me cannot be my disciple." Luke 14: 27. Again, Luke 9: 23: "If any man will come after me, let him deny himself and take up his cross daily and follow me." He says, "Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed when he shall come." John 14: 9 says, "He that hath seen me hath seen the Father," and in his prayer he prayed that his disciples might all be one even as "thou, Father, art in me and I in thee that they may be one in us, that the world may believe that thou hast sent me."

If Christ is in us, even as the Father was in him and he that saw Christ saw the Father also, will not our appearance and all we do reflect Christ and be a convincing power to the world? As our blessed Savior said, "I came not to do mine now will, but the will of him that sent me," so we

should say, "Not my will, but thine be done." And as life is derived from death, we must be dead to the world if we would be alive to Christ. Will not then the cross be attractive instead of repellant? Will not the vanities of the world cease to attract? Will we not feel as the eminent apostle said: "God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world?" Perhaps if we will follow more fully the example of our Savior in fastings and prayers, we too will be better enabled to resist the temptations and allurements of the enemy.

And will we not all feel to say, with the poet,

Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for every one
And there's a cross for me.

The consecrated cross I'll bear
Till death shall set me free
And then go home my crown to wear,
For there's a crown for me.

Chatham Center, Ohio.

BALTIMORE BIBLE SCHOOL.

BY JAMES T. QUINLAN.

ELD. E. W. STONER, of Union Bridge, Md., addressed our school Oct 21. He gave us the early history of our church in Baltimore City. He said in 1780, one hundred and fourteen years ago, the Howards, Reinharts, Kimmels, Danners and other families met and decided to build a brick meeting-house. The Howards owned a large estate and had some choice land to sell. The price fixed was one hundred pounds, but they never accepted the price, but gave the ground to the Brethren. David Reinhart was their first minister, and the church prospered. In 1849 the property was leased to the Christian church (Campbellites). By this time nearly all the early brethren had died or moved west and left a remnant who worshiped with the Christian (Campbellites) church alternately until they were crowded out.

Shortly after the property was leased, the Howard heirs instituted proceedings against our church to regain the property. The lower court decided in favor of the Brethren. They then appealed and the higher court sustained the decision of the lower court.

In 1884 Levi Condon, a real estate broker and a lawyer, offered $500 for the property to Eld. E. W. Stoner. He convinced him that the property would be useless with the burial grounds on it and the remains of the early brethren would have to be removed before it could be used for any purpose, and that would cost considerable. The matter was brought before the Pipe Creek church in council in the spring of 1885 and the church decided to sell. The trustees, on the part of the church there, signed the deed, and as I was present as one of the trustees on the part of the church of Baltimore City, I signed and the papers were sent by me to the other trustees, *viz.*, F. Ridgely Sappington, W. H. Ashmore, and Adam Henry for their signatures. There was some dissatisfaction on the part of the trustees, as they said it was our only hope of ever having a place to worship in Baltimore, and they were right. They finally signed the property away for $500.

The property was sold for $3,800 by Levi Condon a short time after he got possession and the church speculated with the $500 for a number of years, then it went toward buying a church lot on Cedar avenue, near Woodberry, a very unsuitable place. The committee was appointed by Meadow Branch church and they reasoned in this way: "These people want a lot. We don't know whether they will ever be able to build, so let's buy the lot where it will increase in value, and if we ever have to sell it we will get three times its present value. There will be a public road from Baltimore to the county seat of Baltimore County, Towson, and nothing will prevent it." But God over ruled it all. After waiting some years for developments, some rich man gave us the lot and several others offered lots if we wanted them. The Naboth lot (1 Kings 21) was sold and the price received, after paying expenses, equaled the purchase price, and the proceeds went toward paying for the present Woodberry meetinghouse five years ago.

Last year the second meetinghouse erected on the Brethren property by the Christian church (Campbellites) was destroyed by fire and that old landmark that stood there is replaced by an acre or more of six-story houses which are given up to illegitimate uses.

Sister Rebecca Snyder, formerly of Elliott's Mills, whose husband, a miller, was drowned, while discharging his duties in the mill which was swept away in 1868, had a family of five daughters, and as Woodberry was a cotton manufacturing town she moved there in 1873 that her daughters might find employment in the mills. She was the pioneer at Woodberry and a widow, 1 Tim. 5: 3. She sent for ministers and had the Gospel preached and paid their fares, and she was given to hospitality. Rom. 12: 13.

Woodberry was then only about one-fourth its present size and about one-third its present population. The present prosperity and plainness of the church there is due to sister Rebecca's early efforts to plant the true church at Woodberry. Pipe Creek church made it an appointment, but we had many a disappointment until Bro. John A. Smith, a minister in the first degree, and family located here in 1889. He is now in the second degree. Bro. S. O. Larkins and family, from the West are now located here. He is a minister in the first degree.

Now we have a model church in plainness, and a growing church. In a territory of thirty miles we have nearly one hundred members. Twenty-six live in Baltimore, thirty-six at Woodberry and the others are scattered, living at Cockeysville, Warren, Phenix, Joshua and other places.

Many of our Baltimore members never get to meeting at Woodberry, as the distance is too great, and they are drifting into other churches. We ought to have a meetinghouse here, and nothing ought to hinder us, as the church has the means and we will be accountable if we don't do our whole duty.

On Lord's Day, Oct. 21, Eld. Joseph Price, of Lineboro, Md., and Eld. Christian Ness, of Logansville, York Co., Pa., came here with quite a large congregation of German members of their church to encourage our little congregation. Bro. Geiser in his article said we had a few members. We have not "a few." We have only three. The only Bible definition of the word "few" is eight. A few were saved, that is to say eight souls. But we have many German people that come to hear and learn, and possibly we may have a few soon. Bro. Price preached from Acts 10 and Bro. Ness from John 15, and the house was crowded, and the good old German hymns and melodies made one feel good to be there. Brethren Ness, Miller, Royer and others passed through here on Friday, the 9th, on their way to an isolated field to hold a love feast with the members between West Point and Richmond, Va., and he promised to come again and preach in the German for us. We also have the promise of Eld. J. Y. King, of Caroline County, Md.

Baltimore, Md., Nov. 12.

MONUMENTS.

BY D. E. CRIPE.

"A people that provoke me to anger continually to my face. . . . Which remain among the graves and lodge in the monuments."—Isa. 65: 3, 4.

PEOPLE who bury their dead having no hope in the resurrection, who are without hope and without God in the world, must look upon the grave as the final resting place of man. It is not strange that they should spare neither labor nor wealth to make this resting place as unlike death as they can. Neither is it strange that their thoughts and affections should remain among the graves where they have buried so many loved ones, and that their affections should lodge in the monuments they have built.

But we who have learned of Christ, who believe in the glory of a life to come, should not mourn as those who have no hope. We look upon death and the grave as a "short dark passage to a land of light," and surely our thoughts and affections should not "remain among the graves and lodge in the monuments." Since Jesus has taken the sting from death and victory from the grave, it is not right that we in our sorrow should remain there.

When a beloved one dies it is well to mark the grave so that it be not lost among the nameless dead, for those whose life has been darkened by the going out of that light, love to come there in the quiet of the evening, burdened by sorrow and care, and meditate on the love and virtue of him who is now at rest. It is fitting, then, that the grave should be neatly and plainly marked, and for this nothing can be more appropriate than a small, plain white slab, with the name and age and date of death upon it. Then all who knew him and look for his grave can find it, and their thoughts are not called away from the deep solemnity of death to the pomp and splender of a fashionable monument. If we would honor the dead, let us imitate their virtues and remember and heed their good counsels and admonitions, and not rear costly monuments for the world to gaze at.

For us who are a plain people, who have been called out of the world and consecrated to God, to follow the fashions of the world in this, by rearing costly monuments to our dead, is unbecoming indeed. It is calling the attention of all the world, not to our love and sorrow, but to our pride and vanity. It is not honoring the dead, but it is appealing to the world to honor the dead one's living relatives. The cost of such expensive monuments is a pure waste of hundreds of thousands of dollars, while there are women and children in our country that have not bread enough to eat, and many in our broad land are starving for for the Bread of Life. It is wasting the riches that God has entrusted to us as to stewards, and sooner or later we must give an account of our stewardship.

The custom that savage people have of burying treasures with their dead is not more wasteful than this, and less hurtful, for it does not foster pride and vanity as does the building of fine monuments.

The dead are in the hands of God; let us leave them there. They will not be forgotten when that great day comes and the sea and the grave shall give up their dead. Those who sleep in unmarked graves will come forth as gladly and promptly as they whose resting places are marked by the proudest monuments human hands have ever reared to human pride.

THE higher you rise the wider is your horizon: so, the more you know the more you will see to know.

Missionary and Tract Work Department.

"Upon the first day of the week, every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

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THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

SUBMISSION.

"I would not have a hand to guide
But thine;
For thou hast trod where sinners stray,
And knowest well life's troubled way,
And mine.

I would not have a will to rule
But thine;
For thou art wise as thou art good,
And none can better choose what shou'd
Be mine.

Oh, I would tread the sorest path
For thee;
For thou canst make the roughest plain,
Give joy for grief and calm the pain
For me."

THE HYLTON AND OTEY DEBATE

BY H. M. REED

THE discussion between Bro. C. D. Hylton and W. W. Otey, Disciple, at Mt. Jackson, passed off pleasantly, and resulted in much good for our cause. The weather was rather unfavorable, yet from twelve hundred to fifteen hundred people attended the discussion.

Bro. Hylton wore his smiles, as usual, and seemed perfectly composed throughout the entire discussion. In his first speech he explained in a masterly way our position on faith and repentance, in reply to which Mr. Otey had very little to say. After denying in the proposition our whole doctrine, he then attacked our church name, and not being called to the subject by the Moderator, dwelt at some length, asking Bro. Hylton to tell in his next speech who died for his church, and who would come to redeem it, etc.

Bro. Hylton's second speech, after answering Mr. Otey's questions, set forth in a masterly way the design of baptism, to which Mr. Otey agreed, after denying our doctrine in general, and took his seat before his time was up.

Bro Hylton's third argument was upon the mode of baptism, and the laying on of hands, which he gave in a clear and forcible manner, to which Mr. Otey opposed, and dwelt at length upon taking as proof among other things the baptism of the children of Israel in the Red Sea, and John's baptism.

Bro. Hylton's fourth speech, after noticing Mr. Otey's argument on baptism, which he did without reserve, set forth in a clear manner the kiss we practice, producing five Scriptural arguments. Mr. Otey, in his reply, dwelt largely upon baptism, seeming at the same time to be bothered, or wanting to kill time. As evidence of his confusion we mention the fact that he used the word *friends* eighty-three times in a speech of thirty minutes.

Bro Hylton's fifth argument was upon feet-washing, which was surely an honor to him and to the cause he was so ably defending. Mr. Otey, in his reply, dwelt upon baptism, and some other things; but did not touch the kiss or feet-washing.

Bro Hylton, in his sixth argument, vindicated the Lord's Supper and the Communion. Mr. Otey in his last argument, dwelt for a short time on baptism, then skipped the kiss and feet-washing, and took up the Supper, making some slight remarks about the same, at the same time killing all the time he could. Just before his time was up he made a few passing remarks upon the kiss and feet-washing, but produced no arguments against them, and before his time was up, turned to the Moderator and asked if his time was up, proving very clearly that he did not want to, or did not know how, to oppose feet-washing, etc.

Bro. Hylton, in his rejoinder, reviewed some of his opponent's arguments and exposed them, showing them to be very weak.

Upon the whole, our brethren and friends were well pleased with the discussion, and we are satisfied that good seed was sown that will bear fruit in the future.

Broad Shoals, Va.

DIARY LEAVES.

BY W. B. STOVER.

Southampton, Oct. 24.

AT 2 o'clock this morning the steward called us. We hastily prepared to get off our ocean home. It was about 5 o'clock when mail, express, baggage and passengers were all transferred to a smaller vessel, and that vessel set off for Southampton The Havel, all lighted up, looked very beautiful to us as we sped away quietly across the dark waters.

When our feet were once again on something solid, we made haste to a near hotel, where we hoped to get much needed rest and sleep. As we passed along, we met large numbers of "labourers" on their way to their work. A railroad station has a name above the doors, "Labourers." We are impressed with the fact that we are in England, and here the lords and the labourers have no dealings together, socially. The workingman is underneath.

After a forenoon's sleep, and a good breakfast, —or dinner rather, we felt better. It is a strange sensation to think the floor or table or chairs moving about. Sometimes we find ourselves wabbling from side to side. Nothing seems permanent We catch ourselves leaning against the wall to stand still. It is not pleasant, to say the least.

In the afternoon the gentleman from York and I went out to look after tickets for the second part of our long journeys. He can not go to South America for some time. With us it is a question. We must feel better before going on a longer trip than the one we have just made.

This is a rainy country, but the people don't seem to mind it.

Southampton, Oct. 25

Last night we heard Mr. F. B. Meyer preach. To-day we went to the custom-house to see after our seven trunks, five valises and three steamer chairs We told the officer we were American missionaries on the way to India, and all we had was personal effects. He told us to open the two steamer trunks. About as soon as we had thrown the top open he said: "That will do," and began sticking little blue tags on each package. The tags were marked with a picture of the crown and the words, "Customs, Southampton."

Then our man from the hotel took charge. He, with help, put the whole amount of baggage on a cart, and he pulled, another man pushed,—so they transferred it all to the railroad depot. Those push-and-pull carts are very numerous. Delivery carts, transfer carts, milk carts, truck carts, all may be seen with a man or boy speeding along in front of them, he himself doing the pulling. Very small donkeys also are abundant, for such cart pulling. But the cart is everywhere, and of every size and description. This can easily be where streets and roads are so smooth, for nearly all are either macadamized or made of asphalt.

At 3:15 we started for London. How different are these railroads from ours! The cars have no platforms, no end doors, no center aisles, no toilet rooms, no ice water. Here the car opens at the side, and at several places. Each car is as if it were made of three or four closed carriages put together. One seat will hold about four, riding forward; the other seat makes four ride backward; each of these separate little divisions is called a compartment. When the door is closed, whoever is in a compartment is altogether to that one compartment alone. We were nearly to London before the conductor called for our tickets, and that was at a station while the train was standing still. To open the door of one of these from the inside, one must let the window down and put his arm out to the knob on the outside. Yet there may be some things said in favor of this method,—you are not being constantly before the public, and not so many cinders can come in.

Another unfortunate method is the plan for the traveler's baggage. 'Tis always luggage, however. At every change of cars you have to look after the luggage, and pay a man for loading, unloading, transfer, and anything else.

But the country is beautiful. The little farms and the little fields are picturesque. Nearly every fence is a well-trimmed green hedge. Many of the houses and barns and sheds are covered with thatched straw. The tops of the hay-stacks are woven or arranged some way, so that they look just as if they were thatched, as are the buildings. Occasionally we see a flock of sheep in a little enclosure, uncovered. There is little land goes to waste. We might say it is farming on a small scale, but rather call it gardening on a large scale.

Reaching London, we are transferred, baggage and all, to a hotel recommended by our hotel man in Southampton. Here, for the first time, our little missionary family spends the evening in a room together, alone. We talked long together of our loved ones and our work. And then, before we retired, I read the ninety-first Psalm, and we knelt down and prayed. We poured out our hearts to-night for the heathen abroad, for this great city, for the world at large, for our dear church at home, and for our own spiritual and physical strengthening.

London, Oct. 26.

First of all is business. P. and O. steam-ship company say they have room for two in one second class cabin, and for one gentleman in another part of the ship, second cabin, lower down. These are the only berths not taken for the "Peninsular" sailing Nov. 2 I said I could report to-morrow, if they would hold them until then. That is all we can do to-day. Have had no reply from parties in Liverpool yet, to whom I have written for rates to Bombay and dates of sailing. I am sorry we must linger here so long, but I trust it will all be for good.

We visited the tower of London. This ancient pile was founded by William the Conqueror in 1066. We walked by the traitor's gate,

through which to walk in years gone by, meant almost certain death. Within these walls, enclosing thirteen acres, has been written awful history. Here kings found palaces once, and once again dungeons. Here royal prisoners paid royal penalty in darker days. Here royal children, heirs to the throne, were smothered. Here Walter Raleigh was beheaded and Queen Anne Boleyn and Guilford Dudley and many, many others. And even only one hundred and fifty years ago, Balmerino, Kilmarnock and Lovet were beheaded here! Place of terror! Place of misery! Place of death! We saw and entered the dark and dingy prison towers. We saw the markings on the walls which doomed prisoners had made. We saw the block across which some poor man had laid his neck to have his head severed from his body! Thank God, those days are gone,—but what a comment on the religious people who took active part therein! If England is only to be remembered by what she has done, the black tower of London with all its dread history had better be pushed off the bank into the Thames. Here too are preserved hundreds of helmets and breastplates and spears and swords and guns and weapons of torture, the rack, the collar, the thumb-screw, and coats-of-arms, and armor for horses, and iron gloves and wire woven clothing,—and all the tactics of war of centuries ago. Memorable place,—but what a sad memory! The rising generations instinctively think that all they did in those days was *fight*.

After our evening's prayer together we were soon fast asleep.

London, Oct. 27.

Early for business. Visited Baptist Missionary Society and found that they send all their missionaries by P. and O. second class. They told us if we could get rate and date we had been offered we were very fortunate. The rate is the same as they pay. A ship sails early from Hull, but has no doctor or steward. Rate less. Later, found it was full. Steamer from Marseilles sails Nov. 5 Rate less, but cost from here there brings it equal to P. and O. rate. We secured passage on P. and O. "Peninsular," and thanked the Lord. Mary and Bertha will have berths 181 and 182 and I will have 255. Now, then, we must make the best of it till we can go. It costs considerable to stay here, but we take dinner and supper at restaurants and so save all we can. Yesterday our total supper expense was just one shilling, and to-night one shilling six pence.

In the meantime we hope to visit several missionary societies and workers to learn their methods and fields and success. Another missionary, his wife and sister will be on the "Peninsular" *en route* to Bombay. Rain, rain, rain. To-morrow we hope to attend services in Mr. Spurgeon's church.

OUR MISSION WORK IN CANADA

BY DANIEL BOCK.

WIFE and I left home about the middle of September to labor in the mission field in Ontario, Canada, to encourage the isolated members, and for the upbuilding of the church. We were gone about six weeks and labored as best we could by the help of the Lord. The members are very much scattered, but we visited them all, and held meetings with them, and on account of their being scattered, our meetings were also the same. We commenced our work at Hespeler, Ont., where the Cober members live, and on account of not having a house of their own we had to use a union house and could only have a few meetings and then give way to others. Our meetings were fairly well attended and good interest manifested.

Next we went about twenty miles north of Toronto, about sixty-five miles from Hespeler, where we found three of God's children. Here we got the use of a churchhouse for two meetings which were well attended and excellent interest was manifested At this point, as well as at Hespeler, our brethren, I. J. Rosenberger, J. W. Metzger and Jesse Stutsman, did considerable mission work, and my impression is if the good work begun had been pushed forward quite a number would now be in the fold; but, as is too often the case, the work was left, and hence much of the work done is lost. But we think if a proper effort is put forth much good may yet be done.

From here Bro. Samuel Horner and wife and I went about thirty-five miles northeast, where are three more of those of like precious faith, Bro. George Hessack and his sister, and their father, ninety-two years old. The old brother was very feeble and Bro. George and sister Jenny are kindly caring for him in his old age. Bro. George is also very much afflicted and deserves the prayers and sympathies of all God's children We had one meeting with them at their home. We found them, as well as the other members, strong in the faith. We returned to Hespeler again and had a few more meetings; also had one meeting in the town of Berlin where there are two members living.

This about ended our work for this time in Canada, and I want to say that the work in Ontario will be slow, as there is much opposition; but taking all things into consideration, I think good can be done and souls gathered into the fold of Christ. One thing is greatly needed, and that is a house to worship in; and the probabilities are that arrangements will be made for a meetinghouse, and we hope a brighter day is dawning for the good work in Canada May God bless his faithful children in Ontario as well as elsewhere. And may each brother and sister throughout our great Brotherhood feel the worth of souls and give liberally as the Lord has prospered them, to help carry this great salvation to the children of men everywhere.

Ridgeway, Ind.

LIFE BY DEATH.

BY D W. CRIST

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—John 12: 24.

NATURALLY, all that lives must die. Everything that dies must decay, to be molded into new form of life. Thus we see life resulting from death.

There can be no vegetable life without the death or dissolution of certain mineral elements. Neither can there be animal life without the death of vegetables or other animals. Likewise, can there be no real life of the spirit, or soul, but by the destruction of animal nature Hence we observe that each distinct form of life springs from, and subsists upon, the death of its inferior.

The ways in which the principle of "life by death" is noticeable, are many. The Great Desert of Sahara has been fitly termed "the emblem of death;" yet in all its deadness it has the effect of causing, by its intensely-heated sands, the vapor-laden currents to set in from the ocean, thus rendering fertile, giving life to, the Soudan, and other adjacent countries. Upon a like principle, when two nations war for sovereignty, the victorious one lives, or rules, by the death of the other, as a ruling power.

The quotation from John 12: 24 given above, illustrates how the life of the wheat is dependent upon the death of that which is sown. In a figure, may not Christ be regarded as a corn of wheat, which, having fallen into the ground, sprang up and brought "forth much fruit"—much life? For we, through his resurrection, have spiritual life. We get life eternal only by his death and triumph.

The sweet life derived from the sacred Communion can be enjoyed fully only when we bring ourselves into close judgment, completely condemn and crucify our sins, and ask pardon. All that pertains to the "old man," spoken of in Col. 3: 9, must perish in order that the precious, life-giving fruits of the Spirit may live and grow. True love can not live where hatred exists. Mercy lives only where all cruelty is dead. Kindness will not breathe where harshness is. True, genuine humility lives not but through the subjugation and death of all pride.

From this it is evident that all desires, feelings, or tastes of the flesh must be mortified, that the soul may be pure and full of life. The more completely we die to all affection of earth, the more perfect, sweet and pure will be the life above. We must "die daily," that we may live everlastingly.

Timberville, Va.

"DR. JOHNSON wisely said: 'He who waits to do a great deal of good at once will never do anything.' Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railroads built? By one shovelful of dirt after another; one shovelful at a time. Thus drops make the ocean. Hence we should be willing to do a little good at a time, and never 'wait to do a great deal of good at once.' If we would do much good in the world, we must be willing to do good in little things, little acts, one after another; speaking a word here, giving a tract there, and setting a good example at all times; we must do the first good thing we can, and then the next, and so keep on doing This is the way to accomplish anything. Thus only shall we do all the good in our power."

The Gospel Messenger

[illegible] recognized organ of the German Baptist or Brethren's church, [illegible] the form of doctrine taught in the New Testament and [illegible] return to apostolic and primitive Christianity.

[illegible] the New Testament as the only infallible rule of faith and [illegible] Faith toward God, Repentance from dead [illegible], Regeneration of the heart and mind, baptism by Trine Immersion [illegible] the reception of the Holy Ghost by the laying [illegible] into the household of God [illegible]

[illegible] as taught in John 13 [illegible] the church.

[illegible] instituted by Christ and as universally ob[illegible] the early Christians, is a full meal, and, in [illegible] Communion, should be taken in the evening or after [illegible]

[illegible] Kiss, [illegible] Charity, is binding [illegible]

[illegible] are contrary to the spirit and self-denying [illegible] of Jesus Christ.

[illegible] Plain Dressing and of Non-conformity to the [illegible] in the New Testament, should be observed by the fol[illegible]

[illegible] Anointing the Sick with Oil in the Name [illegible] is binding upon all Christians.

[illegible] support Missionary and Tract [illegible] for the spread of the Gospel and for the [illegible]

[illegible] and the apostles have en[illegible] conflicting theories and discords of [illegible]

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Mount Morris, Ill., - Nov. 27, 1894

IN proportion as our church becomes awakened to the wants of the spiritually and materially poor, will it become God's ideal church. The one great work of the church is to give food to the hungry, and light to those in darkness.

ONE of the most mortifying things that can occur in meeting is for a preacher to fall asleep during services. It looks bad enough for a lay-member to be thus overtaken, but how shall we excuse a minister who should be an example to his flock? We have seen ministers sit facing the congregation and sleep as though they thought it perfectly becoming. As a general thing, conduct of this character chills a congregation, and causes not a few to lose the respect for the people of God they might otherwise have.

FREE The MESSENGER will be sent free the remainder of the year to all new subscribers for the year 1895. With this inducement our agents ought to gather thousands of new subscribers. We hope they will immediately call on every family where the MESSENGER is not read and induce them to subscribe. Gather the names as fast as possible and send them to us at once, so we can enter them on the mailing list without delay.

CHURCHES that are disturbed by disorder at the time of love feasts, could do away with much, if not all the confusion of this character, by closing the services reasonably early. It is not necessary to run the exercises of a feast far into the night. Let the Lord's Supper be eaten at the usual time for supper, which is near six o'clock, and the meeting may be closed by eight. With the Brethren in this part of the State, a feast seldom continues much past that time, and we have found it a great help in keeping good order. Men and boys, disposed to make disturbances at our feasts, love darkness rather than light, and do not, as a rule, come onto the ground until it is dark. So, by closing our feast exercises just after dark, we not only avoid a great deal of annoyance, but cut off occasions for disorderly people to commit sin.

THE *Educator and Companion*, McPherson, Kansas, says: "A religious debate began at the Monitor church on the 13th and is to continue for four days. The discussion is between Eld. George Shamberger, of Esterly, La., representing the German Baptist Brethren or 'Dunkards' and Eld. H. A. Kerr, of Anthony, Kansas, on the part of the Christian or 'Disciple' church. The subjects discussed are 'Time of Setting up the Kingdom,' 'Feetwashing,' 'Trine Immersion,' 'Single Immersion.' The debate is arousing considerable interest. Quite a number of students and some of the professors from the college are attending the meetings, together with many of the citizens from this vicinity."

THE late love feast held at Huntingdon was one of more than ordinary interest and pleasantness. About one hundred and fifty communed, some for the first time as four were baptized before the opening of the meeting. Eld. Samuel J. Swigart, of Lewistown, and W. S. Long, of Shirleysburg, conducted the services. Between the examination service and the evening, an election was held for two ministers, the votes falling on brethren J. C. Reiff and C. C. Ellis. These young brethren have had their church home with us for years and were among our most active workers and, we believe, will do good service for the Master. We have six regular appointments to fill each Sunday and calls for more, so that it was almost impossible to fill them all and at the same time respond to the calls made from abroad. With this additional help all calls can be promptly met.

IN No. 47 of the *Christian Standard*, Dr. Lewis Pagin, of South Bend, has a letter addressed to "The German Baptists," in which he labors to show that trine immersion is not taught in the New Testament, and should therefore be abandoned by our people. It may be sufficient for us to remind the doctor of the fact that the Brethren need not greatly trouble themselves about other modes of baptism, aside from that which they now practice. All religious denominations, of any note, regard trine immersion as valid; so do we, and what more do we want? Certainly everybody would not likely agree on the very thing that happened to be wrong. Our baptism is good in our church; it is good in other churches, and why need we look for anything better? Even the doctor himself was baptized by trine immersion. He is not afraid to risk it. Why should he strive to have us forsake it?

THE MESSENGER AND ITS INFLUENCE.

WE have no reason to complain about our subscription list. The MESSENGER is well patronized, but we are anxious to get it into every family in the Brotherhood for the good it will accomplish among the people everywhere. We know there are large churches where only a few papers are read, and to reach these churches has been an important aim with us. Where members become interested in our literature they are almost certain to become interested in all departments of our church work. It will also accomplish great good in families outside of the church, and in this way ought to be used quite freely. Below is an extract from a letter just received from one of our influential elders. We hope it will have a careful reading, and trust it will be the means of stimulating many.

"In talking with delegates and elders of the churches in this District, at our District Meeting, I am confident the churches are not canvassed as they ought to be. A number promised to push the work more vigorously. Your appeals in writing are not heeded by agents as a personal appeal would be. I do not know whether it would be best or not, but I have thought a visit by some active worker to every church would greatly increase the subscription list. I have always made it a point to talk up the church paper in all the homes and churches I visit. If elders and ministers could be induced to say more in their sermons, pastoral visits and church-meetings, it would be helpful. I consider sending the GOSPEL MESSENGER into homes where the people would be likely to read it,—one of the cheapest and most successful ways of doing mission work. Fifty-two copies of the GOSPEL MESSENGER going weekly into a home will do more to interest and turn its occupants over to Christ and the church than the same amount of money invested in tracts. Let the question be written up so that churches will feel the need of doing more of this kind of work. Each church *could* and *should* look out ten or more families in the limits of her District that would agree to carefully read the GOSPEL MESSENGER for one year if sent them free. Then let the church pay for these at whatever price the company can afford to furnish them. Again, all over the Brotherhood are donors to the Tract Work who are entitled to a certain per cent in books and tracts, that might be invested, in part at least, in GOSPEL MESSENGERS that would do more good than tracts. I do not mean that the paper should take the place of tracts; but both are needed. Many persons will read a paper that contains variety, and visits them every week, that will not look at a tract more than to notice the subject and throw it down. I am trying to arrange for some one to carry on the work here so I can go into the evangelistic work again. As it is, I have too much to do to write or do outside work as I would like to do. I am making an effort to get the paper into every home in our district, and will send a list of ten who are not members, to whom we will furnish the paper for 1895."

If all the elders in the Brotherhood would show the interest in our literature manifested by this brother, what an amount of good might be accomplished! There would be very few families without the paper, and every congregation would be a working church. We like the idea of each church sending the paper to ten or more earnest seekers after the truth. We know of one congregation that raises about $30.00 each year for the purpose of having the MESSENGER sent to her poor, and such others as is deemed proper. Several other churches are imitating the worthy example, and they are all prosperous and are wielding a wide influence for good in their respective communities.

We again say if there is not an active agent in your locality please recommend some one who will take an interest in the work, and send to us for agent's terms. Do not be afraid to recommend active sisters, as they often make the very best of agents.

MASSACRE OF THE ARMENIANS.

ANOTHER horror of great darkness overshadows the domain of the cruel Turk. Thousands of Armenians have been massacred for the reason that they were not able to pay the unreasonable tax laid upon them. Many of them were shot down in cold blood, no regard being paid to either sex or age. Men, women and children were murdered indiscriminately. The inhabitants of twenty-five villages are said to have been laughtered, and from 6,000 to 12,000 persons

met a cruel death at the hands of heartless soldiers, who poured shot into groups of defenseless beings till not another one was left. The civilized world has become horror-stricken at the appalling report, and it is to be hoped that other powers will at once institute a searching inquiry into the facts of the case. It is unfortunate that the Turks are permitted to rule over some of the most sacred and fertile portions of the globe. Armenia is noted for the fertility of its soil, the varied products of the country and its peaceable inhabitants. But civilization is rapidly spreading and before many decades we expect to see the ruinous policy of the Turk relegated to the horrible past. Then will all that eastern country, including Palestine, blossom as the rose.

Speaking of this affair the press says: "The Turk is responsible for every plague that devastates Europe and America. The poisoned wells of Mecca and the trail of filth the pilgrims make from all parts of the Mohammedan world to the city of the prophet have killed millions of human beings, and now the 12,000 rotting corpses of the Christians of Armenia have caused another pestilence.

But that is not the only justification for interference by civilization between Armenia and her oppressors and torturers. The Armenians are not only Christians; they are an intelligent, refined, high-minded people, who have a right to life, liberty and the pursuits of happiness. This right they have never enjoyed since the Moslem yoke was first placed upon their necks. They have been abused, outraged, tortured and murdered without compunction, without mercy, until they have come to live in continual terror."

SISTER MILLER'S BOOK.

SISTER MILLER'S book, entitled, "Letters to the Young, from the Old World," will be ready for filling orders inside of a few days. This exceedingly interesting work is given to the public at the urgent requests of many parents and children who read some of the author's letters that appeared in the *Young Disciple* some time ago. In this work sister Miller describes her trip with her husband to Denmark, Sweden and the land of "midnight sun," and from thence through other parts of Europe and through the Bible Lands. The story she tells of twenty-one days in the saddle, riding over the hills and across the plains of Palestine, thence to Damascus, and over the mountains of Lebanon, makes very interesting reading. She tells what a woman sees in these far-away lands, and narrates the story in a style so simple that children cannot help understanding the narrative. The size of the book is 6x8 inches, printed on fine, calendered paper, well bound in cloth and contains 258 pages. It is also finely illustrated, containing some pictures that have never before appeared in print. This is one very interesting feature of the work. Price, post-paid, $1.00. An agent wanted in every congregation. Write for special terms to agents. The book is especially intended for the young and will sell in every locality. Parents and others desiring a book, as a Christmas present for the young, will find this work well suited for that purpose. The profits arising from the sale of the book are to be used for charitable purposes. All orders should be sent to the Brethren's Publishing Co., Mt. Morris, Ill.

THE OLD SHOE.

ORIGINALLY man was made so perfect physically, that he needed no other protection against the elements than that which God had provided for him. He was given a perfect body in all its parts so that he could have lived pleasantly and successfully just as he was, had not sin come to him. This debilitated his body and so tendered his skin, hands and feet that it became needful that protection should be provided. Sin sharpened the gravel and stones, pointed and edged the pricks and splinters, and caused the briar, thistle and thorn to grow, and changed the atmosphere so that the real Paradise was lost and he was placed in bondage to the elements around him.

Thus exposed, apparel for all parts of the body became necessary. And to help them in their helpless condition, through pity, God provided for our first parents coats of skins, suitable to the climate, and sufficient to give them bodily comfort. At first their needs, in this way, were few and easily provided. But subsequent changes enlarged these wants until every part of the body, from the top of the head to the soles of the feet needed protection, and was provided. But on no part of the body was this want more generally felt than the feet. Hence, in the very early history of man we have the sandal or shoe,—foot protection. In the more mild climates, the sandal was used to protect the soles of the feet, and as man emigrated to colder climates the shoe became necessary as an additional protection against the cold so that, gradually, the shoe was introduced until all civilized nations adopted it and its use became universal, so that we can now say with Solomon of old, that of the making of books (shoes) there is no end. (Ecc. 12: 12).

And shoes, like everything else, have their day of usefulness, after which they are called worn and old, and laid aside for charity,—for the poor and the tramp. How nice it is to have something so convenient for charitable purposes. You know we must not forget the Lord's poor, because it is said: He that giveth to the poor lendeth to the Lord. The old shoes are just the thing, because we always have them, and they are of no use for any other purpose. Then, the poor and the tramp have become so accustomed to receiving old shoes that they do not think of asking for anything else, much less expect anything better. And a most happy thing it is for us that the old shoe is so satisfactory and so thankfully received.

This is certainly very good and considerate on the part of the poor. But the more important part of the line of thought is: How is it with us? Have we ever really given the old shoe subject any serious consideration? Let us look at it for a moment. To whom do we give the old shoe? To the poor. What for? Because we are to be charitable; and he that giveth to the poor, lendeth to the Lord. And don't we want to lend to the Lord? Certainly we do. This is laying up for us treasures in heaven. The Lord says we are to do this so that when we get there we may have something. Lay up, *for yourselves*, treasures in heaven, where thieves don't break through and steal and where moths and rust don't consume,—a very good and safe place to lay away our treasures. But what do we give to the poor? Old shoes. What do we lend to the Lord? Old shoes. What kind of treasures do we lay up in heaven? Old shoes. And what shall we get from the Lord, when we get up there? That which we gave to the poor,—that which we loaned to the Lord. And what is that? Old shoes Is that so, Lord? Certainly and I only promised to keep that which you gave me. And as you gave me nothing but old shoes,—cast away garments,—I have only that to give back which you loaned to me.

Christian friends, did you ever sit down and reason along this line? There is here plenty of room for some very sober thinking. We sometimes preach quite loud, saying that the Lord will do nothing more nor less than what he has promised. And then, the apostle impresses this truth upon our minds and hearts by saying: Don't be deceived. Whatsoever a man soweth, that shall he also reap. The conclusion, therefore, must come to us in this way: He that soweth old shoes shall also reap old shoes. Let us stop right here and think this matter over for awhile.

Then another thought comes to us along this line, and it is this: We wear our shoes until they become old and worn, and then we lend them to the Lord by giving them to the poor. And as we have looked at ourselves as we have been doing, we feel heartily ashamed and decide that this way of doing charity is contemptible and mean, and not at all worthy of the Lord's acceptance. Very true.

But how many of us have been doing a still meaner thing than this? We have been doing with our bodies and lives just what we have been doing with our old and worn-out shoes. We give our lives and use our bodies until they become old, worn and useless, to serving ourselves and gratifying our carnal lusts, and then, like our old shoes, we want to give them to the Lord to be used in his service. Think of it. To spend our precious youth-hood, our strong manhood and our best old age, all in the service and wear of sin and then offer our dreg-life to the Lord and for his service! Is it not a shame? And yet, what seems so passingly strange about the whole thing is that the good Lord, like the poor beggar, is ready and willing to accept from us our old shoes! But, dear reader, if you are thus treating your Lord with the expectation of after awhile, giving him your old and worn shoe, don't you think that you are treading on risky ground? Suppose he will treat you just as you deserve by giving you your own, will you not have a sad time of using your old shoe?

O, that the Lord would let down before us, in a net, our charities,—our old shoes,—that we have been giving him, that we might have a sober look at our own sowing. Surely, we would say: "Not so, Lord, for I have never eaten anything that is common or unclean." We fear that if in our net would be only that which we have put in, there would be much common and unclean stuff.

Just for a moment think what many of us have been giving to the Lord. Some of our spare moments that seemed to be of no use to us for any other purpose, what was left over at our feasts, our worn-out clothing and our old shoes. A goodly portion of this kind of stuff we have been laying up as our treasures in heaven. O Lord, pity and forgive! Open our eyes that we may see, our ears that we may hear, and tender our hearts that we may feel. And may all of our doing and giving be as if we were doing and giving directly for thee! H. B. E.

OUR SCRAP BOOK.

The Mission Work.

We are glad for the growing interest that is being taken in mission work in our church, and yet we cannot help but feel that the growth is too slow. Even yet in some churches the mission work receives but little attention and encouragement from the elder in charge. These elders are excellent men, but have not been accustomed to think along the line of mission work, and being aged, it is very difficult for them to appreciate the importance of anything that has not specially occupied their minds. How to awaken a deeper interest in their minds on this subject is an important question, because they preside over large congregations and exert a wide-spread influence. This matter was brought forcibly to our minds recently when efforts were made to procure funds for mission work. Various excuses were made, such as the hard times, a few hundred dollars debt on a church, etc. Of course those things would justly affect the amount of contributions, as we are to give as the Lord prospers us, but the Lord always prospers us enough to do something for his cause. The trouble really was not so much the inability as lack of interest. An elder whose church is always ready for any good work said, "Money is scarce and we have some debts that ought to be paid, but if the members will make just a few sacrifices, we can easily pay our debts and also do something for this cause." The result was a liberal contribution. This shows what can be done when churches have elders who have the weight of souls lying on their hearts. We are glad that we have aged men among us who are brimful of missionary zeal, and it seems to us they could do a great work by making visits to churches whose elders need stirring up on this subject.

It has been stated in these columns recently that no elder should oppose mission work, and we thought it might here be added, that no elder should even be indifferent, for he that lacks the mission spirit, lacks so much of the spirit of Jesus and his apostles.

THE TYRONE MISSION.

About one year ago Eld. Gray, of the Warrior's Mark church, Huntingdon Co., Pa., commenced holding services in Tyrone, which was in the limits of his congregation. He rented a hall on the second story of a building, and the first few appointments were well attended, but it was not long until it was manifest that the attendance was the result of curiosity, rather than a real interest. We were solicited by Eld. Gray to hold some meetings, but the attendance was very small, sometimes not more than seven or eight being present. There were that many members, or perhaps more, living in the town, but on account of their business they could not be present. We thought we made a good effort to advertise the services and to get in the people, but all our efforts seemed fruitless, and we went home much discouraged. The few brethren living there, urged that it be made a mission point, which was done, and it fell to our lot to keep up the appointments. We have filled the appointments twice each Sunday since last February with a few exceptions, when other brethren filled them.

The congregations have grown, and in July last a regular organization was effected, under the supervision of the Mission Board. We now have a Sunday school which averages forty, and only a few days ago we commenced the erection of a meetinghouse. Since July five have been added by baptism and others contemplate uniting with the church ere long. Our congregations are steadily increasing and the prospects, we think, are encouraging for building up a fair congregation.

We make this statement with but one object, and that is to encourage persistent efforts in mission work. The work at Tyrone is by no means what may be called a success, but things certainly do look brighter than they did one year ago, when we preached sometimes to seven and eight persons. If we will build up congregations in the towns the appointments must be regular, not every two weeks, but every Sunday morning and evening. Then, too, at once, the Sunday school and prayer meeting should be organized and small attendance should not discourage. The greatest successes often come from small beginnings. Although we do not yet have enough money raised to pay for the house now being built, yet the contributions from some of the churches have been liberal, and we hope by the time the house is completed there will be sufficient money on hand to pay off all indebtedness.

OUR BIBLE CLASS.

We are conducting an interesting Bible class in the College since the opening of the fall term. We have given an outline of the life of Christ and are just now taking up the Galilean ministry in review. We now study more carefully the text in connection with the outline given. Bro. H. B. also has an interesting class in Old Testament history. These classes are not as large as they should be, but the interest of those who take the Bible study makes the work interesting to us. We were very much pleased, however, recently, to find our class largely increased. The Bible room is now filled and we commence the review and study of the Galilean ministry with much interest.

J. B. B

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Wakarusa, Ind.—Last Sunday two more, husband and wife, were baptized. This makes four since Bro. Stuckman was with us. Bro. Parker is expected to hold our next series of meetings in the near future. May God again add such as want to be saved!—*Hiram Roose.*

Meadow Branch Church, Md.—We rejoice again today in seeing three more young men come out on the Lord's side and be buried with Christ in baptism. May they be faithful to finally enjoy God's best gift to us all,—eternal salvation!—*Chas. D. Bonsack, Westminster, Md.*

Maxwell, Iowa.—Eld. S. C. Miller, of Linn County, Iowa, was with us a few days last week. He has purchased a farm and will locate in the Indian Creek church next spring. While here he preached five sermons. One applied for baptism. Our field is large and much of it uncultivated. We now have nine appointments for preaching each month.—*G. W. Gibson, Nov. 10.*

Flora, Ind.—We are enjoying a series of meetings at our church in Flora, conducted by Bro. Daniel Garver, of Ohio. He came to our place on the evening of Nov. 3, and will remain a season. He is making a good impression upon our people as a very painstaking and careful minister of the Word. A full report of the meeting will be given when the series is completed.—*D. F. Landis, Nov. 6.*

Eglon, W. Va.—Our home preacher began a series of meetings at the Brookside church Oct. 27, and continued till Nov. 5. On the 4th five young sisters were baptized. There was a large crowd to witness the scene.—*Rachel Weimer, Nov. 6.*

Linwood, Md.—Since our last report another tender lamb has been received by baptism. We are now in the midst of a series of meetings in the Pipe Creek church. The interest is good, and many seem to be near the kingdom. Bro. G. S. Arnold is doing the preaching.—*Rachel Pfoutz, Nov. 12.*

Edna Mills, Ind.—Bro. L. T. Holsinger, of Ladoga, Ind., commenced a meeting in Edna Mills and closed Nov. 4. Our members were encouraged and nine were baptized, causing much joy among fathers and mothers, as well as among the angels in heaven. Our dear brother did not shun to declare the whole counsel of God.—*John E. Metzger, Nov. 5.*

Lincoln, Nebr.—We are now in the midst of a series of meetings in the South Lincoln church. Bro. C. S. Holsinger, of Belleville, Kans., is conducting the meetings which began Friday, Nov. 2. A good interest is manifest and people are inquiring. A few tracts were given out last night and more are wanted. The subject last evening was, "Our Reason Why We Baptize by Trine Immersion."—*D. G. Couser.*

Dallas Center, Iowa.—Bro. J. E. Young, of Beatrice, Nebr., came among us and preached three weeks. What rich and wonderful truths were presented! Bro. Young's preaching is not only good to live by, but it's safe to die by. One came out on the Lord's side. We hope that the good seeds sown may be as bread cast upon the waters and gathered not many days hence.—*Lulu McCune, Nov. 12.*

York, Pa.—Bro. D. F. Stouffer, of Benevola, Md., came to us Oct. 27 and commenced a series of meetings in the York City church, and continued until Nov. 7. The attendance and interest were good through the entire meeting and Bro. Stouffer gave us plain Gospel truths that all could understand. Eleven were added to the church by baptism and two are yet to be baptized, making thirteen in all. —*A. M. Brodbeck, Nov. 8.*

Raleigh, W. Va.—According to previous arrangement, on Oct 25 Bro. C. D. Hylton came to us on a mission of love. He preached sixteen interesting and instructive sermons. Five made application for admittance into the blessed kingdom, and one was reclaimed. Others seem very near. Our love feast was held Nov. 3. We felt that it was good to be there. It was indeed a spiritual feast. *Matthew P. Snuffer, Nov. 10.*

Blue River Church, Ind.—Our love feast of Nov. 3 was an enjoyable one. About one hundred and twelve communed. Our ministerial help was strong, there being five elders present. Bro. Jacob Fisher, from Mexico, Ind., officiated. On Sunday morning at 10 Bro. Fisher preached an able sermon on "Faith and Works," followed by others, and at 6: 30 P. M. Bro. Fisher again preached.—*Levi Zumbrun, Nov 9.*

Lower Cumberland, Pa.—Our Communion meeting, held Oct. 14, in the Mohler church, was a very pleasant meeting. Ministers present, Eld. J. F. Oller, Joseph Auker, and Samuel Reed. Bro. Auker and wife remained with us, commencing a series of meetings in same church a week later, and continuing nine days. Attendance was not large, on account of the busy season and inclement weather, but the interest was good. Bro. Auker held forth the Word with power. He and wife have our best wishes, as we became very warm friends during their stay with us.—*Ella Westfall, Shiremanstown, Pa.*

Ollie, Iowa.—Bro. Frank Wheeler, of Rockton, Iowa, commenced a series of meetings at this place Oct. 21 and continued until the 30th. The attendance and interest were good through the entire meetings. We believe there were lasting impressions made on those away from Christ, and the members were much encouraged and built up. One dear soul came out on the Lord's side. On Sunday following another one was made willing to follow Jesus and was baptized by our elder, John Gable.—*Mary Heilman, Nov. 6.*

Lewiston, Minn.—Our love feast was held at the appointed time, Nov. 10 and 11. The weather was very stormy in the commencement, but moderated at the close so that we had a fair attendance and a good meeting. Brethren J. F. Eikenberry and Harvey Eikenberry, of Greene, Iowa, were in attendance and labored with us in the Word and doctrine to the edification of all present. The feast was truly a rich one to our souls, the Lord's presence and blessing being with us. Bro. Jacob Wirt was advanced to the full ministry.—*J. H. Wirt, Nov. 12.*

Hamler, Ohio.—We sent to you for, and received, forty of the Brethren's Sunday School Song Books, and we think there could not be any better music furnished for the Sunday school than is found in this little book. We used it in our song service during our series of meetings. We recommend it to all Sunday schools throughout the Brotherhood, for it is first class. Some of our older brethren thought at first the music was a little fast, but now some say they could sit and listen at us sing all night and not get tired.—*J. A. Roberts.*

Price's Creek, Ohio.—Bro. Joseph Spitzer came to us Oct. 9 and held forth the Word in his usual earnest way nearly three weeks. Three souls made the good confession and were baptized. Others were near the kingdom. Oct. 3 was our love feast, which was a feast indeed. At this writing, in company with Bro. S. W. Blocher, from Union City, and three more of our members, from Price's Creek, we are here in the Stone Lick church, Clermont County, Ohio, holding forth the Word. A good interest is manifested.—*Jos. Longanecker, Nov. 9.*

Panora, Iowa.—I have just returned from a visit to Missouri, in company with wife. I attended the love feast at Honey Creek church, where there was a very large attendance and the very best of order. We also attended the council and feast at Whitesville church, where all passed off pleasantly and profitably. Among those present were Bro. J. D. Arthur, an educated blind deacon of the St. Joseph church. We who enjoy all five senses should look well to it that some less favored do not outstrip us.—*J. D. Haughtelin, Nov 4.*

Eel River Church, Ind.—Our meetings at the east house of this district, conducted by Bro. G. B. Heeter, closed Oct. 28 with one addition by confession and baptism. We were sorry that we were not permitted to attend these meetings on account of bad health. Those that were permitted to attend feel much encouraged by Bro. Heeter's preaching and express themselves pleased with the manner in which he conducted the meetings. He preached in all seventeen sermons. Oct. 3 our quarterly council convened. Among the business was the appointing of two brethren as solicitors of the Home and Foreign Missions. Some business was deferred. At the close of the meeting one was received by baptism,—an orphan boy of the Mexico Home. Nov. 19 Eld. D. P. Shively is to begin a series of meetings at our west house. The church seems to be in good working order.—*C. C. Arnold.*

Woodland, Ill.—Our love feast was held Oct. 13 and 14 Again we had a large and glorious feast. Quite a number were with us from other congregations. Among the ministering brethren were J. H Brubaker and Isaac Myers, who did the most of the preaching, Bro. Brubaker officiating in the Communion service. Quite a number of us attended the love feast in Cass County near Circleville. We drove through, crossing the Illinois river by a ferry boat, a distance of thirty-five miles. We enjoyed the feast although we were few in number. Brethren J. H Brubaker and Cyrus Bucher conducted the meeting These members are much in need of a minister. They have preaching in a schoolhouse once a month. They are about forty miles from the main church May the Lord ever keep them faithful in their isolated condition!—*Lydia Walter.*

Denver Meetinghouse.—Report of money received for the Denver meetinghouse during the month of October: By Hannah Jennings, Brownsville, Md., $4 50; Cherry Grove church, Ill., $7.11; J. H. Bowers, Sabetha, Kans, $1.50; Bethel Sunday school, Nebr., $8.56; C. J. Lichty, Davenport, Nebr., 50 cents; the Missionary Association of the G. B. B. church, Waynesboro, Pa, $5; Pleasant Hill, Ohio, $5; Mrs. Geo. Blunderfield, Solomon, Kans., $1; E. J. Neher, Kenka, Fla, $5; Glendale, Arizona, $1; Hannah J. Kurtz Conrad Grove, Iowa, 25 cents; two sisters, Sappy Creek church, Nebr., 75 cents; Susie Riddlesberger, Rydal, Kans, 25 cents; Summerfield church, Kans, $6.20; the Young People's meeting, New Enterprise, Pa., $9 35; J. P. Barnhart, Berthoud, Colo., 25 cents; Cottonwood church, Kans, $2 50; Lanark church, Ill., $7 50; Broadfording church, Md., $6 25.—*Jennie Brubaker, Longmont, Colo., Nov. 1.*

Booth, Kans.—Bro. John Wise, from Conway Springs, Kans., came to us Oct. 15, and held a series of meetings. Bro. John came with his heart, soul and mind richly filled with the love of God, zeal and the Gospel of Jesus Christ. The many appeals and hearty invitations and prayers that came from such a heart in behalf of the sinner should have been sufficient to break up the heart of stone. No accessions, however, resulted, but we feel that the members here were greatly benefited and built up and feel to push on in the good work. A few evenings ago our elder, Bro. E. Eby, gave us a short farewell address, which was seasoned with much love for the flock, and especially for the lambs. It came from the heart and reached the same. He is now on his way to California to attend to some missionary work. He expects to remain sixty or ninety days.—*A. F. Miller, Nov. 5.*

La Place, Ill.—The members of the Okaw church met Oct. 27, at 2. P. M., for the purpose of electing two brethren to the ministry. The lot fell on brethren Jacob Wyne and Isaac Brubaker, both earnest workers in church and Sunday school work. Four P. M. was the appointed time for our love feast, which was the largest ever held in this church. About two hundred and fifty members communed. Our house, forty by sixty, proved much too small. Bro. Isaac Frantz closed his labors in the Okaw church the evening of the 28th. Fifty-five were added to the church. One requested baptism next morning after meeting had closed, which was not counted in former report. There was much weeping during these meetings,—some for joy to see the dear ones come home, some for sorrow to see so many almost persuaded but still saying, "Not now." The members of this church have been built up and made strong in the faith, and will always look back to these meetings with joy.—*E. F. Wolfe.*

Ministerial Meeting. The Ministerial Meeting for the Southern District of Indiana, will be held, the Lord willing, at Oasis meetinghouse, three miles northeast of Summitville, Madison Co., Ind., with the Brethren of the Summit congregation, Dec. 4, 5 and 6. Trains north from Anderson leave at 7 A. M. and 12: 30 P. M. We hope for a good attendance from the ministry. In fact they can scarcely afford to be absent. The invitation is also general to all who wish to attend.—*D. F. Hoover.*

Mt. Joy, Va.—The church here has been blessed and prospered during the present year. Seventeen have been baptized and some have been reclaimed. There are twelve candidates for baptism at this time. Our Communion services took place Oct. 6, and appeared to be a blessed occasion for members whose privilege it was to commune together once more at the Lord's table. The weather was delightful Bro. John Jamison, from the Alleghany church, was with us and rendered excellent service. Five came forward on Sunday for admission into the church. Three weeks ago Bro. Wm. Taylor Parsley held a few meetings at Clear Spring, an outpost of Mt. Joy church, which resulted in eleven coming out on the Lord's side. The Brethren baptized in the vicinity of Mt. Joy a short time since a very aged lady who informed us that her age was eighty-four, if I mistake not. We have a very extensive mission field with but few missionaries.—*A F. Pursley, Nov. 7.*

Campbellsville, Ky.—I made my first trip to Hodgenville on first Saturday of November, holding three meetings since located at Campbellsville. My regular appointments come on the first Sunday of each month. At this point we lost by death, Oct. 16, Bro. Riley Scaggs, who was esteemed by all as a Christian. Sister Scaggs' loss seems very heavy, having a number of small children to support, and being in very limited circumstances. To reach our point at Hodgenville we had a distance of thirty-eight miles to drive. We have two points at this place where we are having regular meetings. We have nine members located at Campbellsville and will have two more soon,—Bro. George Coffman and wife, from the Monticello church, White County, Ind. Other members from Indiana and Ohio have been looking at our country the past week, who express themselves well pleased with our part of Kentucky and are going home with the intention of moving among us to help us in the good work, if they can sell their property. May others do likewise.—*A. S. Culp, Nov 11.*

Falcon, Va.—Our feast at the brick church was largely attended. One hundred and eighty communed. The order was good until a disturbance took place by firing pistols outside of the church. One man was shot in the back of the head. The one supposed to have done the shooting is in jail, awaiting his trial. Mr. Hall, the man shot, is nearly well. Bro. Moses Dickerson officiated. Oct. 13 the writer and Eld. Harvey Weddle attended the feast at Mt. Nebo, Carroll, Va., where eighteen members surrounded the Lord's table. There was a crowded house. Not half of the people could get admittance. Sunday evening we had another one at the house of an afflicted sister that could not get to the first feast. Here ten members communed. Next morning the afflicted sister was anointed. Bro. J. A. Dove, of Clover Dale, went to Smith's River and commenced a meeting, preaching two weeks. His work resulted in sixteen coming out on the Lord's side. Ten were baptized and six more are to be the 27th. Some of them are persons advanced in years. The meetings closed with a love feast. Sixty-six communed. Bro. Dove is a worker, and will do to send anywhere to preach.—*J. H Slusher, Oct. 26.*

Fairview, Iowa.—The Lord willing, we will hold our love feast Christmas eve. A general invitation is extended, and especially to ministering brethren. Those coming by rail will get off at Unionville, Iowa. Meeting will begin at 2 P. M. —*W. H. Leavell*

Mt. Sidney, Va.—Our Communions are in the past. One was held at our Summit church Nov. 10. We had a large crowd. Three hundred surrounded the Tables of the Lord. Bro. Henry Frantz, from Ohio, officiated. He is at our Valley house now to hold a series of meetings for a week or two.—*Daniel Miller, Sr.*

Washington, D. C.—We have started a library for our Mission School. Any person who feels to donate suitable books will be doing a good work. There is another outbreak of smallpox here. Schools are being closed. It threatens to become epidemic, and I fear will interfere greatly with our work, meetings, etc.—*Wm Lyon, 315 Ninth St., S. E., Nov. 14.*

Ephratah, Pa.—Oct. 27 Bro. Jacob Pfautz, from Farmersville, Pa, came to us to hold a series of meetings. He gave us seventeen soul-cheering sermons. He is an able speaker. Four were baptized. Our love feast followed these meetings. We had a good feast, twenty ministers being present the first day. Eld. David Etter officiated.—*J. R. Royer.*

Round Mountain, Ark.—Nov. 8 I went to the Boston Mountain church to hold some meetings for them. Bro. W. S. Watts met me there and we had meeting three days, and a Communion. Ten communed. A few could not be there. They are in limited circumstances. Last season was very dry, so they made but little corn. They are all poor, and one family needs help. I will have to present the case to some of the churches of our District.—*Samuel Weimer, Wyman, Ark., Nov. 14.*

Railroad Notice.—The Ministerial Meeting of the Southern District of Illinois will be held in the Woodland church, two and one-half miles northeast of Astoria, Fulton Co, Ill., Nov. 28 and 29, commencing at 9 A. M. Trains due as follows: Day trains from the North, 11:42 A. M.; from the South, 5:25 A. M., and 2 P. M; night trains from the North, 1:55 A. M.; from the South, 2 A. M. The 5:25 A. M. train starts from Beardstown. Passengers will be met at the day trains on Tuesday, at Astoria.—*Conrad Fitz.*

Bourbon, Ind.—At the close of the meetings held by brethren Forney, Delp and Gish, including our Communion and an election for a deacon, we, on Monday evening, left our field of labor at Palestine, Ark., and set out on our homeward way. We found all very well, and happy at our return. To be at home again with old friends and dear brethren and sisters, after an absence of two years, is a joy expressilbe. Yet the Lord's *servant* could hardly willfully disregard the Savior's "Go ye" for these fleeting and fruitless pleasures.—*Aaron I. Mow, Argos, Ind, Nov. 14.*

Smithborough, Ill.—The Hurricane Creek church just passed through a refreshing season. Oct. 4 Bro. Charles Gibson commenced preaching in our churchhouse and continued during the week. On Saturday evening, the 10th, the members met for Communion. The day was very stormy and the evening cold, but the members turned out fairly well. The congregation was not so large as usual on such occasions. Our elder, Henry Lilligh, and Bro. Frederick, from Marion County, were with us. Bro. Frederick officiated. We felt as though the Lord's promise was fulfilled when he said, "Where two or three are gathered there will I be in the midst of them."—*Cornelius Kessler, Nov. 13.*

Saxton, Pa.—We, the brethren and sisters in the Raven Run congregation, held our love feast Nov. 10. It was truly a feast to the soul. The ministers with us were our elder, George W. Brumbaugh, and Eld. John B. Replogle, from Woodbury, Pa., Joseph Snowberger, from Williamsburgh, Pa., and John Brumbaugh, from the same place, and S. I. Brumbaugh, our home minister. Bro. Snowberger did most of the preaching.—*John Long.*

Hatfield, Pa.—Sunday evening closed our meetings with the largest audience that ever greeted the Hatfield church. The house was filled and many were unable to gain admittance. Bro. Levi Mohler and wife, from Dillsburgh, York Co., Pa, came to us Nov. 1 and began meetings for us, continuing them until Nov. 11. Bro. Mohler held forth the Word with power. He preached fifteen plain Gospel sermons. Good interest was manifested throughout these meetings, considering the very damp and rainy weather. The members were much strengthened and encouraged to their duties.—*Ella C. Souders, South Hatfield, Pa., Nov. 12*

Rockingham, Mo.—Our home ministers held about one week's meeting, the last of October, in our new meetinghouse near Millville, a part of this congregation. Three were baptized. Since that time two more have been baptized, and three or four others will probably follow soon. The weather becoming rather inclement, this meeting was closed sooner than was expected, but the interest is still living. We have now had seven accessions by baptism since our council, Oct. 6. We had a very pleasant council Nov. 10. At this meeting it was decided that some of the brethren try to make arrangements to hold a Bible Term here this winter.—*J. H. Shirkey.*

North Webster, Ind.—The Tippecanoe church, Kosciusko County, Ind., is now holding a series of meetings. Bro. William Neff is doing the preaching. Nov. 3 was our regular quarterly council-meeting. All business passed off pleasantly and satisfactorily. Our love feast was held Nov. 8. The number of members present was not as large as at the meeting in June, yet we had a very good meeting. Bro. Davis Younce officiated and Bro. W. R. Deeter and Bro. Wm. Neff were also present and dealt out the Word of God richly. Bro. Ira Mock, who was previously elected to the deacon's office, was duly installed.—*Daniel Rothenberger, Nov. 14.*

Mahoning, Ohio.—By request of the brethren of the Mahoning congregation, I met them Nov. 3 to assist in a short series of meetings. The first five meetings were held in what is known as the Bethel house. We then were taken to what is known as the Zion Hill house, where seven meetings were held, including a very pleasant Communion service. During the Communion we were greatly assisted by brethren Edward Loomis, Samuel Sprankle, and J. J. Hoover. The weather during these meetings was very inclement, yet the attendance was fair. Excellent attention was given to the Word preached. One precious soul was made willing to join in with the people of God. Baptism was administered shortly before Communion services began. We feel sure that others were almost ready to do the same but lacked moral courage to break away from sinful pleasures and associates. We visited the old home of Eld. Henry Kurtz, and saw the building in which the *Gospel Visitor* was printed. We also saw where Eld. James Quinter lived in Columbiana, while he assisted Eld. Kurtz in editing the *Visitor*. What these faithful brethren accomplished will not be known until we get over the chilly stream and see the reward of our labor here.—*Reuben Shroyer, Pierce, Ohio.*

Stony Lake Church, Iowa.—We held our love feast Oct. 6. We are isolated and do not have the pleasure of meeting with the dear Brethren as we would like. Brethren Alfred Reeves and O. J. Beaver were with us. Bro. Beaver officiated. They gave us four meetings while among us, wielding the Sword with power and love. We were very much built up. The GOSPEL MESSENGER is the only regular preacher we have. It is full of good food for the soul. *Lizzie G. Arnold, Laurens, Iowa.*

Carthage, Mo.—The members of the Carthage church met Oct. 6 for the purpose of holding a Communion, being the first Communion this little congregation ever held, and we had an enjoyable feast. About sixty-five communed, and truly there could not have been any better order, which speaks well for the City of Carthage. We had able help in the ministry. Bro. C. Holderman officiated. Bro. William Miller, from Adrian, Mo, was with us and commenced a series of meetings on the 7th and preached every night for two weeks, ending on the night of Oct. 21. The result of his preaching will not be forgotten. Twelve were added to our little organization by baptism. Truly, this little organization has cause for rejoicing to see so many come out and forsake sin and follow their Savior. All but two or three are Brethren's children. Bro. Miller will not soon be forgotten, for while with us he labored earnestly for the Master and for the salvation of souls. Any ministering brethren passing this way will find a welcome with us should they stop at Carthage.—*Noah Oren, Oct. 23.*

Monticello, Ind.—Our love feast which was held Oct. 13, was another of those enjoyable feasts. The attendance of members and outsiders was very large. The largest number of members communed at this meeting of any time in the history of the church. We had the best of order and everything went so quietly that we felt that surely the Spirit of the Lord was among his people. There were a number of ministers from adjoining churches. Bro. Billheimer officiated. We held several Communion meetings at the homes of our members,—one at sister Nancy Dilling's for her sick daughter Amanda, which was greatly enjoyed by her, also one at our aged brother Rathfon's who will soon pass his ninety-eighth mile stone, and who says he has not had to spend one whole day in bed for sickness except when *La Grippe* confined him to his bed several weeks. Our church is still in fine working order and peace prevails among all its members. Our missionary meeting solicited sister Alice Boone to come and give us some talks about her work, which she did Nov. 3 and 4. Her visit was greatly enjoyed by all, and her talks made good impressions, and a good contribution was raised to help her in her work.—*J. A. Weaver, Nov. 4.*

CORRESPONDENCE.

"Write what thou sest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will use it for such announcements.

Two Children Murdered.

IN the Blue Creek congregation, Paulding Co., Ohio, Nov. 4, a violent death came to Wilson A. Good, aged 8 years, 8 months and 24 days, and Elsie A. Good, aged 5 years, 8 months and 5 days. Their parents are members of the Brethren church, living three and a half miles south of Cecil, Paulding Co., Ohio. The children were

out on the road playing a short distance from the house when last seen. Searching commenced as soon as they were missed and continued all night and next day until two o'clock, when the bodies were found about a half mile from home where they had been placed in a heap of brush and rubbish which was set on fire. But the fire went out after burning the children's clothes partly off. The little girl's head was nearly cut off, and the boy's throat was cut from ear to ear, and marks on his head show that he had been struck with a club. The perpetrators are under arrest and in the Van Wert jail, having been taken there to prevent their being lynched at Paulding Center. Those under arrest are three boys and one married man. Funeral services were conducted by Eld. Jacob Kintner, from Mark 10: 13, 17. Their remains were laid to rest in the Paulding Cemetery. [We did not notice that the above was without the name of the writer until it was in type. Ed.]

Ministerial Meeting of Northeastern Ohio held in the Canton Congregation, Oct. 18 and 19.

On the evening of Oct. 17 a sermon was preached by Bro. Q. Leckrone, from John 18: 20, "In secret have I said nothing," giving Scriptural arguments for our non-secret principles.

The Meeting was opened on the 18th at 9 A. M. with devotional exercises. After affecting an organization the following topics were discussed:

FORENOON SESSION.

First Topic, "What is Essential to a Successful Series of Meetings?" The discussion was opened by Edward Loomis. He named as among the essentials, (1) good preaching, necessitating a consecrated minister, one who studies to show himself approved unto God; (2) ministers and laity should be ready to attend, and the meeting should be made the all-absorbing theme among them; (3) good singing; (4) selecting the most propitious time and place of holding the meeting.

In the general discussion emphasis was given to the necessity of the church being fully united and each individual member assisting by his presence and inviting his neighbors to come, and making him feel at home while there. Above all we must have the power of God in the work, which he has promised to give in answer to the prayers of the righteous, which avail much. The following were mentioned as things to be avoided: Coldness on the part of the members, excessive feasting, visiting where the minister visits, levity in the house of God after the sermon.

Second Topic, "How can our Ministers Become More Proficient in their Calling?" The discussion was opened by Eli Stroup. He said: "Ministers will be largely what the congregation make them. They need the sympathy and aid of the church. They should use the Bible much. A truly pious study of the Word, according to Paul's admonition to Timothy, largely shapes the character of the minister and moulds his power. Valuable aids are found in commentaries, Bible dictionaries, Bible geography, etc."

The general discussion brought out the following: The minister must feel the nature and extent of the work. He should devote his entire time to the work. He should get down to the people. His all-absorbing theme should be the saving of souls. The following were mentioned as things to avoid: Making apologies, depending entirely on self, imitating some one else, engaging in levity either in the pulpit or elsewhere.

AFTERNOON SESSION.

First Topic, "How can all Members be Made Active Workers?" The discussion was opened by Eld. John Kurtz in the German, followed by Bro. Charles Woods, in the English. The speakers showed that all members can be made active by giving them something to do, and by having frequent meetings, Bible classes, prayer meetings, etc., taking care to give all enough, and none too much work to do. The work of each member should be varied from time to time, giving to each one a particular duty to perform.

The general discussion emphasized that proper appreciation should be shown to him who does work well. Literary work and social meetings were encouraged and more system in the work was urged. Each member should be instructed that he may know fully the object of the work of the church.

Second Topic, "What are the Best Helps in Preparing Sermons?" The Discussion was opened by Samuel Sprankle who mentioned: (1) Depend upon God, who is able and willing to help. (2) The Word of Truth. (3) A consecrated heart. (4) Helps, such as commentaries, Bible history, etc. (5) A good body of members to hold up the minister in prayer.

The general discussion brought out that the Gospel requires the minister to prepare his sermons. To do this he should avail himself of whatever will aid him in making his sermons comprehensive and instructive, as well as entertaining. He should select his subject early and adapt it to the need of the congregation. Preach with a definite aim in view.

EVENING SESSION.

The evening session was opened by a song service conducted by sister Kahler.

The first topic of the evening was, "The Model Bible Class." In the absence of brethren Arthur and C. J. Workman the topic was assigned to Bro. James Murry. The exercises consisted of Bible quotations, reading and essays. A short talk was given by Bro. Woods on the Chicago Mission. He also read a short sketch of the work being done there by sister Boone. A collection was taken for the Chicago Mission. Amount raised, $14 47. Evening session closed with devotional exercises.

FRIDAY, OCT. 19.

First Topic, "How Can We Make our Church Meetings Pleasant and Profitable?" The discussion was opened by Bro. Eli Holmes. He remarked that unpleasantness is caused by disobedience. We should apply Matt. 18,—work together and encourage those who are not working.

The general discussion called attention to the fact that less time should be consumed in unimportant business and more in talking about the way of saving souls. The mission cause should be made more prominent. Love should be the controlling motive and the principle of unity. Punctuality in attendance should characterize the meeting. A better system of conducting the business would eliminate unnecessary talk. The individual members can, by applying the Gospel rule in all personal matters, greatly aid in making the council both pleasant and profitable.

Second Topic, "Give Gospel Authority for, and Benefits of Uniformity in Non-conformity." The discussion was opened by Noah Longanecker, who claimed that Deut. 22: 5 teaches a different form of dress for man and woman. There are two kingdoms,—one of the Lord and one of Satan, one right and one wrong. The Bible teaches the right, the world the wrong. The design of dress is for comfort, protection and decency. The adorning spoken of in the Scriptures, such as the plaiting of the hair, wearing of gold, etc., have reference to that superfluous decorating that does not tend toward comfort, protection or decency.

The general discussion dwelt upon the advantages to be derived from uniformity in non-conformity on the principle that in union there is strength. The mind enlightened by the Word of God will seek to throw off all superfluities. Unanimity is a sign of good faith, and a guard against extremes. Matt. 18 was cited as Scriptural authority for uniformity in dress. In the absence of a literal expression from the Word we are commanded to hear the church, and as the church has established a form, it becomes our duty to stand united, not only for the sake of peace, but that we may also have strength. Eph. 14: 13 was also cited.

MISCELLANEOUS TALKS.

Short talks by mother Irvin, mother Kahler and sister J. J. Hoover were very edifying. Sister Tobias Hoover read an essay on "The Cross." An essay was also read by sister Lena Wieand.

The meeting was closed at 12 M. with devotional exercises. It was very largely attended. The social spirit manifested created an enthusiasm for the cause that will tell for good in time to come. QUINCY LECKRONE, Writing Clerk.

Zionton, Ohio.

A Pleasant Week at the Mount.

As the Visiting Committee, we made our visit to the Mt. Morris School during the present term. My colaborers of the Committee, brethren D. B. Eby and Levi Trostle had occasion to return home after two days of pleasant inspection in the line of work assigned us by Annual Meeting. But the pleasant associations lent their attractions and I lingered about eight days at the Mount. As a committee, we attended the various literary departments and heard with interest the recitations. Both teachers and students were prompt and active in their literary pursuits, and treated us with Christian courtesy. We attended several good meetings in the Chapel, and witnessed some accessions to the church. Bro. Eby and myself were also present at the memorable love feast held in the Chapel Nov. 10.

We were very sorry that our dear Bro. Levi Trostle could not be present on account of the sickness of his wife. May she be remembered in the prayers of the saints! Nearly four hundred members communed and the aspect was one of sacredness and beauty. Our associations in the home circles of our brethren were such a dear delight.

We attended the prayer meeting at the Old Folks' Home and our intercourse with heaven and the home we will cherish long. Brethren who visit this institution cannot fail to become endeared to its managers, its inmates, and the comforts and facilities which it affords. Although I was reserved in my decision relative to the establishment of this institution, yet with my present conception of its worth I can cheerfully recommend it.

Another event that filled us with so much joy and consolation was a little love feast held in an humble cot at the southern boundary of the Mount, the residence of an aged lady who was recently received into the church at the age of eighty-two years. In the quiet evening five brethren and three sisters convened at the place to hold the little love feast for the special benefit of this intelligent old sister. The place was made divinely sweet by the presence of the Lord, and the faces of the communicants were illuminated with divine love, and the stream which makes glad the city of God flowed through every heart.

GEO. D. ZOLLERS.

Mt. Carroll, Ill., Nov. 16.

A Plan for Building Meetinghouses in Cities.

I RECOMMEND to all congregations the example of the churches in Huntington County, Indiana. The four congregations in that County united in building a house of worship in Huntington, the County-seat of the County. Here they have a house where they can all attend meeting and feel at home. There will be preaching every Lord's Day morning and evening. There will also be Sunday school every Sunday morning. This house is being built without asking help of the Mission Board, or soliciting aid from other sources outside of the county. It is a good brick structure, 45x 65, with a vestibule 12x14 and slate roof. It is now nearly completed. On the same lot is a dwelling-house for the minister. The entire cost will probably not exceed $6,000. I do most earnestly recommend this plan to States where there are many strong congregations with great wealth, and thousands of dollars on interest and not used, but constantly accumulating more principal. What a day of reckoning the judgment day will be!

Concerning a meetinghouse in Washington City, it seems almost a disgrace to our people that we have not a house of worship in the Capital of our Nation. It seems to me that we ought to have a house there that we could call our own. Every member who can ought to give a dime, others more. Many can give one dollar, and many others more yet than that. I know one poor brother and sister who will give one dollar. I know two others who say they will give one dollar each. I think if the proper effort is made the money can be easily raised. Let there be a move all along the line; then we can have a house of worship in the Capital of our blessed country, and sustain the minister in his work there. SAMUEL MURRAY.

What I Can Do.

WHAT can I do for the Master before Father Time points to the last page on the Calendar of '94? I cannot go to India, nor Europe, nor to the great City of Chicago, to assist sister Alice Boone in her work of love. Neither can I contribute one dollar to build a church in the Capital City of the United States; and I am not permitted to meet our brethren and sisters in service sometimes for over a year, being isolated from our people.

These being all facts, is there nothing for me to do for the good cause? Yes; glorious thought! I have work that none can do but those who remain and have willing hearts and hands to go in the Spirit of Christ and visit the poor and needy, and speak words of cheer to their sad hearts. But some may say, Unless you have a brother or sister to go with you and visit, it will be best not to go. True, if I had a sister near of like faith, how pleasant the visits! We could do more, but since I am alone I must go in the Master's name and heed the call. He tells us, "Ye have the poor with you always, and whensoever ye will ye may do them good,"—great chance to work if I am willing. Yes, if the Lord will, I will go to visit where I have oft been before, to spend Thanksgiving Day, with a very poor family that have been left motherless, and have clothes that are but few, and all out of repair. We will go with songs in our heart to this home a mile away and spend the day with needle in hand and a bundle of garments that we made from scraps from the scrap-bag and closets, that it would be sinful to make rugs and carpet of when we have the poor always to clothe. We will take our little lunch, do what we can to fit and make garments for the baby and older ones, whose mother loved them as we love ours; but she has departed, leaving them in God's care. So we can do our Father's will to thus find out the distressed and sorrowful. We can go to them and with kind deeds of love make them know and feel that there are Christ's disciples throughout the land that are ever ready to do them good.

Oh, brethren and sisters, let us wake up more to the missionary spirit! We that are compelled to stay should not forget that there is much work in our neighborhood to perform. Let us, in the Master's name, rise above all others, to be first to do what our hands find to do. Our opportunities are golden to work to-day. Before another year those may be taken away and our privilege neglected. We, too, may go to our reward, and if we are faithful over a few things, we shall be ruler over many. The promise is ours that he will be with us always even unto the end. What more do we need when the Book of Truth is overflowing with promises to those that labor in his vineyard? J. A. STEPHENS.

Ministerial Meeting.

THE third Ministerial Meeting of the Western District of Pennsylvania met in Indian Creek church, Fayette County, Pennsylvania, Oct 11 and 12. This being the time of many love feasts, many of our ministers were engaged The attendance was therefore small compared with former meetings. Distance from railroad also had something to do with the attendance. The interest manifested by those present in discussing the topics was evidence that all appreciated the kindness of our brethren of the Indian Creek church and felt at home among them. Bro D D Horner is the elder in this congregation.

Committee on program for 1895 Geo. W. Lowry, J. C. Johnson, Isaiah C Johnson. Any minister in the District having a topic to suggest should send it to the foreman of the Committee. Calls for meeting of 1895 should be made on or before District Meeting, as that is the time we want to have the program arranged.

On motion of Eld. Geo. Hanawalt, a list of ministers of the State District was called for, which showed a total of eighty-six Bro. Howard Keim, formerly of this District, presented a map of the District at a District Meeting and if memory serves me right the District consists of about twenty-five counties, in which there is much room for mission work.

An effort will be made to mail a program to each of the above ministers at earliest convenience.

We will be under obligation to accommodate the church holding next meeting as to *time*, but we would suggest that in order to secure better attendance it should not be earlier than the middle of November. GEORGE W. LOWRY.

Scullton, Pa, Nov. 7.

From Elkhart, Ind.

WE were called to assist the Elkhart church in holding a series of meetings which began Oct. 6, and closed Oct. 31. We tried to preach thirty sermons, made many calls, and tried to use every legal means to encourage saints and warn sinners.

During the meetings the church held a council-meeting, in which some things that threatened the peace of the church were amicably adjusted and to the satisfaction of all parties concerned. A very commendable spirit was manifested throughout the meeting. Oct. 25, the church held a love feast that was very largely attended. Over three hundred members communed, and it was estimated that at least one hundred could not commune for want of room. A number of ministers from adjoining churches were present There are many young members in this church, the result of good, solid work, and of a live, evergreen Sunday school. The order of the church is well maintained, and it is to be hoped the good work of the Lord may still go on here, and that sinners may still be called home, and that saints may press onward and upward until the hosts of the redeemed shall be triumphantly gathered upon the Elysian fields of eternal glory. The immediate visible result of meetings were the apparent encouragement of God's people and the addition of fifteen souls to the church, twelve by baptism and three reclaimed. We returned home Nov. 2.

Nov. 3 we had a council-meeting in our home (Bethel) church. A very commendable spirit was manifested by all present. At the close of the meeting we repaired to the water where two lambs were added to the church by baptism.

W. R DEETER.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

COWEN—HORGESHEIMER.—At the residence of the undersigned, Oct. 27, 1894, John W. Cowen and Mary Horgesheimer. NOAH RITZINS.

KAMP—HOCHSTEDLER.—At the home of the bride's parents, Nov. 4, 1894, by Eld. S. A. Miller, Bayard Linas Kamp and sister Malinda C. Hochstedler, of Garrett County, Md. DAVID HOCHSTEDLER.

BERKEY—SEIBERT.—At the home of Eld. J. C. Seibert, Lone Tree, Iowa, Nov. 7, 1894, by the undersigned, Mr. Lewis L. Berkey and Miss Libbie E. Seibert, both of Johnson County. H. R. TAYLOR.

SWIHART—LONG.—At the residence of the undersigned, Nov. 3, 1894, by Christian K. Zumbrun, Mr. Judson Swihart, of Elkhart County, Ind., and sister Sarah Long, of Noble County, Ind. LEVI ZUMBRUN.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

HEFFLEY.—At Stevens, Lancaster Co., Pa, Aug. 16, 1894, sister Sarah, wife of the late Bro. Peter Heffley, aged 75 years, 9 months and 21 days. She was the mother of seven children,—three sons and four daughters, of whom two sons and three daughters survive. Funeral services at Steinmetz meetinghouse, and burial in the cemetery adjoining. Services conducted by brethren Israel Wenger and Isaac Keller. SUSAN JOHN.

HEFFLEY.—At the same place, Aug. 28, 1894, Ada, daughter of Bro. Jacob and sister Alice Heffley, aged 1 year, 10 months and 10 days. Funeral services were conducted by brethren Israel Wenger and John Schlosser, from 1 Pet. 1: 24. SUSAN JOHN.

GISH.—In the Panther Creek church, Ill, Sept. 15, 1894, Eld. George W. Gish, aged 68 years and 10 months. He was born in Roanoke County, Va., Oct. 23, 1825 He was married to Sarah Jane Rudle Sept. 7, 1848. Bro. George and wife, with six others, united with the German Baptist Brethren at this place June 27, 1852, forming the nucleus of the church at this place. He is the third one of the eight that have passed away to the better land. He was called to the ministry June 27, 1852. The next year he was advanced to the full ministry. He was the father of thirteen children. Two have gone before. The dear sister, with eleven children, is left to mourn the loss of a dear husband and a loving father; and the church which he served so faithfully will keenly feel the loss of his fatherly counsels and support. Funeral by T. D. Lyon, assisted by home ministers. P. A. MOORE.

CARL.—Near Talent, Oregon, Oct. 25, 1894, little Elsie, daughter of Mark and Cassie Carl, aged 5 months and 1 day. She was a granddaughter of Bro. C. E. and sister Sarah Nininger. Funeral was preached by Bro. David Brower, in our meetinghouse, near Talent. The remains were buried in the graveyard near Ashland. SUSAN M. RHODES.

LEEDY.—In the Kewanna congregation, Ind., June 15, 1894, Bro. Abraham Leedy, aged 74 years, 10 months and 2 days. He was a member of the Brethren church for many years. Funeral by the writer, from 1 Cor. 15: 35. NOAH RITZINS.

HOVATTER.—In the Shiloh church, Tucker Co., Va., July 31, 1894, Cora May, daughter of Bro. Henry and sister Virginia Hovatter, aged 4 years, 4 months and 27 days. Funeral by the writer.

WILLIAMS.—In the same church and County, May 5, 1894, Lena Almira, daughter of Bro. Luther and sister Abba Williams, aged 1 year and 10 months. Funeral by the writer. DAVID J. MILLER.

JAMISON.—In the Alleghany church, Va., Oct. 23, 1894, Eld. George Jamison. Eld. Jamison had been unwell for about two years previous to his death, but his death is thought to have been hastened through injuries received by a horse running away with him. He had been a faithful member and elder of the church for many years. In his death the church sustains a serious loss. He leaves nine children and a sainted wife. During his last illness he desired to be anointed in the name of the Lord, which service was performed a few days before his death.
A. F. PURSLEY.

MILLER.—In the Yellow Creek church, Elkhart Co., Ind., Sept. 13, 1894, sister Salome Miller, aged 30 years, 9 months and 18 days. She was a faithful member of the Brethren church about two years. An able and appropriate funeral discourse was delivered by Bro. J. C. Murray.
HIRAM ROOSE.

MILLER.—In the Appanoose congregation, Nov. 6, 1894, Bro. Daniel Miller, aged 76 years, 2 months and 29 days. He was born in Augusta County, Va., Aug. 7, 1818. When a young man he went to Rockingham County. There he and Catharine Pence were united in marriage Nov. 14, 1841. She died July 23, 1850, and left him with five children. Dec. 16, 1852, he was united in marriage to Mary Jane Jeffries. To the latter union were born nine children, of whom one daughter died in infancy. In 1854 he moved to East Tennessee, where, in common with other people, he suffered and lost much property by the ravages of the Rebellion. In May, 1858, he, his wife and one daughter united with the church. The next year he was elected to the office of deacon, and served faithfully therein till death. In 1874 he moved to Illinois. In March, 1877, he received a paralytic stroke, which disabled him for manual labor. In 1881 he moved to Douglas County, Kans. On the 30th of last August he received a second stroke, from which he partly recovered. Two weeks later he received a third stroke and gradually failed till the time of his death. In the meantime, however, he realized that he was nearing the end, and sent for the elders and was anointed. He left a large relationship, among them being thirteen children. Of the thirteen living children, ten are members of the Brethren church. Two are deacons. Elders C. T. Heckman and Daniel B. Barnhart conducted the funeral services from 2 Tim. 4: 7, 8. HIRAM S. GARST.

ULRICH.—In the Wyandot church, Little York, Ohio, Sept. 21, 1894, sister Catharine, wife of Bro. Michael Ulrich, aged 68 years, 6 months and 16 days. She was a great sufferer for two years, and during the last seven months she was in a helpless state. She leaves an aged husband and one daughter. Aunt Kate raised seven children besides her own. Funeral services by Bro. S. A. Walker, assisted by Bro. D. D. Thomas. She was laid in the Ulrich or Dunkard graveyard. ALVERTY BUXTON.

MOSSER.—In the Bear Creek congregation, near Accident, Garrett Co., Md., Bro. Jonas Mosser, aged 82 years, 6 months and 23 days. He was a faithful member of the Brethren church for many years. He served in the office of deacon for about thirty years and died in the triumph of a living faith. He had called for the elders and was anointed over a week before his death, and quietly and peaceably passed away. Funeral service by the home ministers, from Num. 23: 10.
DAVID HOCHSTEDLER.

ARMANTROUT.—Near Dighton, Lane Co., Kans., Oct. 28, 1894, Eva Stella, daughter of Geo. W. and Julia A. Armantrout, aged 13 years and 6 months. She was a bright child and much loved by her parents and associates. Funeral services by Bro. Geo. E. Studebaker. HOMER ULLOM.

HODGDEN.—In the Neosho church, Neosho Co., Kans., Oct. 25, 1894, of typhoid fever, Ansel Jesse, son of Eld. Sidney Hodgden, aged 34 years, 1 months and 25 days. He leaves a wife and four children, father and mother and two brothers, both ministers in the Brethren church. The funeral was conducted by Eld. Wm. B. Sell, from Amos 4: 12. W. B. SELL.

SAWYER.—In the North Morrill church, Kans., Oct. 16, 1894, of typhoid fever, sister Mary, wife of Bro. W. H. H. Sawyer, aged about 30 years. She was united in matrimony early in life to one who preceded her across the river, to whom were born three children. She was united with Bro. Sawyer in marriage about eighteen months before she was called home. To this union one child was born. Funeral sermon by Bro. William Hipes, from James 4: 14.
T. A. EISENBISE.

GOODMAN.—Within the bounds of the Franklin church, Decatur Co., Iowa, Oct. 4, 1894, Samuel Goodman, aged 64 years, 10 months and 10 days. He was born in Dauphin County, Pa., and emigrated to Indiana in 1840, where he was married to Hannah Wimmer in 1849. To their union thirteen children were born, eleven of whom survive him. His wife preceded him in death five months and four days. He came to this place in 1853, where he resided until death. Funeral services were conducted by Bro. A. Wolf, of Jefferson County, Iowa, Oct. 14, from Job 14: 14. JEMIMA KOB.

SETTLE.—In the New Enterprise church, Pa., Aug. 25, 1894, of typhoid fever, sister Sarah Ellen Settle, aged 19 years, 11 months and 25 days. She leaves an aged father and five brothers. Funeral services by Bro. J. R. Stayer, assisted by Bro. J. L. Holsinger.
LIZZIE SETTLE.

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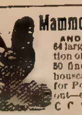

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Eld. D. C. Campbell, of Colfax, Clinton Co., Ind., who, together with other Brethren from that vicinity, recently returned from a trip to North Dakota, where they visited the colony of Brethren located at Cando and at various points in the Red River Valley, writes the following letter:

COLFAX, CLINTON CO., IND., Oct. 21, 1894

MR. MAX BASS,

Dear Sir:—After some delay I will pencil you a few lines concerning our late trip to North Dakota. We were highly pleased with the conduct and suitability of the officers and employes of the Great Northern Railway, whom we met on our trip, and to say we enjoyed the trip, hardly expresses it And after passing through the Red River Valley and the Cando country and returning home and reflecting over what we have seen, having traveled through fourteen States, we must say, What we have seen of North Dakota surpasses anything, apparently, for FERTILITY of SOIL and BEAUTY we have ever seen.

We have had the pleasure of being at home three days since we are back, we are now in Henry County, Ind., holding meetings, will be there till the first of November.

Yours Truly,
ELD. D. C. CAMPBELL.

For particulars and further information about the country, write to Eld. Amos B. Peters, Cando, N. D.; Eld. Silas N Eversole. Rutten, N. D.; Max Bass, 132 Jackson Street, Chicago, Ill., or F. I. Whitney, St. Paul, Minn.

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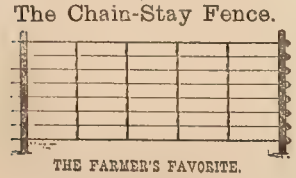

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I make no profit on this offer, but if you accept this inducement, I expect to have future orders from you for medicine, as my remedies sell on their merits. Also, my Flavoring Extracts for household use are the strongest and purest that can be made. ***If you hesitate to order—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc.*** It is no cheap book. Any persons not satisfied with their purchase can, on receipt of goods, return the Bible and medicine, except one bottle of "Discovery," which you can keep, and your money will be refunded.

A number of ministers have accepted this offer through a special circular, and the testimonials from them should convince you of the genuineness of the offer. For description of my remedies see my advertisement on the outside cover of Brethren's Almanac for 1895, or write for descriptive circular.

TESTIMONIALS.

From Eld. D. D. Witt, Covington, Ohio, Aug. 23, 1894.—The goods were received in good order, and we are indeed well pleased with our investment on account of the Bible offer. The Bible is a very nice one, and several members of the family are anxious to own it

From Eld J. T. King, Griffin, Md., Sept. 10, 1894.—I am well pleased with the Bible and think it comes fully up to the description you gave it. We have not used all the medicine yet, but think what we have used is worth recommending.

From Eld J. N. Davis, Tub, Somerset Co., Pa., Sept 10, 1894.—I received the Bible and medicine as per your offer, and am well pleased with both. I must say that the Bible is the best and most complete of the kind that I have ever examined, and am free to say that this Bible should be in the hands of every minister and Sunday school teacher.

From Eld. John Bare, Decatur, Nebr., Sept. 20, 1894.—The medicine and Bible, as per your special offer, was received all right We are well pleased with the Bible; it is fully as good as recommended in every respect. And what medicine we have used has been very satisfactory We have used some of the D. D. D. and some of the Red Thyme Pain Cure. The latter we have found excellent for all bowel complaints.

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My name and address:

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., DECEMBER 4, 1894. No. 48.

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SEVEN accessions are reported in the Snake Spring church, Pa

THE late series of meetings at Warrensburgh, Mo., closed with twelve additions by baptism.

THE recent earthquake in Italy is said to have destroyed the lives of over four hundred persons.

THE Salvation Army claim to have rescued eight thousand fallen women from a life of shame.

A SERIES of meetings at the Chestnut Grove church, W. Va, closed with seven baptized and two reclaimed.

BRO. J. H. PECK, the business manager in the McPherson College, Kansas, has gone to Texas to spend the winter.

IF there are any members near Carson, Nevada, they will please communicate with Bro. G. V. Goshorn, at that place.

THE oldest religious paper published in the United States is said to be *The Herald of Gospel Liberty*, Dayton, Ohio.

IT is stated that a certain Congregational lady devotes all the eggs laid on Sunday by her fowls to missionary purposes.

THE largest Bible in the world is in the Vatican, Italy. It is written in Hebrew, and weighs three hundred and twenty pounds.

WE have in this office one of the old type stands used in Bro. Henry Kurtz's office during the early history of the *Gospel Visitor*.

BRO. C. H. DIEHL has been selected to represent the District of Tennessee, North Carolina and Florida on the next Standing Committee.

ASTRONOMERS claim there are 17,000,000 comets in the solar system, to say nothing of the stars that exist and may be seen by the use of large telescopes.

UNDER date of Nov. 16, Bro. J. E. Joseph writes that an excellent meeting at Bourbon, Ind., had closed with ten additions. The meeting commenced Oct. 20, and was conducted by Bro. Levi Stoneburner, of Wabash, Ind.

LAST week we spoke of the illness of Bro. L H. Eby. At this writing he is rapidly gaining strength and hopes to be around in a short time.

BRO. M. T. BAER recently held some encouraging meetings in the Scott Valley church, Kansas. Eight were received by confession and baptism, and two restored.

A COLORED minister, named Matt Campbell, of Madison County, Kentucky, has preached in one congregation since 1842, and during that time has baptized 3,500 persons.

BRO ISAAC ROWLAND, of Lanark, widely known as the first treasurer of the Danish Mission Fund, was buried week before last. He was a good man, and leaves a record worthy of imitation.

MOST of the missions, conducted by other churches, are receiving less funds for the support of the work this year than usual. We hope that will not be the state of affairs among our people.

ON the 19th we received a communication stating that a love feast would be held in the Hoyle church, Okla., Nov. 17. Of course the notice reached us too late for publication in the usual way. Hence this notice.

WE are in receipt of communications from our missionaries, dated Nov. 11, 10 A. M. They were then at Brindisi, Italy. With the exception of one day the voyage on the Mediterranean was very pleasant. They were in good health and fine spirits.

BRETHREN George Graybill and Samuel Crumpacker were with the Brethren at the dedication of their new house of worship at Saunders Grove, Bedford Co, Va. The meetings following continued one week, resulting in nine additions to the church.

CHRISTIAN women have done wonders for India. There are said to be over seven hundred women missionaries at work in that country. In the coming reckoning they will receive much of the credit for rescuing the heathen from under the influence of darkness.

THE *Germantown* (Pa.) *Independent*, for Nov. 16, contains a neat cut of the Brethren's old meetinghouse in Germantown, accompanied by a well-written account of Alexander Mack, and some early history of our people, that makes exceedingly interesting reading. We hope to make use of the cut in our Almanac for 1896.

WE are in receipt of the Minutes of the District Meeting of Tennessee. Considerable business was before the meeting, but we learn that everything passed off very pleasantly. Bro. P. D. Reed writes that it was one of the very best meetings of the kind he ever attended. At the close of the meeting a love feast was held and a large number of members communed. Preaching continued over one week, during which time ten united with the church. This church is known as the Meadow Branch congregation.

THE prayer meetings in the Chapel at Mt. Morris are usually well attended each Thursday evening. There were nearly two hundred present at the last meeting.

BRO SAMUEL MURRAY writes that Bro. J. M. Mohler is in the midst of an excellent series of meetings at Mexico, Ind. Eight had been baptized and the interest was good.

A COMMITTEE of negroes, from the South, are said to be on their way to Liberia, Africa, to perfect arrangements for the emigration of several thousand colored people. Africa is the home from whence they came, and it is but natural that they should now seek the land of their fathers.

BRO. JOSEPH BARNTHOUSE is engaged in a series of meetings in the George's Creek congregation, Pa., with full houses and good interest. Eight had come out when last heard from. Bro. John C. Johnson, the elder, is reported not in good health, and therefore cannot attend the meetings regularly.

BRO G. N. FALKENSTEIN sends a very interesting account of the removal of the remains of Bro. Alexander Mack to the Brethren's cemetery at Germantown, Pa. The communication also contains much valuable information that will be received with interest. We shall make room for the article soon.

BRO. ANDREW HUTCHISON is now with us, expecting to remain till the 30th, and in the meanwhile will deliver a few sermons in the Chapel. He closed a good meeting in Sterling last Sunday evening, noted not so much for additions to the church, as the good done in the way of indoctrinating the people. People need to be indoctrinated as well as converted.

SISTER TISDALE, wife of Bro. W. D. Tisdale, of Cedar Rapids, Iowa, with several others, met with a distressing accident at Fort Scott, Kans., the 18th, caused by being thrown from a carriage while out riding. Sister Tisdale, with her husband, was at Fort Scott visiting relatives. She was internally injured to such an extent as to be rendered almost helpless, though her condition is not so serious as was at first expected. She is now at her home, with fair prospects of recovery.

BRO J. H. MILLER is engaged in an exceedingly interesting meeting in Lima, Ohio, a place of 16,000 inhabitants and where twenty-there members reside. The services are held in a hall that is densely packed each evening. At some meetings many have to stand and hundreds cannot get into the house. The people hear the Word gladly, and rejoice that they can enjoy the old Gospel preached in its simplicity. City people are becoming tired of the cold formality of the fashionable city churches. They welcome the old story told in a way that they can comprehend it. There is a good opening in all the cities for our people.

Michael Zug 1895
138 Cumb St.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

DEATH.

BY WM. P. WERTZ

Can this be death?
I know the brow is pale and cold,
The breath is stilled; but on the face
There seems a tale of joy untold;
A parting gleam of smiles we trace
Upon the livid, care-worn face.

Do angels weep
When children of this world are come
To meet their God beyond the tomb;
To meet their fate, or gain a home,
To find all gladness, or all gloom,
When ebon shades are in the room?

Do spirits guard
Departing souls to their abode,
When life on earth exists no more?
Do fairy hands unfurl the sails
To speed her boat to Canaan's shore
There freed from pain forever more?

Have visions stirred
The gentle mind of her who sleeps,
Ere life departed from this clay,
A dream of Paradise complete,
While pulses slowly ceased to play
And one more soul has passed away?

How spoke the life
Of this fair maiden who is gone?
Was she a child of good intent,
A lover of her childhood home?
And were her evening hours spent
In deeds of love? Was this her bent?

Yes, all is o'er:—
Her form is laid beneath the sod,
Her life was such no one could blame;
She finds a home in heaven with God;
Archangels shout and sing her name,
While Christ her Lord doth give her fame.

A HISTORY OF THE FOLLOWERS OF CHRIST.

Formerly Known as the "Brethren," "Tunkers," "Ancient Brethren," "Dunkards," and now Incorporated as "The German Baptist Brethren Church."

BY S Z SHARP.

Number Seven.

THE CHRISTIAN MINISTRY.

"God hath set in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Cor. 12: 28.

The apostles were chosen by the Lord as special officers, not only to be his first "witnesses," but also to represent the twelve tribes of Israel in his kingdom Paul was called to be a "witness and an apostle to the Gentiles." On account of his peculiar qualifications and broad field of work, he "labored more than all the other apostles." With the death of the apostles, ceased also their office on earth, and so did their "miracles and diversities of tongues."

The elders or overseers (*episcopoi*), whose qualifications are given in 1 Tim. 3, were ordained "in all the churches" some time after the day of Pentecost and before the year A. D. 50.

Next to the elders stood ministers or prophets, whose duties in part, at least, are given in 1 Tim. 4: 6–16; 5: 1–3; 2 Tim. 4: 1–6. From the restrictions placed upon the seventy disciples who were to minister only at places previously appointed, and the freedom of such ministers as Apollos, it is claimed by some that there are two degrees in the ministry below the elders.

Sisters were employed, at least as "helps" in the ministry, in some way. This is evident from the instructions given in 1 Cor. 11, in regard to the covering of their heads when "praying or prophesying," and from the further fact that the daughters of Philip prophesied, and the many Christian women who were actually engaged in the ministry, such as "Phœbe, a servant of the church," "Priscilla, a helper in Christ Jesus," "Mary who bestowed much labor," "Junia, of note among the apostles," "Urbane, our helper in Christ," "Tryphena, who labored in the Lord," Rom. 16. With such an array of testimony (and more could be added), it will not be questioned that women, during the apostolic age, exercised in the ministry, and their labors were approved by the apostles.

The deaconship is an office in the church and its qualifications are given in 1 Tim. 3: 8–15. The seven men set apart by the apostles at Jerusalem, filled the office of deacon in "the daily ministration to the poor," and the "serving of tables." It is evident that some of these attained to a higher position, from the fact that "Philip went down to Samaria and preached Christ unto them," and "They that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith.

That the wives of deacons had important duties assigned them is evident from the qualifications prescribed and that they had to be "faithful in all things."

As the Scriptures afford no warrant for any apostolic succession, the Christian ministry consists only of elders or overseers, prophets or preachers, evangelists and deacons. The office of evangelist may, however, be filled by elders, preachers or ministers. Acts 21: 8; 2 Tim. 4: 5.

PUBLIC WORSHIP.

Christ frequently preached in the synagogues and so did his disciples. Matt. 12: 9; Mark 1: 23; Luke 4: 16; Acts 13: 5. All the first disciples or Christians were Jews and conformed to the Jewish or synagogue mode of worship, hence the service of the synagogue became the model for the Christian church service.

A prominent act of worship was prayer. In this the devout Jew would engage if he had nothing more. Special hours for prayer were observed as shown in the case of Daniel, and of Peter and John, Acts 3: 1. Also special forms of prayer. John the Baptist taught his disciples to pray. The Savior gave his disciples a form which is used in the church to this day.

The reading of Scriptures was a part of the service, whenever the occasion allowed it. This was usually followed by comments on what was read, as illustrated by the Savior at Nazareth, Luke 4: 15–20. After the comments it was proper for one or more of the prophets or preachers to address the congregation. 1 Cor. 14: 29. The preaching was simple, plain and practical in style. Due attention was also paid to the exercise of the emotional part of man, "in psalms and hymns and spiritual songs, singing and making melody in the heart to the Lord." The psalms being regarded as inspired, were used almost exclusively during this, as well as during the two succeeding centuries.

The Lord closed the Communion services on the night of his betrayal by singing with his disciples a hymn which is an endorsement of their use.

No provision was made by Christ or his apostles for the use of instrumental music in the church. Instruments would have been very incongruous in connection with "spiritual songs" and the "melody in the heart."

THE DOCTRINES OF THE CHURCH.—FAITH.

Faith is a prominent fundamental doctrine of Christ. "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of all them that diligently seek him." The character of the faith taught by Christ and the apostles was assent to the truth upon the presentation of proper evidence." The evidences offered were always ample and such as called forth the testimony of the Jewish ruler, saying, "We know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." Even the great doubter, Thomas, had his demand for proper evidence gratified. John 20: 25–27. This faith was not blind assent to what was known and believed by others,—not a historical or merely rational belief like that of Agrippa, Acts 26: 27, which brought no fruit, nor temporal like that of Felix, Acts 24: 25, but "a living faith" "that sanctifies," "works by love," and "overcomes the world."

Faith is required as a prerequisite to baptism, Acts 8: 37. The Eunuch could only be baptized on condition that he believed with all his heart. Acts 8: 37. True faith requires an object, which is Christ. John 7: 38; Acts 9: 37; 16: 31; Gal. 2: 16. It is the one great means by which the children of God "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again." Heb. 11: 34, 35.

REPENTANCE.

The word repentance primarily means a change of mind or purpose. The term in the original to express this change is *metamelesthai*, from *melomai*, to care for, combined with *meta* "to change one's care." Also from *metanoein*, to change one's feeling or purpose. Matt. 3: 2; 4: 17. As applied to God, Gen. 6: 6; 1 Sam. 15: 11, it means change of care or mode of procedure. In the case of Judas Iscariot, Matt. 27: 3, it signifies deep regret on account of impending punishment for the sin he had committed.

A meaning more frequently conveyed by this word in the New Testament is a change of purpose, including contrition of heart, and based upon "godly sorrow that worketh repentance to salvation not to be repented of." 2 Cor. 7: 15 The apostles taught that repentance is a necessary prerequisite to baptism and remission of sins, Acts 2: 38, as well as of conversion. Acts 3: 19.

ENCOURAGING PROGRESS.

BY M M ESHELMAN.

Out of a deep sense of personal gratification, and a heart full of kindness for all, I deem it meet to express, for the encouragement of the humble, fearless ambassadors of Christ Jesus, my observation as to their progress. Having attended a number of feasts the past weeks, and other religious services among the Brethren, it affords me great pleasure to note the progress of nearly every minister along the line of Gospel work. There have been great advances along the spiritual plane—the reaching up into the heavens and tracing the divine work down to earthly subjects, and calling the attention of the hearers to the brilliant illuminations along the way. Equal progress has been made, the past few years, in the ability to turn the heart of man inside out, to the gaze of man himself, thus enabling him to abandon the old and ugly and lay hold of the new and beautiful.

And all my wonder and amazement subsided when I considered that these preachers had the best text book in the universe to study from, and the only one true teacher to help them in their studies. This made it all clear. However, there are still higher attainments, an illimitable space, as it were, which can be reached in a measure. No minister ought to strive for a certain goal and there stop. Stop only where and when God says, "Stop."

DO WE LOVE THE BRETHREN CHURCH?

BY AMANDA L. NEWCOMER.

I LOVE the Brethren church because I think she tries to do as Jesus did and as he said we ought to do. I feel as though I would like to do more for Jesus and for the welfare of the church. What can I do? I feel as though I would like to be a foreign missionary, but as that cannot be, I will try and do what missionary work I can at home, and pray more for the poor heathen that know not God.

We love the church, but why will we do so many things the church does not want us to do? Why will we go to so many places of amusement where the church says we ought not to go? Why will we wear so many things God and the church condemn? Why do we say so many things about people God and the church say is wrong? Why take all the world in the church we can carry, when God commands us to come out from among the world and be a separate people? Do we read the Word of God? Do we know what it says? Can we read in the Word of God where God's people did what he told them not to do, and received a blessing? No, not one. If we study our Sunday-school lessons and read our Bibles as we should, we surely know whether the obedient or the disobedient will be saved. When God told the children of Israel to move as the cloud moved, and when it stood still they should stop, do you think if they had done contrary to his command he would have led them safely through the Red Sea? Never! And he says he is the same unchangeable God to-day May we all try to live nearer to God and drive all these evils of the world out of the church we love!

Ringgold, Md.

THE DUTY OF THE CHURCH TO THE HEATHEN.

BY MRS SUSIE YOUNG.

"Go ye therefore into all the world, making disciples of every nation, and preaching the Gospel to every Creature."

"God is marching on; the signal guns are sounding; the battle grows hot and every hour is critical. Will you fall into the ranks and take up the grand march? The open door of the ages is before us, and the clock of the ages has already struck the golden hour of all history. All along the lines let there be one united advance; a grand crusade for Christ." But, in order that this may be accomplished, each individual member must be found "zealous in every good work," forgetting those things which are behind and reaching forth unto those things which are before. "I press toward the mark for the prize of the high calling of God in Christ Jesus." There are many ways by which we can learn and perform our duty; we must pray for the work; we must believe in the work; we must be able to give ourselves wholly unto God and let him lead us over the rough and the smooth, through the dark into the light. Then we can realize the great triumph at the end and experience the true comfort to the soul.

When each member of the body has, by the help of God and the Holy Spirit, made a study of his duty to the heathen so that his understanding is equipped for the work before him, then the church will be ready for one grand, united effort toward one glorious end, the salvation of the whole world.

This nineteenth century with its many improvements, has brought to us open doors from every land. Jesus Christ, the wonderful light which came into the world to lighten all men to heaven, can be taken into any inhabited land to-day. We need consecrated lovers of Jesus and his Gospel; men and women who have placed themselves upon the altar as a living sacrifice, that he who said, "Go teach all nations," might use them in this cause.

Think for a moment of the lives that have been sacrificed that the fields might be made ready for the reapers; how many anxious hearts for the salvation of souls have been crushed by the cruel hand of murder; yet by the sacrifice of their lives the work has been made easier for those who follow; and here we are sitting, seemingly contented with what we have, and are calmly looking on more than eight hundred millions of human beings that, even after nineteen centuries, have not so much as heard whether there is a Christ or not. Jesus waits to see the yearnings of faith in the souls of his people before he can see the yearnings of his own soul in the redemption of the race.

The whole world now lies open before the children of God, and it is a call for us to occupy till he comes. God's call for workers is a standing call. It is daily ringing in the ears of those who desire to do his will, "Go tell his Gospel;" and how can you refuse? It almost makes one feel like walking up and down in this land of ours, crying aloud in every church to those whose want of information is greater than their charity. "Ah, what a multitude of souls is, through your neglect, shut out of heaven!" The question is not whether the heathen will be saved if they do not hear the Gospel, but whether we will be saved if we do not send them the Gospel.

Our knowledge is at fault on some of these all-important facts. Why is not the laity of the church better enlightened concerning the duty of the church to the heathen? How many ministers in the Brotherhood could stand a systematic examination on the facts and best methods of "Mission work in the church,"—points upon which they ought to be expected to instruct the members? When a minister's heart is burning with a desire to save the heathen his church will feel the effects immediately; they will be living unto every good thought and principle and their work will be felt in every place; the minister cannot be full except his church be fed.

In the homes what kind of an education will the children receive when the parents are consecrated; their lives with all they have are given to the Lord? Will not the children be given too? Can anything please our dear Savior better than to see parents bringing up the children for service in his cause? If we could have more consecrated children for this work, there would be little trouble in finding workers ready to answer the Master's call.

Oh, that we might pray more; bow down before the Lord with our hearts panting for the help that is needed in this great field of labor; that more of God's children might be found going out after souls, rather than the mighty dollar! God's work needs money, but let him take care of that part and let those who are blessed with greater gifts, do a grander, a higher and a nobler work. That still small voice speaks to many; but how we are crushing it! Soon will it leave some of us, never to return. Then what can we say when we reach the other shore and wait to hear those welcome words, "Come up higher?" Will there then sound forth the words, "Well done?" Nay verily, but "Miserably done." Then, if not before then shall be heard the voice of the heathen, crying, "Why did you not come to us with this light when you had all promises and we had none; when you had time to do so; when your God would have provided all the necessary means if you would have trusted him fully?" Oh, Christian worker, how could we stand such a rebuke at such a late hour? But if we do not answer this question according to the will of God in this life, we must in the next, and the result will be ours in its fulness.

The basis of missions is the "Divine Command," and the one that gives it is able to carry it through. He is King of kings, and when he tells us to do something we must do it. The disciples said, We have not bread enough for this great multitude; but he said, "Give ye them to eat." We never have enough of anything when we try to stand alone, but when Jesus is our leader and he tells us to preach the Gospel to every creature, we have but to go in his name with his prayer upon our lips and he will supply all that is lacking. His promises are sure and steadfast. Never have we known any to fail in the past four thousand years. Then why not stand firmer on them to-day? Why not live wholly within the true spirit of missions,—the Jesus Christ spirit? He gives the true comfort, the lasting peace, the greatest joy that can enter a human soul in time or eternity.

Oh, that each one who reads these lines might realize the full value of this personal Savior; that he may be permitted to enter each heart and drive us to duty; that we may avail ourselves of every opportunity to call forth this saving Gospel as God has given it to us in its simplicity and purity; that our eyes may see it in the light of salvation unto all men in every clime and in every land. Then let our motto be, "Workers together with God" in the greatest work in the world.

EVERYTHING A MORALIST.

BY J. EDWARD PARSONS.

EVERYTHING exerts over man more or less moral influence. Everything is a moralist. The trees of the forest are moralists. They put on a beautiful mantle of green and the birds lodge and sing in their green foliage. Their trunks and limbs, having grown strong, defy the winds or storms. They flourish in mid-summer. But the year declines and frost soon robs them of their robe of green. The leaves put on hues of amber and gold, and, after a transient rustling in autumn winds, return to dust.

So with man. He goes forth in youth with a restless and dauntless spirit. His arms are strong, his body erect, and he defies the storms and temptations and cares of life. His restless spirit finds solace and comfort in the hope of future success and greatness. But soon the bright days of youth have fled. His restless spirit is overcome by trials and cares of life. His form totters to and fro, and he no longer finds solace in youth's vivid dreams and consoling hopes. He faces only the stern realities of eternity.

The flowers are moralists. They fill the mind with dreams of that far-away beautiful home. But their beauty endures for a day only, teaching us that we are passengers from time to eternity. As the flowers fade, even so man passes away. Everything teaches us that we should prepare to enjoy that long, sweet home of the saints.

Dodsonville, Ala.

WHOSOEVER will receive Christ as a governing power will soon know him as a saving power.

HOME.

BY J. H. MILLER.

THERE is no word that is more dear to a child (except mother) than *home*. No matter how humble the cot or how old the cabin, if the child is taken away it will fret and cry for home There is in the breast of every child a feeling of strong attachment to the place where first he knew and loved his parents, where he has passed the first years of his life in childish amusements, and where so often he has heard the mother's lullaby.

The young man who leaves home in early life to roam in far-away lands and then comes to want, like the prodigal son, is sure to realize his mistake in leaving the parental roof, and often yearningly sigh, "If I only could see again the home of my childhood!"

The Christian has a home "over there." Paul gave up all for Christ that he might gain that home. Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." Philpp. 3: 20. Again "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5: 1. Paul had a desire for a better home than this earth could afford. Hear him: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. 5: 8 Solomon was forcibly reminded of man's leaving his home on earth and going to his long home beyond. Eccl. 12: 5. Jesus told the disciples he would go to prepare a place for them. Jesus is anxiously waiting for the ransomed of the Lord to come home.

"Home, home, sweet, sweet, home!
Prepare me, dear Savior, for glory, my home."

A child of God in this world, as he grows old, begins to long for home. Earth gradually loses its attractions. The wintry storms play around the cottage door, and soon chill the body with age, and life seems to be slowly ebbing away. Children often get homesick when away from the father's house. So does the child of God as he draws near the closing scene of life. Solomon saw the day when the keepers of the house began to tremble, and the strong men to bow themselves, and the grinders to cease because they were few, and those that looked out at the windows began to be darkened, and the doors were shut in the streets, when the sound of the grinding was low, and he rose up at the voice of the bird, and all the daughters of music were brought low; also when he was afraid of that which is high, and fear was in the way, and the almond tree flourished and the grasshopper was a burden, and desire failed. So "man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Man, when old, wishes to go to his long home, for this earth has no joys for him any more.

In South Dakota, years ago, as I was traveling, a lady was brought into a coach who had a most pitiful expression about her face. She sang a song something like this:

"Oh my dear old home, the home of my childhood,
In that far-away land of Georgia."

Then she would weep and sigh deeply, then turn to laughter. I asked the gentleman who had her in charge what was the cause of her acting so strangely? He was the deputy sheriff. She had moved from Georgia years ago among strangers, and became homesick. She requested her husband to let her go back to her native land, but he told her they were too poor, and they could not secure the necessary means to return. They had a family of six children, some of them quite small. She grieved for her Southern home till she became demented, and it became necessary to take her to the asylum. As the train came near Yankton, they stopped at the asylum, and she walked up the hill with a light step, expecting soon to see her dear parents and enjoy the home circle, singing,

"I am going home, to my dear home in Georgia."

As she walked away singing, many of the passengers were gazing after her with eyes filled with tears, and heart filled with sympathy.

The Christian may live here until old and helpless. Then he will get homesick for a better land, where God shall wipe away all tears.

"Home, sweet home, how I long to be there!"

Goshen, Ind.

REPENTANCE AND FAITH.

FOR more than one year the Disciples have been discussing in their paper whether faith or repentance comes first in conversion, and the difference, if any, between faith and belief. The following by J. Allen Setliff, is one of the many articles that have appeared. We clip from the *Gospel Advocate:*

It occurs to me that the difficulty in this controversy is failing to understand the scriptural use of the terms *faith* and *belief*, when used in decribing the sinners's return to God.

Professor Garvin makes a difference between faith and belief, and upon this difference he builds his theory of "repentance and faith." He says that belief is simply a "mental assent to a proposition," and when something is added to belief, then it becomes faith.

With this difference in mind,—for it exists nowhere else,—he puts belief before repentance, and faith after repentance. Does this difference really exist? or is it a theory, and nothing more? If faith and belief, in their scriptural use, mean the same thing, the theory that belief precedes and faith succeeds repentance, is false. To the law and to the testimony.

Jesus said to the centurion: "I have not found so great faith, no, not in Israel. . . . Go thy way; as thou hast believed, so be it done unto thee." (Matt. 8: 10–13.)

Paul, in speaking of Abraham, said: "Abraham believed God, and it was reckoned unto him for righteousness. . . . To Abraham his faith was reckoned for righteousness." (Rom. 4: 3, 9.)

"Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.)

In these passages of Scripture it is clear that the Savior and Paul used the terms *faith* and *believe* interchangeably. They, therefore, mean the same thing. Hence the theory, as above stated, is false.

But once more: Paul said (Acts 16: 31), "Believe on the Lord Jesus, and thou shalt be saved."

After the jailer was baptized, Luke said: "And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God." (Acts 16: 34.)

Are we to understand that the terms *believe* and "having believed," as used in this passage, mean simply a "mental assent to a proposition?" So we must, if Professor Garvin's theory is true.

Let the Professor believe it if he so desire, but excuse us. With this history of the use of the terms *faith* and *belief* before us, let us examine some of the sayings of Professor Garvin.

He denies that "any belief of the truth that prepares the way for and leads to repentance is faith in the New Testament sense."

We have found that "New Testament sense" is that the terms *faith* and *belief* mean the same thing; hence his denial cannot be true.

Again he says: "It is impossible to put faith before repentance, if one does not define faith to be a mere mental assent to the proposition that there is a God, and repentance to be sorrow for sin." No one, I presume, ever thought of so defining faith.

But what does Professor Garvin do with belief, its synonym? He defines it to be a "mere mental assent to a proposition." Thus, in so defining belief, he gives faith the definition he condemns.

"There are many persons who assent fully to the proposition that there is a God, and that Jesus is his Son, and yet have no faith."

No one doubts this statement. But have they belief? Are they believers "in the Bible sense?"

The greatest sinners on earth may be, and many times are, assenters according to Professor Garvin's theory, but not believers "in the Bible sense." (Acts 5: 14.)

"One must assent to the proposition that there is a God before one repents towards God."

Who would deny this statement? But is it not also true that a man may, and many times does, "assent to the proposition" and never repents?

Do we find in any case of conversion, the record of which is given in the New Testament, where men are said to have believed, that they did not repent? May we not learn from this that "mere assent to a proposition" is one thing, and that belief is quite another and stronger thing?

Lastly: "The word calls such assent faith." . . . The terms *faith* and *belief* are from the same Greek word, and the only difference between them in their scriptural use, is in the form of the expression in which they are used, and not in the condition of the mind, as Professor Garvin would have us understand. The Professor seems to be greatly in the fog, but we hope "the mist will clear away."

Lexington, Ky.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Cedar Lake Church, Ind.—A number of members met in quarterly council Nov. 17. Considerable business came before the meeting, which was disposed of pleasantly. We appointed our love feast to be held, the Lord willing, on Dec. 6, commencing at 10 o'clock. A cordial invitation is extended to all to be with us.—*Etta Elson, Nov. 19.*

Warrensburgh, Mo.—Bro. George Lentz, of Adrian, Mo., closed a three weeks' meeting at our church Nov. 18. The attendance was very good and an excellent interest was manifested throughout. As an immediate result, twelve persons were baptized and two more applicants await baptism. Bro. D. M. Mohler is holding meetings seventeen miles north of Warrensburgh at this time.—*Alice A. Roop, Nov. 20.*

Talent, Oregon.—Wife and I left Talent, Jackson Co., Oregon, Nov. 5, and arrived at Salem, Oregon, the 6th, visiting my children and some of the members of the church. We had three meetings with very good attention. We expect to be at Damascus, Clackamas Co., Oregon, next week. We want to be there over two Sundays on a mission of love. Hope to come back here again for a short time and then return home.—*David Brower, Nov. 14.*

Mt. Carmel, Ind.—Nov. 8 Eld. Carey Toney and Bro. E. M. Cobb came to us to preach a few sermons. There is no church of the Brethren at this place, our nearest being fifteen miles away, so the meetings were held in the Universalist church. After four very interesting sermons Bro. Toney had to return home. But I must say the people of this place were very kind to us indeed. They postponed their appointments and gave up their church to Bro. Cobb to preach the plain Gospel truth, which he did until the evening of the 14th, when the meetings came to a close. We had good attendance and the very best of attention.—*Lizzie Neptune, Nov. 19.*

Ladoga, Ind.—Bro. I. Bennet Trout came to us Sept. 9 and preached our harvest meeting sermon. Then he conducted a series of meetings at our Mt. Pleasant churchhouse. The immediate result of this meeting was that six united by baptism and one was reclaimed. Much good seems to have been done and our congregation feels much refreshed. Also during this time our elder was called to the old home of sister Salome Stoner Myers to perform the sacred rite of baptism. The old home has been the recent scene of happiness and sorrow in rapid succession. But now we had a season of rejoicing, as the prayers of Salome and the zealous home folks seem to be answered. The feeble and afflicted father confesses and at the advanced age of eighty-nine years becomes a child of God. He was borne to the water by strong arms and baptized into the stronger embrace of our Lord and Savior.—*John D. Bonsack, Nov. 22.*

Talent, Oregon.—Wife and I attended the District, Ministerial, Communion and other meetings held in Coos County, Oregon, in September, which continued for two weeks. These meetings were very pleasant indeed. All passed off in love and harmony. The Brethren there made everything pleasant. The Spirit of the Lord prevailed. They have a membership of seventy-five or more. They now have two elders, three ministers in the second degree and seven deacons. As a general thing the church seems to be active in the work. The ministers scatter out on Sunday, having meetings in three or four different places. With proper care the church there will certainly prosper. They endeavor to carry out the general order of the church, yet there is room for improvement. We enjoyed ourselves very well with them. Was met with a very kind reception. We left home Sept. 5 and returned with safety the 29th. The Lord be praised!—*David Brower, Nov. 15.*

Virden, Ill.—The Pleasant Hill church met in regular council Nov. 2 when the annual visit was reported and arrangements completed for the love feast on the 9th. Solicitors were appointed to continue the Tract and Mission work among us. The social meetings received encouragement. Eight members were received by letter, two being officials. The usual contributions were taken and it was agreed to raise our proportionate amount designated by District Meeting as District Mission funds, by quarterly contributions. Bro. I. Bennett Trout arrived here on the evening of the Communion in time to officiate. The occasion was impressive. There were some visitors from abroad. Our associate elder, M. J. McClure, was present at both council and feast. Since then the series of meetings have been conducted by our evangelist with growing interest. Yesterday a special meeting was held for the children. The sermon following was of more than ordinary interest. The meetings continue.—*James Wirt, Nov. 19.*

Snake Spring, Pa.—Our series of meetings, conducted by Bro. Levi F. Holsinger, of Waterside, Pa, began Nov. 3 and continued until Nov. 14, when they closed with five additions by baptism and two applicants. Bro. Holsinger preached the Word faithfully and with power, and our wonder is that others could withstand the strong and touching appeals made. Our love feast was on Nov. 9, and was well attended by members and others. Quite a number of the members and ministers of the Pleasant Ridge church, Fulton Co., Pa., were with us.—*John Bennett, Artemas, Pa, Nov. 16.*

Burbank, Ohio.—We held our love feast in the Mohican church Oct. 13. Notwithstanding the inclemency of the weather, the house was full and order good. Bro. Aaron Heestand officiated. Sister churches were well represented both by members and ministers. In the afternoon the church held an election for elder, to take the place of our dear Bro. D. N. Workman, who has gone to his long home. The choice fell on our dear brother, Tobias Hoover. On Sunday morning we met at 9:30 to listen to short talks to our children. At 10:30 we had a good sermon on the subject of grace. Nov. 17 we met in regular quarterly council, Bro. Tobias Hoover presiding. Everything passed off pleasantly. The church decided to meet on Thanksgiving Day at 10: 30 for public worship.—*Silas Weidman, Nov. 19.*

Mount Repose, Ohio.—Brethren J. Longanecker, S. W. Blocher and H. Eby came and began meeting Nov. 3. The weather being stormy and roads bad, and living seven miles distant, I did not get to attend regularly. Our love feast was held the 10th. Twenty-eight communed. Sunday we had morning worship, then Sunday school, then preaching at 10 A. M, when two,—husband and wife, that had left the church,—came forward and were received with joy. Then two young men resolved to follow Jesus and were baptized. A good interest is taken in the Sunday school and church services. We hope to have another series of meetings during the winter. We are ever ready to welcome those of like precious faith to proclaim the glad tidings of salvation. We are not far from the City of Cincinnati, where not one sermon has ever been preached, as it was delivered unto the saints. Who knows but that by trying to build up the cause here, we may reach them? Let us be up and doing while it is day, for the night cometh when the scenes of earth will close with us!—*Lydia C. Lesh, Nov. 15.*

Monte Vista, Colo.—The Rock Creek church held a love feast Nov. 10, Eld. John Hoover officiating It was a very pleasant feast. Bro. Hoover came to us Nov. 2 and remained until the 14th, preaching eleven sermons. We feel that he has done a good work for the Master. The church has been revived, the members feasted on the words of eternal life, and will not soon forget the kindly admonitions given. Sunday evening our meetings closed. Monday evening we held a love feast for the benefit of our afflicted sister Whitney, at her home, all the members (eight) being present. Bro. Hoover officiated. The church met twice in council and made choice of a deacon. Bro. S. G. Wallingford was chosen. It was decided to continue the Sunday school as a Brethren's school. We use the Brethren's new Song Book. Bro. A. C. Snowberger made the school a present of one dozen books. We like them very much. It was also agreed to hold a meeting every Sunday evening for the young people. We would say to our ministering brethren, Come when you can and preach for us. We are hungry for the Bread of Life.—*Nettie Wallingford, Nov. 15.*

Truro, Iowa.—We held our love feast in the South River church Nov. 9. The house was crowded and good order prevailed. There were a number of members from a distance. Ministering brethren from abroad were Lewis Kob and John P. Bailey. One who had wandered from the fold was restored. Bro. Bailey stayed with us until the 19th and fed us richly with the Bread of Life. One was baptized. We feel encouraged to know that there are many inquiring the way and are coming to hear the pure Gospel.—*Meda Caskey, Nov. 20.*

Ladoga, Indiana.—Nov. 4. Bro. I. M. Gibson commenced a series of meetings at Bethel church. He preached in all eighteen sermons, resulting in seventeen additions, sixteen by confession and one reinstated. Bro. Gibson is an able speaker, and although his health was not good while here, he spoke with marked ability. The weather was not favorable the first week, but the members attended pretty well. The last week was better with larger crowds. If Bro. Gibson could have stayed with us longer more would have come out on the Lord's side, but his presence was needed elsewhere. He left for his home Nov. 19.—*Clara Peffley, Nov. 21.*

Scott Valley, Kans.—Bro. M. T. Baer, of Missouri, came to the Scott Valley church, Coffey Co., Kans., Nov. 3, and preached in our new meeting-house the same evening. Sunday, the 4th, dedication services were held There was a very large crowd of people present. It was estimated that there were eight hundred or one thousand in attendance. Quite a number were unable to get into the house. Our Communion was held on the 8th. After the 2 o'clock services we repaired to the water where two were baptized. Thus they were permitted to partake of the life-giving emblems soon after their initiation into the visible kingdom of Christ. The ministerial force from adjoining churches was ample, and we were glad to have them with us. Their words of encouragement will not soon be forgotten. Sunday, the 11th, was a day of rejoicing. When Bro. Baer led my dear old father down into the liquid stream and buried him with Christian baptism, our cup of joy was full. I had long prayed for this. Sunday, the 18th, five more were baptized, making in all eight baptized and two that had wandered away restored. The meetings will continue until next Wednesday.—*Chas. M. Yearout, Nov. 18.*

Rome, Ohio.—Our Communion meeting is past. Quite a number of members from adjoining churches favored us with their presence, for which we are thankful. Ministerial help from abroad were brethren S. A. Walker, S. M. Loose, J. B. Light, E Bosserman and J. R. Spacht. In the afternoon a choice was held for a minister. The lot fell on Bro. Joseph Robison. The installation took place in the evening, at the close of our Communion services. Bro. Deary was advanced to the second degree of the ministry at the same time. The occasion was solemn and impressive. May the Lord richly bless them in their labors for the advancement of his cause! On Sunday morning we had an interesting address to the Sunday school, by Eld. Walker. At 10 o'clock, instead of the regular discourse, we had short addresses upon the subject of charity by the ministers present. Thus closed another feast of good things. On the evening of Nov. 10 we held a love feast at the house of Bro. Robison, in the south part of our district, for the special benefit of Bro. Robison's parents, who were recently born into the family of God. In consequence of their advanced age they were not able to come to the feast at the church.—*Maggie A. Dickey, Alvada, Ohio, Nov. 18.*

Missionary and Tract Work Department.

"Upon the first day of the week, every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor 9 7

Committee:

E. Eby, ... Chairman, Booth, Kans.
D. L. Miller, ... Vice Chairman and Treasurer, Mt. Morris, Ill.
S. F. Sanger, ... Bridgewater, Va.
S. R Zug, ... Mastersonville, Pa.
S. W. Hoover, ... Dayton, Ohio.

☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill

NEAREST AND DEAREST.

[*Selected for the Gospel Messenger, by Emma L. Bowser.*]

It was the Sabbath's blessed evening hour,
And the dark stillness of the fire-lit room
Fell on the spirit with a soothing power,
A spell of holy calm unmixed with gloom.
The fire-light flickered upon steadfast eyes,
Brows where the Prince of Peace his seal had set,
And tremulous lips where echoes of the skies,
Most eloquent in silence, lingered yet.

At length the musing of one heart found way;
"O, it is bliss," she said, "to join the throng
That fills God's temple, on his holy day,
With the full harmony of sacred song!
Surely the soul draws nearest to him there,
And bows with holiest awe before his throne.
Surely the highest bliss of faith and prayer
Is found within those sacred courts alone!"

"Nay," said another; "not alone! Our Lord
Dwells not in temples made with hands; he fills
The lone heights of the everlasting hills,
And dwells with all who tremble at his word;
And I have felt his blessed presence more,
And owned with lowlier awe its hallowing sway,
On the lone hill-side or the wave-washed shore,
Than even in his house of prayer to-day."

Then spake a third: "O friends, full well I know
The joys ye speak of; but one dearer far
Comes to me often in the ceaseless flow
Of week-day cares, amid earth's din and jar.
When for a moment's breathing-time I pause,
Saying, 'O Master, bless!' and lo, the while
He stands beside me, and my spirit draws
A heaven of rest and gladness from his smile."

She ceased; and then one answered yet again:
"Yea, it is always bliss to feel him near,
In crowd or solitude, or sacred fane;
But never is his presence half so dear
As when the storms of sorrow o'er us meet,
And when with bleeding heart and baffled will,
'Faint, yet pursuing,' struggle to his feet,
And lay our souls before him, and are still."

Then all were silent, and my heart said: "Yea,
Thou hast well spoken; thou dost well to prize,
Higher than any bliss beneath the skies,
The faith that clings and trusts him, 'though he slay.
This is the one note in the song of praise,
Rolling from all creation round the throne,
That only human hearts sore tried can raise,
And even they in this brief life alone."

MISSION RECEIPTS FOR OCTOBER, 1894.

☞ Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary *immediately*, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

HOME AND EUROPEAN FUND.

(*Used only for Mission in U. S., Denmark and Sweden.*)

Illinois.—Maple Grove Sunday school, of Silver Creek church, 11 cents; a brother and sister, Mt. Morris, $20; sister Emmert, Mt. Morris, $2; West Otter Creek church, $5.38; Macoupin Creek church, $14.62; Macoupin Creek church, $3 10; Sugar Creek church, $1 15; West Otter Creek church, $1 46; Hudson church, $ 6.6; total, ... $ 64 38

Ohio.—Enjab Horn, Roseville, $40; total, ... $ 40 00

Indiana.—Fairview church, $6.67; Tippecanoe church, $5; Union City church, $5.07; South Bend church, $14.40: Martha Margaret, Montroeville, 50 cents; Loon Creek Sunday school, Salamonie church, $6.34; total, ... $ 37 98

Pennsylvania. — Scalp Level Sunday school, $4.82; S. C. Livengood and wife, $1.04; a sister, Salunga, $1; Mt. Vernon church and Sunday school, $8; Montgomery church, $1.75; Pleasant Grove Sunday school, $2.50; Young People's Prayer meeting, Uniontown, $5; total, ... $ 24 11

Minnesota.—W. A. Maust, $16 50; total, ... $ 16 50

Nebraska. — Weeping Water church, $16.15; total, ... $ 16.15

California. — Lordsburg church, $4; Covina church, $1.30; C. W. Guthrie, Selma, $5; total, ... $ 13 30

Kansas.—Prairie View church, $3.60; T. A. Eisenbise, Morrill, $1; Monitor church, $3 35; Fort Scott Sunday school, $2; total, ... $ 9 95

Iowa.—L. W. Kob and wife, $1; Panther Creek church, $6.25; total, ... $ 7 25

Maryland.—Sam's Creek church, $6; Lizzie Buzzard, Edgemont, $1; total, ... $ 7 00

Virginia.—German Settlement church, $2 55; a sister, $2; total, ... $ 4 55

Arizona.—Glendale church, $2 25; total, ... $ 2 25

Colorado.—John Renner, Loveland, $1; Catharine Larabee, Lake City, 80 cents; total, ... $ 1 80

Total, ... $245 22

TRACT FUND.

(*Used only for Publication and Distribution of Tracts.*)

Indiana. — Union City church, $4.15; Middle District church, $1 70; Prairie Creek church, $2.55; total, ... $ 8 40

California. — Covina church, $2 15; Lordsburg church, $1 70; total, ... $ 3 85

Iowa.—English River church, $3 10; total, ... $ 3 10

Illinois — Macoupin Creek church, $1 70; total, ... $ 1 70

Kansas — T. A. Eisenbise and wife, Morrill, $1; total, ... $ 1 00

Maryland.—A sister, Baltimore, $1; total, ... $ 1 00

Total, ... $ 19 05

INDIA MISSION FUND.

(*Used only for the Mission in India.*)

Pennsylvania — Scalp Level Sunday school, $2 41; Antietam church, $47 40; Lewistown church, $11 92; Asberglade Sunday school, $3; total, ... $ 64 73

Indiana.—Cedar Lake church, $12 75; Monticello church, $10; Yellow Creek church, $21.14; Bethel church, $10; Loon Creek Sunday school of Salamonie church, $5; a sister, Dunlap, $1; total, ... $ 59 89

Ohio.—Children of Oak Grove Sunday school, $2.57; Lick Creek church, $6; West Dayton Sunday school, $23 73; total, ... $ 32 30

Iowa.—South Waterloo Sunday school, $17.30; total, ... $ 17 30

Ontario.—Jas. Hossack, Leaskdale, $5; Jennie Hossack, Leaskdale, $5; George Hossack, Leaskdale, $5; total, ... $ 15 00

Illinois.—A brother and sister, Mt. Morris, $10; Mr. and Mrs. Jesse B. Witmore, Mt. Morris, $2; total, ... $ 12 00

Virginia — Summit Sunday school, $10 84; total, ... $ 10 84

Kansas.—Herington church, $8 65; T. A. Eisenbise and wife, Morrill, $1; total, . . $ 9 65

Florida.—From Orchid, $6; total, ... $ 6 00

Nebraska — J. E. Young, Beatrice, $2.50; C. K. Burkholder, Octavia, $1; total, ... $ 3 50

North Carolina.—Nellie M. Frisbee, Pantego, $3; total, ... $ 3 00

Colorado.—John Renner, Loveland, $1; total, ... $ 1 00

Total, ... $235 21

WASHINGTON CITY MEETINGHOUSE.

(*A house in Washington is greatly needed in order that the church there may do more effectual work and have the advantages of a permanent house. The Committee proposes to build as soon as sufficient funds are raised.*)

Virginia.—Two sisters and little girl, New Hope, $3; T. C. Denton, Daleville, $25; sisters Denton, Daleville, $5; sister A. M., Daleville, $5; total, ... $ 37 00

Pennsylvania.—Lizzie Hollopeter and sons, Rockton, $1.25; Rhoda A. Brown, Sabula, $1; Lillie and Libbie Hollopeter, Rockton, $1.50; a sister, Purchase Line, $1; Brethren's Missionary Association, Waynesborough, $10; W. S. Long and wife, Shirleysburgh, $5; a sister, Lancaster, $5; total, ... $ 24 75

West Virginia.—David Clark, Headsville, $2; John Bane, Burlington, $2; Mrs. Bane, Burlington, $2; total, ... $ 6 00

Ohio. — Lick Creek Sunday school, $2.85; total, ... $ 2 85

Maryland.—Manor church, $1; total, . . . $ 1 00

Indiana.—Mary J. Buckwalter, Roanoke, 50 cents; total, ... $ 50

Total, ... $ 72 10

SUMMARY.

Home and European Fund,	$245 22
Tract Fund,	$ 19 05
India Fund,	$235 21
Washington City Meetinghouse,	$ 72 10
Interest from Mission Endowment Notes,	$ 15 83
Interest from Tract Endowment Notes,	$ 22 80
Interest from Loans Miss. Fund,	$18 00

Total Receipts for the month, ... $628 21

Total number of tracts sent out during October,—37,377. GALEN B. ROYER, Sec.

DIARY LEAVES.

BY W. B. STOVER.

London, Sunday, Oct. 28.

This morning we heard Mr. Spurgeon preach a sermon on church government, and this afternoon went to St. Paul's Cathedral, and to-night we spent together in our room.

At Mr. Spurgeon's there were about 4,500 people assembled. The sermon was very simple and practical, and some points were so good I think I will procure several copies of the sermon and mail them to the brethren of the Missionary Committee. We were shown every kindness. They seated us not far from the preacher. That church is successful in its effort to elevate the people in large numbers. It is a living witness that simple, plain, unadorned spiritual work will

reach the common people. Let us notice. The walls of the building were perfectly plain. The singing was altogather congregational. No choir, no organ. And they all sang with volume. The windows were square at top and bottom, and the panes colorless. There was no collection. Boxes were fastened by the door to receive contributions of the people, and the people contributed. After the prayer, immediately following the sermon, the people began shaking hands and going out, without any farther ceremony or announcements. The entire services lasted about an hour and a half. In the opening prayer I noticed particularly the use of these words: "O Lord, deliver us from formality and ritualism," to which there were a number of "Amen" responses all over the congregation. We felt when the service was over that we would like to go there again.

We took lunch, rested a little, crossed the Thames River by the Southwark bridge and went to afternoon service at St. Paul's. We were there before the doors were open. This is the most imposing building in London. The great gilded cross at the top is 404 feet high, and itself is 30 feet long. The ball under the cross weighs 5,000 pounds. The building is 510 feet long and 282 in width. Built 1675 to 1710. The whole structure is designed like a cross, the great dome resting above the intersection.

One forgets amid the splendor and magnificence of architecture that the place is considered a house of worship. The floor is marble, the pillars are marble, the archways, the statues, and galleries. We got seats quite up in front. The appointed hour was 3:15. The opening prayer was not to be "deliverd from formality and ritualism." Rather think the opening was not prayer. The big organ played and the vestry boys, with their white flowing robes on,—a whole host of them,—sang. The chanting and singing and playing was of high character, and the large halls and galleries echoed and re-echoed the sweet sounds. This continued about an hour. When the music closed and the preaching began, I noticed very many people went out. Then I remembered that this is a state affair,—*The Established Church of England*,—and people get what they want and go away. Many did not want preaching. The whole services lasted about an hour and a half.

We came home and studied in contrast the two services. What a difference! The one is evidently a heart service, the other is just as evidently a state service. I think states don't have hearts, and when church is tied to state, it may benefit state, but it is bad for church. The theory of it may be very good, but the actual thing is evidently not so. For my part, I can find little heart-religion in it. It is not worship for me. How much preferable, and how much sweeter and how much more devotional do our own simple services seem to us now!

In the evening we found a little poem, "A Missionary Call," which we thought was very good. We read it and re-read it, and concluded to send it to the MESSENGER, that many of our dear Brethren might also enjoy it. May the gracious Father wonderfully bless our dear church and people, and help us to observe the mistakes and credits of others and profit thereby. I wish every man of us would be a Paul, and every woman a Phœbe. Here is the poem:

A MISSION CALL.

THE night lies dark upon the earth, and we have light.
So many have to grope their way, and we have sight;
One path is theirs and ours of sin-born care,
But we are borne along, and they their burden bear.
Footsore, heart-weary, faint, they on their way
Mute in their sorrow, while we kneel and pray;
Glad are they of a stone on which to rest,
While we lie pillowed on the Father's breast.

Brothers, why is it that these children roam,
And we with God so glad at rest at home?
Is it enough to keep the door ajar,
In hopes that some may see the gleam afar,
And guess that that is home and urge their way
To reach it haply somehow and some day?
May not we go and lend them of our light?
Ought not our eyes to be to them for sight?
May not the brother-love God's love portray,
And news of home make home less far away?

Yea, Christ hath said that as from heaven he came
To seek and save so hath he in his name
Sent us to these, and, brothers, I would go,
Glad that the Father's love hath willed it so
That we should be partakers of the joy,
Which e'en on earth knows naught of earth's alloy;
The joy that grows as other's griefs grow less,
And could not live but for its power to bless.

—*R. Wright Hay in Baptist Visitor.*

London, Oct 30.

To-day, on asking questions, I learned that St. Paul's Cathedral was in the hands of the Low Church people, and they were not at all formal or ritualistic as compared with the high church. I am told the high church is tending rapidly toward Catholicism. Not a few of the high church dignitaries have introduced the confessional. I am told that there are many Jesuits, Catholics, concealed of course, *acting as Church of England clergymen, and in possession of its parishes.* The Jesuits are a society of Catholics, many of whom are sworn upon entering the society, to deny that they belong to it, and never to divulge the secret purposes of the order. I have met several persons here, who in conversation, expressed serious anticipations for the future of the church of England, expecting a division, and of the growing power of Catholicism, here and in America. I do not know what to think of these things, for I suppose there can be no doubt as to the truth of them. One thing I do feel a mighty conviction of, and that is that every brother and sister ought to be twenty times more eager to live up to his faith, and twenty times more eager to propagate it "The world is the field, I am a worker."

These old courts and towers, and palaces and abbeys and cathedrals, so abundantly seen in this great city, dark with the dust of centuries, present a striking appearance to the stranger. There are streaks like shadows all up and down over them. Where the rain strikes the surface, it is unusually white or whitish, but elsewhere it is quite dark. The nooks and crannies of those old churches and towers have become the roosting place for pigeons, and they make their nests there, not adding any to the cleanliness of things. Crows fly about the Tower hill, and roost among the old cannon. Pictures do not convey very adequate ideas of some things.

London, Nov. 1.

Visited the headquarters of the Salvation Army, and learned of their work in India. They are crude in doctrine but their zeal is remarkable. Last year they gathered about 10,000 converts in India. They received us very kindly, and I was glad for the little visit to them.

Also visited yesterday the Westminster Abbey, the burial place of England's poets, statesmen, kings and queens; and a few other places of interest.

Also learned how to send money from America to India, as several friends had asked us to inquire and tell them They will have simply to write to Thos. Cook and Son, 261-2 Broadway, New York, enclosing check or draft for the amount they wish to send, and ask them for a draft on Bombay. They will return that to the one they received the letter from, and then the friends can send it in a letter to us.

To-morrow morning we embark on the "Peninsular." May the Lord go with us and keep us safe, especially in the stormy Bay of Biscay! All well and happy, kept by the power of God.

FROM THE FIELD

"Go, work in my vineyard."

From Midland Church, Va.

TO-NIGHT Bro. Jacob D. Sandy, of Ohio, closed an interesting series of meetings in our church. He commenced preaching in the Midland house Oct 26, where he preached fifteen sermons, not including the love feast services. He also preached one sermon in the Lois schoolhouse, three in the Valley house and two in the Cannon Branch schoolhouse. To-morrow night he expects to meet with the members in Washington, D. C., and from there he goes to the "Valley," Va. He gave us good Gospel sermons, which were much appreciated. Five dear souls came out on the Lord's side and were baptized.

Our love feast, Nov. 3, was largely attended both by members and spectators. The house could not hold all that came to see. The attention and order were fair, considering the crowded condition of the house. Bro. Sandy officiated, he being the only strange minister present.

Oct. 2 and 3 the committee that was appointed at our last District Meeting to visit all the churches in the Second District of Virginia, met with us in council. The committee is composed of elders L. A. Wenger, J. P. Zigler and E. L. Brower. Its object is to instruct the churches on the order of the church and urge the members to conform to it more closely.

Our membership is gradually increasing by immigration About ten have been received by letter since my last report, and about seven are here who have not yet handed in their letters and more are coming. We also granted several letters.

We organized a Bible class at Cannon Branch schoolhouse, which convenes every Friday evening. On Friday night, Nov. 16, Bro. Andrew Chambers is expected to commence a series of meetings at Cannon Branch. He is one of our home ministers. J. B. BLOUGH.

Manassas, Va.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding on the followers of Christ.

That Warfare and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract work, thus giving to the Lord for the spread of the Gospel and for the salvation of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be inexpugnable.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

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Mount Morris, Ill., - - - Dec. 4, 1894

ABOUT ten days ago Bro. John Forney, of Abilene, Kans., was suddenly stricken with paralysis, and for a time was unconscious, and it was feared that he might not recover. When last heard from his condition was more hopeful.

FATHERS, be cheerful and kind when with your boys. It will give them a better opinion of you. A boy is unfortunate who has a cross father. As your boys grow up to manhood, and go out into the world, let them think of you as an honest, industrious and kind-hearted father who always had an encouraging word for his boys.

"RUSSIA has frequently been credited with the greatest average longevity of any nation, and the past year shows some substantiation of the fact in the district of Kieff, where fourteen centenarian deaths were reported. The ages of all combined would make 1,489 years. The two oldest were aged 115, another 114, two more 110, and the youngest 102 years of age. There is said to be a veteran of the First Napoleon's army living in the Saratoff District, who has counted one hundred and twenty-six birthdays."

SPEAKING of the removing of the remains of Bro. Alexander Mack to the Brethren's cemetery in Germantown, Pa., the *Independent* says: "One hundred and fifty-nine years ago Alexander Mack, the founder of the Dunkard religion in America, was buried in the Concord burying-ground, on Main Street, above Washington Lane. On Tuesday last a number of the descendants of this distinguished divine took part in the ceremonies attending the removal of his bones to the Dunkard burying-ground. . . . A remarkable circumstance in connection with the removal of these remains, is the fact that this same Alexander Mack was buried from an undertaking establishment that stood on the site of the present Kirk and Nice building (that furnished the coffin for the remains when removed). The Knorr family, who were undertakers, were always cognizant of the facts, and there are papers in possession of old Germantown families to substantiate what we have said. It is probably the only undertaking establishment in the world that has been conducted on the same site for so long a period."

FREE The MESSENGER will be sent free the remainder of the year to all new subscribers for the year 1895. With this inducement our agents ought to gather thousands of new subscribers. We hope they will immediately call on every family where the MESSENGER is not read and induce them to subscribe. Gather the names as fast as possible and send them to us at once, so we can enter them on the mailing list without delay.

HOW WAS THE JAILER BAPTIZED?

WE are requested to present the arguments employed to prove that the jailer, mentioned in Acts 16: 33, was baptized by trine immersion. That he was immersed ought to be beyond controversy, for that is the meaning of the Greek *baptizo*, from which we get our English term baptize. But whether it was by trine or single immersion, or by the backward or the forward action, must be determined in another way.

So far as the backward action is concerned, that is entirely out of the question, as that manner of baptism was not introduced until about the time of the Great Reformation, and is therefore not yet four hundred years old. We know of no writer who credits it with apostolic usage. It is not only modern respecting its origin, but its introduction, among the English Baptists, was based upon a misconception of Col. 2: 12. When they read the phrase, "Buried with him in baptism," they thought of the manner of burying among the English, and commenced laying the body backward under the water. The practice spread and is now quite general in Europe and the West, but in the East the ancient form of dipping the candidate forward is still the prevailing practice. So clearly did Judson, the great Baptist missionary to India, see the error into which the churches had fallen respecting the backward form in baptism, that he discarded it, and introduced the forward action wherever he established churches among the people of India.

Whether the jailer was baptized by trine immersion must be determined from the meaning of the commission, as given in Matt. 28: 19. Here Jesus told his apostles (Revised Translation), "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." In his debate with Bro. Gibson, Mr. Gordon was free to admit that the formula means, "Baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost" The same conclusion has been expressed by Alexander Campbell in these words: "There had been washings, cleansings, and purifyings, among the Jews, Samaritans, and Gentiles, by various authorities and enactments, but not one like this—'INTO the name of the Father, and INTO the name of the Son, and INTO the name of the Holy Spirit." See "Quinter and McConnell's Debate," page 61. Now Dr. Conant, one of the most learned and influential scholars and ministers of the Baptist church in America, says, speaking of trine immersion: "To justify such a practice, the form (of words) should have been either, in the names of, or into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit." (Quinter on "Trine Immersion," page 103.)

Here we have men agreeing that the sense of the baptismal formula is "into the name of the Father, and into the name of the Son," etc, and the learned Dr. Conant says it should read that way to teach trine immersion. For six hundred years the formula of Christian baptism was understood to teach nothing short of trine immersion, and according to the evidence in the premises, it must be a foregone conclusion that that was the mode in use during the times of the apostles, and therefore the mode employed when the jailer and his household were baptized. Just as sure as the commission (Matt. 28: 19) teaches trine immersion, just that certain it is that the jailer was so immersed.

The arguments in support of the commission teaching trine immersion are so abundant and so well sustained, and generally so well known among our people, that we deem it unnecessary to give them in this connection. It is only necessary to add, with emphasis, that the whole question hinges on the meaning of the commission. It is illogical for any one to insist upon single immersion having been employed for the jailer and his household, just because it is not distinctly stated that the parties were immersed three separate times. The narrative, in Acts 16: 33, gives an account of the baptism without stating just how it was performed. But knowing that Jesus commanded his apostles to baptize "into the name of the Father, and of the Son, and of the Holy Ghost," and knowing that this language clearly teaches trine immersion, and knowing, furthermore, that the apostles, guided by the Spirit, did just what Jesus commanded them, the only legitimate conclusion to be derived from the premises is, that the jailer and his household were baptized "into the name of the Father, and of the Son, and of the Holy Ghost," and therefore by trine immersion.

J. H. M.

UNIFORMITY AND PLAINNESS.

IT is to be regretted that among our ministers there are a few who are not in sympathy with our long-established non-conformity principles. In other respects they may be exemplary and even useful, but a defect at this point is very serious. Non-conformity to the world in customs, dealings, and even in dress, as well as in conversation, is a cardinal Christian doctrine. To ignore that part of this doctrine which relates to dressing is to expose our people and our religion to the evil influences growing out of worldly fashions. Any giving away here is to jeopardize the religion that we have so long held up before the world as the true system.

Early in the experience of the church it was deemed wise to adopt a uniform, as an aid in maintaining the plainness so clearly enjoined on all believers by the Scriptures. Our churches to-day, that are prospering most, are the ones that in a great measure urge the adoption of the order in dress recommended by our Conference. And we feel sure that if we would adhere more closely to this order our influence in the world, as a religious body, would be even greater than what it now is.

Those who think that we could rapidly increase our numbers by surrendering our principles of plainness are laboring under a very serious misapprehension. There are religious bodies, other-

wise much like us, that have laid aside all the principles pertaining to plainness, and people do not flock to their standard in great numbers But it is not simply great numbers that we should seek. Our aim should be to do the right thing, and we feel assured that if the few who have their doubts concerning the propriety of uniformity, would accept and teach the doctrine as the church has thought proper to require, they would find their usefulness as well as their influence for good greatly augmented.

We cannot afford to surrender our uniformity plea, for it is most assuredly the greatest auxiliary in support of plainness ever introduced. To let this go, in this age of ever-changing fashions, is to open the door wide for all that is foolish and unbecoming in worldly attire. While we have never considered uniformity indispensable to the plainness taught in the Gospel, we do consider it a means to that end worthy the attention of all our members, and especially those who are teachers among us. As wise servants of the Master we should be disposed to utilize every lawful means calculated to advance the cause of plainness among God's people, and since uniformity is the most effectual aid yet introduced, we, as a people, certainly ought to give it our full support, both in practice and teaching. It is to be hoped that none of our ministers will so far forget their duty to the church as to give an uncertain sound in their teaching along this line. J. H. M.

THE GIFTED MINISTER.

It is indeed strange, as well as unfortunate, that a minister of the Gospel will sometimes become jealous because his gifted brother can preach better and draw a larger congregation than it is possible for him to do. As long as the church shall exist upon the earth there will be exemplary ministers whom the people delight to hear, and no amount of reasoning nor persuasion can change this condition. Nor is it necessary that it should be changed. Any minister, having the love of souls at heart, ought to be thankful that there is some one who can preach better than he can. There is no occasion whatever for jealousy, and the minister who permits himself to fall into this condition ought to be severely rebuked. What right has the ground that produces sixty-fold to entertain an ill feeling against the land that produces an hundred-fold? Or, why should the man who has but two talents hate his brother who has five talents? The Lord has made these things so, and each man ought to be contented with the means entrusted to him.

Any church, being so fortunate as to have a minister possessing five talents ought to thank God for the gift and then make good use of the man. The Lord gave some men more talents than others and he intended that these talents should be properly employed, and it is the duty of the church to see that they are employed. True, the man should not be spoiled by flattery, or rapid advancement in official authority. But there is another way of spoiling preachers. They can be encouraged to do so little in the way of employing their talents as to greatly weaken their ability. This means the burying of talents.

The Lord never intended that the minister with five talents should have his work cut down one-half just to keep some other minister from becoming jealous. He gave the man five talents and means that they be employed in his work. If the gifted minister lives a consistent life, and by his able preaching can draw large congregations, and will expound to them the Gospel in its purity, let arrangements be made that will enable him to reach the public ear. When he preaches the Word with power, and thereby draws large assemblies to hear the Gospel, he is doing the very thing that God intended that he should do. That is why the Lord gave him five talents. Wisdom would therefore dictate that he should be encouraged in his work. We must seek to make the very best possible use of our gifted men who live exemplary lives. If any should become jealous on this account, they must be taught the way of the Lord more perfectly.

All this can be done without slighting the men of less ability, or in any manner curtailing their usefulness. The world is large, and there is work enough that every man may have his special department and be the means of doing much good

J. H. M.

THEORY AND PRACTICE.

This is an age of theorizing, and it is astonishing how theoretical many of us are. And how solicitous we are to impose our theories on others! And very often these theories have more reference to others than ourselves. Good theories are all right and may be of great advantage to others, but they should never be too good for our own practice And a good theory ought to give a good practice, and will, if it is really good. But the goodness of a theory is only fully tested in its practice.

Several years ago we had a heating plant placed in our house. Before accepting the boiler we gave it, as we thought, a very careful examination. The theory upon which it was built seemed to be excellent because it was so constructed as to give the greatest possible amount of heating surface exposed to the fire and water, thus giving large possibilities for generating steam, and that, too, in the least possible time. As we looked at it, we said, The theory is certainly all right, and we concluded to try it. But we soon learned that the goodness of the theory was conditioned by, to us, very important circumstances,—so important that they destroyed, to a considerable extent, the practicableness of the theory.

And so we find it in hundreds and thousands of cases. Theories are often too fine and discriminating to be practical. They look all right to those who make them and those who casually examine them, and it is only when they are practiced that the real test comes and their utility and adaptability to the purpose designed can be fully determined.

These thoughts were developed and impressed during our late love feast occasion in trying to carry out the decisions made by Annual Meeting which discriminate between the letters of membership deposited by students and those of other pursuits in life. We had occasion to call two brethren to the work of the ministry, which raised the question as to who were eligible to vote and be voted for. And as this was our first experience in making the discrimination, we were not only set to thinking, but really puzzled as to where the lines were to be drawn.

In the first place, we found it to be an exception to our rules of church government. It has always been the rule in all of our churches, that when a member comes from one congregation to another, and presents his letter, and it is received, this vouchsafes to him all the advantages and privileges that said church have to give to its own members. In other words, he, in this way, becomes a member in full standing. So we had been explaining to those thus received, and so it is in all the churches, save those in which our schools are located.

Now the decision is that students, under certain conditions, can neither vote nor be voted for. And when the testing comes, the question is raised, Why make this discrimination between the different pursuits in which our members are engaged? Of course we understand the theory and the reasons on which this discrimination is based, but are they well founded? Is the ruling really practical and reasonable? Let us look at it a little In our church here we have members who come to town for various purposes, some as merchants, some for the purpose of becoming clerks, mechanics and filling the other pursuits in life. And some of our sisters come here to learn dressmaking. Many of these have no more idea of permanent residence than do those who come here as students Yet all these others named, on presenting their letter of membership, and when received, are members in full standing and have the liberty of enjoying all the privileges in common with the other members of the church. A student may be with us several terms or more,—a good, active member and in full sympathy with the work of the church and deeply interested in its prosperity,—yet because he or she is a student, cannot vote or be voted for. A sister comes here to learn dressmaking or to stand in a store, to do housework or to labor in a manufacturing establishment. She comes to church a few times, hands in her letter, knows little or nothing about the membership, and yet, because she is not a student in school or college, is a member in full standing and enjoys all the privileges belonging to a resident member.

The cases which we have given are not suppositions nor creatures of the imagination, but real ones as we have them and meet them. Is it not a discrimination without a difference? Or if a difference there be, ought the discriminating be in favor of the more active, earnest and intelligent?

But, says one, on the one side the number may be so few as not to affect, to any extent, an election or decision, while, on the other side, the number may be so great as to entirely control the work of the individual church. This may be so, but the controling vote may be on either side. At least, the non-student element may be less prepared to vote intelligently than the other. So this matter of discriminating has appeared to us. And we have given these thoughts that we all may do some thinking along this line and see whether or not that is not a slip between the theory and the practice. Every means to an end that is not of divine appointment should be carefully and prayerfully studied and examined.

H. B. B.

The meetinghouse in the West Conestoga congregation, Lancaster County, Pa., occupies a site where the Brethren have met to worship for more than one hundred years. At present, the membership is about three hundred and seventy-five. The church register, however, shows that over 2,200 members have moved from this community to other localities.

QUERISTS' DEPARTMENT.

Why did God put the letter *h* in the name Abram and Sarai? Why were they afterwards called Abraham and Sarah?
ULRICH S. FORRY.

JOHNSON, in his Lesson Commentary, for 1894, gives this well-explained reason: "The word *Abram*, by which he had been called, is composed of *Ab* (father) and *ram* (high, eminent). The *Ab* is still retained in his name, but the *ram* yields to *hamon* (multitude), and his name becomes *Abramhamon*, shortened to Abraham, the father of a multitude." *Sarai* means contentious, while *Sarah* signifies princess, but we have seen no analysis of the word, giving the reason for the use of the *h* instead of the *i*.

When an ordination is to be made in a local church, and two elders are sent from the District Meeting to attend to the work, is it according to the general order and practice of the Brotherhood to put the following leading question to the members, one at a time: "Are you willing for two brethren to be ordained, that is Bro. A. and Bro. B.," when one of those named is the older in years as well as in office?
A BROTHER.

It is the general rule to take the names separately, and sometimes to ordain the older one in office first, though there may be instances in which wisdom would dictate that the two names should be presented at the same time. It is not always the older who is best qualified to do the work of an elder, and in ordaining elders we want the very best that can be had. While all due respect should be given to age, it is still more important that ability be considered. It is difficult to answer questions of this character, so as to meet all the points that should be considered.

A man shoots and kills his brother-in-law. We do not know why he did it. He has made application for membership, desiring to be baptized. He seems to be very penitent, says he is willing to be punished for his crime if the law finds him guilty. He does not deny the killing, says he is very sorry he did it, and that it is his only offense. He has always lived an honest upright life. Ought we to take him into fellowship by baptism, or should we defer it till after the trial? What is our duty in this case? J. W.

If he believes in the Lord Jesus Christ, repents of his sin, he may be baptized, and received into the church the same as any other sinner, but he must be willing to suffer the penalty of the law. We presume one who kills another in this age is no greater sinner than was Paul, who consented to the death of Stephen, and even held the garments of those who stoned him, yet he repented, was baptized and became the prince of missionaries. By receiving the man into the church we do not in any way justify his crime, nor in any manner become a party to his wicked act.

Is it right to elect and even install church officers on Sunday? J. D. L.

We see nothing out of the way in doing the Lord's work on the Lord's day. Work of this kind may be done on any day.

A minister in his sermon said John the Baptist never knew Christ until he saw the Spirit descend upon him in the bodily shape of a dove. How is this? D. M. SEALOCK.

John, in all probability, knew Jesus as his cousin, living at Nazareth, but did not know him as the Messiah until he saw the Spirit descending upon him. John 1:33. The mere fact that John felt himself unworthy to baptize Jesus, indicates that he had some knowledge of his early history. They may have met frequently at Jerusalem when attending the passover each year. It would be passing strange if they had not met, and did not have some knowledge of each other.

Did the Spirit ever descend on Jesus before he was baptized?
D. M. SEALOCK.

While we know no Scripture having a direct bearing on this question, the tenor of the Scriptures, to us, indicates that Jesus was under the influence of the Spirit from his birth. His conception was brought about by the Holy Ghost (Luke 1:35) and as he grew, "the grace of God was upon him." Luke 2:40. The conversation he had at the age of twelve with the doctors in Jerusalem shows that he was favored with more than an ordinary influence of the Spirit. At his baptism the Spirit was given to him without measure, and he was full of the Holy Ghost. It was under this powerful influence of the Holy Spirit that he entered upon his work as the long-promised Messiah.

Please tell us what are the six steps to the throne, and also what the lions are intended to represent. 1 Kings 10:18–20.
J. BRINDLE.

The verses read thus: "Moreover, the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom." The six steps to the throne depend largely upon the minister's ability to spiritualize this part of the Scriptures, and draw lessons therefrom. We are not specially gifted in this line. It is, however, thought by some that the twelve lions may have represented the twelve tribes of Israel.

Is it the general custom of Brethren evangelists to sing a special hymn of invitation at the close of services?
B. E. KESLER.

So far as we have observed it is. That is also our way of doing when protracted meetings are held.

Why do the Brethren use sometimes two and sometimes three bottles, and then pour out of each into each of the cups used an Communion occasions? B. E. K.

It is one of these habits into which we sometimes fall without being able to give any special reason for it. Then one does it because he sees another do that way. There is no signification in it.

When passing the bread and cup at the Communion, why do we say, "Beloved brother, the bread which we break," also "The cup of the New Testament." B. E. K.

In 1 Cor. 10:16 Paul uses the expression, "The bread which we break." The same apostle, 1 Cor. 11:25 says the cup is the New Testament in Christ's blood. Hence, it is the "cup of the New Testament," as we have adopted the custom of calling it. Paul also calls it the "cup of blessing which we bless." We call it the "cup of the New Testament" because that is what it is. We also say, "The bread which we break," because we break it.

Are the elders in the Brethren church bishops also? If so, why is not the latter appellation also used, as among the Mennonites, for example? NOT A MEMBER.

With us elders and bishops refer to the same officer. We, however, do not apply either term to a minister until he is ordained to the eldership by the laying on of hands and prayer. A minister is elected by the members of the congregation in which he holds his membership. Each member, however young, is entitled to one vote. The one receiving the largest number of votes is declared elected, and is installed into office by the elders presiding at the time of the election. When the newly elected minister proves himself worthy, and sufficiently skilled to preach the Word with credit to the cause, he is by the consent of the congregation advanced to the second degree of the ministry. If he continues to prove himself, in the work entrusted to him, and his services are needed in the eldership, he can then be regularly ordained. He is then called elder or bishop. J. H. M.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Bethel Church, Va.—Three recently united with the church at this place. Two had previously been connected with the Roman Catholic Church. We have prospects of others in the near future. —*B. E. Kesler, Nov. 12.*

Clear Creek, Mo.—Nov 3 we held our love feast, and it was a feast to the soul. We continued the meetings one week, the immediate result of which was five additions by confession and baptism and one reclaimed. We had a glorious meeting.—*Joseph Brubaker, Little Rock, Mo.*

Lower Cumberland, Pa.—Bro. Joseph Long, of York, closed his meetings at the Boiling Springs Nov. 14. He spoke to large audiences. So far five have been immersed and there are others near the fold. Bro. Joseph did not shun the Word of the Lord in the least.—*Jacob M. Niesley.*

Bethlehem, Va.—Our love feast was held Oct. 27 and 28 We had an enjoyable meeting indeed. There were several ministering brethren from other congregations, and even other Counties, with us. Bro. P. S. Miller was with us and stayed until the 31st. He preached five sermons. —*L. A. Bowman, Junia, Va.*

French Broad Church, Tenn.—We met Nov. 9 for our love feast. Bro. William Sherfy was with us and preached four excellent sermons, which did us all good. We had an enjoyable love feast, with good attention. Bro. Jacob Wine is our home minister. He labors hard for the upbuilding of this church.—*Frances Reynolds, Nov. 13.*

South Beatrice, Nebr.—We held our love feast Oct. 12. Brethren from other churches were Jesse Heckler, Jacob Kindig and brethren Smith and Sollenberger, from the North Beatrice church. Bro. Heckler officiated. Nearly all the members were present. We thought we had a very good meeting. We had children's meeting on Sunday. The front seats were well filled with attentive little listeners.—*Lydia Dell, Hamilton, Nebr.*

Columbiana, Ohio.—Nov. 2 Bro. R. Shroyer came to us at our Bethel house and held five meetings, after which he went to the Zion Hill house where the Communion was held on the 10th. Brethren E. Loomis, Samuel Sprankle, J. J. Hoover and R. Shroyer held forth the Word of Life. One united with the church. The church was strengthened and many good thoughts were impressed on the minds of all present.—*L. Longanecker, Nov. 13.*

Weyer's Cave, Va.—We enjoyed a very pleasant and interesting series of meetings of over three weeks with the West Branch church, Ill. While there were no accessions to the church, we trust the meetings will result in much good to the church. After being at home one night, wife and I came to the Pleasant Valley church, Va., where I am now preaching. Attendance and interest good. Some applicants. Had a pleasant feast with this church on the 10th.—*Henry Frantz, Forgy, Ohio.*

Richland Church, Ohio.—The members of this church convened in quarterly council Nov. 17. Considerable business was disposed of. We decided to begin a series of meetings some time in December.—*Anna Brindle, Mansfield, Ohio, Nov. 20.*

Notice.—The Missionary Board for the Middle District of Iowa is organized as follows: T. H. Higgs, Maxwell, Iowa, Foreman; C. Z Reitz, Maxwell, Iowa Treasurer; W. E West, Elkhart, Iowa, Corresponding Secretary.—*W. E. West, Elkhart, Iowa, Nov. 18.*

Pueblo, Colo.—Bro. J. J. Hoover is expected to be with us soon to hold some meetings in the city, for the benefit of the colored people. I have been distributing the MESSENGER, after we have read them, and explaining our faith and practice to them and they have become considerably interested and wanted to hear one of our ministers preach. Bro. Hoover, of Rocky Ford, Colo., has concluded to give them some light on the subject of religion. We would be glad to have some of the brethren stop off and preach for us. Our door is always open.—*R. A. Patterson, Nov. 11.*

Ingalls, Ind.—Bro. Burcham, of the Stony Creek church, Hamilton Co., Ind., held a series of meetings at Forest Chapel, in Madison Co., Ind. He preached fourteen sermons which made saints glad and sinners tremble. This is a mission point among the Seventh Day Adventists, Campbellites and some Catholics. While there he baptized two,—one an Adventist, the other a Catholic. There was much rejoicing. This place has been looked after by Bro. Burcham and Eld. David Richard for about six months, once a month. Now the prospects look encouraging.—*Luther Bedel, Nov. 14.*

Allison, Ill.—I closed the meetings at the Allison church with seventeen additions, fifteen baptized and two reclaimed. We held a special love feast for the benefit of the new converts, all of whom are of the best families in the community. This church has just passed through very dark days, but by the blessing of God a brighter day is at hand and great rejoicing in the camp of spiritual Israel. Bro. L. W. Garver, recently of Virginia, is now located there. "The right man in the right place," is the general expression. I am home for recuperation a few days.—*D. B. Gibson, Cerro Gordo, Ill., Nov. 12.*

Chestnut Grove, W. Va.—Bro. J. W. Eller, of Roanoke, Va, came to us Oct. 4 and commenced a series of meetings. Our Communion took place on the night of the 13th. Brethren Abram Frantz and J. W. Eller were present, Bro. Eller officiating. On Sunday morning, the 14th, we had children's services. As our meeting was growing in interest, it was thought best to continue till the 19th, when it closed with good interest. Seven were added to the church by baptism and two were reclaimed. The church was much edified. Many were almost persuaded to become Christians.—*James Riner, Nov. 19.*

Ozawkie, Kans.—Eld. I. H. Crist came to us Nov. 2 and began meetings the same evening. The next day was our council-meeting preparatory for our love feast, which was held the 10th. At the council-meeting an election was held for two ministers and the lot fell on Bro. H. L. Brammell and the writer. During the meetings three dear souls were reclaimed and three were received by baptism. One was baptized Oct. 21, making in all seven. On Sunday after our love feast we held a children's meeting conducted by Bro. Crist. The attendance was large and the attention good, and all were edified by the meeting.—*Walter Brunton, Nov. 14.*

Smedley, Pa.—A very enjoyable love feast was held in our little church at Harmonyville last Saturday evening. About fifty members communed. Eld. J. P. Hetrick officiated, assisted by Eld. J. T. Myers and the writer. Meetings are in progress at present and, up to the present time, we have four applicants for baptism.—*L. M. Keim, Nov 15.*

Cedar County Church, Mo.—Our series of meetings closed last night. Bro. W. H. Miller, from Adrian, Mo., commenced preaching Oct. 27 and closed on Nov. 11. Bro. Miller held the most interesting meeting we ever had held here. He preached the Gospel so all could understand. Three were made willing to forsake the world and unite with the church. One was reclaimed.—*Cora L. Garrison, Jericho, Mo., Nov. 12.*

Dallas Center, Iowa.—Bro. J. E. Young, of Beatrice, Nebr. came among us Oct. 20, and remained until Nov. 11, preaching thirty-one sermons, including the funeral services of sister Lizzie Hoff. He also spoke to the Sunday school scholars twice, which was greatly enjoyed by the little folks and all. We were glad to see at least one start to win heaven. Others were almost persuaded. We are sure Bro. Young did his part. From here he goes to other fields of labor. May God and his blessings go with him! Our Sunday school is moving along successfully, being well attended. We also have a Bible reading every Thursday evening at the church.—*Ella Royer.*

Lyons, Kans.—The Kansas Center church has just closed a very interesting series of meetings conducted by Bro. Benjamin Forney. He gave us eighteen sermons. Three were baptized and the members greatly encouraged. We feel sure the meetings closed too soon. Our love feast which was held Oct. 20 was a season of joy for us all. The members of the adjoining churches kindly remembered us with their presence, there being members and ministers present from five different churches outside of our own. Bro. Henry Brubaker, of McPherson, officiated. One hundred and twenty-five members communed. We expect to organize a social meeting next Sunday evening.—*Sadie Dresher, Nov. 12.*

Spruce Run, W. Va.—We have again enjoyed a very pleasant season of refreshment. Our church convened on the evening of Sept. 15 to commemorate the suffering and death of our dear Redeemer. The ministering brethren were P. S. Miller, of Roanoke, Va., and J. Argabright, of Mercer County, W. Va. Bro. Miller stayed with us until the 23rd and preached twelve soul-inspiring sermons. We think Bro. Miller is the right person in the right place. May God bless his labors! At this meeting one made the good choice and others were deeply impressed. May God speed the day when this church can send forth the glad tidings that sinners are coming to Jesus!—*Lena B. Fleshman, Lindside, Monroe Co., W. Va*

Bethel Church, Kans.—The members of the Bethel church, Pratt Co., Kans., expects to hold two series of meetings this winter, one in Pratt County and one in Kiowa County, to be conducted by the home ministers unless some kind brother will volunteer and come to our assistance. We hope someone will, for it surely will be hard on our minister to do all of the work himself. We are too poor financially to get anyone to help in the work. We are very weak, as so many have moved to the Strip, and Bro. D. M. Gilbert will start for Ogle County, Illinois, Nov. 27. That takes three of our members, so that makes us so much weaker and leaves the more work for a few of us, and still the cry is for the brethren to come and preach.—*J. H. Miller.*

Landess, Ind.—Our love feast took place Nov. 9. On account of rough weather the attendance was not as large as was expected, but we felt that we were blessed with good order. We had a good meeting.—*Aaron Moss.*

Beech Grove, Ind.—This church met in regular council Nov. 3, prior to our Communion. Considerable business came before the council but all passed off, we hope, to the satisfaction of all present. Elders present, John Kaylor, Joseph Holder, John McCarty and David Richards. Two were reclaimed. Nov. 8 we held our Communion. There were seventy-nine at the tables. Ministering brethren from neighboring churches, D. Eby, John McCarty, Joseph Holder, Isaac Branson, Bro. Burcham, of Stony Creek, and Bro. Hill, from Arcadia. Bro. Eby officiated. The weather was very stormy on the 9th, but while the snow was drifting on the outside, God's children were enjoying the farewell addresses of the brethren.—*Luther Bedel, Ingalls, Ind., Nov. 15.*

Mt Carroll Ill.—We held our love feast Oct. 13 and 14. It was a very enjoyable meeting,—a feast to the soul. The church decided to hold an election for two deacons. The lot fell on Bro. Wm. Bratton and Bro. Silvy Slifer. May the Lord bless them to use the office of deacon well! Oct. 22, Bro. J. M. Mohler commenced preaching for us in Mt. Carroll and continued until Sunday evening, Nov. 11. He labored faithfully for the Lord. The members were much encouraged and strengthened in the faith of the Gospel. Eight young souls came out on the Lord's side. Six were buried in baptism. Two are yet to be received. Others are almost persuaded to be Christians. We hope they may yet be willing to follow the Savior in his appointed way.—*W. H. Eisenbise.*

Fredonia Church, Kans.—Bro. Wm. B. Sell began a series of meetings Oct. 5 and continued one week. Sunday, Oct. 7, at 3 P. M., Bro. Sell talked to the children in a very interesting manner. Friday, Oct. 12, was the Ministerial Meeting,—a day long to be remembered. Ministers present were brethren Sidney and Merrill Hodgden, C. Fogle, D. Betts, J. Ullery and P. Nelson. There were many members present from a distance. On Saturday at 3 P. M. three precious souls were baptized, all Sunday-school scholars. That evening the love feast was held. About one hundred communed. We have a very large house, but the people could not all get in. On Sunday at 9 A. M. we had social meeting, preaching at eleven and preaching again in the evening. The brethren here have recently organized a prayer meeting in which there is quite an interest taken.—*Mary F. Rench.*

Ottawa, Kans.—The members of the Ottawa congregation are much encouraged since a neat churchhouse is theirs and preaching services are nearly every Sunday afforded them. A large audience and good attention was had last Sunday. The questions answered were, "Should Christians Keep a Sabbath?" and "Why Do Christians Keep Sunday as a Day of Worship?" One was made willing to forsake the yoke of bondage and come to Christ. Several precious ones have lately covenanted with God. The congregation is greatly in need of a minister who could devote his entire time to the work. A better mission point, I am persuaded, could scarcely be found anywhere in Southeastern Kansas. For the District Mission Board, as well as the General Mission Board, to give this point their early attention, would not be a mistake. In fact, the congregation deserves immediate attention.—*James Z. Gilbert, Lawrence, Kans.*

Thornapple Church, Mich.—Our Communion was held in the east house on Saturday, Nov. 10. While the attendance was not as large as on former occasions, owing to the cold weather and rough roads, yet to those present it was a very pleasant season of worship. We are now engaged in a series of meetings; also at the east house. Bro. Hiram Forney, of Milford, Ind., came to us on Saturday evening, the 17th, and expects to labor for the Lord for a season in this part of the great vineyard.—*Peter B. Messner, Nov. 19.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Flora, Ind.

Bro. Daniel Garver, of Farmersburg, Ohio, came to our place the afternoon of Nov. 3 to begin a series of meetings for us. He began by preaching a sermon that evening from the subject of "The Bible." He would have us to put more meaning in "The Bible" than we usually think in the two words. On Sunday, the 4th, Bro. Garver went to our eastern house and preached an interesting and we trust profitable sermon to an appreciative audience. On Sunday evening he again preached in Flora and continued each evening for two weeks. He preached, in all, nineteen sermons. The audiences were small most of the time on account of inclement weather and sickness. Bro. Garver conducted a children's meeting for us on Saturday, the 17th. The meeting closed just at the wrong time on account of before-mentioned hinderances and other engagements of Bro. Garver. There were many who regretted that the meeting had to close so soon. There was one addition the last evening of the meetings. She was baptized the next morning by the brethren. There are many here who long for a return of Bro. Garver.

Sunday school is doing good work we feel, but there is room for more work when only one out of every four of the children of Indiana are in Sunday school. Our greatest need is more consecrated teachers. D. F. Landis

Nov. 21.

The Beatrice Bible Normal.

It was determined last winter at the close of the Bible term in the South Beatrice church, to hold a two weeks' session this winter in the Beatrice church if arrangements could be completed to that end. So at our last quarterly council the church decided to have a two weeks' term, and as we were not able to meet the expenses ourselves, our membership being few in number and poor in purse, some of the brethren from the North and South Beatrice churches joined in with us to guarantee the expenses.

The term will continue two full weeks, every day and every evening, and will be free to all who desire to attend and take the course of study provided; but an opportunity will be given to those who attend, and receive the benefits, to give a free-will offering to assist in meeting the expenses. The brethren have not subscribed money to meet the expenses, only agreed that if the contributions should fall short they would stand good for such deficiency. It was thought that better interest would be secured and those attending would feel more at home if they were thus allowed to contribute to the expenses, than if receiving the benefits of the school altogether as a charity.

Board and lodging for quite a number has been secured at the low figures of $2 50 per week, and we hope to be able to provide for all at that price. Those desiring to come should write me (inclosing stamp), so that we may know for whom to provide and for how many, thus securing a place and avoiding confusion which would be sure to follow if many come in without any notice.

The services of Bro. S. Z. Sharp, President of the McPherson College, have been secured to superintend and conduct the various departments of instruction, assisted by Bro. Wieand, also of McPherson. The program will be the best that can possibly be arranged for the time and for the purposes intended.

The instruction given will be for ministers, Sunday-school Superintendents, Sunday-school teachers and Bible students, and every one interested in Bible study, and will be many times worth the cost in dollars and cents.

Besides all that will be given in the course of instruction, Eld. D. L Miller has consented to be with us at least one week, commencing about Jan. 1, and will give a series of his very popular Bible Talks.

All taken together, we do not see how those interested in this kind of work can afford to lose the opportunities here offered.

For any further information address (with stamp): J. B. Moore,

1721 E. Mkt. St., Beatrice, Nebr.

P. S.—Those coming please notice the Brethren church stands on Cor. Grant and 14th streets and I will add that our love feast will be held on Saturday evening, Dec. 22, to which the Brethren are cordially invited.

From King William Court House, Va.

Oct. 21 we were made to rejoice to see one dear soul received into Christ's fold by confession and by baptism. She was the wife of our minister, Bro. B. F. Garber, and had been a member of the Lutheran church. She was initiated into Christ's kingdom on the 3rd inst. Another dear soul came out bravely and promised to follow the commandments of our dear Savior. She had been a member of the Disciple church. Her husband has been a member of our church for a long time.

Nov. 10 we held our feast of love. Twenty members were permitted to surround the Lord's table. Although there was a small number of us assembled, we felt that the Lord was in our midst. We were glad to have two ministering brethren present, Eld. Christian Ness, from Logansville, Pa., and Bro. E. S. Miller, from Black Rock, Pa. We also had two brethren and one sister with us from Carroll County, Maryland. Our souls were richly fed with spiritual food by the three brethren. The following Sunday at 3 P. M. we held services in the old colonial church, about one and a half miles from where the feast was held. We had preaching by brethren Ness and Miller. On Monday morning we again assembled for worship.

We were at one time much in fear of losing our dear brother, B. F. Garber, as he had almost decided to move back to Rockingham County, Virginia, but thanks be to God, he has at last decided to remain in this part of God's vineyard. We would indeed feel distressed to see our brother leave us.

C. Tempie Sauble.

Nov. 14

My Trip to Kentucky.

I have just returned from a trip to Kentucky. Bro. Culp and his family seem to be well satisfied with their new home. They have a comfortable house, a very fine location, and a good farm. There are many farms around Campbellsville that can be bought cheap, ranging from $8 to $25 per acre, according to location, quality and improvement. Their crops are good this year, much better than in many places of the North and West. I believe that this part of Kentucky is a good place for people to seek a home, if they have a little means, and are able and willing to work.

A few members have lived near Campbellsville for some time, and others are expected soon to move in. They feel much encouraged, and there is a good prospect that a church can be organized here before long. On Sunday there was preaching in a schoolhouse that was well attended, and the listeners, both Southern and Northern people, gave good attention to the preached Word.

D. E. Cripe.

Akron, Ind., Nov. 16.

From Jylland, Denmark.

Dear brethren and sisters in far America:—

I will write this to say a little about the work here in Jylland. The busy summer is past, and people have better time to come and hear God's Word now in the evenings. We have held our love feast this autumn in G. Bronderslev, Hjorring, Tommerby, and at Thy. Our Lord has blessed our hearts and they have been love feasts indeed not soon to be forgotten; praise be to the holy name of our Lord. I was in Thy some days and had meetings in the evenings. A young girl gave her heart to the Lord. One evening a man came to our meeting and asked us to pray for his wife, but when he went home she was dead. It is best to pray one's self while alive, and while our Lord in his grace will hear; the rich man prayed after he was dead but without help.

Our brethren and sisters are happy here and regular in coming to meetings, but in this country we have many hinderances in doing mission work as rapidly as many others who do not care to observe all things whatsoever Jesus commanded. We are much thankful to our brethren for "The Brethren's Card" which we had printed in our language, and will use as best we can, hoping a good work will be done with them as silent witnesses. Now it is soon meeting time and I close with hearty greeting and thanks to all our dear brethren and sisters in America for all their goodness to us and the true Gospel in Europe. Please pray for us that we may stand as light in a dark place, and that many sinners may come to the Lord and be saved, in Denmark. May God bless you all! C. C. Eskildsen.

Soriga Mose, Oct. 16.

From Mill Creek, Va.

Our love feast was held Oct. 6 and a feast it was indeed. Bro. Samuel Driver, Bro. Jacob Garber and Bro. Strickler were the ministers present from adjoining churches. About four hundred and fifty communed. Bro. Driver served. Bro. Garber delivered an affectionate sermon on Sunday to a very large and attentive congregation.

We also closed a series of meetings of three weeks Sept. 23, conducted by Bro. S. N. McCann, Bridgewater, Va., with seventeen additions to the church. Three more were baptized since and several more have expressed themselves ready to come. We also had an ordination in August for an elder in place of our dear elder, C. Hartman, deceased, which fell on Bro. Samuel A. Sanger.

Our Sunday school closed Oct. 14. We have run it about twelve years and we think it is still progressing finely. We average about one hundred and fifty. Our old folks' Testament class averaged about twenty this summer. Our dear old brother, Jacob Trostle, stopped with us before harvest and gave us two sermons that did us much good. H. E. Harshbarger.

Good's Mills, Va.

Echoes from the Highways.

THERE being a few members living in Antelope Valley, which is located some fifty miles north of Los Angeles and having for some time requested to have some meetings held there, I went on a visit to them the first of this month and filled three appointments at Little Rock, where Bro. Benj. Brubaker lives. There had been no preaching of any kind there previously, and, as might be supposed, the settlers were anxious to attend, which they did and seemed very much interested. This is the valley where Eld. Wm. E. Horning, of Dakota, expects to locate during this month, with other members. We see no reason why there should not be a thriving settlement of the Brethren there in the near future. The valley is over thirty miles in width, having the advantages of excellent soil, artesian water, and an excellent climate, and crossed by the Southern Pacific Railroad. On our return home we found brethren E. Eby and S. W. Hoover had arrived and filled appointments here and at Covina on Sunday. Bro. J. S. Mohler is expected in a few days. J. S. FLORY.

Lordsburg, Cal.

From Spring Creek, Pa.

WE held our love feast Oct. 10 and 11. In the evening the house was nearly full and about four hundred partook of the Lord's Supper. We had good order and many members of other congregations were with us. Elders Samuel Zug, Etter, Bucher and Hertzler, and Henry Zug, John Witmer, David Smith, and Daniel Landis, ministers, were with us. The next morning we met and installed the two ministers elected the day before. The lot had fallen on Bro. Samuel Witmer and Henry Hollinger.

Oct. 12 we came together to hold a children's meeting at the Spring Creek church. We had a very fine day and a full house. Bro. Jesse Ziegler, from Royersford, Pa., Samuel Hertzler and C. H. Balsbaugh were the speakers that spoke to us. We were highly entertained. Oct. 21 the children's meeting was at the Anville house. Bro. John Witmer and C. H. Balsbaugh were the speakers. Nov. 4 we had our children's meeting at the Palmyra house. Brethren S. M. Stouffer, C. H. Balsbaugh and Henry Hollinger were the speakers. Bro. Balsbaugh spoke mostly of nature and the duty of the parents to the children and how the mothers can break the laws of nature in raising and training their children.

CYRUS WESTHEAFFER.

Derry Church, Dauphin Co., Pa.

Our Visit to Kansas.

WIFE and I left Polo, Mo., Sept. 17 and arrived at Morrill, Kans., the 19th and commenced a series of meetings for the Brethren at North Morrill church. The meetings closed without any accessions, but they were full of interest. We then went to the South Morrill church and held a series of meetings which resulted in five accessions by baptism, one applicant for baptism and one applicant to be reclaimed, and many others that seem to be halting between two opinions. We attended three love feasts in the North and South Morrill and Sabetha churches, which were all well attended, and I can say that I believe I never enjoyed the fellowship of God's children better than while with the dear ones in Kansas.

But the time came for us to return to our field of labor among the isolated and scattered lambs of the fold, as they must be fed too. Oct. 30 we met with the Mission Board of Northern Missouri and outlined our work for the coming winter, the above-named place being the first on the program, and now I am here and am trying to do just what the people here have been waiting for for some time, and some of them are beginning to enquire, "Where do you get all this?" "I never heard any man preach that way in my life before," etc. The same wonder is found every place where our faith is not known. WM. C. HIPES.

Forest City, Mo., Nov. 13

From Over Hill, Virginia

OCT 16, in company with Bro. B. F. Satterfield and T. H. Miller, we started to District Meeting, which convened in the Shiloh congregation, Barbour County, West Virginia, on the 19th and 20th. On Thursday, the 18th, a few of the brethren met and organized and set on foot a Ministerial Meeting to be held each year in connection with our District Meeting. Our District Meeting was a pleasant meeting, having but little business with few queries. This is as it should be. No queries to go to Annual Meeting. Bro. Z Annon represents the Second District of West Virginia on the Standing Committee.

On the evening of the 18th a goodly number of the brethren went to the Nicklow church to their love feast. Eld. Z. Annon officiated. On the evening of the 20th Bro. Wm. H. H. Shaffer was ordained to the eldership in the Shiloh congregation. The same evening they met around the Lord's table. The writer officiated. On Sunday evening, the 21st, in company with a few members, we went to the house of old sister Gainer and held a love feast for the benefit of the old sister, who is confined to her bed with gangrene in one of her limbs. On the 22nd we were taken to Tucker County, West Virginia, to the outskirts of the Shiloh church, and began a meeting the same night and continued till the night of Oct. 30. The weather was fine for holding meetings and their schoolhouse was crowded each night, with good crowds in daytime. Truly God was with us and his children were made to rejoice to see eleven dear ones return to God and be baptized.

Nov. 1 we returned home and found the whooping cough raging in the neighborhood and in our family. If God permits, we will begin a meeting in Doddridge County, West Virginia, on the evening of Nov. 10, to continue ten or more days.

Nov. 24 Bro. Z. Annon will begin a meeting in our home church, and Dec 8 we will go to Marion County, West Virginia, to hold a meeting in the Nezam Mill church. We expect to hold a meeting in the Mt. Zion church, Barbour County, West Virginia, in January, and one in Garrett County, Maryland If it is God's will we expect to put in the winter in the field, trying to build up our Master's cause. The time is short to labor. The Master will soon be here when we in our flesh will see the Lord. DANIEL J. MILLER.

Nov. 5.

A Sad Accident.

ON the morning of Oct. 20, friend J. P. and sister Louisa Weddle bade farewell to their children, four sons and one daughter, and started to Douglas County, Missouri, on a visit to relatives. After enjoying a pleasant visit they returned home Nov. 8, their hearts filled with the fond anticipations of a happy reunion with their children, but alas! when only a short distance from home a neighbor stopped them to impart the sad news that the pale messenger had preceded and borne their second son, Charlie, to the spirit world two days before.

On the morning of Nov. 6, Charlie, in company with his older brother and a neighbor boy, went hunting. Near noon he left the other boys and went a short distance to kill a rabbit which the dogs had started up. After shooting it and reloading his gun, he started to return to them, taking what game he had, an ax, a spade and his gun. In some way the gun was discharged, shooting him in the head and killing him instantly. His companions heard the report of the gun and turned just in time to see him falling to the ground.

Charlie W. Weddle was born in Floyd County, Virginia, Dec. 13, 1877. He was a general favorite among his young companions. The stricken family have the heart-felt sympathy of the entire community in their sad bereavement. The neighbors did all they could for the family until the parents returned. MARY M. COX.

Sweet Springs, Mo.

From Conway Springs, Kans.

OUR feast was a good one. Over one hundred communed. Many of the members said we had the quietest meeting they ever attended. On Sunday morning our Sunday school, at the suggestion of the Superintendent, gave place for a children's meeting. At 10 A. M. the children were addressed by different speakers. There were nearly fifty children occupying the front seats. The speakers from other churches were Bro. S M. Brown, of the Wichita church, Kans., Bro. Jacob Bowser, of Kingman, Kans., Bro. A. G Gorham, of Paradise Prairie, Okla., and Bro. G. W. Landis, of Mt. Hope, Okla.

Brethren Gorham and Landis remained and preached for us each evening until Nov. 14. They gave us some soul-stirring sermons. These brethren are young men, exemplary in appearance, and we hope they will do much good in their frontier work.

Although there were no accessions to the church, there was bread cast upon the waters to be gathered after many days. There were a number of visitors from surrounding churches, which made our hearts glad. Thank God for such meetings. JOHN WISE.

Conway Springs, Kans., Nov. 15.

From the Silver Creek Church, Ohio.

THE brethren of the Hickory Grove church, in the above-named congregation, closed their Sunday school, Nov. 4. Our meeting that began Nov. 3 continued until Nov. 11. Our home ministers did the preaching. Considering the inclement weather, we had fair attendance. Nov. 10 we held our love feast. There were no ministers from abroad for the forenoon services, nevertheless we were well fed with spiritual manna by our beloved elder, followed by Bro. George Kahler. Bro. Perry McKinney, of Metamora, Ohio, arrived in the afternoon and officiated in the evening services.

We had a children's meeting Nov. 11 at 9:30 A. M. The children were well entertained by Bro. Perry McKinney, followed by our home ministers, brethren Eby, Rittenhouse and J. W. Keiser. Afterwards we listened to a discourse by Bro. Perry McKinney. A. A. THRONE.

Notice.

THE Mission Board of California hereby announces to the churches of California, that those desiring the services of the District evangelist will please make their wants known to the Secretary of said Board, in writing, officially signed. State preferable time for meetings. This is not to be so construed as to debar said Board from working in the absence of a call.

Signed by order of the Board,

DEBIUS OVERHOLTZER, Sec'y.

Box 99, Covina, Cal., Nov. 19.

Three Weeks out on the Highways and Hedges.

Oct. 8, in company with Bro. Levi Garber, we started across the Blue Ridge Mountains to visit our members in Amherst, County, Va. Our first stop was at Oronoca, a distance of about thirty-five miles from home. Met the first evening with a few of the Father's children. The night being dark and threatening rain, the attendance was small. We, with the assistance of brethren Gilbert and Coleman, made the annual visit from house to house, which consumed two days. We found it quite laborious, as we made this visit by foot over mountain and dale, hunting up our members that are scattered over this mountainous country. We spent about a week at this point, preaching at night and visiting through the day. We held one council-meeting at this point, and closed our labors with a good quiet little love feast on the evening of the 13th, and preaching next day at eleven o'clock.

While here we witnessed a sad scene. On the 11th Bro. and sister Noles' little five-year-old daughter was roasting chestnuts in a few coals, and by some means her clothing took fire and in a few hours death relieved her from her awful suffering. The bereaved family have our prayers. From here we pursued our journey southward a distance of ten miles to our Bro. Edwin Powel's, who is one of our colaborers in the Word. Had a little meeting at Bro. Powel's house and spent the night pleasantly with Bro. Powel and family. Next day pursued our journey ten or fifteen miles further, to where our dear brethren had arranged for us to labor a week. This place is known as Jordan's Furnace, located on the banks of the James River. Around this place we have twenty-five or thirty members. Near this place Bro. Charles Wood lives. These two, Bro. Powel and Bro. Wood, are the only resident ministers that we have in Amherst County. Here we have no churchhouse. The place of meeting was in a vacated dwelling, not the most suitable place in the world by any means However, we had nine meetings at this place with good interest. Had the pleasure of leading five applicants into the James River and burying them with Christ in baptism. We also paid the annual visit to our members in this locality and held one council-meeting and love feast Brethren Powel and Wood will have meetings at this point twice a month. May the Lord be their strength! Opposition is strong in this part of the field. We need courage to start the current. The next week was spent near Pedlar Mills, same County, and Hico, near the top of the Blue Ridge, visiting in the daytime and holding meetings each night This ended our three weeks' work. In all we held twenty-two meetings, two council-meetings and two love feasts. Reached home safely and found all well. May God be praised! J. R Kindig

Stuart's Draft, Va

From Mt Sidney, Va

According to arrangements made by Bro. J. R Kindig, of Mt. Vernon congregation, Augusta Co, Va., for a mission of love amongst the members of Amherst County, Va., I left my home Oct 8 and after traveling a distance of twenty-four miles by rail I met Bro. Kindig, who then took me in his conveyance a distance of twenty-five miles further the same day, arriving at our first point of labor at dark, where we preached the same evening. We continued our labors for three weeks, making the annual visit to our members during the day and preaching each evening except two. We visited more than fifty families. We held twenty-three regular meetings, two councils, and two Communions. As a result, six lear souls were added to the church by baptism and one reclaimed. I returned home Oct. 29. Seven have been received by baptism in the Middle River congregation, of Augusta Co, Va, within the last few weeks.

Bro. Henry Frantz is now engaged in a series of meetings with the Brethren at Pleasant Valley congregation, Va. Levi Garber

Nov. 13

From Elkhart, Ind

We had a very enjoyable gathering of the saints here on Sunday and Monday last. Eld. A. H. Puterbaugh preached two excellent sermons for us and Bro. E. S. Young, of Mount Morris, made us a call on his return from Rock Run, where he has the most interesting Bible class of Northern Indians. Several friends of Nappanee also contributed much to the enjoyment of the occasion.

The services were interpreted for the deaf mutes of the city by sister Lola Cross, of Waterford, Ind. Though but sixteen years old, she is an expert in that line and a good example of pure Christianity. She was with us four weeks ago, at which time four mutes were baptized, and on Monday last another mute lady, who came here from Syracuse to attend the meeting, was buried with Christ in baptism. There are sixteen in and near the city, twelve of whom attended the meeting. We are organizing a Bible class for them and will try to preach to them through an interpreter occasionally. They manifest great interest in Bible study and their Bibles are marked in a way that would do honor to those who have greater advantages and make greater pretensions. It does the soul good to see how eagerly they drink in and cheerfully follow the humble teachings of Jesus as soon as they fully understand them. They are well educated and readily distinguish between truth and error. While in college they imbibe the spirit of religion, but with it many things to prejudice them against the Truth as we believe it.

Our work in general is moving on quietly, and while we can not be out telling the story of the cross as an evangelist, we do praise God for the good work that the Gospel Messenger reports from the many workers in the field. May God continue to call souls to the fold!

I. D. Parker.

Nov. 14.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

LYBARGER—SOLLENBERGER.—At the residence of the undersigned, Nov. 11, 1894, Mr. John A. Lybarger and Miss Essie J. Sollenberger, both of Colerain, Pa.
Wm S. Ritchey.

RUPP—BOWMAN.—At the home of Bro. Fryfogle, near Seward, Kans., Nov. 8, 1894, by the undersigned, Mr. Abraham Rupp and sister Irene Bertha Bowman, both of Larned, Pawnee Co., Kans. J. P. Harshbarger.

BLANKENSHIP—FLORA.—At the residence of the bride's parents, Oct. 28, 1894, by Eld. D. A. Naff, Mr. E. L. Blankenship and sister Mollie Flora, both of Franklin County, Va. L. A. Bowman.

FINIFROCK—RENNER. — At the residence of the bride's parents, in Lanark, Ill, Nov. 7, 1894, by the undersigned, Bro. Geo. Finifrock and sister Lillie M. Renner, both of Lanark, Ill. P. R. Keltner.

BECHTEL—WATTERS.—At the home of the bride's parents, Bro. David and sister Watters, in Dallas County, Iowa, Nov. 14, 1894, by the undersigned, Mr. Martin Bechtel and Miss Emma Watters, both of Dallas County, Iowa.
B. F. Miller.

WHETSTONE—DOWELL.—At Talent, Jackson Co., Oregon, Oct. 31, 1894, by the undersigned, Mr. Daniel Whetstone and Miss Florence Dowell. David Brower.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

LOHR.—In the Indian Creek congregation, Westmoreland Co., Pa., Oct. 25, 1894, Bro. Samuel R. Lohr, aged 88 years, 5 months and 18 days. He was born in Somerset County, Pa. When he was nine years old he, with his parents, moved to Fayette County, Pa., where he grew to manhood and married Nancy Hess. To their union were born eight children. Five of them preceded his wife to the spirit world. She died Sept. 17, 1889. Fifteen or twenty years ago Bro. Lohr, with family, moved to Westmoreland County, Pa. Finally he, with family, moved to the little village of Donegal, where he lived until death. Bro. Lohr united with the Brethren church in 1849, and was elected to the deacon's office in June, 1853. After some time he was elected to the ministry, but he never accepted that office. He never tried to preach from the stand, but he lived a devoted Christian life, and thus preached every day. For the last year he was most of the time confined to his room. About three months before he died he called the elders and was anointed. He died in the triumph of faith. For funeral service he made choice of 2 Tim. 4: 7, 8. The funeral was preached at the County Line meetinghouse, from his selection, by Eld. D. D. Horner, assisted by the writer. Interment at the Snyder graveyard. Jeremiah Faust.

PECK.—In the bounds of the Middle Creek church, Pa., Nov. 10, 1894, Moses Earl, son of Bro. James and sister Amanda Peck, aged 5 years, 2 months and 10 days. Funeral occasion improved by the writer, from James 4: 14.
H. A. Stahl.

NORTON.—In Franklin Township, Decatur Co., Iowa, Nov. 11, 1894, Mrs. Cordelia, widow of Samuel Norton, aged 65 years, 2 months and 3 days. Funeral services at the home of her son, by the writer. Text, Eccl. 7: 2. L. M Kob.

HELSEL.—At their home, in the locality of Derby, Iowa, March 19, 1894, Sarah Elma, daughter of Bro. Martin and sister Libbie Helsel, aged 3 years, 5 months and 19 days. Funeral Oct. 28, 1894, by the writer. L. M. Kob.

CONNELL.—In the Sugar Creek church, Whitley Co., Ind., Oct. 19, 1894, of palsy, Bro. Joseph Connell, aged 66 years, 7 months and 29 days. He was born near North Georgetown, Columbiana Co, Ohio. He was sick only from 3 P. M. till 3 A. M. Our loss is his gain. Services by R. B. Bollinger, from Job 14: 10 to a large concourse of neighbors and friends. I. M. Bollinger.

KIMMEL.—In the Bear Creek church, Montgomery Co., Ohio, Nov. 6, 1894, of brain trouble, Susie May, daughter of Andrew J. and sister Lizzie Kimmel, aged 18 years, 6 months and 3 days. She leaves father, mother, two brothers and one sister. Funeral services by James Tombaugh, of the Progressive Brethren, assisted by the writer, from John 14: 2.
Josiah Eby.

ABSHIRE.—In the Berkeley church, W. Va., Nov. 9, 1894, Bro. Peter F. Abshire, aged 65 years and 16 days. He leaves a widow (a sister), two sons and four daughters. He came to this neighborhood during the war from Franklin County, Va. Funeral services by Bro. G. W. Bricker and the writer. John Brindle.

KNEPPER.—At his home, near Salem, Richardson Co., Nebr., Nov. 9, 1894, Abraham G. Knepper, aged 59 years, 1 month and 14 days. He leaves a wife, a devoted sister in the church, and seven children. Funeral occasion was improved by Bro. Peter Whitmer, assisted by Bro. John Eisenbise, from Amos 4: 12, "Prepare to meet thy God."
Sallie E. Wagner.

SAFFER.—In the Clear Creek congregation, Huntington Co., Ind., Nov. 5, 1894, Eliza Saffer, aged 71 years, 8 months and 11 days. She was a consistent member of the church for about thirty years. She leaves a husband to mourn his loss. Funeral services by the writer. Dorsey Hodgden.

WINE.—In the Beaver Creek congregation, Rockingham Co., Va., Oct. 28, 1894, sister Anna, wife of Eld. John Wine, aged 95 years, 1 month and 24 days. Her maiden name was Burner. Funeral services by Eld. Jacob Thomas and the writer, from Rev. 14: 13. S. F. Sanger.

HEDRICH.—In the Black Swamp church, Sandusky Co., Ohio, Aug. 10, 1894, sister Catharine Hedrich, aged 82 years, 8 months and 2 days. She was the mother of eleven children,—seven sons and four daughters. One son and one daughter preceded her. She was a widow thirty-three years. She has always been a faithful and consistent member, and for a number of years had Communion services at her private home. Funeral services by S. M. Loose. S. Garber.

BRUBAKER.—In the Bethel church, Pratt Co., Kans., Oct. 30, 1894, Ivy Blanch, daughter of Bro. Noah F. and sister Maggie Brubaker, aged 2 years, 10 months and 21 days. Funeral services by Mr. Curtpatrick, Presbyterian minister. J. H. MILLER.

HEETER.—In the North Manchester church, Ind., Oct. 12, 1894, Bro. Enos, son of Bro. Uriah and sister Eve Heeter, aged 29 years, 5 months and 8 days. He was baptized May 28, 1882, by Eld. John Metzger. Bro. Enos gave evidence of a consistent and devoted Christian life. Services by Eld. Isaac Miller. D. C. CRIPE.

KATHERMAN.—In Lawrence, Kans., Nov. 13, 1894, of brain fever, Ruth, little daughter of brother and sister S. B. Katherman, aged 9 months and 3 days. "Lo, children are an heritage of the Lord." Psa. 127: 3. JAS. Z. GILBERT.

FUNDERBURG.—In the North Manchester church, Ind., Nov. 18, 1894, sister Christina (Ulrich) Funderburg, aged 71 years, 7 months and 12 days. She was married to Jacob Funderburg Feb. 27, 1845, and united with the Brethren church the following year. She was the mother of nine children, five of whom preceded her to the spirit land. The husband, one son and three daughters survive. Services by Eld. John H. Wright. D. C. CRIPE.

BEACHLEY.—In the Meyersdale congregation, Pa., Oct. 25, 1894, Alma Darlie, daughter of Bro. John and Lizzie Beachley, aged 4 months and 22 days. Funeral services by the writer. D. H. WALKER.

SHIVELY.—In the Yellow Creek church, Marshall Co., Ind., Sept. 29, 1894, Bro. John Shively, aged 87 years and 27 days. He was a member of the church nearly sixty years. Funeral improved by the Brethren. ELIZA BAXTER.

BOLTON.—In Pottawattamie County Iowa, Nov. 16, 1894, sister Mary Frances Bolton, of the Adair church, aged 19 years, 10 months and 15 days. Sister Bolton's case calls for especial sympathy. About seven years ago her father and mother were both called away by death within less than four months, leaving "Fanny" (as we called her) with two sisters and one brother, orphans indeed. She, by diligent application, prepared herself for teaching and, young as she was, had already taught eight terms of school. Nov. 1 she, in company with her younger sister, went from their home in Adair County to visit her elder sister, sister Nora Bolton, and other friends in Pottawattamie County. On Nov. 4 she was taken ill, but was not considered dangerous until the 12th, when she called for the writer to administer the anointing. On account of unavoidable circumstances we did not get to her bedside till death had called her home. On the 17th she was taken by rail to her home in Adair County, and on the 18th she was buried beside father and mother at Prussia Center. Funeral by the writer, assisted by Bro. M. Hermon, of Adair. J. D. HAUGHTELIN.

SNADER.—In the Pipe Creek church, Carroll Co., Md, Nov. 10, 1894, Milton, second son of Evan T. and Eliza Snader, aged 29 years, 10 months and 15 days. Six years ago he gave his heart to the Lord. Four years ago he married Fannie, youngest daughter of D. J. Roop, who now is left alone. Funeral on the 13th at Pipe Creek, improved by Bro. G. S. Arnold and others, from 1 Thess. 4: 13, 14.

METZ.—In the Beaver Dam church, Frederick Co., Md., Nov. 5 and Nov. 12, 1894, of diphtheria, Mary Eva and Hazel Elizabeth, only children of Daniel Metz, aged 4 and 1 years respectively. Funeral occasions improved by the writer, assisted by elders G. K. Sappington and James A. Sell. E. W. STONER.

MECK.—At her home in Birmingham, Iowa, Nov. 5, 1894, sister Lydia Meck, aged 60 years, 11 months and 18 days. Funeral by Eld. Daniel Zook and the writer. ABRAHAM WOLF.

OYERMAN.—At her home, in the Olathe church, Johnson Co., Kans., Oct. 19, 1894, sister Kate Oyerman, aged 34 years, 4 months and 12 days. Her husband preceded her nearly two years ago. She leaves one child and an aged mother. The deceased was a daughter of Peter and Susan Gockley. Funeral services by Geo. E. Wise. SADIE WISE.

LANTZ.—In the Silver Creek church, Ohio, Nov. 10, 1894, Clayton Merril, infant son of Mr. and Mrs. Lantz, and grandson of brother and sister Miller, aged 2 months and 10 days. A. A. THRONE.

BROWN.—In the Nevada church, Vernon Co., Mo., Nov. 5, 1894, of paralysis, David Brown, aged 85 years. Deceased was confined to his bed about one year and nine months. Funeral by the writer, from Rev. 14: 13. S. CLICK.

GORDON.—Near Cando, N. Dak., Sept. 16, 1894, of lung trouble and typhoid fever, Eliza (Peters) Gordon, aged 29 years, 11 months and 16 days. She leaves a husband and an aged widowed mother who made her home with them. Her remains were interred on her brother, A. B. Peters' claim, seven miles west of Cando, N. Dak. Funeral by Bro. G. W. Stong, assisted by the writer, from Rev. 14: 13. S. N. EVERSOLE.

GABEL.—In Marshall County, Ind., Nov. 12, 1894, Bro. David Gabel, aged 81 years, 8 months and 14 days. He was married to Sarah Lawrence in 1834 and moved to Ohio, residing there until 1854, when he moved to Marshall County, Ind. His wife dying in 1856, he married again in 1857. He was the father of thirteen children, ten of whom survive him. His second wife dying, he married a third time and moved to Iowa, where he resided four years. He then returned to Indiana, and has lived with his children for twenty-five years. He was a great Bible reader. Funeral services by Eld. J. H. Sellers, from 2 Tim. 4: 6, 7. J. W. SHIVELY.

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Announcements.

A LETTER FROM ONE OF THE BRETHREN.

Mr. Geo. W. Snoke, one of the Brethren of the North Dakota Colony, who went back to Indiana to look after some of his business interests, writes the following letter:

NAPPANEE IND., Nov. 13, 1894.

MR. MAX BASS

Dear Sir—Since I came back to Indiana, I have met many anxious inquirers about North Dakota and its inhabitants, which I answer conscientiously. I think much more of North Dakota since I am back, than when I even was there. I delight in its light, dry atmosphere, which can only be fully realized by coming back to the East. And then when I consider and see the amount of tiresome work it requires here to cultivate and gather corn, which does not bring as much on the market as barley does in North Dakota, then, and then only can I fully realize and appreciate the superior advantages enjoyed by the North Dakota farmer, where he can enjoy the superior advantages of raising his crops, which he can handle by machinery from beginning to end. I find more complaining of hard times here, than I ever have heretofore. You can give my love and encouragement to the brethren and sisters and all members of our Colony, whether Brethren fraternally, or not, with full confidence, and they may rest assured that I give the facts learned by actual experience and observation and the testimonies, which I received from themselves, which I have no reason to doubt

Yours Respectfully,
GEO. W. SNOKE.

The above letter is self explanatory.

Brethren desirous of obtaining information concerning North Dakota, its soil, climate, advantages and opportunities are invited to write to Eld Amos B. Peters, Candc, N. D.; Eld. Silas N. Eversole, Rutten, N. D.; Max Bass, 132 Jackson Street, Chicago, Ill., or F. I. Whitney, St. Paul, Minn.

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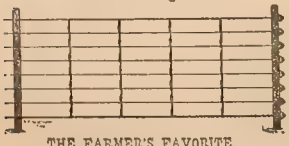

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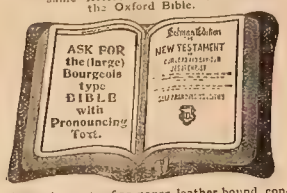

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I make no profit on this offer, but if you accept this inducement, I expect to have future orders from you for medicine, as my remedies sell on their merits. Also, my Flavoring Extracts for household use are the strongest and purest that can be made. ***If you hesitate to order—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc.*** It is no cheap book. Any persons not satisfied with their purchase can, on receipt of goods, return the Bible and medicine, except one bottle of "Discovery," which you can keep, and your money will be refunded.

A number of ministers have accepted this offer through a special circular, and the several testimonials from them should convince you of the genuineness of the offer. For description of my remedies see my advertisement on the outside cover of Brethren's Almanac for 1895, or write for descriptive circular.

TESTIMONIALS.

From Eld D. D. Wine, Covington, Ohio, Aug. 23, 1894.—The goods were received in good order, and we are indeed well pleased with our investment on account of the Bible offer. The Bible is a very nice one, and several members of the family are anxious to own it

From Eld J. V. King, Griffin, Md., Sept 19, 1894.—I am well pleased with the Bible and think it comes fully up to the description you gave it. We have not used all the medicine yet, but think what we have used is worth recommending.

From Eld J. N. Davis, Tub, Somerset Co., Pa., Sept 10, 1894.—I received the Bible and medicine as per your offer, and am well pleased with both. I must say that the Bible is the best and most complete of the kind that I have ever examined, and am free to say that this Bible should be in the hands of every minister and Sunday school teacher

From Eld. John Bare, Decatur, Nebr., Sept. 20, 1894.—The medicine and Bible, as per your special offer, was received all right. We are well pleased with the Bible; it is fully as good as recommended in every respect. And what medicine we have used has been very satisfactory. We have used some of the D. D. D. and some of the Red Thyme Pain Cure. The latter we have found excellent for all bowel complaints.

From Eld. J. A. Root, Osawkie, Kans., Sept. 18, 1894.—I received the box containing bible and remedies according to your special offer to ministers. The Bible came fully up to my expectations, and I wish I had another like it for my wife. The Discovery came just at a time when I could test it as I was suffering from liver and kidney troubles. After taking one bottle I can say that I feel like a new man, and I shall continue taking it awhile yet. I can now eat more at one meal than I could at three meals before taking the Discovery. I will either take the agency or secure an agent for you, as I believe that your remedies will do what they are recommended to do.

From Eld A. Berkebile, Dubois, Nebr., Sept. 22, 1894.—Please accept my thanks for the Bible that I received by accepting your special Bible offer. I am well pleased with the same. The size of type is larger than what I had expected. Very few people can read the Bible and pronounce correctly without a self pronouncing Bible. This self pronouncing feature, together with the size of type and the bell, S. makes it a Bible that every minister in the church should have. It is far beyond my expectations. As for the medicine, it is second to none. The Bitters give appetite, quiet the nerves and give immediate relief. The Salve is a safe and reliable article, and I can recommend it to suffering humanity.

Any person who prefers to accept the offer for $3 80 made last winter, offering a "C" Bible, instead of the above offer for the Bourgeois edition, can do so. These offers are made for people who have not ordered medicine from me; old agents need not apply. Bible and medicine sent by freight on receipt of order.

Order now so as to be sure of getting the Bible in time for Christmas, as it requires from two to three weeks for western shipments to reach their destination.

Address: S. E. DUBBEL, Proprietor,
43tf Waynesboro, Franklin Co., Pa.

Cheap Excursion South.

THE annual excursion to Greensborough and Winston, North Carolina, as well as to points in East Tennessee, Georgia and other States in the South, will be run on TUESDAY, DECEMBER 4th. Tickets will be sold over the Monon Route at *one fare for the round trip* and the party be accompanied by an experienced excursion agent. This will afford a rare opportunity for home seekers, home visitors and hunters. Cars will be run through to Knoxville, Asheville, Salisbury and Greensborough. For further details call on ticket agent L. N. A. & C. R'y or address the excursion agents, Addison Coffin, Amo, Ind, Fleming Ratcliff, New Castle, Ind.

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NEW TESTAMENT
COMMENTARY!

This new work, in two volumes, will commend itself at once to Bible students. The comments are short and to the point. Both the Authorized and Revised Versions are given, and the reference system is the best one yet devised. The book is well bound, and sold at a price within the reach of all. Cloth per set, $5 00; half leather, $5.50; half morocco, $6 00. Address all orders to this office.

Good Books for All!

Mental Science and Methods of Mental Culture.—By Edward Brooks. Cloth, $1.75.

Universalism Against Itself.—By Hall. One of the best works against Universalism. Price, $1.00.

Sacred Geography and Antiquities.—A practical, helpful work for Bible students, ministers and Sunday-school teachers. Price, $2.25.

New Testament and Psalms with Notes.—Invaluable for Bible students, Sunday-school teachers, etc. Price, cloth, $2.00; without Psalms, $1.00.

Life on Wheels.—By J. S. Mohler. The idea of the book is to represent the way to heaven, by using the different terms connected with an ordinary railroad. Price, single copy, 40 cents.

Our Library on Christian Evidences.—This collection of works embraces the best books to be had on that subject: "Paley's Evidences of Christianity," New Edition, $1.50; "Nelson on Infidelity," 75 cents; "Manual of Christian Evidences," 75 cents; "Many Infallible Proofs," $1.25; "The Divine Demonstration," $1.50; "The Bible in the Nineteenth Century," 40 cents; "Grounds of Theistic and Christian Belief," $2.50. Price of the entire set, if ordered at one time, $8.00; special terms to ministers furnished upon application.

We Pay Freight.

Fahrney's BLOOD CLEANSER or PANACEA, in liquid form, has been before the public about thirty years. It is made for the cure of *Costiveness, Constipation, Nervous Headache, Liver Complaint, Bilious Disorders, Dyspepsia or Indigestion, Worms, Tape Worms, Dumb Ague, Blotches, Boils, Tumors, Ulcers and Sores, Pain in the Bones, Shoulders, Sides and Head, etc.*

☞It is a good Blood Purifier, pure and simple. Always ask for *Fahrney's Panacea* and take no other. Price $1.00 a bottle. Large discount to agents. For particulars write the proprietors,

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1573 West Madison Street.

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Plain Clothing!

There is no excuse for any member of the Brethren church, who wishes to wear Plain Clothing, not having it.

Samples of cloth from which we make our clothing, measuring blanks, tape measure and rules for ordering will be sent on application. Our rules for self-measurement are so simple any one can understand them.

We guarantee the fit, the make and the quality to be satisfactory to purchaser or goods can be returned. Our prices are reasonable. Address,

M. PHILLIPSON & SON,
Warsaw, Ind.

We are the leading Manufacturers of Plain Clothing in the United States.
37y1

FLORIDA RATES.

Tourist rates to New Orleans, Thomasville, Jacksonville and all points in Florida are now in effect *via* the Monon Route. Tickets good until May 31st, 1895.

First class service on all trains; dining cars; parlor chair cars; compartment sleeping cars, every section a stateroom. Three new routes south of the Ohio River. Close connections; fast time; choice of routes, *via* Louisville or Cincinnati.

For rates, folders, etc., apply to nearest ticket agent or address: Frank J. Reed, General Passenger Agent, Chicago, Ill., or L. E. Sessions, Northwestern Passenger Agent, Minneapolis, Minn., Box 1011.

7 Churches OF ASIA.

THIS new and interesting book comes from the pen of Eld. D. L. Miller, who visited the Seven Churches of Asia Minor and has many interesting things to tell,—interesting, because these places of sacred fame lie out of the path of the ordinary tourist, and hence little is known about them. The

General Missionary and Tract Committee

Publish the book, it having been given to them by the author with instructions to apply the income to missions of the church. The Committee wishes to make all out of it possible for the cause of missions and hopes every brother and sister will take interest enough in it to buy at least a copy. It contains over 300 pages, is well illustrated, bound only in cloth, and will be mailed to any address for $1. Special terms to agents. Write quickly. Address,

GEN. MISS. AND TRACT COM.,
Mt. Morris, Ill.

☞Remember all the profits from this book go to missions, the author having given the book to the Committee in the manuscript form.

Windsor European Hotel

TRIBUNE BLOCK,
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This hotel is centrally located, and the most respectable House of its class in the City. The charges are moderate, varying in price from 75 cents to $1.50 per day, per person. Thompson's Restaurant underneath. First-class Passenger Elevator.

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Revised Price List.

HYMNALS:		HYMN BOOKS:	
Half Leather,	$ 70	Arabesque,	$ [illegible]
Morocco,	90	Fine Limp,	[illegible]
Morocco, gilt edge,	1 25	Fine Limp, gilt edge	[illegible]

BRETHREN'S PUBLISHING CO.,
Mount Morris, Illinois.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., DECEMBER 11, 1894. No. 49.

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FIVE recently came out on the Lord's side at Aurora, Nebr.

OUR missionaries passed Port Said, Egypt, in safety. We hope to soon hear of their arrival in India.

BRO. J. M. MOHLER met with good success in his meetings at Mexico, Ind. There were thirteen accessions.

BRO. SILAS HOOVER recently closed a meeting in his home congregation, Middle Creek church, Pa., with three accessions.

SOME one who fails to give his name, sends us three obituaries, one from Turkey Creek, Ind., and the others from Nappanee.

THE Special Bible Term of Mt. Morris College will begin Jan. 2, 1895. Of course everybody is invited. Particulars next week.

BRO. HUTCHISON spent four days in Mt. Morris last week, but was not well enough to preach more than one sermon. He is now in Ohio.

BRO. FRANKLIN MEYRS is doing a good work in Barron County, Wisconsin. Several have been baptized and his meetings continue with great interest.

FOURTEEN additions are reported at the Fairview churchhouse, near Masontown, Pa, as the result of a series of meetings held by Bro. Jasper Barnthouse.

AT the Pine Creek church (Ill.) Thanksgiving meeting, $58.00 was raised. $17.00 is for the poor, and sending the MESSENGER to those not able to pay for it.

BRO. S. M. EBY, of Centerview, Mo., who was with us a few days last fall, writes that he contracted a severe cold on his way home, and has not been in good health since.

ON account of Thanksgiving coming on Thursday, our usual press day, we closed our forms one day sooner last week than common, and for that reason some late matter, intended for last issue, had to be held over till this week.

BRO. I. J. ROSENBERGER'S meetings in the Nettle Creek congregation, Indiana, closed Nov. 29 with fifteen accessions by baptism. So writes Bro. L W. Teeter.

BRO D E. BRUBAKER who has just returned from a series of meetings at the Panther Creek church, Woodford County, Illinois, reports three accessions during his stay.

BRO D. F. STOUFFER closed his second meeting in the York City church, Va, Nov. 22, with ten additions. There were eleven at the first meeting, making twenty-one additions in all.

THOSE who are inquiring after Bro. O. P. Hoover's address can reach him by addressing him at Leipsic, Germany. It requires five cents postage on letters to any part of Europe or Asia.

BRO. HENRY FRANTZ closed his meetings at New Hope, Va, with sixteen additions. They were all sisters. It is indeed remarkable that more women than men enter the service of Christ.

THE Minutes of the District Meeting of Nebraska, printed at this office, were missent, and failed to reach Bro. J. L Snavely as soon as expected. This accounts for his delay in sending them to the churches.

BRO WM. A GROVE has the general agency of Bro. Teeter's Commentary in Indiana, and means to push the canvass for the book in all the congregations in the State. It is a good work and should be in all the families of the Brotherhood. Bro. Grove may be addressed at Anderson, Ind.

SOME of our young ministers, who would like to perform a reasonable amount of labor, do some preaching and Sunday-school work, in a locality where their efforts will be appreciated, might do well to correspond with Abraham Eyer, Hamiota, Manitoba. Here is a chance for some young preacher.

BRO PERRY MCKINNEY, of Metamora, Ohio, says: "We, the Michigan Brethren of the Swan Creek church, will dedicate our new churchhouse Dec. 23 Bro. Jonas Fike, of Virginia, and Levi Dickey, of Ohio, are expected to preach the dedicatory sermon. An invitation is extended to others to be with us."

ALL those who have received notice of their arrears are expected to respond to them at once. Those who remit should look for a change of the date to the right of their name on the colored printed slip attached to their paper. They will please accept this change of date as a receipt for the money sent.

BRO H C. EARLY closed his labors at Cherry Grove, Illinois, last Sunday evening with twenty-four additions. The meetings will be continued by Bro. J. C. Murray. The members at Cherry Grove feel greatly encouraged. Much to the regret of all, Bro. Early was suddenly called home on account of sickness in his family. If all goes well he expects to be at York, Pa., the 15th.

BRO ISAAC RAIRIGH is now in the midst of an interesting meeting in the Dickey house, Ashland, Ohio. Seventeen accessions are reported.

WHAT better Christmas present can you give your children than a copy of sister Miller's book, "Letters to the Young from the Old World"? The fine illustrations is one of the leading features of the work. This will greatly please and instruct the young. Price, postpaid, $1 00.

WRITING from the Egan church, Riverside County, Bro. Enoch Eby says that he is enjoying his trip to Southern California very much. He also finds a number of congregations full of interest in that part of the State. He had the pleasure of meeting with the District Mission Board, which he says is composed principally of young, energetic brethren, who seem to have the cause at heart and mean business.

THE first edition of Charlie Newcomer has been sold and another edition printed. We are again ready to fill orders. This charming little book, written by Bro. W. B. Stover, has been well received in all parts of the Brotherhood. Parents purchase it for their children and many Sunday school teachers get it for their classes. It is just the [illegible] a present. Price, twenty-five cents, or $2.40 per dozen, sent postpaid.

BRO. E. B. EDWARDS, who spent some years as a missionary in India, has been in Northern Illinois some months, and while here was invited to deliver a number of talks on India. His talks have been well received. He leaves here this week for other parts of the Brotherhood, and will talk at churches where he is requested to do so. We found him well informed, cultured and zealous, and quite unassuming. Letters addressed to him at Mt. Morris will be forwarded.

WE call special attention to Bro. I. D. Parker's article on page 771 of this issue. It might be well for a few hundred of our earnest members to engage in some missionary work by a proper use of the MESSENGER among those likely to be influenced by the Truth. Those wishing to *donate* it to persons not members may have it for one dollar. All of our State Mission Boards should make free use of the MESSENGER on mission fields. Several copies might be placed into as many families at each mission point, and we assure good results.

In our notice of Annual Meeting for 1895 we inadvertently omitted to mention the Indiana, Decatur and Western railway. This is one of the important roads reaching Decatur, being the direct line from Indianapolis, and many miles nearer than any other between the capital of Indiana and Decatur. By this line no change of cars is made between the two cities. The I. D. and W., with its connections with the trunk lines of the East, will afford excellent facilities for reaching Decatur. Sleeping-cars are run from Cincinnati, Ohio to Decatur *via* the C. H. and D. We give this notice place here because we want to treat all the lines fairly.

Michael Zug
138 Camp St.

THE LOVE OF GOD.

BY GERTRUDE A. FLORY.

THE love of God in majesty adorned,
Moves through the vast expanse of earth and sky,
And stoops to realms by earthly beings scorned,
To raise the fallen race to thrones on high.

Like flaming fire, it fills the human heart
And burns away the filth of hoarded sin;
Then healing balm and joy divine imparts
And childlike purity is born within.

The love of God dispels earth's tempting dreams,
And lifts the soul up to its native sphere,
To grow in grace beside faith's living streams,
Beneath dear Father's smile of love and cheer.

It bears the burdens of the sin and woe,
Of ages past and ages yet to be;
It is the blessedness of worlds below,
The light and rapture of eternity.

It soothes with healing balm the sin tossed soul
And drives away our fears of coming ills;
The sore and wounded spirit it makes whole
And all the holy promises fulfills.

Its wondrous power enfolds, with tender clasp,
Our frames, and their diseases heals at length;
E'en Death must loose his bold and icy grasp
And let our wasted powers renew their strength.

The tyrant bars of death it breaks in twain,
And gathers from the grave its treasured dust,
And fashions it anew in glorious form
To dwell in endless life among the just.

Before it men and angels bow in awe,
And veil their faces at its royal throne,
From which proceeds the great and changeless law
Of love to man through love to God alone.

The love of God! Its wrath, O, who can tell?
[illegible] me?
The shining hosts who in its glory dwell,
Are awed, by e'en the music in the name.

La Porte, Ind.

"WAS PAUL EVER MARRIED?"

BY NOAH LONGANECKER

THIS question was asked some time since in the MESSENGER, and was answered in the negative. We answer it in the affirmative, and have been requested to give our reasons for so believing. Those who believe that he was never married refer us to 1 Cor. 9: 15; 7: 8 All that can be claimed for those texts is that he was not married when he wrote the epistle.

In the Schaff-Herzog Encyclopedia of Religious Knowledge we have the following: "It has often been affirmed that Paul was married. (Clem. Alex Strom., III, 6; Origin, Op., IV., pp. 461 sq; Eusebius, H E, III 20; Luther, Grotius, Hausrath, Ewald.) Canon Farrar zealously defends the theory of Paul's marriage on the ground of his alleged membership in the Sanhedrin. Acts 26: 10" The text reads as follows: "And when they were put to death, I gave my voice against them." "Voice" in the original is "vote." It is so rendered by Wilson and the Revised Version. This was done by the Sanhedrin. This they did by casting balls, etc. It was required that a member of the Sanhedrin be a married man. We have the following by Farrar: "It is the extraordinary importance attached by the majority of the Jews, in all ages, to marriage as a moral duty, nay, even a positive command, incumbent on every man. Marriage is, in fact, the first of the 613 precepts. The Rabbis in all ages have laid it down as a stringent duty that parents should marry their children young." On this thought let the reader also note the Jewish law carefully. The following is in harmony with D[illegible] A. Clarke's [illegible] us: "But from 1 Cor. 7: 8 it seems a distinct inference that he (Paul) classed himself among *widowers*, for he says, 'I say, therefore, to the *unmarried* and widows, it is good for them if they *abide* (original) even as I.' That by 'the unmarried' he here means '*widowers*'—for which there is no special Greek word,—seems clear, as he has been already speaking in the first seven verses of the chapter, to those who have never been married." (Life and Work of St. Paul, by Canon Farrar, Part I.)

Wilson's Diaglott renders it, "To the UNMARRIED men, however, and to the WIDOWS," etc. According to Wilson's explanation of "SIGNS OF EMPHASIS" as he uses them in the terms "UNMARRIED and WIDOWS," there is something peculiar about the Greek text that cannot be expressed in any other way in the English language than "by the use of these typographical signs." Or, as Farrar has it, in the Greek there is no special word for our English word widowers. Hence Wilson has the words "unmarried men," with the emphasis as given above. If the term "*unmarried*" does *not* mean "*widowers*," then Paul is partial in his advice to "*widows*." But as it is, he is *not* partial. So in the first part of 1 Cor. 7: 1–6, he gives advice to those who never were married. In 1 Cor. 7: 8, he gives advice to those who were once married, but had lost their partners in life. In verse 7 he speaks to "*widowers and widows*" This will appear farther evident when we impartially consider.

Relative to marriage there are but three states: (1) Those who never were married. (2) Those who are married, and whose partners are still living (3) Those who were once married, but whose partners had died. These are the three states. In which state was Paul? Some say in the first Not so. For how could a "*widow*" remain in the first state,—when she is in the *third* state? How could she remain in the same state with Paul if she was not in the same state? But viewing it as treated above, any little child can comprehend.

As stated in a former article I used to believe that Paul was never married. 1 Cor. 7: 8 led me to consider. I saw that I was mistaken. I love to give up erroneous views, no difference how those views were received. Paul's advice in 1 Cor. 7 is partial to no state or person. Whether "widowers, widows, virgins," or in whatever single state men or women are, Paul's advice is not against marriage, but "for the present distress, I say, that it is good for a man so to be." 1 Cor. 7: 26. Some believe Paul to advise widowers and widows not to marry again. The context will not admit of such a view. But whether *then* and *there*, or *now* and *anywhere else*, the advice of 1 Cor. 7 would always be *good* advice, such advice as the good Father above could give to his children. This is not written for controversy, and anything in that line will not be noticed.

REFLECTION ON A BIRTHDAY.

BY I. G. HARLEY.

MANY years have passed since I have written anything for publication, feeling that others who are younger and more able should contribute to the GOSPEL MESSENGER. But having been so kindly remembered by my dear brethren and sisters in Christ on the 31st of October, my sixty-ninth birthday, with many little gifts and letters filled with many good and kind words of love and good wishes, for my present, future, and eternal happiness, I have been prompted to take up my pen again and thank all through the MESSENGER, not having time to write each one a personal letter, trusting all read the paper.

I assure you, my dear brethren and sisters, it was a great surprise to your unworthy brother, it warmed up my heart with love to you all, and *inspired prayer* to our good God, that you might receive the blessing and the comforts of the Holy Spirit to direct you to a better world on high, where sorrow, sickness and death cannot enter, and where birthdays and years will not be counted. I hope I shall never forget the love and kindness of my dear brethren and sisters, and my prayer shall ever be until I am called to part with you all here below, for that happy meeting beyond the vale of tears, where parting is unknown.

The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works. Psa 145: 8, 9. Who can read these words without being impressed with the goodness and lovingkindness of the Lord? The Lord is good to all; he has been very good to me, and "*surely goodness and mercy have followed me all the days of my life*" and he has promised to be with me unto the end. He bestows upon the children of men his fatherly protection amidst the dangers and evils of the world. His tender mercies are over all his works and he maketh the sun to shine upon the just and the unjust. Although frail man errs so frequently from the sacred paths, yet "*The Lord is gracious and full of compassion. He willeth not the death of a sinner, but rather that all should repent and live.*"

I am now sixty-nine years old, have lived nearly the allotted time,—three score years and ten,—and now when I look back on the years which are past, I feel to thankfully acknowledge the mercies of each succeeding period.

I am thankful I was born in a Christian land and of Christian parents, and was early taught what was good and what was bad. My dear mother watched over me with the tenderest care, and my parents early took me to the house of God, storing my infant mind with psalms, hymns and portions of God's holy Word. How much do we owe to our Christian parents for the early instruction! The Good Book tells us, "Train up a child in the way he should go, and when he is old he will not depart from it."

How thankful children should be for Christian parents! Our heart is often pained when we see children run about the streets with no more care bestowed upon them than cattle. They are fed morning, noon and night, and then turned loose to run and do just as they please. It is sad indeed for any child raised in that way! How much do children owe to Christian parents for their training in the early days of childhood.

My course in life has been smooth, my children kind and good to me, and my wants have been supplied. I have had my trials and temptations, I have been cast down, but not forsaken. But what should I have been if God had not met me and called me through his Son, our Blessed Savior? And when I look back I see how little I have done for the Master, and tears start in my eyes and my soul seems filled with the impression of my obligation of devotion to his service, but I fail in action. My plans and purposes seem to wither; but I thank God yet that, while my years are fast passing away, I have a desire and will endeavor yet the few remaining years, to do somewhat for him who has done so much for me.

I would live more as a dying man who knows not what shall be on the morrow. Our fathers,—where are they? The companions of my youth,—where are they? The associates even of riper years,—where are they to be found?

I went back to the place of business where twenty years ago I resided. I asked after some that came and dealt with me. Where are they?

The answer came, "*They are gone!*" Am I better than they? Lord, I would lay this to heart, that, "Dust thou art, and unto dust shalt thou return." So teach us to number our days, that we may apply our hearts unto wisdom. Psa. 90: 12.

Philadelphia, Pa., Nov 10.

THE GOSPEL MESSENGER AS A PREACHER.

BY I. D. PARKER.

THE preacher's mission stands at the head of and far above all others given to man. As such, it calls for the greatest gifts and noblest powers within our reach, and when the work of the MESSENGER is understood it may be called not only a preacher, but a *great* preacher, possessing a greater variety of powers, perhaps, than any other now in the field.

We would not undervalue the power of speech in the great work of carrying the Gospel to the hearts of men. Neither would we have the press take its place, but we are confident the pen ministry of the church is doing more to prepare the way for the evangelist and to train Christian workers for efficient labor in their various appointed fields than is either known or appreciated by many.

Were its merits fully understood, more pens would be telling the story of Jesus' love, more purse-strings would be opened and more homes and hearts would welcome its weekly visits. That this end may be attained we point out a few of its special characteristics.

1. It preaches the Truth on all subjects pertaining to salvation in sufficient variety to entertain and instruct its hearers, leading them to Him who said, "I am the *way* the *truth* and the life." Its sermons are subjected to close criticism and sifting both before and after being given to the public, which lessens the liability of teaching error. The Truth, the whole Truth and nothing but the Truth is the food on which the soul must feed if it would grow strong. More of this kind of food, well prepared, and less chaff, is found in the sermons of the MESSENGER than in those of the average preacher.

2. There is more or less contradiction between the sermons delivered in the pulpit and those preached by the same individual in the home, which greatly lessens the preacher's influence for good. Not so with the GOSPEL MESSENGER. It tells the same story to rich and poor, friend or foe, whether in the railroad car, the public reading room or private home. Whatever the subject or text, the end in view is to preach "Christ and Him crucified," as the sinner's only hope.

3. The character of the home determines largely that of the school, the church and the nation, and so far as the preacher can mould character and shape public opinion, the MESSENGER is preeminently great, for it labors mostly in the home, dealing out the precious Word of Life, daily and hourly, to all who will receive it.

4. It makes very few disappointments because of sickness or storm, and, unlike most preachers, it speaks most efficiently to small congregations.

5. In point of economy it greatly excels. By many it is considered a great advantage to have the preacher visit them and make his home with them for a week or two; but this costs car fare, board, fuel, etc., and unless the preacher is like Paul who "magnified his office" instead of himself, the cost exceeds the profit. But this preacher will (if invited) come to your home, stay one year, instruct your children, comfort the aged, answer your difficult queries, expound Scripture, bring letters from your friends, tell you of good books and many other things good for the soul. In short it, will bring before you about as much truth in one year, as is found in five hundred ordinary sermons, at a cost of $1 50, including car fare, etc. It certainly is a very cheap and efficient missionary preacher. We know of one locality where nearly a score of souls were gathered into the kingdom *mainly* through the influence of *this preacher*, sent from home to home by a sister whose heart was filled with a burning love for souls. It was first carefully read, then marked and sent on its rounds among the neighbors. All over our land are happy hearts and homes that received their first rays of true Gospel light from the columns of our church paper, and at such little cost. Mission Boards and churches wishing to combine economy with efficiency will do well to make a note of this

6 It is given "wholly to the work," "reproves, rebukes with long-suffering and doctrine," "in season and out of season," with no uncertain sound. It bears the fruits of the Spirit enumerated in Gal. 5: 22, 23, is adorned with the graces named in 2 Peter 1: 5-7, and shuns the works of the flesh mentioned by Paul in Gal. 5: 19-21, always laboring for the good of others "without partiality and without hypocrisy."

7. It always goes where invited and visits many that are poor "without money and without price. It is already booked for many thousands of visits for 1895, but the books are still open and large enough to record many more orders Send for this preacher. He is earnest, faithful and true. Give him a welcome and he will prove a great blessing to your home.

Elkhart, Ind.

THIS IS THE VICTORY.

BY C. H. BALSBAUGH

Well beloved in Christ:—

THIS is my salutation, no matter to whom I write. The Christian loves only in Christ, whether it be saint or sinner. If Rom. 5: 8 were not a reality, redemption had never been possible. It is only when we love as God loves that we are Christians. "He that dwelleth in love, dwelleth in God, and God in him." 1 John 4: 16. "Hereby know we that we dwell in Him, and He in us, because he hath given us of His Spirit." 1 John 4: 13

Very precious to me is such testimony as your letter contains,—a fresh evidence that God can use "the pen of a ready writer" in proclaiming the "glad tidings," as well as the tongue. Your long, pathetic letter, from beginning to end, is a cry for victory,—victory over self, victory over the devil and victory over the world. Flesh and devil and world can do little with a soul in which Christ is absolute Master. "The prince of this world cometh, and hath nothing in me," is true of Christ and Christian. "To *me* to *live* is CHRIST." John 14: 30; Philpp. 1: 21. "I live, yet not I, but Christ liveth in me." Gal. 2: 20. This is the supreme fact of which baptism, and feet-washing, and Eucharist are the symbols. Without this the types are nullities. Object lessons are helps through the senses of the great spiritual verities we are so slow to learn.

Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, EVEN OUR FAITH. 1 John 5: 4 Faith and fuss can never assimilate. "Fret not thyself, else shalt thou be moved to do evil." Psa. 37: 8 (Revised). Faith has the calmness and patience and assurance of God. There is not much of it in the world. It brings that perfect rest of soul which exemplifies Psa 46: 1, 2, 3. It is never detached from that "love which casteth out fear." 1 John 4: 18. The *coming* designated in John 6: 37 and Matt. 11: 28, is neither more nor less than the deep personal, all-inclusive believing to which "all the fulness of God" is disclosed. John 11: 40. "Purifying their hearts by faith" Acts 15: 9. "Blessed are the pure in heart; for they shall see God." Matt. 5: 8. "Whom having not seen, ye love; in whom, though now ye see Him not, *yet believing*, ye rejoice with joy unspeakable and full of glory." 1 Peter 1: 8.

Your ardent desire for larger opportunity to work for Christ if well sustained by a consistent and fervent home-piety, is the preparation of your heart by the Holy Spirit for a wider field of usefulness. But I have known people to sigh for the privilege of mission work among the heathen, or in our large cities, who could not find time to attend to family worship at home, or read the Bible with their children. Motives and longings need sifting. When GOD calls to large territories of Christian labor, He invariably selects those who live the very life of Christ in the daily drudgery of the most lowly and restricted vocation. We must learn to sanctify the washtub, and the needle, and the kitchen, before we are ready for a wider ministry. Christ opened His Gospel in the manger, and glorified the carpenter shop, before He traversed the hills and vales of Palestine and Perea, proclaiming the Evangel of Grace. A little corner filled with the life and light of Christ, is better than a large sphere filled with the ado and eloquence and popularity of self. When the *ego* is crucified, Christ will not fail to make 2 Cor. 2: 14, the constant rapture and glory of our life.

Sooner do without a light when the evening comes, than omit to light the lamp for the illumination of the soul. Ex. 30: 8, and 37: 21-24, and Lev. 24: 1-3. "*With* THEE *is the Fountain* 36: 9 "THY WORD is a *lamp* unto my feet, and a light unto my path." Psa 119: 105. "*Let the Word of Christ dwell in you richly, in all wisdom.*" Col. 3: 16. Daily Bible reading is a sweeter privilege and a more pressing necessity than our daily food. Job 23: 12 The saint's "*delight* is in the Law of the Lord; and in His Law doth he *meditate day and night*" Psa. 1: 2. Rather do without supper than retire without a full meal from God's Table. Children are not "*trained in the way they should go*" where there is no family Bible reading and family altar. Sooner throw your cooking-stove out of doors than do without an altar. Morning and evening the incense must rise in a Christian family. This is imperative. Ex 30: 7, 8 When "the love of God is shed abroad in the heart of the Holy Ghost," incense rises as spontaneously as the flame mounts upward! Let no one shelter behind a slow tongue, or a slow speech. Ex. 4: 10. The Lord will not accept the excuse. Nothing pleads so eloquently as love, even if the plea comes from the stammering, untrained lips of a little child. There is no danger that love cannot make its wants known, or utter its fervent gratitude. Its volubility is proverbial. Wherever Eph. 3: 16: 19 is realized, the altar will be one of the most conspicuous facts of the family. "THE LORD is my *light and my salvation; whom shall I fear?* THE LORD is the *strength of my life; of whom shall I be afraid?*" Psa. 27: 1.

Let the claims and the fellowship and the peace of Christ dominate all other considerations. Keep your mind and heart so full and fresh of "the oracles of God," that prayer and praise in Bible language will be your mother tongue. This is to have "the life hid with Christ in God." Col. 3: 3. No matter how cramped and uncongenial your environment, accept it as God's discipline for you, and the picture of circumstances

to polish and beautify your life in the character of Emmanuel.

Christ voluntarily enters the very lowest position, and the most repulsive and exasperating surroundings to manifest the glory of Divinity, and the intrinsic worth and dignity of humanity. From first to last, under every strain of trial and circumstance, *He committed Himself to Him that judgeth righteously.*" 1 Pet. 2: 23 This is the example we are to imitate, the steps we are to follow. Verse 21. The Spirit that sustained Him is offered to you. None is so poor, so obscure, so insignificant, that he may not share the fullness of life and power and peace treasured in our Divine-human Fellow-sufferer. We are all groveling too much in the secondaries and incidentals, and thus lose sight of the Alpha and Omega, who is before all, and after all, and in all. We lose our direct personal intimacy with Jesus by forgetting the conditions of 2 Cor. 4: 18 We must learn to look through Christ's eyes, and view things with His large perception, before we rest with perfect repose in Rom. 8: 28. To this we find the key in John 8: 29.

Before closing, I must thank you for your remembrance of Philpp. 4: 10, 14. It is noteworthy that my silent ministry is supported almost exclusively by the poor and afflicted. This fact illuminates 2 Cor. 8: 1, 2 "We do you to wit of THE GRACE OF GOD bestowed on the churches of Macedonia; how that *in a great trial of affliction* THE ABUNDANCE OF THEIR JOY and THEIR DEEP POVERTY ABOUNDED UNTO THE RICHES OF THEIR LIBERALITY" These are the open-hearted and open-handed to the calls of Christ for every holy purpose. This reveals the great law of sympathy between the head and the body, and between member and member. Heb. 2: 9, 10, 11.

Union Deposit, Ga.

A HISTORY OF THE FOLLOWERS OF CHRIST.

Formerly Known as the "Brethren," "Tunkers," "Ancient Brethren," "Dunkards," and now Incorporated as "The German Baptist Brethren Church."

BY S. Z SHARP.

Number Eight.

BAPTISM.

"THE primary word *bapto* occurs four times in the New Testament. Its classical meaning is to dip. The word *baptizo*, in form, though not in usage, the frequentative of *bapto*, occurs seventy-six times in the New Testament, and is the word used by the Holy Ghost to convey the command to baptize. Its classical meaning is to dip, submerge, sink. Besides these, we have the nouns of the same root and usage, *baptisma*, occurring twenty-two times, translated *baptism;* and *baptismos*, occurring four times, translated *baptism*, Heb. 6: 2, and *washing*, Mark 7: 4, 8; 9: 10."—*Hodge.* The word *baptism* in the New Testament is used both in a literal and a figurative sense. Literally, it means a dipping in water, Mark 1: 9; John 1: 26; Acts 8: 38. Figuratively, it means to be brought under the influence of the Holy Ghost or of fire, Matt. 3: 11, or to be overwhelmed with grief, or suffering, Mark 10: 39.

JOHN'S BAPTISM.—ITS PURPOSE.

John baptized only in water, and pointed to Christ who should "baptize with the Holy Ghost and with fire." The purpose of his baptism was preliminary and introductory to that of Christ. It was merely "a baptism unto repentance," and "implied that the people were defiled with sin and needed washing or cleansing. Even the Pharisees and Sadducees were taught to "bring forth fruit meet for repentance," and so "prepare the way of the Lord" who should afterward "baptize with the Holy Ghost and with fire." Jesus had no sins of which he could repent, yet he submitted to this "baptism of repentance." We must remember, however, that while he had no sins of his own, he was crucified for sin, and "died for the ungodly," "died for all." We may never fully understand all the reasons why Jesus was baptized, and may find no better explanation than the one he gave himself, namely: that, "Thus it becometh us to fulfill all righteousness."

CHRIST'S BAPTISM.—ITS PURPOSE.

The transition from John's baptism to that of Christ was made easy by John baptizing Christ and several disciples of the latter, and pointing him out as "the Lamb of God that taketh away the sins of the world." Soon after Christ's baptism it was reported to the Pharisees that "Jesus made and baptized more disciples than John." The purpose of baptism then took in a much wider scope. It was made the initiatory rite of entering into the church or kingdom of Christ, who taught that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "By one Spirit are we all baptized into one body." 1 Cor. 12: 13 As there is both a visible and a spiritual body or church of Christ, so there is an act of transfer from the world into each. Simon Magus was born of water into the visible church, but failed to receive the baptism of the Holy Ghost which he tried to purchase with money. Acts 8: 13-19.

The external baptism with water, in connection with faith and repentance, was made a condition of pardon or remission of sins and the reception of the Holy Ghost. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38 "Arise and be baptized and wash away thy sins." Acts 22: 16. Baptism is made co-ordinate with faith as a condition of salvation. He that believeth and is baptized shall be saved." Mark 16: 16. "The like figure whereunto baptism doth also now save us." 1 Peter 3: 21. It is an incorporation into Christ and a "putting on Christ," Gal. 3: 27, "the answer of a good conscience toward God."

THE SUBJECTS OF BAPTISM.

The apostolic age embraces the time of John the Baptist's administration. The close relation between his baptism and that of Christ requires at least a passing notice, when we consider the subjects who received this ordinance during the first century. The character of John's baptism clearly indicates that his subjects were such as represented. His fiery eloquence gushed forth in the words, "Repent," "Bring forth fruit meet for repentance," hence they "were all baptized in the river Jordan confessing their sins." There is no evidence or intimation that John baptized any who did not repent or confess their sins.

We may determine whom Christ baptized by noticing the circumstances attending the baptism of those receiving this ordinance. The first whom Christ baptized were disciples or learners instructed by himself. John 3: 22; 4: 1, 2. This was in strict harmony with his great commission, Matt. 28: 19, which connects teaching with baptism and makes the former a prerequisite to the latter, and also implies that all who receive baptism should be first instructed.

It is not said in the commission that every one in each nation should be taught and baptized, for it would be impossible to teach infants, hence inconsistent to baptize them. The instruction in the commission simply means that no nation should be passed by.

The original shows more plainly that infants were not included in the number to be baptized. "Teaching all nations" (*matheteusate panta ethne*), "baptizing them" (*baptizontes autous*). Here "them" (*autous*) is masculine and cannot agree with all that is implied by the antecedent, nations (*ethne*), which is neuter; but must refer to that part of the nations consisting of older persons, both male and female, according to the principle of the Greek language, that the masculine must be used when the pronoun refers both to male and female persons. All Greek words denoting infants are neuter, and, if infants were included, we should have *auta*, the neuter pronoun agreeing with *ethne.*—*Huber.*

"The connection of the *matheteusate* (teaching) with *baptizontes* (baptizing) and *didaskontes* (teaching) undeniably intimates that in uttering these words, the Savior had no immediate thought of infant baptism."—*Olshausen.* See also "Winer's Grammar of the New Testament," page 340, Sec. 45, I, a.

Those baptized on the Day of Pentecost "were pricked in their hearts" and said, "Men and brethren what shall we do?" "Then they that gladly received the Word were baptized." Acts 2: 41. Instruction by the apostles, pricking of the heart, or repentance, and gladly receiving the word, or faith, preceded the baptism of those who were first received on this noted occasion. Later, "When they believed Philip, they were baptized, both men and women." Acts 8: 12. "Simon himself believed," and "was baptized," verse 13. When the eunuch had said, "I believe that Jesus Christ is the Son of God, he (Philip) "baptized him." Acts 8: 38. When Paul had been praying for some time and fasting, Ananias came and instructed him "and he arose and was baptized," Acts 9. Peter instructed the house of Cornelius, "and the Holy Ghost fell on all them that heard the word," "and he commanded them to be baptized." Acts 10: 44-48. Lydia "attended unto the things which were spoken of Paul," and "she was baptized and her household," Acts 16: 14, 15. "Her household" is called "the brethren." Acts 16: 40. "Crispus the chief ruler of the synagogue believed on the Lord with all his house, and many of the Corinthians hearing, believed and were baptized." Acts 18: 8. Paul and Silas preached to the household of the jailer who "took them the same hour of the night, and washed their stripes and was baptized, he and all his." This one "rejoiced with all his house." Acts 16: 32-34 Gaius, "a man of Macedonia," is mentioned with "Crispus, the chief ruler of the synagogue," as having been baptized by Paul. 1 Cor. 13. "Also the household of Stephanus." Verse 14. Of the household we simply know nothing. To assume that there were any infants in it, would be unreasonable in the face of every preceding personal mention of baptism by John, Christ, or the twelve apostles who baptized only such as "repented," "confessed their sins" "believed," were "pricked in their heart," "rejoiced," etc.

From all the examples of baptism recorded in the New Testament, and from all the circumstances attending them, we can find no evidence that any infants were baptized during the apostolic age. Since Christ received baptism after having received circumcision, we cannot practice infant baptism based on circumcision, because that would be only continuing a Jewish rite by substituting something for circumcision and still leave us without Christian baptism.

McPherson, Kans.

SHALL WE CONTINUE SANTA CLAUS WORSHIP?

BY WM. C. JOHNSON.

ONE of the most astonishing things to me, as a foreigner, was when I, nearing my first Christmas in the United States, heard the constant repetition of Santa Claus' name and saw the building of altars for this old red-nosed, tobacco-smoking, grinning fellow, who in all things is as far from being a saint (Santa) as heaven is from hell.

For many years I have been considering the advisability of taking up warfare against this idol who has been pressed upon the American nation by foreigners who, even in their own land, do not worship Santa Claus as he is now worshiped in America. Worshiped, did I say? Yes, indeed. In a few weeks children will be told to write letters to Santa Claus, the papers will bristle with greetings from Santa Claus, the religious papers will announce Santa Claus hymns and entertainments, and the churches will admit the "Holy" Santa Claus into their temples to entertain and amuse the children on Christmas eve. The children will hang up their stockings, and after Christmas we will hear more about what Santa Claus brought them than about anything else.

Friends, do you see where we are drifting, acknowledging Santa Claus as the giver of all things? In families where they have a Christmas tree it is Santa Claus that is honored,—Santa Claus is the god of Christmas,—and Jesus Christ is forgotten. Permit me to take you up to northern Europe. People there are Lutherans, and are not as strict as Evangelical churches here; but when Christmas is nearing, the stores are decorated, and the glad, the holy Yuletide is announced. Mark, I said "holy," because in all instances the children are told that it is the little child Jesus that moves the friends and parents to give the presents, and that Christmas is Christ's birthday. On Christmas eve there are no stockings hung up, but on the evening of Christmas day the pine tree, even if it be a twig only, is hung with candles, sometimes only one tallow candle, and fruits, maybe a nut and one apple only. On the top of the tree is always a bright silver or golden star, representing the star of Bethlehem; the candy bears the blessing, "Peace on earth and good will to men." The cakes are called Yule cake; and when the family and friends gather around the tree, they take each other by the hand and slowly walk around the Yule tree, singing, "For us a Christ was born to-day, and "Beautiful Yule, holy Yule: thanks to God in the highest."

I remember old, stalwart men, who possibly never thought about God during all the year, on Christmas eve blending their strong voices with the children's "Hallelujah! unto us to-day a Savior is born! Hallelujah in the highest!" and, "To God be thanks for holy Yule, the Christ-child's blessed birthday." And again, "Thank God for all thy gifts; thanks for the Savior dear."

Is not this way of celebrating Christmas more beautiful, more proper, and more elevating than to present, as the children's "saint," an old, red-nosed man, with his tobacco pipe in his mouth, distributing gifts, rewarding the good children and punishing the naughty ones? Yes, I even believe that the Santa Claus the American Christians permit their children and themselves to worship, is no one else than the old Knight Rupert, who, in other words, was the devil himself. I suppose that some are going to protest, and that they will tell me that Santa Claus was a nice old man, who did lots of good to the children when on earth, and who, when he died, was "sanctified" by the "holy" Roman Catholic church, and, consequently, is all right. Well, I will be glad to know a little more about Santa Claus, and will even be willing to let the Roman Catholics keep him and all their other (?) saints without disturbance; but I would like to see the Protestants of this country, and of all the world, dethrone Santa Claus as the children's saint, and give glory to him only from whom all good gifts come, to him who said, "Suffer the little children to come unto me," and of whom it was said at his birth, "Peace on earth and good will toward men," the only one who has a right to be worshiped, the child Jesus Christ, the Savior Jesus Christ, the Lord Jesus Christ.—*From the Religious Telescope*

THE HEART SEARCHER.

BY LIZZIE D. ROSENBERGER.

THERE is but one God and his eyes are as a flame of fire. "There is no creature that is not manifest in his sight, but all things are naked and open before the eyes of him with whom we have to do." He sees the microscopic atom, and he sees the towering mountain. By a correct adjustment of certain lenses we view clearly, objects at a distance, and things minute are magnified; but what scientist has ever constructed a glass by which he could sweep the entire human soul, or bring to light from dark depths the hidden, inner workings of the spirit? Only the pure eyes of God can flash a blinding ray of light, which will illumine every recess of the heart. The pitiful, little selfish motives by which we have deceived ourselves and others, turn dark with dishonor 'neath these pure rays. The devil's subterfuges which hid even from our own eyes the inner corruption, are seen to emanate from hell. Things are opened unto God's eyes There is no friendly darkness, no disguise. Our cherished secret sins are all "naked before him," and his lightning glance of wrath falls on the spirit with a convicting power, even while his love draws you.

David exclaimed, "O Lord, thou hast searched me, and known me, thou knowest my down-sitting and mine uprising: thou understandest my thought afar off." We are often made to realize this, and it is so different from the way the world scans us. "Man looks on the outward appearance, but the Lord looketh on the heart;" so thoroughly charged with meaning is this truth, that it would change the lives of most of us if we fully believed it. For almost unconsciously we have taken the judgment of those about us for our criterion, and we live subject to their approval. Only God can know us. Our nearest friends cannot know us; they see how we live, but God knows infinitely more; he sees how we are trying to live.

Artists marvel at the beauty of the pictures painted long ago, at the perfect conception, and master-touch, at the colors which throw a glow of warmth over the pictures; yet they are but clever imitations of life, cold and passive, nought but paint and canvas. A wicked man may copy the life of a saint, he may be a wolf arrayed in sheep's clothing. It took forty years of living in the desert, and forty days of fasting and communion with God for Moses, before he came down from the mount with a face radiantly glorious from the love of God within. Not the external touch of the artist's brush, but the glow of the spirit within makes our life beautiful. When we have passed over the hard burning sands, alone with God, men will see the impress of our Master upon us. He knoweth our thoughts afar off." Every emotion, aim, perplexity, doubt and hope, is well understood by God; but how often misunderstood by man! The formal, perfect Pharisee, living strictly according to the law, was above criticism, as he drew his robe aside to avoid pollution from contact with sinners. On the street corners, frigid and faultless he stood, honored by the world. God saw the love-valve in his heart clogged and inactive, and every thought and care and concern in his entire heart circulating through self, and he brands him as a hypocrite. Then one whom the world despised, prayed, "God, be merciful to me a sinner," and God met the earnest, out-reaching of his soul with a blessing.

God is full of tender compassion for us, "He knoweth our frame; he remembereth that we are dust." He searches the heart for secret sins, and will not let us continue

"With ghastly smooth life dead at heart."

But he cleanses and forgives. He sees the tempest of the angry passions surging in the soul, the inherent weakness of nature, the bitter, swift repentance, and he answers the prayer of the erring soul, "I looked on my right hand and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O, Lord; I said, Thou art my refuge and my portion in the land of the living. Attend unto my cry for I am brought very low."

And then, my brethren, ye who have been born again, of water and of the Spirit, know ye not your ownselves, how that "Jesus Christ is in you?" He is the vine and ye are the branches, and with his life coursing through your hearts, you will develop and bear fruit, but without him you can do nothing. Barren as a dead branch will be the prayers we offer, our Sunday-school work, our churches, or our efforts in behalf of sinners. Men may praise us for being zealous and active in church while God condemns us as cumberers of the ground; for we are dead and helpless unless we have been born into the kingdom of God. Blessed are the poor in spirit, for they welcome life and strength, the process that shapes them into the very image of Christ.

"And if beneath God's eye we do not quail,
Though all the world may turn from us aside;
We own a secret power that shall prevail
When every motive of our life is tried."

Covington, Ohio.

RAGS OR SOULS?

WHEN Captain Murrell came up with the sinking steamer, Denmark, he had to decide between freight and people. The question was, "Shall I save my bales of rags and let the people go down, or shall I throw overboard my rags and save the people?" It took the noble captain but a moment to decide. Over went the rags and the people were saved. There are in this world thousands of sinking ships. They are morally and spiritually water-logged. They are going down in an ocean of despair, unless rescue comes. With many Christians it is simply a question between precious souls and dollars. The church of Christ is not poor to-day. It is loaded down with money in the pockets of not a few of its members. It is a question between *rags and souls*. When you win a soul to God, you have transmuted your opportunity into immortality. Time, money and talents may be so invested as to yield results for eternity. —*Common People.*

"IT is very common for the people who ride a hobby to think that the world is persecuting them, when, as a matter of fact, it is simply laughing at their folly."

Missionary and Tract Work Department.

"Upon the first day of the week, every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

Committee:

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☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

THE PITCHER OF TEARS.

The woman had closed her eyes,
A weary with weeping.
She leaned on the empty cradle,
And sobbed in her sleeping.
Her breast, like the wave of the sea,
Was rising and falling;
Her heart, through the mist of sleep,
On her baby was calling.

Then her soul was lifted away
To the garden of heaven,
Where flowers shine like stars in the grass
So smooth and so even;
And she saw where, 'mid roses and May,
An angel did wander
With bright children, who looked in his face
To dream and to wonder.

Alone, and apart from the rest,
A little child tarried,
And in his small arms, soft and round,
A pitcher he carried.
His sweet eyes looked wistfully toward
Heaven's glory was bright, but his face
Bore the touch of earth's shadow.

The woman knelt down where she stood.
"My own and my dearie,
Now why do you wander alone,
With little feet weary?
If you cannot come back, come back,
To the arms of your mother,
'Tis your sweet hand the angel should hold,
And never another."

"O mother, the pitcher of tears,
Your tears, I must carry;
So heavy it weighs, that behind,
That behind, I linger and tarry.
O mother, if you would smile,
And cease from your weeping,
My place by the angel's side
I'd gladly be keeping"

The woman waked by the cradle,
And smiled in the waking.
"My baby, the pitcher of tears
To my heart I am taking
Go, frolic and sing with your mates;
My smiles shall be given
To make a new light 'round your head
In the garden of heaven."

—*Laura E. Richards, in Youth's Companion*

OUR SUNDAY SCHOOL.

BY IRA C SNAVELY.

I SEE so much in the MESSENGER about Sunday school and church work I thought I would tell you of a Sunday school here in the West. We have at present writing from about fifteen to thirty members. Our school has been running for over five years, summer and winter. We no more think of stopping when winter comes than we do when summer comes. It made us feel more like closing this winter than we have at any time since we started it, not on account of cold weather, but the reason was that we had to furnish our own fuel. The school district has decided not to allow a series of meetings during the school session, and so will not let us as a Sunday school use the district fuel, but that did not stop us. Amid the scarcity of crops our Sunday school moves steadily along.

We have preaching the fourth Sunday of each month by Eld. S. M Forney. Besides this he has two or three other appointments. But when he is sent forth by the State Mission Board to isolated places, his appointments at home are vacated until he returns Amid the discouragements that we meet we are not yet ready to lay down the Christian armor, but earnestly pray that God will send forth laborers into his harvest to help us. While in some eastern churches there are from six to eight ministers and sometimes more, we as poor, weak workers would like to see you come out and help us. Though you will meet with trials and troubles, and though we do not have all the luxuries of this world, yet our treasures are not of this world. We would enjoy seeing brethren and sisters coming to help us. Will you not come to help us? While at your home church you get to preach once every four, five or six weeks as the case may be. While here you can preach or teach each Sabbath if you will only apply yourself.

Kearney, Nebr.

DIARY LEAVES.

BY W. B. STOVER.

River Thames, Nov. 2.

WE left the Royal Albert Docks a little after noon to-day. Ate a hearty dinner, also hearty supper. Sailing down the river is excellent. It is so different from the kind of sailing we have been trying to get used to.

Leaving the great city, our thoughts are carried back to it. So many souls to be saved or lost. So much sin So many Christless hearts. Whenever I go into a great city I feel specially burdened for souls. I do not see how one who is in love with Christ can feel otherwise, when thrust into the presence of masses of humanity. "How can I get hold of your soul for Christ?" is the one thought that binds me to every other man. I believe there is scarcely a man living but that he may, by some human agency, be saved. O! would God, that I could gather as many souls to Him each year as the numbered hairs of my head! But one thing we can do *now* is to lift up the whole wide world to Him for cleansing,—lift it up in our daily earnest prayer. What child of God can't pray every day the unselfish prayer? *What child of God don't pray every day?*

Bay of Biscay, Nov 4.

To day, Sunday, is my good wife Mary's birthday. She is now twenty-three. I hope her next will be pleasanter than this. We celebrated this day by all staying in bed all day. To-day and yesterday were similar. Of course Bertha and I expected to be sick, but Mary was disappointed, for she is as sick as either of us. In fact I think she is sicker than I, for I was out a little,—part of both days,—even if it was to my disadvantage. Hope we'll all be over it soon.

At Sea, Nov. 5.

Ocean smooth and calm. Did not think it could be so calm as this. All well and eating full meals. The dining arrangements on board a steamer are excellent. We have all we can eat and many varieties each meal. We had an introduction to rice-and-curry, one of the staple articles of food in India. It is very good, except its exceeding hot flavor. Tastes a little as if it had twice enough pepper. Passed two very high rocks, jutting precipitously out of the ocean and into the sky, presenting a very striking appearance.

Caught an occasional glimpse of the distant coast of Portugal or Spain.

Beautiful sunset. As the sun apparently dropped right down into the ocean, we remembered that it was only about one or two o'clock with our dear ones far away. The clouds seemed to be hanging or floating (we could not tell which), near the sun They floated in the ocean and touched the sky, or hung in the far western sky and touched the ocean; to us it seemed they were doing both.

As we were passing the great French republic, I read, among other things, an article by a missionary in Paris on "Papacy in Europe," published in the October number of the "Missionary Review of the World." I wish all our workers could read it. The writer speaks as one having authority. He says: "We know that immorality, infidelity, lawlessness, are the offspring of Roman Catholicism." "Do not judge Rome on that which she allows you to see of her in Protestant, enlightened countries; go to Portugal, go to Spain, to Italy, to Corsica, wherever she is uncontrolled by a dissenting religion." But how shall we oppose her growing power? I am fully convinced that *it will not be by clumsy imitations of her gorgeous display*, but rather a return to the primitive simplicity of worship manifested in the Upper Room." "*The Bible or the Pope*" is the question, and, "anything, however pious in tone, that helps to destroy the people's faith in the Bible as an infallible Book, works on behalf of Rome." It is a carefully prepared article, and only adds to my firm conviction that the children of promise have mighty reason to be constantly upon their knees! Vessel made three hundred and forty-five miles to-day,—twenty-four hours.

Strait of Gibraltar, Nov. 6.

Reached the great rock of fortification about 5: 30 P. M. Remained three hours. All the while our ship lay there in harbor, a large mist-cloud hung over the summit of the rock, so that while we have now an idea of the place, we did not see it at its best

While we were there a small boat with fruit came to our ship. The men soon had a rope thrown up and fastened to the deck railing. On it they climbed up and were ready for business. Then an officer of the ship saw the arrangements, and ordered the men down. They wished to go down the gangway, but the officer refused, saying: "Go down the way you came up." We were forcibly reminded of the judgment upon those who "enter not in at the strait gate." A brisk sale was then carried on from below, the officer also purchasing some of the fruit, and we thought of our dear brother D. L's description of similar buying and selling of fruits. We bought two and one-half dozen oranges for a shilling; also a few apples and green figs. We would at home say "ripe figs," but they always use the other term, to make it clear that the fruit is not dried.

At anchor in the bay here were nine men-of-war, a British fleet. The great war vessels, we learned had come to stay fourteen days and then go elsewhere, to parts not yet decided upon. This great array of iron-clads here and this great fort looks to us rather warlike. But this, they tell us, is the way to keep the peace.

As we glide so smoothly along to-night, we can see in the moonlight the dim outline of the mountains in Spain on the left, and the dim outline of the African mountains on the right. Beyond these mountains on either side is a world of Christlessness. Yonder is Morocco, under the darkness of Mohammedanism. Scarcely any of

her six or seven millions of people can read or write. There are few books, and printing, I think is prohibited by law. Murders are common, petty wars continuous. Poverty is alarming, thousands subsisting on roots. Superstition is rampant, slavery exists, and woman is a being without a soul. A man can get a divorce any time for two and one-half cents. Some of the punishments are unutterably horrible and yet they say the vilest wretch will go to heaven when he dies, if he but sings the old song, "There is no god but God, and Mohammed is his prophet!" What ignorance of right! What wickedness! What ungodliness! What triumphs of Satan! And yet we have heard good people say, "Why be concerned about these people? They have a religion of their own; they will certainly be saved. How unlike Christ's spirit is such an idea!

Recording these thoughts reminds me of an incident which occurred a few months ago in a dear brother's home in Pennsylvania. We were at the dinner table and the conversation drifted to the subject of missions to the heathen. The conversation ran about this way, several taking part.

"How, then, do you regard the heathen?"

"Well, I should certainly hate to think they would not be saved,—O what a cruel God that would require!"

"But how about missionaries?"

"They do a grand work. Certainly, Christ makes that a duty."

"But hold. If any one is saved without Christ, every missionary is a fool,—and Christ is the cause of it! Be careful along those lines."

"No, *no*,—missionaries do great good. And Christ, well,—"

"Stop. You're in a trap. Look here now. Suppose in ten years a missionary preaches Christ to ten thousand people, a thousand a year. Suppose a thousand accept,—they are saved, then?"

"Yes."

"Well, how about the nine thousand rejecting Christ, having heard?"

"Well,—they are not saved,—they reject their salvation."

"Now, see, this is what your argument effects: the ten thousand would have been saved had not the missionary come,—had not Christ told him to go. He goes, and by his going, one thousand are saved *who would have been saved anyhow*, and nine thousand are sent to destruction, —*nine thousand who would have been saved if he had not come!* If that were true, then is God cruel indeed; but it is not true! 'God is love,' and all his teachings are to the end that the people may be saved."

The conversation ended abruptly; but I had some new and broader lines on which to think. Why should Christ have come from heaven if we could be saved without him? Religion can not save a man. Christ is the Savior of all mankind. His blood cleanseth from all sin. O, may his name be as dear to me as this historic sea to-night is calm!

Malta, Nov 9.

Pleasant sailing all the way. How sacred it seems to be in these ports and seas, so widely connected with sacred and profane history. As we drew near to this place this afternoon, we almost imagined we were nearing Jerusalem. The peculiar houses, the rocky coast, the barren hills, the lifeless and ancient appearance of things in general,—except a swarm of row boats coming to meet our ship as we drew near enough, —all these things combined to remind us that we are now beyond the home of the English language.

We have been reading our Bibles with double interest, especially the last two chapters of the Acts.

Our ship is taking on coal, and will remain here till midnight.

I have been studying the natives of Malta, who are on the ship as part of the crew. Their faces seem to me to bear an expression of depression. They move quietly [illegible] work. Many of them are barefooted, and badly clothed. As the climate grows warmer they will enjoy it more. Some are quite black, others are of lighter complexion, fine-eyed and real good looking. They have facial expression like our own, only darker. They have straight hair, thin lips, and nose like an Indian. Many of the men have full beards. One had a earring. I noticed one had a silver ring on the second toe of each foot. One native female passenger called an *ayah*, has taken little coins in the form of rings in each ear, one in the lower lobe, one below the center, and one at the top. What for? If one is good, three are twenty times better. Another *ayah* has one of these little coins fastened into the side of her nose. Another has a ring in the lobe of her ear, large enough to pass a straw in. This is heathenism every [illegible]? Yes, but how does heathenism stand at home?

Mediterranean, Nov 10.

We left Malta at midnight. Malta [illegible] of the island, the town [illegible] Valetta. There are several other [illegible]

Rough sea to-day all day. The trip [illegible] Malta to Brindisi they [illegible] all had our turns in [illegible] bed all day.

Nearing Brindisi, Sunday, 4 P. M., Nov. 11.

[illegible] good and happy and [illegible] ready. Coast of Italy [illegible] and little villages appear and disappear. Ship leaves Brindisi about midnight. Should show fourteen hours there.

THE CHRISTIAN'S MOTIVE.

BY NANCY D. UNDERHILL

Under the *old law* the children of God were commanded to impress the law on them. 'Thou shalt," and 'Thou shalt not;" [illegible] new covenant our Lord [illegible] "If ye love me, keep my commandments." [illegible] have a pleasant [illegible] ter. His law is [illegible] "new," engraven [illegible] winning "Come unto me" [illegible] rest unto your souls." His [illegible] soft and tender [illegible] we love.

A FEW ITEMS.

BY J. T. MYERS.

I am penning these lines at the home of my brother, T. T. Myers, who has charge of the Philadelphia church. I came to assist him in a series of meetings on the 16th. I expect to stay with him until the last of this week, if the Master what I can. Taking [illegible] preaching constitute the order of the [illegible] in the main. Interest and attendance are good as can be expected under existing circumstances. Some are giving their hearts to the Lord, while others are [illegible] as a result of past or present efforts in their behalf. We earnestly hope and pray that the present series of meetings may do lasting good to the church and turn precious souls heavenward. God grant it!

For over twenty years now I have been in and out with the Philadelphia church, so much so that no a few of the present membership looks upon me as one of them. In these years of association with the Philadelphia church, I have experienced much of the "ups and downs" of church life, and much, too, that has been and is profitable to me. I shall not, of course, speak of the experiences and trials of the Philadelphia church, though I could write quite a history of her tribulations in the years of my association and acquaintance with this ever dear people who, though thronged on every hand by adverse influences and rivalry in church work, are laboring and trying hard to maintain the faith and practices of our beloved Zion.

My brother, T. T. Myers, has now been with this church for over three years. In this time he has labored to the general satisfaction of this dear people. The cause has prospered under his ministry, and the church has been greatly aroused and intensified in zeal. With God's help and earnest, faithful work on the part of church and pastor, much may yet be done.

I am glad and rejoice even at the revival spirit now manifested by our churches and preachers in the Brotherhood. From the East and from the West comes the good news. Let there be earnest and faithful work done for the Master during the winter in all of the churches and outposts. Let us turn prophets in the camp of the Lord for awhile, and the dry bones will surely come to life, and precious souls will become numbered with the people of God.

Now that our dear missionaries are about being loaded in distant India to do work for the Master, let a heart-felt prayer go up to the Giver of mercies in their behalf, from every lover of precious souls.

Philadelphia, Pa.

"There can be no sadder sight than that of a broken-down, over-worked wife and mother,—a woman who is tired all her life through. The woman who spends her life in unnecessary labor is by this very labor unfitted for the higher duties of home."

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

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Mount Morris, Ill., - - Dec. 11, 1894

ONLY one more issue completes the present volume of the MESSENGER, hence the next paper will reach our readers a few days later than usual. We do this in order to divide up the week in which no paper is published. Next year there will be no vacation so far as the MESSENGER is concerned, as we are arranging to publish a paper each week the year through. This will give our subscribers fifty-two papers instead of fifty as heretofore. We regard this as quite an improvement over the past and it will doubtless be appreciated by our subscribers. Our agents will do well to remind the people of this fact.

Dear Brother:—What must be done in a case like this? A congregation has an agent for the MESSENGER, who has not canvassed the church for a number of years, and the subscription list during that time has fallen of one-half. He also does not seem to be in full sympathy with the work. We think there should be something done for the better. * * * *

We want all active agents; agents who are in full sympathy with our work and push it. We want them to call on, or in some way see every member of the church, and solicit his or her subscription. The paper is the organ of the church, and means to work in harmony with her principles, and it is therefore no more than proper that we insist upon our agents pushing the work of collecting subscribers. And if the work is being neglected in any congregation, in the manner named by our brother, we would be pleased to be apprized of it. We must have active agents. As a general thing our agents are active and self-sacrificing, and we have no reason whatever to complain, but in a few localities we fear there is a lack of interest, and where that is the case we would like to have some one recommend an agent who will put energy into the work.

Two weeks ago we spoke of the terrible massacre of the Armenians by the Turks. It would be difficult to find a government more corrupt and cruel than Turkey. One of our exchanges pronounces it simply an organized system of robbery, tyranny and murder, saying that during the past seventy years there have been about fifteen wholesale massacres of Christians in Turkey and Turkish provinces. In 1821, 20,000 were slain; in 1822 occurred the most terrible butchery in history, the entire Christian population of Chios, numbering 120,000, losing their lives. Between 1850 and 1860 there were four distinct slaughters in which at least 30,000 Christians died. In 1866, about 10 000 Candian Christians were mercilessly cut to pieces; 15,000 Bulgarians, men, women and children, were murdered in 1876. Other slaughters occurred in 1877, 1889, and in 1890, and now comes the news of the killing of from 6,000 to 10,000 Armenians. The Sultan is at least indirectly responsible for these awful outrages, and his case should be given prompt attention by a conference of the civilized nations of Europe.

PLEASE NOTICE

THAT since we decided to open the Bible Term in the Juniata College, Huntingdon, Pa, several of the churches interested have informed us that because of the Bible Term heretofore being in February they have arranged to hold their series of meetings in January. And as we desire to accommodate those who wish to attend, we have now decided to change back again to our former time and will open the term on Monday, January the 28th. Please make a note of this change and arrange accordingly. H. B. B.

THE RED RIVER VALLEY.

IN September last we enjoyed a ten days' vacation and improved it by making a visit to the famed Red River Valley which has been aptly called the "Bread Basket of America." The valley extends through parts of North Dakota and Northern Minnesota, and when it is remembered that sixty million bushels of wheat have been harvested in a single year in the valley the term "bread basket" does not seem out of place.

Our little company was made up of brethren S W. Hoover, C. Hope, G. B. Royer, Mr. Max Bass, the genial and gentlemanly immigration agent of the Great Northern railway, and the writer.

The immediate object of the journey was to look over the country with a view of ascertaining its suitableness for a colony of our Scandinavian members. The attention of our last Conference was called to the importance of a move in this direction and the matter was referred to the General Missionary and Tract Committee. The officials of the Great Northern extended the courtesies of their road to us, it being fully understood that the Committee would be under no obligation in making their report because of such courtesies.

Our tour was made just before the long summer drouth was broken, which made the pasture fields of Northern Illinois, Iowa, Wisconsin, South Dakota, and Southern Minnesota brown and sere. Leaving the "Twin Cities," St. Paul and Minneapolis, our route took us over the line of the Great Northern directly into the Red River Valley. Harvesting had just been completed and the great thousand-acre wheat fields, dotted with the signature of plenty and punctuated with numberless shocks of golden grain, were in striking and gratifying contrast with the brown, bare fields farther south. Hour after hour our train passed through the great wheat fields,—wheat everywhere, until we were led to exclaim, Surely this is a goodly land for wheat.

At Larimore the proprietor of a ten thousand acre farm, Mr. Larimore, a St. Louis man who has spent thirteen years in the valley, drove us over a part of his farm. Nearly the entire ten thousand acres were in wheat. Steam threshers were running and an average yield of seventeen bushels to the acre was being marketed. When Mr. Larimore plowmen commence work on his large farm they drive twelve miles in making a single round. During the harvest time he has had as many as forty-five binders at work in the same field.

We also visited the Grandin and passed over the Dalrymple farms where the acreage sown to wheat each year is counted by ten-thousands. Space will not permit details.

At Cando, North Dakota, we visited the colony of members who located here in the early spring. A church was organized in August with a few less than one hundred members. Bro. Amos Peters formerly of Indiana, drove with us across the broad prairies many miles to a schoolhouse where we had the pleasure of meeting and enjoying a season of worship with our brethren and sisters and friends. The house was crowded and much interest was manifested in the services. Those who live isolated and do not have so many privileges seemed to enjoy the preaching of the Word more than those who live in large churches. Brethren Hope, Hoover and Royer also held forth the Word in Cando and at different places in the country.

The Brethren of the colony seemed to be in good spirits and for the most part expressed themselves well pleased with the country. They came here to make homes for themselves, each securing 160 acres of government land at a cost of about $16. They will have to endure some hardships and privations, as the first settlers all had to do in the older States. When our Brethren first settled in Ohio, Indiana, and Illinois, they endured many privations but as the years passed away farm houses and barns, churches and schoolhouses, towns and cities sprang up about them and now their descendants are enjoying the fruits of their labors. Strong churches grew up and good has resulted from what the old sacrificed and endured. So it will be with those who become the pioneers in the West, North and South, and occupy the lands that are now unoccupied. We feel to encourage our brethren who have located in the Northwest, and hope the day may not be far distant when they, too, may reap the fruits of their labors.

On the whole we were well pleased with our visit and what we saw of the country. A report was made to the General Committee and the question of colonization was taken under further advisement.

It is only due to Mr. Max Bass to say that he was untiring in his efforts to make our journey pleasant and profitable. We found him to be reliable and careful in his statements, and thoroughly posted as to the conditions and resources of the country. D. L M.

FEET-WASHING IN A CORNER.

To Agrippa Paul once said, "This thing was not done in a corner." Acts 26: 26. We were recently reminded of this language by an account sent us concerning a new way of practicing feet-washing. We say a *new* way, for it was "done in a corner." A very scant amount of food was placed on the table. From this the communicants arose, six at a time, proceeded to a corner of the room, where chairs had been arranged for the occasion, and there they engaged in the rite of feet-washing.

This is getting feet-washing into a corner, and when once there it will require only a little effort

to open the back door and let it out. Paul did not practice feet-washing in that way, else he would not have talked to Agrippa as he did.

A careful reading of John 13 will show how Jesus washed feet. He arose from the table, laid aside his garments, girded himself with a towel, poured water into a basin, then washed and wiped the feet of his disciples. Those who follow this example will never get the washing of feet, as a religious rite, into a corner.

But there is another perverted way of washing feet as a religious rite. It is the method in use by the authority of the Roman Catholic church. We quote from the *London Daily News* as follows:

"The Roman Catholic Pro-Cathedral, Kensington, was crowded to the doors yesterday afternoon, the great congregation having been attracted by the announcement that the Cardinal Archbishop of Westminster would perform the ceremony of '*The Washing of Feet*,' which is gone through in the Roman Catholic Church on Holy Thursday in commemoration of the washing of His Disciples' feet by the Savior. The ceremony was unique of its kind, and was reverently watched by the crowd of worshippers. Cardinal Vaughan, vested in a magnificent cope, wearing his mitre and grasping the crozier, came to the altar at 3 o'clock, attended by the local clergy and preceded by cross-bearer and acolytes. The ritual or office proper to the ceremony was read at the throne, and at the conclusion of the prayers the Cardinal was divested by the attendant priests of his cope, and, attired in alb and girdle, proceeded to perform the actual ceremony of the day.

On a raised form in the sanctuary thirteen boys —pupils of the Catholic School of St. Charles, Bayswater—were seated. They were clothed in white serge garments reaching to their ankles and drawn in at the waist, and their naked feet were incased in white canvas slippers. The Cardinal, attended by two priests—one carrying a silver-gilt ewer, filled with water, and the other bearing a basin-shaped vessel, and followed by acolytes holding tall, lighted tapers—approached the boys, and washed and dried with a towel the feet of each young fellow, the Cardinal placing in the hand of every one of the thirteen a newly-coined two-shilling piece. All this was done to the accompaniment of the prescribed prayers, and more of the latter were offered when the Cardinal Archbishop, the clergy, the acolytes, and the thurifer resumed their places within the altar rails. With the blessing by Cardinal Vaughan the ceremony ended

Several young girls, clothed in white, their heads covered with long lace veils, who were filling the part of "watchers by the altar of repose," which was brilliantly lighted with one hundred and fifty waxen tapers, lent by their picturesqueness to the scene, which held its interest throughout the entire ceremony. A similar ceremony was performed in St. George's cathedral, Southwark, by the Bishop, Dr. Cutt."

Of the different methods referred to in this article it will not require the skill of a prophet to select that which becometh people professing to be governed by the New Testament Scriptures.

J. H. M.

MINISTERIAL MEETINGS.

For everything there is a cause. This cause produces a beginning, and a result follows, good or bad, as the case may be. The bettering of our ministry, and making it more effective has been the study of our more earnest and devoted brethren for years. And there certainly has been cause for it, as no class of men in the world has ever taken up so responsible and far-reaching a work with so little preparation. From the plow, the bench, the anvil and the pick, men have been called into the highest calling known among men —that of the Christian ministry—unskilled in public speaking, unlearned and without a knowledge of even the rudimentary elements of an education. That men should be willing to undertake so great a work with so little preparation is the wonder of the world. And the best way we can account for it is that God, at first, most graciously hid from us the magnitude of the calling.

We know it is often said that so did Christ call men to his ministry,—fishermen, tax gatherers and farmers. Yes, so he did. But then look at the three years of careful and personal training he gave them,—more wonderful and thorough than it would be possible to get in the best theological college the church or world ever instituted. It was the intimate and personal teaching of the divine Master in every department of religious knowledge. And when one was to be chosen to fill the place from which Judas fell, it must be one who had taken this course from beginning to end. This training, this school was sufficient. No more was needed, as in him was all the fullness of wisdom.

How very different from all this are our ministerial advantages! And because of this it has been a growing question among the more thoughtful ones, How can we afford some facilities by which our ministers can make themselves more efficient in this high and holy calling?

Some eight or ten years ago the feasibility of holding Ministerial Meetings was first discussed. But a thing of this kind could not be introduced at once. And not until the year 1889 was the project considered sufficiently developed to make a trial. This was made in the James Creek, Pa., church, and was the first meeting of the kind held in our Brotherhood. And we know of nothing similar held in any other church. The object of this meeting was for the ministers to meet and discuss such subjects as would prove helpful, encouraging and give efficiency to their work. The experiment was so satisfactory that it was decided to hold another meeting of the same character the next year. And as a result, we now have them throughout the Brotherhood. And we have reason to believe that they are being helpful to the ministry wherever held.

We have made these observations because our late meeting for Middle District of Pennsylvania was held at the same place. And during this meeting we were made to wonder how many were helped and encouraged from the small beginning made in this place five years ago.

At our late meeting all the churches of the District were represented but two, and we had thirty-four ministers present. The subjects discussed were interesting and especially helpful along the line of ministerial work. And as we thus meet and associate together we are made to see the need and learn the desire for better means of preparation on the part of our ministers that they may be enabled to more effectively prosecute the great work given into their charge. As the fields enlarge and the contests against the powers of sin grow hotter and more determined, how much, how very much power and skill is needed to meet the ever aggressive foe! In this great contest, are there any losses, reverses or retreats on the part of the church? And if there are, where do the losses fall? It is not the loss of territory or of houses, bonds and stocks, but of souls for whom Christ died. Let us, for a moment, think of the great odds which many of our ministers sometimes suffer. Do we need to wonder that there are battles lost and with shame the Lord's servants are made to retreat?

But you say that the Lord is on our side, and point to David with his pebble and sling. Yes, David did effective work with his sling. But do you know that David was skilled with the pebble and sling and there was not one in the Philistine army that could compete with him in the use of it? For such efficiency it took time and practice —perhaps years. And when we can handle the Sword of the Spirit as skillfully as David could the sling there will be a victory in every contest. Our sling and pebbles are all right, but we must learn to handle them skillfully and with deadly precision. To do this requires study and persevering practice. And that this may be had there must be helps. The Ministerial Meetings are helpful in the practice, but are too short to gain material. The better help is now offered in our "Bible Terms." In them, spiritual power is gained by studying the Word,—"the power of God unto salvation." While the time is short, yet it is long enough to gain much in matter and practice that must be helpful in the greatest of all works,—saving souls for Christ. We are glad that some have been availing themselves of these opportunities, and are thus making themselves more efficient in the ministry. And we hope that many others may take advantage of them as they are held from year to year.

The trouble is, many are satisfied with too little preparation for this, the greatest of all works. Eight or sixteen weeks is too short a time to graduate in the most important and broadest course the world ever knew. And yet we have those who expect to get it all in one or two terms of four weeks each. If all our ministers, with the advantages already had, could take the term each year, it would add greatly to their store of Biblical knowledge and power for good in the ministry. But even this is very far short of what other ministers get in the full theological courses.

We are glad, however, that the time has now come that we have in our colleges a course of Biblical study in connection with the Scientific and Classical, so that those who desire to do so can fully prepare themselves for the high and holy calling. What we wish to especially impress on the minds of our ministers is that we are not doing our duty to God and men until we have used all the possibilities that are open to us.

Young men who wish to enter the professions of teaching, law and medicine, say that they must first study the classics. And as these things have reference only to that which is physical and transient, how much more important is it that those who deal with immortal souls should have more and better preparation?

These are wonderful thoughts and should receive prayerful consideration. A mistake made in reference to the physical may be atoned for, but a mistake made in reference to the spiritual is eternal and is made forever.

During the meeting we had with us Eld. S. R. Zug, of Mastersonville, who added much to the interest of the discussions and preached two very acceptable sermons,—one to the ministers and the other to the lay-members. The meeting, on the whole, was very interesting, and, we trust, to the edification of all present.

H. B. B.

THE LAST GREAT DISCOVERY AT MT. SINAI.

We can probably devote the space on this page to nothing that will prove more instructive and interesting to our readers than the following valuable extract from the New York *Independent:*

Our readers will remember that an English lady, Mrs. Agnes S. Lewis, made two years ago a visit to the Greek Monastery at Mt. Sinai, for the particular purpose of examining the library there and seeing if she could not discover other valuable manuscripts that were not seen by Tischendorf, Rendel Harris and other visitors. She had the advantage of being able to read Syriac, and she could talk Greek with the monks. They gave her special privileges, and she found an old palimpsest on which, under a later text there was a half-effaced very ancient Syriac text. She took photographs of some leaves, brought them to England where they were examined by the Syriac and New Testament scholars, Messrs. Hensly, Rendel Harris and Burkitt who discovered that they contained a text of the Gospels in a Syriac version much like what is called the Curetonian. As that is the oldest Syriac version these scholars hurried off to Mt. Sinai to copy the manuscript, assured that it would be of great value to biblical scholarship. This they accomplished, and the text has just been issued from the press. It fulfills the best hopes of the discoverers.

The manuscript itself was probably written about 400 A. D., or perhaps fifty years earlier. The text is a translation of nearly the whole of the four Gospels in Syriac, not the old Peshitta, but an even older translation, which we must call the Old Syriac, and which was made 150 A. D. It is older than Tatian's Diatessaron, or harmony of the Gospels, which we know was produced 170 to 180 A. D, and which nearly occupied the field in the Syrian churches. The text has been affected somewhat by the Diatessaron, but perhaps not at all by any Greek influences, so that when we eliminate the alterations made from Tatian, we have a new and most important testimony to the condition of the Greek text from which it was translated as early as the middle of the second century. This is before the various families of Greek text were fully developed, so that it will be of great help in deciding between their various readings. In character, it is most nearly allied to three of the most ancient and best Greek manuscripts known as B and D. It may be said that its readings are rather "Western," but without the "Western" additions.

This newly-discovered text omits the last twelve verses of Mark, therein agreeing with all the best authorities except the Curetonian Fragments, whose testimony it reverses. It does not have the story of the woman taken in adultery, nor the doxology at the end of the Lord's Prayer. It omits the bloody sweat in Luke 22: 44, 46, and the "Father, forgive them" passage Luke 22: 34, and other doubtful verses omitted by the Vatican and Sinaitic manuscripts. It reads, "Jesus Barabbas" in Matt. 27: 16, 17, and remarkably enough omits "neither the Son," with the *Textus Receptus* in Matt. 24: 36. It agrees with the Diatessaron in reading: "Behold Christ cometh, and when he cometh he will tell us everything," in John 4: 25. The most remarkable readings are in the first chapter of Matthew, and it seems as if some editor or copyist has attempted to reverse the testimony to the miraculous birth of our Lord, but had not carried out his intention. In verse 17 it reads: "Jacob begat Joseph; Joseph, to whom was betrothed Mary the Virgin, begat Jesus who is called Christ," thus making Joseph the actual father of Jesus; and, accordingly, in verse 21, it reads: "She shall bear thee a son;" and in verse 25: "He married his wife and she bare him a son," etc. The purpose of these changes and omissions is obvious, and yet we have the most definite statements of the miraculous birth retained in verse 18: "She was found with child of the Holy Ghost," and in verse 20: "That which is to be born of her is of the Holy Spirit."

We are sure that this discovery will be hailed as the most important of the century in its line since the discovery of the other famous Vatican manuscript by Tischendorf in the same monastery, and that it will be most carefully studied by students. But its chief value will be found in the fact that it is a new and most important testimony to the existence of the four Gospels in their present form at a time when many critics have declared that they were not yet written, and that they then were accepted as of canonical authority.

JESUS AND THE POLITICIAN.

One of our readers is so well pleased with the thought contained in the following extract that he requests us to make room for it in the Messenger. Read it, then keep out of politics:

"A sermon delivered last Sunday pleased me much. The preacher took for his text the history of Zacchæus. My readers will recollect that he was not only a rich man but a publican, which now-a-days would mean a politician. This rich politician did something that our present politicians seldom, if ever, do—he *sought to see Jesus.* And so anxious was he, that being small of stature, he climbed up into a sycamore tree so that he would have a better opportunity to see Jesus. No Tammany politicians were ever known to put themselves to any trouble to see Jesus; but they do many strange things in order to see the Devil. Jesus highly honored the Jericho politician, for as he came near the tree he looked up at Zacchæus and said: "Make haste and come down, for to-day I must abide at thy house." Think of it! Christ at the home of the politician! There was one characteristic about that politician to which I want to call attention: he was anxious to make restitution to any man or set of men whom he had wronged. This is what he said: "If I have taken anything from any man by false accusation, I restore him four-fold." If the politicians of New York, Buffalo, Philadelphia, or Chicago should manifest the same disposition as that which came upon the politician Zacchæus, after he had seen Jesus, wagon-loads of money would be rolled into the treasuries of the cities named. Zacchæus, after his conversion, was just the kind of a politician that is now wanted. He had a conscience and the courage of his convictions."

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Burr Oak Church, Kans.—One more has been made willing to be gathered in from this world of sin and be planted in the garden of God, so as to drink from the well of living water that flows from the fountain of everlasting life.—*Henrietta Hildreth, Nov. 13.*

Medina, Va.—Eld. Henry Sheets, from Ashe County, North Carolina, was with us Nov. 17, 18 and 19, and preached the Word with marked ability. The few members were renewed in the Spirit and four precious souls united with the church by baptism.—*Jas. G. Lewis, Nov. 24.*

Notice.—If any one knows of any places in the Northeastern District of Ohio where preaching by the Brethren is wanted, please report to the undersigned, and the matter will receive attention. By order of Home Mission Board of Northeastern Ohio.—*Jacob Mishler, Sec, Mogadore, Ohio, Nov. 19.*

Rock Run, Ind.—Bro. E. S. Young came to us Nov. 9, to assist in the Bible study and remained over Sunday. He gave us two good soul-inspiring sermons. His visit did our school good.—*R. W. Davenport, Nov. 24.*

Aurora, Nebr.—Bro. Stambaugh, of McCool, Nebr., came to us Nov. 8 and stayed till the eighteenth and as a result five came out on the Lord's side. Bro. Stambaugh is an able speaker, preaching God's Word in its simplicity.—*Jonas Saylor.*

Nettle Creek, Ind.—Bro. D. Campbell began a series of meetings at White Branch house Oct. 20 and continued until Nov. 1. Three precious souls accepted Christ and were baptized. May the Lord help them that they may live faithful and may he bless our dear brother in his labors.—*Emmet Moore, Hagerstown, Ind.*

Leesburg, Ill.—We are in the midst of an interesting meeting. Bro. M. Flory commenced preaching at the Mt. Pleasant house in the Woodland church on Sunday evening, the 18th. Although the people are yet busy with their fall work, the attendance has been good and the interest all that could be desired.—*C. Fitz, Nov. 23.*

Johnsville, Md.—Eld. Jas. A. Sell, of Pennsylvania, came to us at Beaverdam Nov. 10, and preached thirteen sermons in all. The attendance was good, considering the great amount of sickness prevailing at the time, especially diphtheria. Bro. Sell is a deep reasoner, and much encouraged and strengthened the members by his sound, doctrinal preaching. One was received by baptism, making the second one since our last report.—*Geo. K. Sappington, Nov. 22.*

Hope, Fla.—Our Sunday school and work at our new church, Pine Grove, are moving along smoothly. I just returned from Waynesboro, Pa., a few days ago. I was with Dr. Geo. W. Bateler for treatment for cancer. With me he did a successful work. My visit among the Brethren in Pennsylvania was very pleasant. We are having fine winter weather here in Florida. Orange trees are putting on a new growth. Roses and many other flowers are in full bloom.—*D. E. Bowman, Nov. 22.*

Salem Church, Ohio.—Since our last report two more precious souls were received into the church by baptism. Our quarterly council passed off very pleasantly. No business of a serious nature was transacted. Bro. A. Hutchison is to be with us Nov. 31 at West Milton, Ohio, a point in our district. Services to be held in the Friends' church. Do not know how long we will continue the meetings, depending upon the interest that will be taken. May the Lord bless our efforts in doing good!—*Jesse K. Brumbaugh, Nov. 26.*

Hoyle Church, Okla.—Our first love feast was an enjoyable season. Thirty members surrounded the Lord's table. Two ministers were with us from a distance, brethren Joseph Glick and Zacchæus Henricks. Bro. Glick officiated. For the advancement of the cause of Christ here the church decided to hold a choice for a minister and deacon, which resulted in the choice of your correspondent for minister and Bro. Wm. Root for deacon. We also made choice of Bro. J. Henricks for our elder.—*Emanuel Smith, Nov. 21.*

Maria, Pa.—The series of meetings conducted by Bro. Daniel Holsopple in the Holsinger church, near Baker's Summit, Pa., closed on Monday night. The weather was somewhat unfavorable for the meetings. Bro. Holsopple has made some good impressions on the minds of both saints and sinners. On Sunday evening last we heard a very excellent sermon on the Lord's Supper. A large congregation assembled to hear the sermon, which was convincing. Bro. Holsopple preached in all twenty sermons and one funeral sermon.—*D. S. Replogle, Nov. 21.*

Lower Cumberland Church, Pa.—The series of meetings at Boiling Springs closed Nov. 14. Bro. Joseph Long, of York, Pa, handled the "Sword of the Spirit" very skillfully in fourteen sermons to a large and interested audience. Five were baptized into Christ. One more says he soon will follow and others are 'almost persuaded."—*H. Beelman, Nov. 16.*

Stuttgart, Ark.—The good work goes on in this goodly land. Bro. Jas. R. Gish, our aged veteran of the cross, baptized two last Sunday seven miles from this place. They were both advanced in age. May the good Lord bless the work! My address is now Stuttgart, Ark. Sister Gish, wife of our dear brother, Jas. R. Gish, has been quite ill, but at this writing she is much improved.—*Jas. H. Larkins, Nov. 27.*

York, Pa.—Oct. 27 Bro. D. F. Stouffer, of Benevola, Md., came to the York City church and commenced a series of meetings, and continued until Nov. 8, at which time eleven were baptized. On the 17th Bro. Stouffer came back again and preached for us until the 22nd, at which time ten more were buried with Christ by baptism, making twenty-one in all. Among them were whole families. There was much weeping during these meetings,—some for joy to see the dear ones come home, some for sorrow to see so many almost persuaded, but still saying, "Not now." The members of the church have been built up and made strong in the faith.—*A. M. Brodbeck, Nov. 29.*

Big Creek Church, Ill.—Bro. Michael Flory, of Girard, Ill., came to us Oct. 31 and commenced meeting the same night, and on Nov. 1 our elder, John Harshbarger, came to assist us in our council on the 2nd. Considerable business came before the meeting, but was disposed of in a satisfactory manner. On Saturday, at 3 P. M, our Communion services commenced. Bro. Amos J. Nickey, of Oakley, Macon Co, Ill., was present. Some of our adjoining churches were represented well. About fifty members surrounded the tables. The crowd of people could not near be accommodated. Bro. Flory continued the meetings till the night of the 14th. Three were baptized and one reclaimed.—*J. M. Forney, Nov. 17.*

Paint Creek Church, Kans.—We held our love feast Nov. 3. Brethren Samuel Edgecomb, of Cherokee, our elder, J. H. Neher, and Eli Wolf, of McCune, were our ministers. The meeting was well attended by our home members and by some from our sister churches. Bro. Neher preached one week previous to the feast and almost two weeks after. One united with the church. There were many good impressions made. Brethren Edgecomb and Neher are expecting to preach for us once a month, which we will appreciate, as we have no resident minister. Our church is in love and union. We have a Sunday school and have started a prayer meeting which we hold at the church every Sunday at 11 o'clock.—*Maggie Bollinger, Redfield, Kans.*

Yale, Iowa.—Bro. Jacob Witmore is with us in a series of meetings commencing Nov. 19. Interest and attendance have been on the increase from the beginning, and Sunday evening, Nov. 25, many could not get in the house for want of room. Bro. Witmore is just the man that many of our churches should get to hold a series of meetings, for he shuns not to declare the Gospel in its power and purity. We expect to continue meetings for several weeks yet. We do not wish to leave a stone unturned. Bro. Witmore will possibly have a few weeks' time to labor for some other churches in Iowa after the close of our meeting at this place. We heartily recommend him to the Brotherhood as being a workman that needeth not to be ashamed.—*Moses Deardorff, Nov. 26.*

Indiana County, Pa.—On the evening of the 29th Bro Harvey Beer will commence a series of meetings in the church owned by the German Lutherans, but as they do not have any members here, we have rented the church from them and have had regular services during the year. A cordial invitation is extended to all our surrounding congregations and to all others.—*Charlotte Jacoby, Nov 15*

Maple Grove Church, Kans.—Our love feast is now in the past Four ministers were present from other churches, namely brethren John Wertz, J. P. Nofziger, J. W. Jarboe, and Daniel Crist. All did good service. One was reclaimed the evening of the feast. Bro J. P. Nofziger officiated. On Sunday, at 10 A. M, Bro J. W. Jarboe talked to our Sunday-school children. At 11 A. M. Bro. Daniel Crist preached from the words, "The effectual fervent prayer of a righteous man availeth much." Bro. John Wertz remained with us the following week and preached every evening except one and over Sunday. One evening Bro. J. R Garber preached. Our meeting closed Sunday evening, Nov. 18 —*Aldula Throne, Rockwell City, Norton Co, Kans., Nov 20.*

City Missions.—It has recently been my privilege to spend three weeks with the little band of the Lord's workers in Sterling, Ill. I left there more than ever impressed with the fact that few of our brethren comprehend the magnitude of the work, and the difficulties to be encountered in the cities, which are not met with in the country. But I am glad to be able to say that I think brother and sister Keltner and their little band of helpers, are doing all that ought to be expected of them. There are few of the congregations in the country that will compare favorably with them in appearance and work. The District can certainly feel safe in giving that work its hearty support. I am glad that I was permitted to spend a short season of worship with them.—*A. Hutchison, Mt. Morris, Ill., Nov. 27.*

Waterloo, Iowa.—By request of the ministers of the State of Iowa, and the Brethren of the South Waterloo church, there will be a Bible term of ten days, conducted by Bro. E. S. Young, in the South Waterloo church, beginning on Wednesday, Dec. 19, 1894 All are invited, especially ministers, Sunday-school Superintendents and teachers, for a ten days' consecration to the Lord. Boarding, $2.50 per week. Tuition moderate. Program: Galatians, Outline Normal Lessons, Studies in Old Testament History and Bible Geography. Four recitations during the day and talks on the Life of Christ in the evening. All correspondence should be with the Secretary, who will see that all necessary arrangements are made for lodging and conveying to and from the depot. "Study to show thyself approved unto God."—*Will H. Lichty, Sec., Nov. 25.*

Bennett, Iowa.—Our quarterly council held Nov. 17, passed off very pleasantly. It was one of profit and edification. We are few, but increasing in number and zeal. Sunday, Nov. 28, Bro. Jesse Shick, recently of Kansas, preached from Matt. 5: 16. He delivered a fine discourse. A course of musical instruction may be given in one of our meetinghouses during the coming winter. We expect to organize a Sunday-school as soon as possible. There would have been one in operation, but for a difficulty existing with other denominations. Six members came into our midst this fall and four or more are expected to move here next spring. Let them come, as we have a large field upon which we must wield our influence for the cause of our Master. Bro. Jesse Shick, of Navarre, Kans., makes our ministerial force one stronger.—*D. H. Keller, Nov. 26.*

Kjellinge, Sweden.—Our love feast of Oct. 6 was a soul-cheering feast. Twenty-four members were seated around the Lord's table. After the feast an election was held for a deacon and two ministers. The lot fell on J. M. Risberg, and J. A. Gustafsson for the ministry and B. Lindell, deacon, who were duly installed. Eld. A. Andersson, of Linhamn, officiated. The minister sare youngin years. Pray for them! May the Lord help them to be faithful to their calling! Bro. Risberg is now in Wanneberga working for Bro. P. Jonsson and also for the Lord. God bless him!—*O. P. Olin, Nov. 3.*

Douglas, Mo.—To-day was preaching at Pea Vine schoolhouse. Our young brother, Joseph B. Hylton, gave us some good thoughts on the rich man and Lazarus. Nov. 10 the members met at Fairview to look into the affairs of the church. All business passed off pleasantly. One was received by letter. We would like to have a series of meetings this winter if we can get some ministerial help. Many precious souls are starving in this part of God's vineyard. The harvest is truly great, but the laborers are few. Who will come over in Macedonia and help us?—*Nannie A. Harman, Idumea, Mo., Nov. 18.*

Council Grove, Okla.—Eld. M. M. Ennis, of El Reno, Okla., came to our place Nov. 12 and commenced a series of meetings that evening. We continued the meetings each evening during the week, with a full house until the tide winds blew with such a gale that it was almost impossible to get to church; but notwithstanding a severe cold snap that followed, we had a resonably good audience and special attention. Bro. Ennis held forth the doctrine with zeal and power until Sunday evening, the 17th, when he had to leave us for other fields. The people requested us to conduct a [illegible] night, which we gladly consented to do. We also left a regular appointment for the third Sunday of every month, and should any of the ministering brethren be passing this way, we would be glad to have them give us some meetings. We only have two sisters and myself here, so we feel very much isolated and we sincerely desire the earnest prayers of all God's dear people, and especially our dear old home church.—*N. C. Hiatt, Nov. 18.*

Allison Prairie Church, Ill.—I, with my family, left our native state, Virginia, in August, and according to previous arrangements, we have made our home with this congregation. We find the members and the people generally very kind, hospitable, and appreciative. They have a good house of worship and a good Sunday school, which is intended to be evergreen. We have had regular appointments, first and third Sundays of each month at 11 A. M. and 7. P. M. and have good congregations. A love feast was appointed for Oct. 27. D. B. Gibson, elder in charge, arrived Oct. 24 and began work. Eld. D. Troxel, was with us at our pleasant council Oct. 25, and preached once. Two were restored to fellowship. Ministering brethren Swinger, Stoner and Goshorn were with us at the feast, Oct. 27. Bro. Gibson continued meetings after the feast. Fifteen souls made the good confession and were received by baptism. All are young in years and are Brethren's children. For the benefit of the young in Christ a second Communion was held Nov. 10, which was just two weeks after the first. Bro. Gibson left us this morning. The church is much encouraged by this soul-refreshing season. It was our happy privilege to be with the Brethren at Lamotte, at their feast Oct. 20, our ministering brethren, Jas. H. Jellison and Jacob Gerhart, with quite a number more from our congregation, attending. This meeting also was a soul-feast indeed.—*S. W. Garber, Nov. 12.*

Stover, Va.—Our Communion took place Nov. 10 and seemed to be enjoyed. Help from other congregations was ample. On the evening of the 11th Bro. S. A. Sanger commenced a meeting which continued two weeks. Four joined in with God's people.—*J. A. Miller, Nov. 28.*

Bloomingdale, Mich.—Bro. A. B. Wallick and wife (the writer's father and mother) start to-day for Mammoth Spring, Ark., where they expect to make their home, for a time at least. They would be glad to make the acquaintance of Brethren in their new home.—*Cyrus Wallick, Nov. 27.*

Nappanee, Ind.—Recently Bro. I. Bennett Trout, of New Carlisle, Ohio, closed at the Nappanee house in the Turkey Creek congregation, a series of meetings with good results. There were two additions by confession and baptism. The church was much encouraged by his Gospel sermons.—*Amanda Blosser.*

Polo, Ill.—The Pine Creek church was well represented at the Thanksgiving meeting. We had a good meeting. The sum of $32 75 was collected for general missions; $7.66 for Tract Work, and $17.80 for the poor and for sending the MESSENGER to members. This evening I start for Sidney, Ind., to hold a two weeks' meeting.—*John Heckman, Nov. 30.*

Sterling, Ohio.—Bro. Tobias Hoover came to the Chippewa congregation and continued preaching from Nov. 3 to the evening of the 15th. On the evening of the 15th several of the adjoining ministers and others came and enjoyed with us a very pleasant Communion. Bro. Hoover being called away by other urgent duties, Bro. S. Sprankle remained with us until the evening of the 18th. The church seemed much revived by these meetings.—*James Murray, Nov. 28.*

Pleasant Valley, Va.—We have had several very interesting meetings during the summer and fall seasons, and several have been gathered into the fold. On the night of Nov. 16 elders J. B. Naff and J. W. Eller, of Roanoke County, came and held five meetings for us, including a council-meeting, in which the following brethren were elected to office in the church: Wyatt Reed, R. T. Akers and Isaac A. Reed to the ministry, and E. M. Reed, G. W. Akers, Geo. W. Reed and Michael Reed to the office of deacon.—*Samuel P. Reed.*

Niobrara, Nebr.—Bro. Jesse Y. Heckler came to us Nov. 20 and held forth the blessed Word of God with ability. He preached in all eight soul-cheering sermons while with us. He held three meetings at brother and sister Trump's place, and one at our aged brother and sister Lewellen's, Bro. Lewellen being very feeble at this writing. We also had a council-meeting. All passed off in peace and love. Three were received by letter, and two that had wandered away from the fold were received back into fellowship. — *W. J. Neal, Moomaw, Nebr., Nov. 27.*

Purchase Line, Pa.—Nov. 10 fourteen members met at the house of sister Susan Ober for the purpose of having a private love feast at the request of her daughter, Maggie Nicholson, who, on account of affliction, was deprived of being at a feast for a good while. Eld. Mark Minser officiated. We had a very interesting meeting and were made to rejoice with the dear sister in the hope of eternal life. One was present that had never communed before. To-day, Thanksgiving, the members and friends met at the Purchase Line church and had an enjoyable time together. We sang, prayed and talked for awhile, after which one sister was reclaimed and a liberal response was made to the call for the western sufferers and the churchhouse at Washington, D. C. —*Lizzie Fyock, Nov. 29.*

Abilene, Kans.—I left my home Oct. 24, and commenced meetings at Navarre, Kans., on the 25th with good interest and attendance. Nov. 9 I commenced meetings at the Fairview schoolhouse, ten miles southwest of Navarre. Interest was not so good. Nov. 20 I commenced meetings in the Chapman Creek church, where we have good interest and large congregations. The Lord is working with his people and four have made the good choice, and there are more to follow.—*C. H. Brown, Nov. 30.*

Mt. Sidney, Va. — Nov. 25 Bro. S. A. Sanger closed an interesting series of meetings at Elk Run, Va., with four additions, making seven in all since Nov. 1, mostly quite young persons,—the youngest eleven years of age. The two young brethren among the number combed their hair according to the order of the church immediately after baptism. Why do not all our dear brethren show their faith in the Bible doctrine of non-conformity, as defined by the church?—*L. A. Wenger, Nov. 27.*

Iowa River Church, Iowa.—We have been here for nearly three weeks. We were almost driven to think that we would have to be satisfied with sowing seed in this field. But to-night the harvest began to appear. A wife and husband came out, and the way seems to be opening for others. This community has been badly tainted with infidelity and skepticism, and there is much of it existing yet. However, the Lord has some true soldiers here. He is always ready to help those who help themselves.—*J. E. Young.*

Spring Creek Church, Ind.—Our meetings at our middle house, conducted by Bro. W. R. Deeter, of Milford, Ind., closed last night. One sister made the good confession and was received by baptism. Bro. Deeter held forth the Word with power to attentive congregations. We think others are counting the cost. Our quarterly council took place Nov. 29, Thanksgiving Day. The business before the meeting was disposed of in a Christian-like manner. A part of the business was the paying of our quarterage to the treasurer, which was $12.44, and the raising of money to clothe the poor in our district. We had a children's meeting last night before the regular service. Bro. Deeter talked to them. We expect Bro. John Heckman, of Illinois, to begin a series of meetings at Sidney, in this district, on the night of Dec. 1.—*Robert Ross, Nov 30.*

Eden Valley, Kans.—Saturday evening, Nov. 3, Bro. J. P. Harshbarger, of Booth, Kans., commenced a series of meetings at this place. He preached each evening of the following week. Bro. Harshbarger labored earnestly and with much zeal. The church, we think, is much encouraged and strengthened. At our love feast, Nov. 10, the members gathered in until the number exceeded that of any previous meeting at this place. The ministerial force was ample. Brethren A. M. Dickey and —— Clapper, of McPherson, Moses Brubaker, of Lyons, John Hollinger, of Russell, M. Keller, John Clapper and J. J. Filbrun, from Walnut Valley, together with Bro. Harshbarger, rendered excellent service for the occasion. The evening services were well attended; it was necessary for many of the spectators to stand during the exercises. On Sunday morning at 9 o'clock the brethren addressed the children. At 11 Bro. Dickey preached an able discourse to a large and attentive congregation. We had services again in the evening at the church. Also a few of the members assembled at the home of brother and sister Cook to partake of the sacred emblems with their daughter, our sister, whose affliction prevented her attendance the evening before.—*J. E. Barnhart, Great Bend, Kans., Nov. 12.*

Falling Spring Church, Pa.—We have just closed a very interesting series of meetings at the Hade meetinghouse. While we have no immediate accessions to report, in our estimation a good meeting is not always measured by the number of immediate accessions. Bro. Brice Sell, of Newry, Pa., was with us and did the preaching, and while his preaching was not emotional, he gave us good, sound Gospel sermons, and many beautiful thoughts did he present that will never be forgotten.—*Wm. A. Anthony, Clay Hill, Pa., Nov. 29.*

Nappanee, Ind.—Yesterday I was called to see a man, Mr. Mackey, living six miles south of here, who is suffering from cancer. His lower jaw is nearly eaten off, so he is an object of great pity. When I visited him I asked him what his desires were and he said he wanted to be baptized. Arrangements were made and he was taken about a mile to the water and was baptized. The news had been spread that he was going to be baptized, and till we got ready quite a number had gathered to see the baptism performed, which made quite an impression upon the people. How sad it is that people will put off the day of grace till so late!—*Daniel Wysong, Nov. 27.*

Hartford City, Ind.—Eld. D. L. Miller came to Hartford City to give us a series of Bible Land talks, and remained with us until the 25th, giving us, in all, eight talks and sermons. On Sunday afternoon he addressed the children. The house was crowded and this was one of the most interesting children's meetings I ever attended. The weather was delightful throughout the meetings and large crowds of eager listeners filled the house. The last evening the church was full an hour and a half before the appointed time, and it is thought that fully one-third who came were unable to get into the house. During the meetings one dear sister accepted Christ and was baptized. Eternity will only tell the good done while Bro. Miller was with us. May the Lord bless his labors wherever he goes, and may the prayers of our Brotherhood ascend the hill of the Lord in his behalf!—*Levi Winklebleck, Nov. 26.*

New Hope, Va.—The series of meetings at the Pleasant Valley church, Va., closed yesterday. It was a very pleasant meeting throughout, with good attendance and interest. Sixteen precious souls were baptized. They were all sisters. I asked the men's side of the house yesterday what was wrong there. They could not answer. We hope some may soon come. The meetings closed with the best of interest. Yesterday was a busy day for me. I preached in the morning, then went two and one-half miles to North River, where thirteen were baptized, and returned to the church at three o'clock to preach the funeral of sister Hannah Click. I then went seven miles to the Middle River church to commence a series of meetings at seven o'clock. I am not very well, but we can do more than we often think, if we only have the will. Bro. D. L. Miller is to be with us in New Carlisle, Ohio, Dec. 12, at which time we expect to be at home.—*Henry Frantz, Nov. 26.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

How do we Spend our Leisure Hours?

THIS morning my companion and some of the children started to a love feast and the rest to

their work. They thought it too bad to leave me alone all day, and insisted on me going on a visit to a near neighbor, as my health would not permit me to go to the feast. I can not enjoy visiting unless it is with God's people. When I am all alone I like to spend my leisure hours in praying, reading the Bible, religious books and papers, and meditating about the future welfare of ourselves and others.

A young sister said when she gave me good-bye that she hated to leave me alone. We can not be alone when we have such a loving Savior with us all the time. He will be our Comforter when we put our trust in Him. The first duty of the day performed by me shall be prayer to God, especially for strength and wisdom to properly instruct, guide and govern our children.

I have just reread in GOSPEL MESSENGER sister Clara E. Baldwin's article, headed, "Getting Ready for the Love Feast." It is so very good I hope none of our sisters will fail to read it. If we would all do as sister B did there would be more of our children in the church. We should encourage them to go to church and go with them and teach them how to do,—not be as Deacon Smith, always too tired or thinking the weather too bad to go to church, but never too tired to attend to his worldly matters.

We as mothers do not know what good a word of encouragement to our children will sometimes do. When I was quite a young girl I was talking with mother about one of my loving associates a little younger than myself, that had just joined the church. Then mother asked me, "Don't you think you are old enough to know what you ought to do?" That struck me very hard, but I tried to keep it from her. I never had any rest any more until I united with the Brethren. I was then between fourteen and fifteen years of age.

Mothers, don't be afraid your children will come too young to hold out. There is not much danger if you do your duty.

It is not only mothers that have a work to do. Sometimes I think our young sisters can accomplish more than the old ones. I once knew a young sister sixteen or seventeen years old, who, at a series of meetings, as soon as service was over, would go to her young associates full of love and friendship, and would talk to them about the good sermon they had just heard, and would urge them to take heed to what they had heard, and would invite them to join in with us and work for Jesus. The result was a large number of young converts. The preacher said he believed that this young sister did more good than he did.

This is the way for our sisters to work, and not leave it all for the preacher to do. There is not one but that can do something for the cause of our Blessed Master. Oh let us all ask God to make us more useful in his vineyard!

MARY WEIMER.

Wyman, Ark.

From California.

IN the language of the Psalmist we feel to exclaim, "Oh that men would praise God for his goodness, and for his wonderful works to the children of men!" Psa. 107. We left Canon City, Colo., for California, Monday, Nov. 5, at 2:30 P. M. and arrived at Los Angeles Friday morning at 7:30 *via* Leadville, Salt Lake, Ogden and Sacramento. From Los Angeles we came to Lordsburg. Our trip was pleasant and our company agreeable. We had many opportunities to behold the wonderful works of God in the immense stretch of a thousand miles of bold, rugged mountain peaks, many of them covered with snow. The flying train, the rushing mountain stream, and the ever-changing mountain scenery makes a panorama indescribably grand, which made us feel something of the poetical inspiration of Isaiah, when he says, "The mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Isa. 55:12.

At Lordsburg we were kindly received and cared for by those of like precious faith, which made us feel the value and sweetness of kinship in Christ. When we arrived we found that Bro. Eby and Bro. Hoover had already arrived. Bro. Hoover expects to return soon but Bro. Eby purposes to remain for several months.

On Saturday, Nov. 17, at 2 o'clock P. M., the Lordsburg church met for Communion services, with a number of members from adjoining churches. About one hundred and sixty members communed. Ministers from abroad were Bro. Eby, from Kansas, Bro. Hoover, from Ohio, Bro. Wine, from Ventura County, California, and Bro. Myers, from Los Angeles, and the writer. The number of communicants and the size of the congregation made us feel as if we were attending one of the large feasts back East.

A noticeable feature of this meeting was the number of old members who, in days of yore, worked and worshiped together in the far East, now met in the far West for the same noble purpose. Among them may be mentioned our aged brother and veteran of the cross, John Metzger and companion, whose sandals are moistened with the spray of the "Dark River," and soon will pass through, David Kuns and companion, sister Harnish and sister Kepner. Others not quite so old were brethren Eby, Hoover, Mohler and J. W. Metzger. Several of the Overholtzers and a score of others were present whose names we have not space to write.

The behavior of all present was excellent and speaks well for the people of this country. The services were well conducted and the church much edified. On Sunday morning we had several addresses to the Sunday school and at 11 o'clock an interesting discourse by Bro. Hoover to a large and appreciative audience. God be praised for his continued mercy toward us!

J. S. MOHLER.

Lordsburg, Cal, Nov. 18.

From Goodland, Kans.

THE long-continued drouth has discouraged many of our dear brethren in the Fairview church, and some have gone east and some west, seeking other homes or employment. It has been so dry here for two years that in many places the grass has not made any growth. There are places where pastures would not support the stock at any time during the last year and in many places wheat never showed on the ground, and I have seen fields in which corn was planted last spring, and in September it only had three blades. There hasn't been a bushel of wheat, oats or rye thrashed in the County this year, and there is no seeding being done here this fall. There are but few here that have seed or feed. There are not a few that have stock and not a handful of feed of any kind. Much stock will undoubtedly starve. I hope this will satisfactorily answer the many inquiries made.

JOHN F. CLINE.

Nov. 23.

"WHILE the first business of a man in this life is to save his own soul, yet in saving his own soul he must needs do somewhat toward saving the souls of others. Keeping our own face set toward Jerusalem and walking steadfastly, others are sure to follow."

Notes of Travel.

HAVING been requested to visit the members in Mercer County, W. Va., I went to Shady Springs, in Raleigh County, Nov. 8 and met a very attentive congregation in a schoolhouse at night. Next day I went to Clover Bottoms, in Mercer County, where we preached in the M. E. church. Next day I met Bro. George Hutchinson at the Brethren's new house at New Hope. We remained until the 14th, preaching every night during our stay.

The brethren decided to call one of their number to assist in the ministry. The lot fell on our young Bro. Andrew Hutchison. He was installed with much solemnity. Brethren in traveling should not forget to give these brethren a call. On the evening of the 14th I returned to Clover Bottoms where I preached until Sunday night. The meetings closed with much interest and a general good feeling. Some are very near the kingdom at that place. That point should be especially looked after. We have four members at that place. The Methodists are quite strong there, but very sociable. There is a vast field open in West Virginia for the Brethren. In several Counties people know nothing of them. I returned home on the 20th and found all well.

A. B. DUNCAN.

Oak Hill, W. Va, Nov. 24.

From King Williams Co, Va.

Nov. 9 brethren E. S. Miller, Jones and John Royer and myself started to King Williams County, Va., where we arrived the next day. Here a few members are located. In the evening of the 10th we had a love feast at the house of Bro. Christian Royer, where twenty members communed. The next day, Sunday, we preached in an old [illegible], and the walls yet remain solid and straight. The aisle is of stone. The benches and floor are hard wood. There are two galleries. The platform, reached by a few steps, is large enough for several ministers. To the rear of the stand is the Lord's prayer, and other Scriptural quotations, in letters large enough to be read at quite a distance. This church, now 160 years old, has been vacated, no one laying claim to it, and the Brethren are holding meetings there unmolested.

To the General Missionary Board, I wish to say something in behalf of these members. They were without a ministering brother until about one year ago, when a minister from the Valley of Virginia moved among them and has done a good work. He has baptized five or six persons. Now there is talk of him moving away because he is not so circumstanced that he can make a living, and the members cannot render the needed assistance. Now whose duty is it to look after a matter of this kind? I understand that this minister would remain if he could receive a little help so he would be prepared to make a living for himself and family. I think such isolated members should not be neglected.

CHRISTIAN NESS.

Graydon, Va., Nov. 20.

[This matter properly belongs to the Mission Board of the District in Virginia in which these members live. The field seems a promising one, and we hope will receive prompt attention.—ED.]

On the Way.

I MET with the people of Lima, Ohio, Nov. 7. The Brethren had procured the Assembly Hall in the courthouse. Lima has a population of about 16,000. The Brethren had never preached in this place before, only on funeral occasions at private houses. The doctrine as preached and understood by the Brethren was new to most of the people. The meeting at first was not well

attended. There were two reasons; first, stormy weather; second, announcement was made in the dailies that the German Baptist people would commence a meeting in the Assembly Hall. A number of people had the idea there would be German preaching and did not go until they found out better. I see "German Baptist" is misleading; had we said, "The Dunkard (or German Baptist Brethren)" it would have been understood.

Our meeting lasted two weeks and closed with one addition. After the meeting continued one week or more the hall was too small. Some nights a number could not gain admittance. I found twenty-three members in the city. One family of members had been living in Lima for ten years and were not recognized as members. They had moved there from Jackson County, Indiana, and did not meet with the Brethren in worship, although their house was not over four miles away. Would that our people were more concerned for the salvation of perishing souls!

Lima should have a churchhouse and a minister. Then a lively Sunday school, with regular preaching, would soon build up a strong church there. A Methodist friend told me he had twenty-five dollars to head the list to build a church. He told me if our people had a church and regular preaching, there would soon be a class of workers. We baptized in town. There was a crowd of people at the water. One little boy about eight years old told a sister, "That is not the way our preacher in town baptizes, but that is the way the Bible reads."

J. H MILLER.

Goshen, Ind, Nov. 25.

From Huntington, Ind.

A LITTLE over one year ago Bro. Noah Fisher, of Mexico, Ind., came to Huntington and began the work in this city. The prospects were not the most flattering, as we had no place of worship except the courthouse, which Bro. Hodgden had secured the privilege of using about a year previous, and had been holding meeting once a month. After Bro. Fisher came, the privilege was extended to each Lord's Day, and also of holding a protracted effort when court was not in session. When he began the meetings last winter the attendance seemed quite small at first; sometimes not more than twenty or twenty-five, and they mostly members. Bro. Fisher kept right on, and preached just as impressive sermons as if the congregation had been large, and by the time the meetings closed, the room was not large enough to contain the crowd. Quite a number were baptized during the meetings and much food left for the minds of those under conviction to digest, which resulted in a steady increase of our membership until the present time. Thirty-eight have been received by baptism and five reclaimed. Meetings have been continued every Sunday and Sunday evening, Bro. Hodgden preaching every fourth Sunday.

Prayer meeting was organized at the beginning of the work, which has been continued every Thursday night, and which has been steadily growing in interest. A Sunday school was organized with a fair attendance, which has now increased to eighty and a hundred. We now have a good brick churchhouse, nearly in the heart of the city, almost completed, forty-six by sixty-six feet, which I think will be ready for dedication by Christmas. This will give us a better advantage in the work when we get located in a house of our own, and people see that we are permanently located.

This is in the southern part of the Clear Creek church, of which Bro. Dorsey Hodgden has the oversight. It is through the instrumentality of Bro. Hodgden that we have a house or that the work was begun here. About three years ago he got the consent of the adjoining congregations to assist us in the building, in which they did admirably well.

It certainly has been demonstrated already that in city work we must have a minister located *in* the city, and one that can give his whole attention to the work; and if that is done it will be a success.

D. H. SNOWBERGER.

Nov. 24.

From Masontown, Pa.

SOMETIME since we gave a report of a meeting held at Mount Union, W. Va, by Bro. Jasper Barnthouse, where he baptized three precious ones in Cheat River. At that meeting we made arrangements for a meeting at the Fairview churchhouse, near Masontown, Pa. This is the place where elders Quinter, Kelso, Mack and Cover held forth the Word of Life, and is the center of the George's Creek congregation.

Bro. Barnthouse came Nov. 6 and began meetings on Tuesday evening. The weather at that time was not favorable and the congregation was not large, but increased until a number could not be seated, though the house is quite large. Bro. Barnthouse preached in all fifteen sermons with telling effect. We came together again on Monday morning and gave instructions to fourteen precious souls who came out under Bro. Barnthouse's faithful preaching. After the instructions were given they were all baptized into Christ. This is the largest ingathering of souls this church has enjoyed for a number of years. But, as is too frequently the case, our meetings closed too soon, for others were nearly persuaded.

Bro. Barnthouse is well qualified to do evangelistic work. He is not afraid to preach the doctrine of the Bible.

ALPHEUS DEBOLT

Nov 24.

From the Highways and Hedges

WHILE we have been silent for some time, we have been by no means idle. Commencing Sept. 14, wife and I drove across the country, a distance of about thirty miles, to Bro. Charles Delp's, where we met our aged Bro. Delp, of Illinois. We had meeting the same evening. Saturday, the 15th, Communion was held at Bro. Henry Wyland's. Bro. Delp served. We had a very pleasant meeting. Sunday, the 16th, I preached at 11 o'clock. In the evening we drove about twenty miles to the neighborhood of Des Arc, the County seat of Prairie County, and commenced meeting at the Oak Grove schoolhouse, a comparatively new place. We continued about one week, with fair attendance and good attention. We then left them to count the cost and consider the matter. We were out twelve days and preached about thirteen times.

Oct. 10 I left home for Laforge, Mo, a distance of over two hundred miles, and commenced meeting the same evening. I assisted in making the annual visit and did some church work. Two were disowned and one restored. Saturday, the 20th, Communion was held. While the congregation there is not so very large, yet we had an enjoyable meeting. On the 22nd I closed the meetings at Laforge, having preached fourteen sermons. Tuesday, the 23rd, I went to Hammett, fifty-two miles, and preached at night to a very attentive congregation. This was the first meeting the Brethren ever had there. I arrived home on the 25th, after being out sixteen days, having preached fifteen times.

Nov. 9 I went to Palestine to attend the love feast, where I met brethren Mow, Delp, Burnett and Forney. They held an election for one deacon. The lot fell on Bro. Jacob Sloniker. May the Lord help him and his faithful companion to be useful and burning lights in the church! Saturday evening their Communion was held. I think about twenty-five members were present. We had a good little meeting. Owing to wife's affliction, we left after meeting Sunday night and arrived home Monday morning, at 3:30 A. M.

Last Sunday, the 25th, I preached over on the Bayou at 11 o'clock. After meeting I baptized two,—man and wife,—and there is one more applicant. When at home we try to have meeting every Sunday, but owing to the much outside work, and being alone in the ministry, we cannot have regular appointments anywhere.

O how often we hear of ten or fifteen, or twenty preachers sitting behind the table, listening to some brother preach who has come from a distance,—from away East, or from out West! Or they perhaps stop and preach at some of the schools where they have a dozen or more preachers. Brethren, what do you think? Is it what is called the substantial help that is drawing you? Or is it the pleasure of reaping the harvest that others have made ready? Have you forgotten the oft-repeated "Go ye"? And where are we to go,—to the big, over-fed churches with itching ears? Stop and think, then go and try your hands where Christ has not been named. Preach the Gospel to every creature. Build up churches where there are none. Lift up your eyes, look South to the four million people that need the pure Gospel preached? Will you wake up and come?

JAS. R. GISH.

Stuttgart, Ark., Nov. 27.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

DOBSON—REID.—At the residence of the bride's parents, near Cushing, Okla, Nov. 17, 1894, by the undersigned, Chas. W. Dobson and sister Mary E. Reid, both of Payne County, Okla

JACOB APPLEMAN.

PURCELL—HARTER.—At the residence of Bro. E. Elkenberry, near Nevada, Mo., Nov. 21, 1894 at 6 P. M, by the undersigned, Mr. George W. Purcell, of St. Louis, and Miss Cora E Harter, of Nevada, Mo.

H. J. WOLFE.

MORTON—EIKENBERRY.—At the residence of Bro. E. Elkenberry, near Nevada, Mo., Nov. 21, 1894, at 6 P. M., by the undersigned, Mr. William A. Morton and Miss Anna C. Elkenberry.

H. J. WOLFE.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

WALTERS.—In the Duncansville church, Blair Co., Pa, Bro. Alexander Walters, aged 69 years, 2 months and 11 days. Funeral services by the undersigned.

DAVID D. SELL.

BRUBAKER.—In the same congregation, Nov. 19, 1894, Anna May Brubaker, aged 2 years, 5 months and 19 days. Funeral services by the writer.

DAVID D. SELL.

BAIL.—In Washington County, Pa., Oct. 30, 1894, of stomach trouble, Bro. Reuben Ball, aged 64 years. He suffered much, but passed away peacefully. He was born in Ohio and came to this State with his parents when about six years old. He was left to care for himself when young. He married Mary Jane, daughter of Daniel and Annie Lane. Seven children were born to them,—four daughters and three sons. He leaves a widow and one son. He was elected deacon and lived a consistent life. He gave to the church and to the needy and lived an honest life. Funeral by the writer.

ALPHEUS DEBOLT.

EIKENBERRY.—In the Howard church, Ind., Nov. 19, 1894, sister Arabelle Eikenberry, aged 58 years, 11 months and 18 days. She was born in Switzerland County, Ind., and was united in marriage to Isaac Eikenberry Oct. 22, 1854. To this union were born four children,—two sons and two daughters. Her husband preceded her to the spirit world about thirty-two years. Both united with the church April 8, 1860. Funeral improved by the Brethren.

DANIEL BOCK.

WHISLER.—In the Owl Creek church, Ohio, Nov. 22, 1894, sister Mary Ann, wife of John C. Whisler, aged 50 years, 10 months and 18 days. She was the mother of thirteen children, nine of whom survive her,—five sons and four daughters. Her husband preceded her to the spirit land about ten years. A short time previous to her death she called for the elders of the church and was anointed. Nov. 24 her remains were laid to rest in the North Liberty cemetery. Funeral by Bro. Henry Keller, from 2 Cor. 5: 1, 2, a text of her choice. L. S. BURGER.

VANHORN.—In the Glendale church, Arizona, Nov. 3, 1894, Esther VanHorn (*nee* Bennett), aged 60 years, 9 months and 6 days. She had been a great sufferer in her lifetime, her whole face having been eaten away at one time with cancer, but was all restored except the nose. She became a member of the Brethren church in 1862, and was a consistent member until death. She served the church as a deaconess about eighteen years. Funeral services by the writer, from 1 Cor. 15: 21-26. Interment in the city of Phœnix.
PETER FORNEY.

PENROD.—In the North Manchester congregation, Ind., Oct. 17, 1894, sister Catharine Penrod, aged 74 years, 7 months and 11 days. Sister Penrod was born in Marburg, Germany, in 1820. She, with her parents, crossed the Atlantic, landing at Baltimore, Md., in 1832. Their first home in this country was in Perry County, Ohio. In 1842 she was united in marriage to Henry Penrod, the young husband and wife locating on their farm in the above-named congregation, where they lived until sister Penrod's death. Deceased was a member of the Brethren's church about seventeen years, and leaves a husband, four sons and one daughter.
A. L. WRIGHT.

LINGENFELTER.—Nov. 18, 1894, Alta Irena Lingenfelter, aged 2 years, 11 months and 26 days. She was a most lovely and divinely-disposed child, and had already learned to sing the hymn, "At the Cross." Funeral services by the writer, from 1 Pet. 1: 24. S. BUCKLEW.

RUPP.—In the Conestoga church, Lancaster Co., Pa., of cancer on the arm, Bro. Isaac Rupp, aged 65 years, 2 months and 28 days. Services by Eld. John Grabill, assisted by the writer, from Prov. 14: 32.
I. W. TAYLOR.

STOUDNOUR.—In the Clover Creek church, Blair Co., Pa., Oct. 12, 1894, of heart disease, Henry H. Stoudnour, aged 62 years, 2 months and 23 days. In the evening he arose from supper to get a drink of water, when he fell to the floor a corpse. Funeral services by Bro. J. B. Brumbaugh, from Heb. 11: 16.

REPLOGLE.—In the same congregation, Nov. 12, 1894, John Elvin, youngest son of Bro. Christian and sister Nancy Replogle, aged 7 years, 6 months and 22 days. Funeral services conducted by Bro. J. B. Brumbaugh from Rev. 21: 25. J. G. MOCK.

× GAUBY.—In the Washington church, Washington Co., Kans., Nov. 18, 1894, Bro. John Gauby, aged 76 years, 3 months and 5 days. He was afflicted for about seven years, yet was able to attend to his duties and had just been outdoors to do his noon chores. The family saw, however, that he was feeling rather uneasy, and he, realizing that his time had come, said to his son John, with whom he was staying, "Pull off my boots, I have to die." Uttering a few words in prayer to his Maker, he peacefully breathed his last. He was born in Perry Township, Schuylkill Co., Pa., Aug. 13, 1818, moved to Washington, Kans., in 1880. He was a faithful brother in the German Baptist Brethren church for about fifty years. He was elected as deacon when the Washington church was organized, which office he held until death. His faithful companion× passed away ten years ago. Funeral services were held at the family residence, by brethren Humphrey Talhelm and Wm. Phillippi, from 2 Cor. 5: 1-5. MARTIN D. GAUBY.

WAGNER.—Near Tunker, Whitley Co., Ind., Nov. 18, 1894, Lewis Carl, son of Edward and sister Ella Wagner, aged 7 months and 24 days. Services by the writer, from Job 14: 14. R. B. BOLLINGER,

Programs.

Ministerial Meeting at Brownsville, Md.

THE following is the program of the Ministerial Meeting to be held at Brownsville, Md., Wednesday and Thursday, Dec. 26 and 27, 1894, commencing at 10 A. M.:

1. "What are the Advantages of Ministerial Meetings and the best Mode of Conducting them?"—Daniel Wolf, D. F. Stouffer, S. M. Foltz.

2. "The best Rules to Observe in Preparing and Delivering Sermons."—A. B. Barnhart, S. B. Shoop, N. Martin.

3. "How shall we Proceed to get more Interest Awakened in Home Mission Work?"—I. W. Abernathy, Joseph Utz, Eli Yourtee.

4. "How shall we do Home Mission Work in Localities where we have no House for Worship?"—David Long, Abram Rowland, Geo. Bricker.

5. "How shall we Obtain more Practical Consecration of Members—both Ministers and Laity—to the Lord's Work?"—T. B. Digman, F. J. Neibert, John Rowland.

6. "What is the Sister's Work in the Church, and how may she be Induced to do that Work?"—W. T. Sines, D. V. Long, David Zuck.

7. "The best Rules for Conducting Sunday Schools Successfully,—for Superintendents and Teachers Especially."—O. S. Highbarger, W. S. Reichard, John Otto.

8. "Would it be Advisable for Ministers of Adjoining Congregations to Sometimes Exchange Places in Preaching, and if so, what are the Advantages?"—J. A. Bricker, David Winger, H. C. Deanor.

A general invitation is extended. All the ministers should try to be present and take advantage of the exercises, and take part in the same. Those coming by rail will get off at Brownsville Station, on the B. & O. R. R.
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We are constantly increasing our business, and giving our agents the benefits of our improvements.

We want more live agents, and will take pleasure in helping you into a business that will bring you *big money*, as well as satisfy your customers.

Write us at once.
THE HOLLINGER FENCE CO.,
Greenville, Ohio.

Mammoth New Catalogue Almanac
AND GUIDE TO POULTRY RAISERS

Are You Sick?

IF so Dr. P. D. Fahrney's labor in formulating the wonderful prescriptions from which the VICTOR REMEDIES are being compounded has been as the richest of blessings to many who are being cured and relieved by them.

You can receive the like benefit from them.

Is there an agency for these Remedies in your locality? If not, we are willing to assist any brother or sister to make an honest living.

Write for Agent's terms, etc. Our agents need "no money in advance." The VICTOR REMEDIES are fast becoming household necessities. They surely conquer the diseased condition.

The "Frederick Almanac" for 1895, with Dr. P. D. Fahrney's "Hints to the Sick and Other Valuable Matter," will be sent to any one on receipt of three cents, after Oct. 1, with a sample of the Victor Liver Syrup Compound. If there is no agent in your locality and you would like to test these Remedies, we will send them until Jan. 1, 1895, at greatly reduced price. Write for Agent's terms.
VICTOR REMEDIES CO.,
Box C. 583, Frederick, Md.
34tf

× Gauby's wife & my father's 2nd wife were sisters.

ROYAL

BAKING POWDER

Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

ROYAL BAKING POWDER CO., 106 Wall St., N. Y

Announcements.

A LETTER FROM ONE OF THE BRETHREN.

Mr. Geo. W. Snoke, one of the Brethren of the North Dakota Colony, who went back to Indiana to look after some of his business interests, writes the following letter:

NAPPANEE, IND., Nov. 13, 1894.

MR. MAX BASS

Dear Sir:—Since I came back to Indiana, I have met many anxious inquirers about North Dakota and its inhabitants, which I answer conscientiously. I think much more of North Dakota since I am back, than when I even was there. I delight in its light, dry atmosphere, which can only be fully realized by coming back to the East. And then when I consider and see the amount of tiresome work it requires here to cultivate and gather corn, which does not bring as much on the market as barley does in North Dakota, then, and then only can I fully realize and appreciate the superior advantages enjoyed by the North Dakota farmer, where he can enjoy the superior advantages of raising his crops, which he can handle by machinery from beginning to end. I find more complaining of hard times here, than I ever have heretofore. You can give my love and encouragement to the brethren and sisters and all members of our Colony, whether Brethren fraternally, or not, with full confidence, and they may ceived from themselves, which I have no reason to doubt

Yours Respectfully,

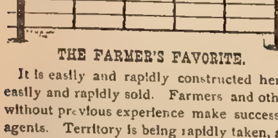
GEO. W. SNOKE.

The above letter is self-explanatory.

Brethren desirous of obtaining information concerning North Dakota, its soil, climate, advantages and opportunities are invited to write to Eld. Amos B. Peters, Cando, N. D.; Eld. Silas N. Eversole, Rutten, N. D.; Max Bass, 132 Jackson Street, Chicago, Ill., or F. I. Whitney, St. Paul, Minn.

DR. E. J. WORST, of Ashland, Ohio, will mail **one week's** trial treatment of the famous **Australian Electro Pill** remedy **FREE,** to all readers naming the GOSPEL MESSENGER, who suffer with Catarrh, Liver, Kidney or Stomach trouble, Rheumatism, Sick Headache or Nervous Prostration, or **seven weeks'** treatment for **only** $1. Hundreds of brethren are being rapidly healed with our treatment. Valuable testimonials with each **free** package. Address above.

The Chain-Stay Fence.



THE FARMER'S FAVORITE.

It is easily and rapidly constructed hence easily and rapidly sold. Farmers and others without previous experience make successful agents. Territory is being rapidly taken, and if you desire a share in a good thing you should write us without delay. We want good, upright men of push and energy to handle our fence in every County. Full explanation will be given upon application to

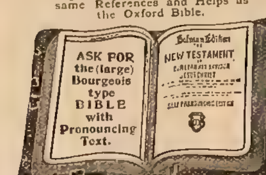
THE CHAIN-STAY FENCE COMPANY,
Mt. Morris, Ill.

A Christmas Offer.

A chance to secure this Bourgeois Bible FREE,—just published since June 1, 1894. It will make a handsome Christmas present.

THE HOLMAN NEW
Self-Pronouncing S. S. Teacher's Bible.

The only Teacher's Bible in the world having a Self-Pronouncing Text, and printed in large Bourgeois type; it contains also the same References and Helps as the Oxford Bible.



Printed on extra fine paper, leather bound convenient size, which is 5½×7¾ ins. The larg[illegible] type from which this Bible is printed, [illegible] with the Self-Pronouncing feature, ma[illegible] the most desirable Teacher's Bible ever offe[illegible] the American public. Price, $5.00, but [illegible] given away as a premium. Write for de[illegible]ve circular. Address

S. E. DUBBEL, Waynesboro, Pa.

THE OFFER.

If there is no agent of mine in your locality, you can accept this Special Holiday Offer.

The Retail Price of

2 bottles of Discovery, at $1 00 each is	$2 00
2 bottles of Blue Mountain Bitters, at 50 cents each is	1 00
4 bottles of Cough and Croup Cure, at 25 cents each is	1 00
4 bottles of Red Thyme Pain Cure, at 25 cents each is	1 00
1 bottle of Extract Vanilla, at 25 cents each is	25
1 bottle of Extract Lemon, at 25 cents each is	25
2 boxes of Carbolic Ointment, at 25 cents each is	50
Making a total of	$6 00
Which together with this fine Bible that sells for	5 00
Makes a grand total of	$11 00

On receipt of $5.75 I will send this quantity of medicine and the Bible.

I make no profit on this offer, but if you accept this inducement, I expect to have future orders from you for medicine, as my remedies sell on their merits. Also, my Flavoring Extracts for household use are the strongest and purest that can be made. ***If you hesitate to order—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc.*** It is no cheap book. Any [illegible] Discovery, which you can keep, and your money will be refunded.

A number of ministers have accepted this offer through a special circular, and the several testimonials from them should convince you of the genuineness of the offer. For description of my remedies see my advertisement on the outside cover of Brethren's Almanac for 1895, or write for descriptive circular.

TESTIMONIALS.

From Eld D. D. Wine, Covington, Ohio, Aug. 23, 1894.—The goods were received in good order, and we are indeed well pleased with our investment on account of the Bible offer. The Bible is a very nice one, and several members of the family are anxious to own it.

From Eld. J. Y. King, Griffin, Md., Sept. 19, 1894.—I am well pleased with the Bible and think it comes fully up to the description you gave it. We have not used all the medicine yet, but think what we have used is worth recommending.

From Eld J. N. Davis, Tub, Somerset Co., Pa., Sept 10, 1894.—I received the Bible and medicine as per your offer, and am well pleased with both. I must say that the Bible is the best and most complete of the kind that I have ever examined, and am free to say that this Bible should be in the hands of every minister and Sunday school teacher.

From Eld. John Bare, Decatur, Nebr., Sept. 20, 1894—The medicine and Bible, as per your special offer, was received all right. We are well pleased with the Bible; it is fully as good as recommended in every respect. And what medicine we have used has been very satisfactory. We have used some of the D. D. D. and some of the Red Thyme Pain Cure. The latter we have found excellent for all bowel complaints.

From Eld. J A Root, Ozawkie, Kans., Sept. 18, 1804—I received the box containing Bible and remedies according to your special offer to ministers. The Bible came fully up to my expectations, and I wish I had another like it for my wife. The Discovery came just at a time when I could test it, as I was suffering from liver and kidney troubles. After taking one bottle I can say that I feel like a new man, and I shall continue taking it awhile yet. I can now eat more at one meal than I could at three meals before taking the Discovery. I will either take the agency or secure an agent for you, as I believe that your remedies will do what they are recommended to do.

From Eld. A. Berkeybile, Dubois, Nebr., Sept. 22, 1892.—Please accept my thanks for the Bible that I received by accepting your special Bible offer. I am well pleased with the same. The size of type is larger than what I had expected. Very few people can read the Bible and pronounce correctly without a self-pronouncing Bible. This self pronouncing feature, together with the size of type and the helps, make it a Bible that every minister in the church should have. It is far beyond my expectations. As for the medicine, it is second to none. The Bitters give appetite, quiet the nerves and give immediate relief. The Salve is a safe and reliable article, and I can recommend it to suffering humanity.

Any person who prefers to accept the offer for $3 80 made last winter, offering a "C" Bible, instead of the above offer for the Bourgeois edition, can do so. These offers are made for people who have not ordered medicine from me; old agents need not apply. Bible and medicine sent by freight on receipt of order.

Order now so as to be sure of getting the Bible in time for Christmas, as it requires from two to three weeks for western shipments to reach their destination.

Address: ***S. E. DUBBEL,*** Proprietor,
Waynesboro, Franklin Co., Pa.
43tf

The Eureka Fence Post!

A SOLID Stone Post that is firm and indestructible and is sold nearly One-half Cheaper than the Iron or Steel Posts, which in cold weather break or are rendered useless by rust after a very brief career. Great inducements to agents who can work territory. (Brethren preferred.) Agents may profitably engage in their own manufacturing. Counties for sale. For terms and circulars address, W. A. Dickey, Nead, Miami Co, Ind. Reference, D. P. Shively, Nead, Ind. 49t12

Agents Wanted

For sister Miller's book, entitled, "**Letters to the Young from the Old World.**" The work is 6x8 inches in size, contains 258 pages, printed on fine paper, and is well bound in neat cloth.

In this work sister Miller describes her trip with her husband to Denmark, Sweden and the land of "midnight sun," and from thence through other parts of Europe and through the Bible Lands. The story she tells of twenty-one days in the saddle, riding over the hills and across the plains of Palestine, thence to Damascus, and over the mountains of Lebanon, makes very interesting reading. She tells what a woman sees in these far-away lands, and narrates the story in a style so simple that children cannot help understanding the narrative

The book is finely illustrated. In fact, the pictures are a leading feature of the work. Nearly all the pictures are made from photographs, and can therefore be relied upon. Order the book for your children Price, $1. Those wishing to act as agents will please write for special terms.

Address, Brethren's Publishing Co., Mt. Morris, Ill.

L. W. Teeter's
NEW TESTAMENT
COMMENTARY!

This new work, in two volumes, will commend itself at once to Bible students. The comments are short and to the point. Both the Authorized and Revised Versions are given, and the reference system is the best one yet devised. The book is well bound, and sold at a price within the reach of all. Cloth per set, $5 00; half leather, $5.50; half morocco, $6 00. Address all orders to this office.

Dr. Wrightsman's Sovereign Balm of Life
Is prepared especially to soothe The Sorrows of **MOTHERHOOD**
Every MOTHER ought to acquaint herself with its merits. An honest preparation,—a boon to woman. Write for circulars and get full particulars. Address D. B SENGER & CO., Box 401, Franklin Grove, Ill. 46y1

We Pay Freight.

Fahrney's BLOOD CLEANSER or PANACEA, in liquid form, has been before the public about thirty years. It is made for the cure of *Costiveness, Constipation, Nervous Headache, Liver Complaint, Bilious Disorders, Dyspepsia or Indigestion, Worms, Tape Worms, Dumb Ague, Blotches, Boils, Tumors, Ulcers and Sores, Pain in the Bones, Shoulders, Sides and Head, etc.*

☞It is a good Blood Purifier, pure and simple. Always ask for *Fahrney's Panacea* and take no other. Price $1.00 a bottle. Large discount to agents. For particulars write the proprietors,

CAMERER & BRO., Chicago
1573 West Madison Street.

Brethren's
Plain Clothing!

There is no excuse for any member of the Brethren church, who wishes to wear Plain Clothing, not having it.

Samples of cloth from which we make our clothing, measuring blanks, tape measure and rules for ordering will be sent on application. Our rules for self-measurement are so simple any one can understand them.

We guarantee the fit, the make and the quality to be satisfactory to purchaser or goods can be returned. Our prices are reasonable. Address,

M. PHILLIPSON & SON,
Warsaw, Ind.

We are the leading Manufacturers of Plain Clothing in the United States.

37y1

FLORIDA RATES.

Tourist rates to New Orleans, Thomasville, Jacksonville and all points in Florida are now in effect *via* the Monon Route. Tickets good until May 31st, 1895.

First class service on all trains; dining cars; parlor chair cars; compartment sleeping cars, every section a stateroom. Three new routes south of the Ohio River. Close connections; fast time; choice of routes, *via* Louisville or Cincinnati.

For rates, folders, etc., apply to nearest ticket agent or address: Frank J. Reed, General Passenger Agent, Chicago, Ill., or L. E. Sessions, Northwestern Passenger Agent, Minneapolis, Minn, Box 1011.

7 Churches of Asia

THIS new and interesting book comes from the pen of Eld. D. L. Miller, who visited the Seven Churches of Asia Minor and has many interesting things to tell,—interesting, because these places of sacred fame lie out of the path of the ordinary tourist, and hence little is known about them. The

General Missionary and Tract Committee

Publish the book, it having been given to them by the author with instructions to apply the income to missions of the church. The Committee wishes to make all out of it possible for the cause of missions and hopes every brother and sister will take interest enough in it to buy at least a copy. It contains over 300 pages, is well illustrated, bound only in cloth, and will be mailed to any address for $1. Special terms to agents. Write quickly. Address,

GEN. MISS. AND TRACT COM.,
Mt. Morris, Ill.

☞Remember all the profits from this book go to missions, the author having given the book to the Committee in the manuscript form

Do You Want

An Honest Income of from

$3 to $5 a Day?

If so, we have just the thing for you. Requires but little money to make a profitable business. ***Rose Jelly*** is a thing that everybody likes. Hundreds of agents write that it beats all things to sell, and that people call at their houses for it. We have numerous lady agents who order goods every week and write as follows: "Rose Jelly received and all sold; sold in five hours."

C. H. Hudson, pastor M. E. church, says: "Rose Jelly received; sold forty-two boxes in six hours"

Miss H E Royer writes: "Send me five gross. The people are pressing me from every direction for it. I make from $3 to $5 a day every day I go out."

We have 500 agents, and we want 1000 more. We have an honest thing that needs no lying or false statements to sell it. We are aware that newspaper advertisements suffer a discount because the goods seldom come up to what is said in the advertisement. We will guarantee and prove all we say in this advertisement, and, to further convince you, we will mail a sample, with prices, terms, and full particulars, for a 5-cent stamp; or, to start you in business, we will mail you one dozen samples for 25 cents, with circulars, posters, etc. Two dollars worth will secure the agency for a township; $5 worth will secure the agency for a county. We protect our agents and we deliver all goods prepaid. Address:

Rose Jelly Co.,
New Midway, Frederick Co., Md.,
49eow4t

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 32, Old Series. MOUNT MORRIS, ILL., AND HUNTINGDON, PA., DECEMBER 18, 1894. No. 50.

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CONSIDERABLE correspondence must remain over until next issue.

THE Brethren at Mansfield, Illinois, have arranged to dedicate their church in that town Dec. 23.

BRO. W. S. TONEY reports eight additions in the mission field of Middle Indiana, since his last report.

BRO. L. H. EBY, having recovered sufficiently to travel, accompanied by his wife, left the Mount last week for Ohio.

BRO. I BENNETT TROUT closed his meetings at Pleasant Hill, Ill., with excellent success. There were twenty-nine accessions.

ON Thanksgiving the church at Philadelphia, Pa, raised $100.00 to assist in building a meetinghouse in Washington, D. C.

THE report of money received by the General Missionary and Tract Committee during the month of November will appear in next issue.

WE understand that there is a move on foot to build a meetinghouse in the City of Goshen, Ind. We need more houses of worship in the cities.

THE Bible Normal at Beatrice, Nebr., will open Dec. 24. The date was omitted unintentionally in the announcement published in No. 48.

BRO. D. C. CAMPBELL recently closed a meeting at the New Hope house, near Edna Mills, Ind., with eleven additions by confession and baptism.

BRO. H. A. STAHL has just closed another interesting series of meetings at Augusta, W. Va. Bro. Stahl should now be addressed at Glade, Pa.

BRO. S. N. MCCANN closed his meetings in the Green Mount church, Va., with twenty-four additions by confession and baptism and two reclaimed.

BRO ISAAC RAIRIGH closed his meetings at the Dickey meetinghouse, near Ashland, Ohio, with twenty-nine accessions by baptism and one reclaimed.

BRO. I. J. ROSENBERGER is engaged in an interesting series of meetings in the Loramie church, Ohio, with seven additions when last heard from.

UP to the time of going to press with this issue the weather in Northern Illinois remains delightful. One could not wish more enjoyable weather.

FANNIE SWITZER sends $1 50 to pay for her paper but fails to give address. To find a person's name on our mailing list we must always know the address.

BRO. C. FITZ reports ten baptized, and one applicant, at the meeting in the Woodland church, Fulton County, Ill. The attendance is good and the interest increasing.

SISTER CARRIE ANDERSSEN, who has been quite sick in Baltimore, Maryland, for some weeks, will soon be able to resume her work in tract distribution in Chicago. She is an earnest worker.

AS usual we received several Christmas poems one week too late for our Christmas issue. Poems and essays intended for any special issue, should be in our hands several weeks in advance.

BRO. D. R SAYLOR writes us that Bro. Orrville V. Long came to the Monocacy church Nov. 8, and preached twelve interesting sermons in the Thurmont house. There were nine additions by baptism.

BRO. B. F. MOOMAW writes us that a grand meeting of two weeks has just closed at Cloverdale, Va., with forty confessions. His letter came a little too late for this issue. It will appear next week.

OUR next issue will be No. 1 for 1895. We expect it to reach all of our subscribers before the beginning of the year. We have no time to tarry after completing this issue until we must commence work on the next.

BRO. J. C. LAHMAN and wife left the Mount for Hawthorn, Florida, last week for the purpose of spending the remainder of the winter in that genial clime. We hope to hear from them frequently. Bro. Lahman goes to a locality where help in the ministry is very much needed.

ALL contributions for the Western sufferers should be sent to Bro. A. M. Dickey, McPherson, Kans. Our people will do well to heed no other calls for help along this line save those that appear in the MESSENGER, or are endorsed by persons they know to be responsible. While we should be liberal with our gifts we do not wish to be imposed upon by designing persons. Bro. Dickey is duly authorized to receive funds for the Western sufferers and will see that it is wisely applied.

AT a series of meetings recently conducted by Bro. T. C. Denton, at the Bethel church, Va., eight applied for membership. Three were reclaimed.

WE are requested to announce that all future reports of the money received and expended, for the Baltimore Bible School for boys will appear in the *Missionary Visitor.*

BRO. A. G. CROSSWHITE, of Gratis, Ohio, is detained at home on account of sickness in his family. He recently closed a series of meetings in the Lower Miami church, Ohio, with twelve accessions.

BRO. A. W. AUSTIN, formerly of Texas, writes that after traveling over the worst roads he ever saw, he has finally reached his new field of labor at Cushing, Okla, at which point he may now be addressed.

A MINISTER who had to open the services on a rainy Sunday morning, with only a small congregation present, said he hoped it would not rain on judgment day. He feared some people might not be able to get there.

BRO W. L. DESSENBERG and wife, of Ashland, Ohio, spent several days in the Mount, on their return from Iowa, some days ago. While here Bro. Dessenberg preached a sermon in the Chapel that was greatly appreciated.

BRO. J. A. LONG closed his meetings at Tree Springs, in the Lost Creek congregation, Pa., with fifteen additions by baptism, a few applicants and one reclaimed. His next meeting will be with the Ridge congregation, same State.

BRO. J. H. MILLER writes that he is engaged in a series of meetings in Wood County, Ohio, at a point where he is meeting with much opposition from other denominations. Bro. Miller is not a man to flinch because of a little opposition.

GIVE attention to the date standing to the right of your name on your paper. This will tell you to what time your subscription is paid. If money is sent to pay your subscription the change of the date should be taken as a receipt. If the date is not changed within three weeks after the money is sent, write us about it.

BRO. M. T. BAER writes us that he is engaged in an interesting meeting at Mount Ida, Kans., not knowing, at the time, just how long he would remain. Two had already united with the church. From Mount Ida he expects to go to Garnett, the county-seat of Anderson County, thence to Fort Scott, Kans., and then to Nevada, Mo.

WE are glad to see so many of our Sunday schools keeping open this winter. There is no necessity of any of them closing. Day schools are not closed on account of a little cold weather, and why should Sunday schools? Do not fail to order our *Quarterlies* for your schools. The lessons are in the New Testament, and are exceedingly interesting.

Michael Zug 1-5
138 Cumb St

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

LITTLE KINDNESSES.

BY NANNIE BLAIN UNDERHILL.

One cared for me while moments fled;
One spake words kind and sweet;
One came and soothed my aching head,
One bathed my fevered feet.

The time thus spent—was it for naught?
Can any good be vain?
Can worthy deed or kindly thought
Fail to some good attain?

There is a book—A wondrous book,—
History of all we do,—
There every deed, word, thought and look,
Is placed on record true.

Thus, no kind deed is ever lost,
No motive good and pure.
Count not such time, nor reckon cost,
For thy reward is sure.

THE LITTLE CHILDREN.

BY NANCY D. UNDERHILL.

In Three Parts.—Part One.

"Train up a child in the way he should go."

Dear little innocent human souls! How they do appeal to our sympathies; how their cries make our hearts yearn toward them in pity; how their smiles drive away our sorrows and vexations; how they appeal to us when their little tender fingers cling to us in loving trust for protection and support! What is a child? A living human soul. A creature of God, an image [illegible] whose existence and influence extends throughout eternity. When we consider what a wonderful creature a child is, how vast is its influence, how sure its destiny, we are filled with a desire to see its tender little feet firmly planted in the path of safety. The loving parents desire, above all else, to have the children safe and happy. They feel the importance of giving their children all possible privileges, that they may be provided against all contingencies, and able to obtain happiness in the future. Nothing could make a parent more sad than the knowledge that his (or her) precious little children were destined to a life of unceasing pain, sorrow and distress. How the afflicted one is petted and humored! Yet Christian parents know that when their children are grown, if they are never planted on the Rock of Ages they will be destined to an everlasting existence of misery.

It is then most important that they should be carefully and early guided into the safe, good way. The wise man has said, "Train up a child in the way he should go, and when he is old he will not depart from it," which is very true. A young tree may grow crooked if left to itself, but keep the young tree straight (in a perpendicular frame) and when it is old it will never grow crooked.

The future destiny of our children ought to be considered before conception. Yes, before marriage. Let not false modesty deter the young girl from examining and knowing the truth before she takes a leap—probably fatal—in the dark. Would you give your future offspring a wicked, worldly, profane and, maybe, drunken father? a parent who would make their lives miserable and lead them down to eternal death and woe? Then do not become wed to one whose feet are planted in the broad road which leads to death. Christian brother, would you have your precious little ones of the future grow up flippant, worldly, selfish creatures, fit only for fuel in the great future fire, because of a dry, useless, dead existence? Then do not choose for their mother a worldly, selfish, fashion-loving society belle; but a meek, loving, pure Christian woman. How beautiful it is to see a good, honest, loving and devoted father and mother, surrounded by a family of affectionate, obedient and dutiful children, all loving, caring for and helping one another.

Train them up in the way they should go. Don't let them grow up crooked. *Train, teach, guide, help* them to grow up right. This should begin early in life. All disposition to anger, rebellion, selfishness, malice, should be checked and kindly reproved in the babe. Teach and require it to share its good things, its candy, etc., with others. When it offers a share to papa or mamma, do not refuse to accept because of your own unselfishness, lest the child soon learn to think all good things are its dues and selfishly keep all; this habit becomes very ugly as the child grows older.

Do not inculcate in the child a love for money. "For the love of money is the root of all evil." When the child has a nickel or dime or penny, do not influence it to "keep it till it gets a whole lot," as many parents do. The child that hoards up its pennies will become a selfish, miserly soul, bringing sorrow to his parents, and shutting out all joy from the lives of wife (or husband) and children; and the "love of money" will debar it from securing the blessings mentioned in Matt. 25: 34–40. Encourage them to give, allow them to use and spend their means. Guide them, direct and kindly influence them to use their money in a right way; but do not rigidly demand of them to use it according to your judgment; let them feel it to be theirs, to use as they wish. Only, *mold their wishes* in the right channel.

Smile upon them in their play. Let them have just as good a time as they can. They never will be little but once. Manifest an interest [illegible] their small buildings. It does them so much good to have papa and mamma look at their little inventions and compliment them. It may do more good than we imagine. But restrain all selfishness and tendencies to evil in their play. Do not allow them to play they are shooting people, and such other things as would be evil if done in reality instead of play. "The child is father to the man." Such things as they act out in childish play will have a strong influence over the mind in manhood or womanhood.

But in all our training we must suppress the word "don't." Children are growing; we must not attempt to stunt them, but help them. We must lead, not drive them. Even in their play it is well for us sometimes to lead them. We must know what the tendencies of their minds are in play. If we find them to be evil, then mamma or papa or big sister or brother or auntie may interrupt their amusement by a cheerful proposal for a walk, a drive, or a game of some harmless but instructive nature, during which their minds can be directed in channels of love. Children should be controlled in loving firmness.

They should not be allowed to grow up in an idle, listless manner. Many parents say, "Oh, it is more trouble to teach them to work than it is to do it myself." So they do all the work and their children grow up in vice while they wear themselves out in ceaseless toil, and then grieve because their children have brought disgrace upon them. If they do not love their offspring enough to take a little care and pains to teach them how to become useful men and women, they ought not to expect them to be an honor to anyone. Let the little boy have his tools. Let him hoe and dig and saw; you can easily teach him which plants to dig up, and which to leave, at the same time giving him a lesson in botany. Let him feed the dog and water the chickens; have a regularity about it; have him feed at the proper time, also to gathe eggs and bring in fuel at the proper time. Wh he is seven or eight years old, give him his re lar little duties to perform and require them d with regularity, punctuality and diligence. Le him feel that the responsibility rests upon hin But do not fail to help and encourage him occa sionally. It may be no help to you, but it will b to the child.

Let the little girl have her dolls (and teach he to make its clothes), her dishes and her broo Let her sweep some small room, even if it do have to be swept over afterward while she is hap pily enjoying the nice lunch you have given he in her little dishes out under the shade tree, or i some other pleasant spot. Let the little one help; it will do them good: what if it does occup some of your time and make a little muss or both er? Be kind to them; it will pay by and by Teach them to be cleanly. No matter if the can't wash their own faces well and brush thei hair just so; require them to do it the best the can every morning, and don't discourage them Teach them to help *each other*, as well as to hel their elders. The boy should be required to hel his sister about the homely household duties, an not influenced to think it degrading to wash dish es, cook, sweep, etc. He should be taught that i is *brave, manly* and elevating, to help, care fo and protect the weaker sex; he should be taugh that he will be much more a man for helping hi sisters and mother than otherwise. His mothe and sisters will have reason to be very glad of i in after years, while his wife will be a happy cheerful, healthy, helpful woman, instead of peevish, sickly, scolding, miserable drag; and h will be far less liable to be left a young widowe with a family of poor little helpless children t miss a mother's loving care.

The girls should be taught not only to do al kinds of housework, mending and sewing, but t help their brothers in the field and at the chores they will be stronger, healthier, happier and bet ter, and make better wives and mothers, as well a better daughters and sisters, for having worke some out in God's pure, free air. Their love fo beauty should be gratified by allowing them t have plenty of flowers, plants, etc., pretty thing in the home (which they may learn to mak themselves from otherwise useless materials), an pretty, though not costly, apparel. A neat whit or a delicate pink or blue dress costs no more tha a brown or grey one; then let them have s things as will please and not harm them w they are young and innocent. It is an easy m ter to teach them that "gold and costly array etc., are not becoming to them.

All children should be taught to be polite, an courteous to all, especially to old people, and t be just as respectful to the unlearned and uncul tured as to the educated. They should never b allowed to sneer at, or mock any person. If in dulged, such habits will cling to them all throug life, making many souls miserable.

They should be furnished plenty of pur wholesome reading matter. Good books and goo interesting papers should be freely furnishe them, so that their minds never get hungry, a so crave food as to devour poisonous literatu which might injure or destroy their character b and by.

Children do love society. It is essential their welfare. It is a serious mistake to keep child at home all the time; but it should ha suitable places to go, and suitable companions go with. If the home teaching is what it shoul be, and the companions are the right kind, childre will like to go to school, Sunday school, singin exercises, etc. This they should be taught to r

gard as a blessed and happy privilege, as well as a manly and womanly duty.

Parents ought to have the confidence of their children. It is natural for them to have it. They always do have, when the children are very small. If they lose that confidence it is because one parent or both have behaved unwisely toward the child. They *must* confide in some one; hence if their little affairs be made light of, or treated as of small importance at home, they will soon learn to withhold their confidence from home folks, and place it in some stranger instead. Then is lost the parent's good influence and strong hold on the affections of the child and a gossiper is made, for the child who learns to tell all it knows to strangers, is the gossiping woman or man of the future. It is far easier to keep children's confidence, than to regain it after it has been lost.

They should be taught to be charitable toward the faults of others, and not to mention them except to their parents, who should improve such opportunities to show the sinfulness of sin (in a kind and loving manner) and, at the same time, teach the child to pity—not hate—the sinner.

"Train up a child in the way he should go." Oh! what a volume of thoughts is contained in that one little phrase, "in the way." Christ is the way. If we want them to walk in the way, when they are grown, we should "Train them in the way" and they'll keep right on in that same safe, narrow way till they reach the heavenly portals, for Christ is the door and the way; and when they are planted, trained and grown in that way, until they are old, they will not depart from it. The dear little, innocent children! Keep them innocent, pure and true, for "*of such is the kingdom of heaven.*

Canon City, Colo.

THE REMAINS OF ALEXANDER MACK, SR., REMOVED TO THE BRETHREN'S CEMETERY, GERMANTOWN, PA.

BY G. N. FALKENSTEIN.

Ever since my coming to Germantown, I have had a strong desire, and not without hope, that some day the mortal remains of Bro. Mack, Sr., the first minister of the Brethren church and its organizer, should rest beside those of his son and successor, in the cemetery, in the midst of his own people. Of course there was but one way to proceed legally in the matter, and that was to interest some of the descendants, many of whom had absolutely no knowledge of the life and work of Bro. Mack, or the place where he was buried one hundred and fifty-nine years ago. Some had been hunting for his grave for years. To many others who knew of the burial place, the isolated grave never once suggested the propriety of the remains reposing in the midst of many descendants in our cemetery.

When I remember the above facts I can quite well see how the matter was deferred until some one from without, not a descendant, would manifest the true interest from our standpoint. The matter once formally presented, it was comparatively easy to make final arrangements. The descendants, therefore, authorized the removal and paid all expenses. When Bro. Mack died in 1735, he was buried in Axe's burying ground, now commonly called the Concord cemetery, then the only cemetery in Germantown. It is situated less than half a mile from our cemetery. It is but little used now and many removals have taken place during late years.

By permission of the descendants we desired to hold brief services. The time set first for the removal was 3 P. M. of Nov. 8, the day of our love feast. But on account of the rain it was postponed. The removal then took place Nov. 13, at 3 P. M. Bro. T. T. Myers assisted in the services, which took place in the Brethren church, built when Bro. Mack, Jr., was at the height of his usefulness and activity, in 1770 Immediately in front of where stands the present stone edifice was built a house in 1731, or four years before Bro. Mack, Sr., died, which was used for a residence until 1760, when it was changed so as to be suitable for a place of holding preaching services, until 1770. When the present church was dedicated the old house was turned over as a place of residence for the aged poor members, thus becoming the first "Old Folks' Home" in the Brotherhood. This house was removed in 1861. Thus these grounds with the cemetery are rich in historical association.

The services in the church consisted of singing hymn 598, reading 1 Cor. 15: 50–58 and prayer, followed by a brief account of the life and character, and the work of Bro. Mack; and closing prayer. The remains were then deposited in the Mack family lot, next to the wife of his distinguished son. Thus ended the simple ceremonies that ought to find a response of gratitude in the hearts of thousands of brethren and sisters.

Bro. Mack was born at Schrisheim, Germany, in 1679. He took a very prominent part in the Pietist movement before that memorable event of the organization of the Brethren church, at Schwartzenau. In the terrible persecution that followed he maintained the work as long as he could. He was the leader of the last body of the Brethren that emigrated to America, consisting of thirty families, or one hundred and twenty-six members. They sailed in the ship, Allen, arriving in Philadelphia Oct 12, 1729.

He was married to Anna Maria Kling, who died in Germany, in 1720. He had three sons, John or Johannes, Valentine and Alexander, and two daughters, Christiana, and Anna Maria,—both died young, in Germany. From these three sons there has grown up a very large and influential family. The descendants of Alexander alone probably number to-day more than one thousand. Little or nothing is known here of any descendants, except those of Alexander. These, so far as I have known them, are well-to do and highly respected people. About twenty-five of the descendants were present at the removal and during the brief services. Besides these there were present a number of our own people.

The remains of Bro. Mack consisted of almost a complete skeleton, only a few bones lacking. In most cases the bones were perfect in form, but only consisting of mineral matter, the animal matter being entirely gone. These, with the dust surrounding them, were carefully placed in a strong oak box two feet seven inches by seventeen inches, with two large handles, and on top an engraved copper plate with the following: "Alexander Mack, 1679—1735. Removed from Axe's burying ground 1894"

The old tombstone that has done service for over a century and a half, will be used as a footstone, and a larger headstone, with more room for the inscription, will be used. The following descendants were present:

Fourth Generation—Caroline Ecker, Mrs. D. M. Z Senderling, Joseph Johnson, Franklin Johnson, Mrs. Anna Margaret Tully, Jacob Z. D. Davis, of San Francisco.

Fifth Generation—Mrs. Caroline Rittenhouse, Mrs. Mary Rittenhouse, Mrs. George W. Beitel, Mrs. Geo. F. Ecker, Mrs. Mary Supplee, Miss S. Ecker, Dr. W. H. Senderling, Miss Anna M. Ecker, Sarah R. Ecker, Mrs. Amanda R. Solly, William Charles Tully, Mrs. Arabelle Gerhard, Mrs. Clemintine R. Roberts, John C. Senderling.

Sixth Generation—Miss Belle E. Senderling, Mrs Z. Vaughn, Samuel L. Gerhard, Mrs. George F. Ecker, Jr.

Seventh Generation—Elizabeth A. Gerhard.

"Among the descendants was Jacob Z. D. Davis, of San Francisco, Cal., the others being all from Philadelphia and vicinity."

AS ONE OF THE NINE.

BY GERTRUDE A. FLORY.

It is written that, upon a certain occasion, the Great Physician cleansed ten lepers, and of the ten only one "turned back, and with a loud voice glorified God, . . . giving him thanks." Then Jesus, the gracious healer, questioned, "Where are the nine? They are not found that return to give glory to God, save this stranger." Luke 17: 12–19.

As one of the nine, I come at this late hour to glorify God "with a loud voice" that may be heard throughout Zion and beyond. Ever since my wonderful healing last spring the Spirit has whispered to my soul: "Tell it out! Tell it out!" But lest it should be said, "It is only told for self-exaltation," the Spirit's whisperings have been hushed, until now it must be told, "lest a worse thing come upon me."

For a year I was on the decline, coughed and grew more and more emanciated day by day. At last when I was really sick, like most people do, we called the doctor. He pronounced my disease nervous prostration and severe spinal irritation complicated by catarrh of the stomach and other troubles. All that could be done was of no avail. At last I could receive neither medicine nor nourishment of any kind. Sight began to fail, which fact I attributed to weakness, for nearly twenty-four hours, but then became aware that it was the huge shadow of death passing between me and earth-life.

With deep remorse for neglect of duty I sent for the elders to anoint me. When they reached me death had almost conquered. Feeling that I had passed the limits of the promise in the anointing, I desired only forgiveness that I might be received home, whither with eager feet I was hastening. But when the oil was being applied, faith triumphed and cried mightily, "Omnipotent Father! if my healing, now, after I am treading the dark valley side by side with death, will be more glory to thee than my coming home, thou canst save me, even now!" From that moment I began to recover. In less than an hour perfect sight returned and the functions of the body resumed their wonted tasks. Some of those present praised God aloud, some wept, some laughed for the marvelous deed that was wrought for his glory. But only those who were snatched from death's bold and icy grasp, and he who conquered him, can know what sweet emotions filled my soul in that blest hour.

Three times I said to Death: "My Jesus conquered death, and I am not afraid. You may come! The Mighty Conquerer is stronger than you." And how blessedly has that eternal truth been verified to me! "O bless the Lord for all his benefits toward me!" Now I know that death is not a "shadow," not a "river," but an enemy whom we must triumph over as did our Master and Redeemer. But thanks be to God who giveth us the victory; Jesus will be near with outstretched arms to bear us away to Paradise, as I also know. O that we may at last be worthy to be clasped in those loving arms and borne hence!

Yet this is not all of the wonder, the love, the marvelous verification of truth that he "is able to do exceeding abundantly above all that we

ask or think." Eph. 3: 20. When I got up from my bed, which I did in a few days, I was crippled by spinal curvature. Believing God had already done more for me than was promised in his Word, I accepted my condition as his will to me for the rest of my days, whether they should be few or many. Sometimes I almost murmured, though, that I should be brought back to such a fate after home was just in sight, and suffering almost gone. But behind this dense cloud was hiding the richest, sweetest manifestation of God's love I have ever received.

After the lapse of eight weeks, faith triumphed again; and unreservedly I gave myself into the Divine Hands, and one day while walking across the room the pain and distress suddenly left my back. From that hour to this, the spinal curvature is gone! Daily, but silently my thanksgiving has winged its way to the eternal, omnipotent Healer, but now it must be sounded abroad that all may know how our loving Father has provided healing in his Word for both soul and body. We, too, can claim the joy and privilege of those of old who were healed of incurable maladies by a word, a look, a touch of the Divine Healer, who, "himself took our infirmities and bore our sicknesses." O that we may be able to comprehend the length and depth and breadth of the love of Christ which passeth knowledge! Eph. 18: 19.

I plead the prayers of the faithful everywhere that I may be given grace and strength to finish, according to the Master's design, the work he has committed to my hands. All praise be to him and honor and glory!

La Porte, Ind.

"IS ANY SICK?"

BY J. C. BEAHM.

THIS question is answered in groans unheard, while the sinking sun records the suffering of thousands. Are they sons and daughters of God, basking in the sunlight of his promises; or are they aliens from him, wandering in the darkness of sin? Sick man, sick woman, are you in the kingdom of God? Then I ask you to lean more confidingly upon his promises. If you are out of the fold, pray for entrance that the great promise of God through James may be yours. So many suffering ones have never known of this promise at all. Many churches never mention it. We cannot lay too much stress upon it nor mention it too often. I will quote it again. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

You may ask, "What is the object of this anointing?" If you do not already know, you have not studied this promise rightly. For it plainly teaches that there is a *healing* and a *forgiving*. Again you may ask, "What is healed?" This is equally plain. The sick call for the elders and the sick are the ones saved. Now what is sick, the soul or the body? The soul of a sick man is not necessarily in a worse condition than that of a well man. Sin is the affliction of the soul and we, like David, may pray, "Heal my soul, for I have sinned!" Now if we have sinned and the soul only is afflicted or sick, the Lord is so kind and merciful that he will forgive or heal us anywhere or any time, if we go to him right; hence we need not call for the elders of the church to heal the soul. But the body is stricken down and suffers intense pain. It wants to be relieved and raised up. Thank God, he has said he would do it! When the prayer of faith overshadows the pains, God performs the work. That's why the leper must go, in faith, to Jordan. That's why the suffering ones in the wilderness were invited to look upon the serpent lifted by the hand of Moses. Their *bodies* were in danger, and by obedience their bodies were healed. None was told to dip in Jordan but the leper; none but the bitten ones were invited to look upon the serpent, and James tells none but the sick to call for the elders for a healing.

Yes, a *healing* and a *forgiving*. One for the soul, the other for the body. If the clouds would obey the command of Elias, why might not health return at the voice of the effectual, fervent, *earnest* prayer? Of course if one believes it will do the body no good, why it won't! But the body is sick and James says, "The prayer of faith shall save the sick." Brethren, let us come to the Word. It is the bread of life to soul and body.

Lowry, Va.

THE THIEF ON THE CROSS.

BY A. W. VANIMAN.

IT is a prevalent idea that the thief on the cross was saved through the unbounded love and mercy of Jesus only, without the thief's doing anything but simply calling on Christ for mercy. In consequence of this idea many persons are induced to put off the day of salvation until the hour of death, thinking that Christ will do for them as he did for the thief. The object in this writing is to show how the thief exhibited more faith, more undaunted courage, more spirit of true worship than is shown by many who profess to be Christians, to say nothing of those who indulge in carnality and the love of the world until the last moment of life and, when frightened by the angel of death, make a hurried profession of Christ. We note first that

The thief was impenitent when nailed to the tree. Matt. 27: 44. "The thieves also which were crucified with him cast the same in his teeth." We have no assurance that they had ever seen or heard of Jesus before, but when they heard others deriding him they indulged in the same cruel mockery. However, a change comes over one of them. What might have produced such a change?

1. The sight of the Savior. He sees there a man without the signs of a criminal, undergoing the tortures of crucifixion neither murmuring nor complaining, asking forgiveness for his enemies. Many persons can read it in the Word of God, have it portrayed with all the eloquence men can command, still it makes seemingly no impression, but it helped to reach the thief.

2. He learned the Gospel from Christ's enemies. From them he learned that Christ was a Savior. "He saved others." It was not preached with the logic of a Paul nor with the eloquence of a Peter or Apollos, but it came to him in broken, sarcastic sentences from those who caused the death of the Savior. Yet it made an impression. Let us look at

His wonderful faith

1. He saw Christ dying as a criminal.
2. Christ's disciples had forsaken him.
3. He himself was in great torture.

What a faith was here displayed, that the thief should accept the Savior under such trying circumstances! To-day when men think of Christ, not as a criminal but as the Son of God, the Savior of the world, when thousands flock to his standard, when men can think soberly without pain and torture, when these conditions exist, so different from those in which the thief was placed, many will not accept Jesus.

Friendly sinner, look at him and then at yourself. Ask yourself whether you could have exhibited such faith as that. However he did not stop here. Let us observe:

The result of his faith.

1. He confessed the Savior. Luke 23: 42. "Lord, remember me when thou comest into the kingdom." Confession is one of the foundation stones for a Christian character. The thief recognized Christ as Lord and as a king, which would be nothing less than acknowledging him as the Christ the Son of God.

2. He rebuked his fellow sinner. Luke 23: 40. He rebuked him for speaking to Jesus as he did. Here in the short time he had to live he took upon himself a work that many professing Christians have not the courage to undertake.

3. He confessed his sins. Luke 23: 41. "We received the due reward for our deeds." He thus admits his crimes and the justness of his punishment. Every sinner must come to the point where he confesses his sins before he can be accepted by Jesus.

He defends Christ. Luke 23: 41. "This man hath done nothing amiss." He had the courage to defend Christ, while many professing Christians are ashamed to stand up for Jesus when they hear him and his church or doctrines reviled.

5. He prays. Luke 23: 42. "Lord, remember me when thou comest into thy kingdom." Prayer is recognized as a Christian privilege and duty. Here we find the thief engaging in this noble work,—praying to Jesus, and in so doing

6. Worships Jesus. Verse 42. He worships him as a king, as Lord, and although dying, as one who would hereafter have a kingdom. Although the disciples had given up hope, the thief had faith enough to worship Jesus as a God whom death could not conquer.

Summing up the faith, courage and noble work and profession of this man under trying circumstances, the world has probably seen no parallel case. Jesus is the author of salvation, had authority to pardon the sins of whom he would, and surely we could scarcely conceive of a more worthy object for Christ's mercy and saving power.

When Jesus ascended into heaven, he left with the apostles the conditions of salvation, among which are faith, repentance and baptism. To hold up the thief on the cross as an example of Christ's mercy, and to prove that baptism is unnecessary, is looking at only one side of the case, and is encouraging sinners to put off coming to Christ, thinking they can simply call on him when nearing death and be saved, regardless of the many sermons and calls of the Spirit they may have let go unheeded.

Until a sinner can be found who would be a case parallel to this thief, let no one hold out to the sinner the false hope of salvation short of complying with the terms of the Gospel. While we would not be understood as saying that God might not receive a sinner outside of his stated conditions, we do beseech all to take no chances, for there is no promise to such. To-day is the day of salvation. Believe on the Lord Jesus Christ, obey his words, and verily thou shalt at last be with him in Paradise.

Topeka, Kans.

EIGHTEEN YEARS IN THE CRUCIBLE.

BY C. H. BALSBAUGH.

To an invalid sister in Virginia:—

If we want to learn how to suffer we must graduate in the school of Calvary. Self must die before the Cross is welcome. Christianity is not measured by ordinances and ecclesiastical customs, but by the manifestation of God in the

flesh. To make means an end is to frustrate the purpose of God in His Institutions. Christ was not the Son of God because He met all the claims of the Divine Law; but He could satisfy all the demands of Eternal Righteousness only because He was the Son of God. To obey that we may live is no Gospel at all; to give expression of our life in obedience is the only salvation it is possible for God to offer us in the Incarnation and and Sacrifice of His Son. This great secret you have found by faith in Jesus Christ, and this is the source of the deep peace that makes your sick-chamber the very vestibule of Heaven.

The world is confounded at such a phenomenon, and many professing Christians look on with amazement.

But it is as natural as day and night. Where Christ is there Light and Peace *must* be: where He is absent, darkness, fear, unrest prevail. "Lo, I am with you alway even unto the end," is a promise which faith finds as true to-day as in Apostolic times. The Presence of Jesus through the Holy Ghost is as certain as His Enthronement and Intercession. If we do all He commands, and trust in it, the "Peace of God" will not be ours. To trust in HIM, and make our whole life, in all its manifestations, the proof of our faith, is to realize "the peace that passeth all understanding." It is pitiful to witness how hard some people try to find rest without ever succeeding. They cannot discern between the law and the Gospel. They use the means of Grace in the spirit of the law, and never get into the freedom of Rom. 5: 1, and 8: 1. "All their lifetime they are subject to bondage through fear of death." Heb. 2: 15. "But ye have not received the spirit of bondage again, to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. 8: 15. See also 1 Cor. 2: 12. Faith *must* "rejoice in the hope of the glory of God," not only on the sick bed, but in the flames of martyrdom.

What is faith? Just as much as man is to make of the Grace of God in Christ, so much does God count on man's faith. The two must exactly dove-tail. Grace leaves no human want untouched. Faith leaves no Divine claim unrecognized. The Christian ritual without faith would be a sham. Faith without works is like a man without pulse and breath. Man is not made to live by respiration but he breathes because he lives, and thus maintains his vitality. We must be "diligent in every good work." We must "*always abound* in the work of the Lord," but only as the exuberance of the life of faith in Christ.

Great is the joy of the Lord in you because 2 Cor. 1: 5, and Philpp. 3: 8, 9, 10, have become the very marrow of your experience. "Your sufferings *abound*, but your consolation also *abounded*." Christ is your Alpha and Omega, and thus transmutes the wormwood into honey, and dispels the depression and gloom of your protracted invalidism by the forecasting radiance of "the far more exceeding and eternal weight of Glory." The Bible, the Holy Ghost, the weekly GOSPEL MESSENGER, constitute the trinity of your fellowship, and uninterrupted joy. "*Christ in you the Hope of Glory.*" The Unseen, the Well-known, the Supremely Beloved Emmanuel preponderates all pain, all sorrow, all fear. Col. 1: 27 and 1 Pet. 1: 8. "Blessed art thou among women." More to be envied than queen Victoria. Your furnace often flames with terrible intensity, but "the Chief among ten thousand," the One "Altogether Lovely," is with you to sustain, bless, sanctify.

Repeat in faith and love hundreds of times the thrilling words of the Holy Ghost in Rom. 8: 18, and 2 Cor. 4: 17, and 1 Pet. 4: 13. "The sufferings of Christ" include every form of affliction that we accept as His discipline. It may be to others "the savor of death unto death;" to us it is "the savor of life unto life." The devil and the world did their worst for Jesus; but for *Him* it was the will of God and our salvation. Have you consciously or unconsciously violated organic moral law, for which you are now enduring the penalty? In such a case every pang we suffer is the expression of the divine righteousness, and is intended to enhance the sacrifice of Jesus Christ for the liquidation of all sin, and the glory of unhindered access unto the Holiest by the blood of propitiation. Be very humble, 1 Pet. 1: 5; be very bold, Heb. 4: 16; be very joyful, Rom. 5: 3, 4, 5; be very prayerful, Eph. 6: 18; 1 Thess. 5: 17. "Gird up the loins of your mind, be sober, and *hope to the end for* THE GRACE THAT IS TO BE BROUGHT UNTO YOU AT THE REVELATION OF JESUS CHRIST." 1 Pet. 1: 13. When your ransomed soul and glorified body stand in the full glory of Eph. 2: 7, and 1 John 3: 2, you will be glad that you ever knew "the fellowship of His sufferings," and been "made conformable unto His death."

"I rejoice in the Lord greatly, that now at the last your care of me hath flourished again." Your *care* I know full well, and also your *lack of opportunity*. Philpp. 4: 10.

Union Deposit, Pa.

BABYLONIAN ANTIQUITIES

SINCE the British Museum researches in Babylonia ceased, at the end of 1882, the spade of the Arab digger has been at work for the benefit of different Bagdad dealers in antiquities, but with no little loss to science, seeing that for every object found by the lawless excavator about half a dozen valuable antiquities are destroyed.

Both the French and the Americans have been digging in Southern Babylonia for some years past; the former at Tel-Loh, and the latter at a mound called "Niffir," where formerly Layard and Loftus excavated. With the exception of a few objects which have made their way to France and America, whatever they found has been taken possession of by the Ottoman authorities. It may be remembered that since Mr. Rassam's exceptional privileges, obtained for him by the late Sir Henry Layard while ambassador in Constantinople, which enabled him to send to the British Museum everything he found in Assyria, Babylonia and Armenia, the Porte has persistently refused to allow the agents of foreign museums to appropriate or export any antiquities out of Turkey. The consequence is that whatever is found in the excavations or obtained by purchase by such agents is taken possession of by the Turkish government. Under these rules no fewer than forty-seven cases of antiquities from the American diggings and about 12,000 inscribed clay tablets of those of the French, discovered by M. Sarzac at Tel-Loh, have been appropriated by the imperial delegate and sent to Constantinople.

At Sippara, or Sepharvaim (the site of which was discovered by Mr. Rassam for the British nation about 14 years ago), the Ottoman authorities have been carrying on lately extensive operations under the superintendence of a Latin priest. At that place a large collection of inscribed clay tablets have been found and dispatched to the Turkish capital. According to calculation, there must be at the present time no fewer than 50,000 newly discovered inscribed objects at the Imperial Ottoman Museum in Constantinople, obtained from different Babylonian sites, and the Assyrian scholar may find there ample store for his study, which might add materially to the existing knowledge of the ancient history of Chaldea and Assyria.

Two black basalt statues, covered with fine inscription, have also been found, by the Arabs; one at Imjaileeba, the site of the great palace of the kings of Babylon, where Belshazzar was supposed to have held his impious feast, and the other in a cave near Nimroud, on the opposite side of the Tigris, about 20 miles to the south of Mossul. These images have also been appropriated by the Ottoman authorities and sent to Constantinople.

The greatest find by Arab diggers of inscribed objects that has come to light lately was at Tel-Loh, after M. Sarzac, the French agent, left. They discovered a large chamber full of inscribed clay tablets, most of which they sold to Armenian, Syrian, and Jewish brokers for exportation to England, France, Germany and America. Part of the collection has already reached London and Paris, but the remainder has been seized by the Ottoman authorities at Bagdad.—*Scientific American.*

TOO MUCH WOMAN.

FOR conscience' sake, let us cease this everlasting prattle about the present being "woman's century" and "woman's age," implying each time that we say it that the women of any previous age were driveling idiots, and casting a slur upon the very woman who gave us our being, writes Edward W. Bok in a vigorous defense of the woman of a generation ago, in the May *Ladies' Home Journal*. Why is this "woman's century" any more than was any century before it? Just because a few thousand more women are engaged in business? Does that fact make a "woman's century"? We haven't determined yet, by any means, whether the present tendency of woman going into the rougher commercial pursuits is to her interest or to the benefit of those who will follow her. A little caution here is a very good thing. What sense is there in this constant ding-donging into the ears of our girls that they are born at the "dawn of woman's emancipation"? Emancipation from what? Will this sort of thing teach our girls to have a greater respect for the women of past generations? If we keep up this harangue much longer I shall not blame our youngest girls if they get the notion that the world only began about forty or fifty years ago. If we expect children to have a respect for their mothers, and their mothers' parents, we cannot enshroud the times in which they lived with the darkness of ignorance and bigotry. The women who lived before the present agitators of the "woman's century" were born did a thing or two in the world's history, far more, I venture to prophesy from their present talk, than the women of to-day will do in these latter days if they pursue their present course.

"THE Chinese lepers of British Columbia, isolated on an island in the Gulf of Georgia, have had no one to attend them, and have been left alone with only the occasional visits of a physician to relieve them. A young woman of Vancouver, Lizzie Hausel, has heroically offered to devote herself to the care of these unfortunates. She was rescued by the Salvation Army some time ago from a degraded life, and for two years has been a devoted trained nurse in cases of small-pox, etc. Her decision to care for the lepers will mean the sacrifice of the rest of her life."

"THE author of a book enjoys the rare privilege of putting his thoughts into the mind, his words upon the lips, his principles into the heart, and his incentives into the lives of each of his readers."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

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☞Tracts are sent free only to points where there is no church organization.

☞All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,
Galen B. Royer, Sec. Mt. Morris, Ill.

IN THE SANCTUARY.

BY GERTRUDE A. FLORY.

[*After three months' absence.*]

DEAR Lord! this is a gracious boon
In Thy blest house to be;
Here saints their melodies attune
In grateful praise to Thee.

Sweet streams of love from heart to heart
In bounding rapture flow;
And sin and care and fear depart
And every earth-born woe.

The heaven may be fairer, Lord,
But can it be more blest?
Can it a sweeter joy afford,
Or dearer, calmer rest?

So blessed is Thy presence, Lord,
Among Thy saints to-day,
So sweet the message from Thy Word
Unblest none go away.

This is the gate of Paradise
By angels kept ajar;
And souls on viewless pinions rise
And feast their eyes afar.

SOCIABILITY.

BY ESTELLA ADAMS.

THIS is a trait of character which so few of us possess and which we all should strive to acquire. The person who does not possess the art of being sociable will never accomplish much in the professions, or even in the humble walks of life. A book agent sells more books if he is an adept at the art. Did you ever see him pick up a dirty little urchin and plant a kiss upon its cheek? You may say that this small act is a small thing, but the kiss sells the book.

A doctor's smiles and kind words will do more to cure the sick than half the medicine in an apothecary shop. A Sunday-school teacher who always greets his scholars with a "good morning" has little trouble in managing his class, while, on the other hand, let the teacher enter the Sunday-school room with a sullen look upon his countenance, and it won't be long until the children express their opinions in actions which speak louder than words.

The successful Sunday-school teacher is the one who is friendly upon the street as well as in the Sunday school. He will make it a point to visit his scholars occasionally and not forget to make immediate inquiry, should a scholar happen to be absent. The new scholars should be heartily welcomed and kindly invited to come again. If our Sunday-school teachers and church members were one-half as friendly and polite as the average merchant of to-day, in inviting newcomers to call again, our churches would be filled to overflowing, and our worthy ministers would not be compelled to preach to empty benches, as is so often the case.

I have had some opportunity of observation in this during the summer. We began our Sunday school July 22 and continued to the end of the quarter. We had a very good Sunday school, although sometimes it was not as large as usual. But our work for Christ was as earnest and sincere as if there had been more with us.

Let us not forget that while teaching those little ones of the primary classes, the very foundation-stones are laid. We should not only teach by our words, but our practice should be right before their eyes. We should not only be kind and loving to them, but also firm, and attend to it that at least while with us they do what is right, and at the right time too, showing them by our words and manner, if possible, how much happiness results from right doing.

There is a work for the young as well as the old. First of all, be sociable to your parents, brothers and sisters. Treat those up in years with respect. Be kind to the dumb animals, as well as to your most intimate friend. A kind word or deed will never be lost.

Dupont, Ohio.

DIARY LEAVES.

BY W. B. STOVER.

Brindisi, Italy, Nov. 11, 94.

WE reached this little town this morning at nine. The boat pulled right up to the landing, so that we could go off and on as we pleased. At Gibraltar and Malta it was different, as a little row boat had to be hired to take one ashore, and rehired to bring him back to the boat.

The day was very clear and bright, so that early we took our umbrellas and went out for a walk. Returning in time for the services of the Church of England, held by a passenger, a clergyman, in the P. and O. reading room of the office on shore, we waited till toward evening to take a more lenghty stroll.

It seems there is no Sunday here. The markets are wide open, and pushing all possible for trade, in their way. We stopped to take a peep into an open carpenter shop where we saw one man shaving another. In a moment the "barber" called out, "I say, you want shave? I shave you." We moved on. Along on the street is a study. They wonder at us about as much, I think, as we wonder at them. We look—they look. An enterprising shoe man has the pavement set full of shoes and boots from his store front to the street. We must take the street to pass. It seems all the shoe men were there together, all working on the same plan. One was making a sale. His customer sat on a box amid the shoes trying on the new pair. We hoped they would not hurt his feet.

There were chestnuts by the wagon load, cheeses not very appetizing, meats and bread. Bakers had signs out, a circular loaf of bread hung on a wooden pin. There were for sale apples, not very large, and many other smaller wares of all kinds.

Side by side in the low, flat houses, fronting directly on the street, were homes, bakeries, blacksmith shops, carpenter shops, dram shops, and little stores. The dram shops had usually these words printed on or above the door: "*Vendata de vino*," and a little round bottle containing some colored fluid suspended from a stick outside.

In the homes was little of what we would call comfort. The floor is frequently just a continuation of the pavement, on the same level and made of the same material, stone, and is without carpet. In one home we noticed children and chickens, moving about together. The doors were usually open. The furniture of the front room was usually a bed, two chairs, probably a safe, heavy wooden table, a few poor-looking clothes, and occasionally a dirty-looking picture. In a few instances we saw Singer sewing machines, the only thing American there. We came to a hearty conclusion that folks in America do not generally know how good they do have it.

One of the funniest things we have yet seen we saw to-day. It is the system of delivering milk. I do not know but that Bro. Miller has spoken of it. We saw a boy driving about five she-goats. We said, "Let's watch him." Presently he was met by a woman with a baby on her arm. He stopped the goat close to her, and approaching, not from the right side as we would do, but from the rear, he milked a little, long tin can full. He gave it to the woman, who gave it to the baby, and the baby drank it all, while the lad waited and the goat ran away.

This is fig season. We see very many packages about the size of a half-bushel, done up in straw. They are figs for shipping.

The people are not neatly clothed. The women often are on the streets bare-headed. The streets are narrow and very crooked. The walls and houses are very prison-like in appearance. There are traces of a city wall, and on one part we observed some ancient inscriptions almost indecipherable. They were wholly so to us. At another place outside the wall was an enormous trench. At the bottom of it was a garden. All of these old markings are to us the evidences of the ancient times and life of *Brundusium*.

In the evening a band, purely an Italian band, I suppose, played awhile on the wharf.

The mail train from London came late, bringing some forty new passengers and about 1,600 bags of mail. The mail business of the world is simply wonderful. Not long ago one ship carried from here 2,600 bags, I am told.

We retired while the ship was yet in port.

Mediterranean Sea, Nov. 12.

It is wonderful what smooth sailing we are having. We know there are many uplifted hands for us, and we rejoice daily for it. Hope we shall be able to accomplish even more than may be expected of us.

Mediterranean Sea, Nov. 13.

On account of the exceeding calm, we have been sailing closer among the islands of Greece than is customary for steamers. It is beautiful. Before one island cliff disappears, another arises. So we have passed many, some on either side of us. Some have little towns nestled in the ravines along the hillsides. Others have apparently only a lighthouse. What a lonely life of it the lighthouse-keeper must have!

We have been passing quite close by Candia or Crete. Its mountains are very high. The captain tells us they are 8,000 feet above sea level. That is about a mile and a half and one feels like doubting, yet the peaks are covered with snow. Beautifully picturesque are these! Here somewhere must be Paul's "Fair Havens." Now we think it is yonder bay, again we think it is at the foot of that double slope where the town appears.

In the sunrise this morning the first rays touched the snowy top,—every minute adds splendor. Now the sunbeams run lower down and the crystal summit is yet more aglow. One by one the great mountain chasms are revealed; moment by moment the bright red eastern sky is redder. There's the sun! what a beauty, peeping up over the still waters of the Great Sea!

We have been reading the life of Constantine. What ancient Christian did not traverse these

waters? Would that the Gospel light shone more brightly on these historic shores! Hope God may use our own dear church abundantly in replanting His glorious standard there!

Nearing Port Said, Nov. 14.

Along the mouth of the Nile all is low and level, so while we know we are close to shore we can see as yet only sea and sky. Now appears Port Said. As it comes into view we hasten to finish our letters to our dear ones far away. But what is distance when we are in the Lord? We do not seem far away. *In the Lord* brings all the people of the world together. Let all praises be to His dear name!

ANNUAL MEETING SUGGESTIONS.

BY HENRY FRANTZ.

I HAVE no fault to find with the past, but would suggest that in the future we do not change the time of Annual Meeting from Pentecost unless there are good reasons for doing so. And I would say that all State Districts, before asking for Annual Meeting, should see whether the time of Pentecost will suit for the Meeting in their locality. And if it does not they should not ask for the Meeting, but let some other District have it where it will suit at that time.

As I said in an article last spring, we should board on the Meeting grounds so that the Brotherhood may get the benefit arising therefrom. And I would suggest farther that the Committee of Arrangements should guard this point and see that all articles are sold at a reasonable price; that is, what the same provisions could be bought for elsewhere. Thus no one will have a lawful reason for not boarding on the grounds.

Forgy, Ohio.

ENCOURAGEMENT TO OUR SISTERS.

BY LIZZIE HILARY.

THE question was asked me not long ago, Why is it our sisters do not take a more active part in the work of the church? There is a cause for this backwardness. I can remember the time when sisters were not permitted to talk or pray publicly in the church. I will give you a little of my experience in this direction. I once lived in a church where I was afraid to announce a hymn because our elder was so opposed to sisters saying anything in the church.

Many times have I quenched the Spirit and I just now remember of being at a love feast one time and I announced a hymn and started it. That was something that had never been done at that place before. A good brother came to me after meeting and gave me much encouragement. I shall never forget his words. They not only encouraged me at that time, but many times since. But, thanks be to God, I do not have to quench the Spirit now. As a dear sister said a short time ago, many good and noble sisters have gone to their graves without having had the privilege we have to-day. Now comes the encouraging part of my letter. Don't you feel encouraged, sisters? I do. We now have an opportunity to work in the church. We are permitted to lead in prayer publicly, also to lead a social or prayer meeting. We are permitted to work in Sunday school in different ways. Now, dear sisters, it seems to me we should try to make use of these privileges that are granted unto us. A brother said to me some time ago, If our sisters knew what a wonderful influence they have over unconverted people they would pray in public more than they do. "Well but," says one sister, "I am now too old. If I had commenced when I was young I might do so." Will you ever get too old to do good? Your prayer might be the means of saving some soul. Then, too, if we are ashamed to talk to our Heavenly Father publicly, might he not be ashamed of us? We should never flinch from duty though it may seem hard at first. It will become easy by and by.

I wish we could all say as I heard a young brother say a short time ago. He said, "Whenever I am called upon to do something for Jesus I am going to do it the best I can." It was not long till he was called to do something for Jesus and he went at it with willing hands. Now, dear sisters, if we would all say this with a pure heart don't you think the way would be opened for us to work for the Master in many ways? It is true we all have not the same talent, but let us be very sure we have improved the talent we have. I think I can truthfully say there is not any of us but that have an influence over some one. Then let us try and use that influence for good. Just think with me for one moment. If each of us would win a soul to Christ, what a great work would be accomplished!

Webber, Kans.

THE JEWS.

WE quote the following from the *Christian Evangelist:*

The whole world knows of the persecution which has been suffered in years past by Jews residing in the dominions of the Czar. It is now said that a census of a most inquisitorial nature is being taken of the Jews inhabiting the Southwestern portion of European Russia. The governors of the provinces in this district are already making preparations to carry into effect the orders received from headquarters. The questions which the district officials are to fill in about the Jews will come under the following headings: (1) Number.—This section will embrace questions about the migratory tendency of those Jews who are perpetually traveling about from place to place, and about whom only very imperfect statistics exist. (2) Family life—including questions about the relations of husband to wife, of children to parent, etc. The question of the marriage of Jews will also be gone into, as well as the laws regulating divorce and separation. (3) Occupation.—A question which will be generally asked is, Do the occupations followed by Jews in any sense, and to what extent, tend to deteriorate the Christian people among whom they are settled? A further question is: To what extent do the Jews follow unlawful occupations, and how do they manage to escape legal penalties? (4) Religion and Morals.—Searching questions are to be asked under this section, some of them of a revolting nature, as to the morals of young Jews and Jewesses, and as to the influence of young Jews on their Christian companions in matters affecting their religious belief. The whole census is a most obnoxious affair, and would be tolerated in no other country than Russia. The Jews are, of course, indignant, but what redress have they?

ONE WOMAN'S WORK IN CHINA.

MISS JESSIE ACKERMAN, President of the Australian W. C. T. U., went to China as one of the "Round the World" missionaries. Speaking of her experience there, she writes: "A call came to me to go to the interior of China, and for my own protection I adopted the costume of the country, the garment of four thousand years. I felt like a chapter of ancient history as I stepped into the house-boat. Seven Chinese oarsmen, a cook, a native Christian and a Bible-woman made my escort. Thus I journeyed for many weeks, my only food being boiled rice, going into the villages, speaking to the women in their homes, and the men in the streets and rice-fields. The dire effects of opium were to be seen everywhere. Amid the babel of voices that come to us from China, I bring the gentle voice of woman, lifted in solemn protest against this curse.

They said to me that as opium had ruined so many of their fathers and husbands, it would be a mercy to send the British soldiers to kill the women and children, if they were left helpless and hopeless. The money earned by Chinese women at the ploughs, was spent by their husbands for opium.—*Christian Herald.*

A WELL-MODULATED VOICE.

To an observant listener, the human voice tells marvelous tales of character as to training, culture,—and morals too, one might almost add. Perhaps there is nothing harder to get and to keep than a gentle, well-modulated voice. Low, even tones are restful and soothing while a sharp, shrill voice tell of irritability and lack of self-control. It is an acknowledged fact that the voices of women are more apt to be sharp and unpleasant than those of men, due no doubt more to unnecessary nervous tension than anything else. When women learn to heed the injunction, "Study to be quiet," not only will a multitude of nervous ills be done away with but there will be a vast improvement in temper and voice. If the voice can be trained and kept at proper pitch, never allowed to ascend into a shrill cackle or to descend into a peevish, fretful drawl, the woman herself will be pretty sure to take on that placid, even temper which is indicated by a gentle voice. Watch-care over the voice will help immensely to watch-care over the temper, and vice versa.—*Selected.*

THE new constitution recently adopted in New York forbids lotteries and all forms of gambling, even church lotteries. It is a sad comment on popular Christianity when the law of the land has to be enforced to prevent lotteries in churches. This looks like the world reforming the church instead of the church reforming the world.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5:14, is binding upon all Christians.

That it inculcates the church's duty to support Missionary and Tract work, the giving to the Lord for the spread of the Gospel and for the relief of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be in Bible paths.

☞ The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.

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HAVE you a copy of the Brethren's Almanac for 1895? If not, order a copy. It contains much interesting reading in addition to a list of all our ministers, and much other matter belonging to almanacs. Price, 10 cents

THE Sunday school lessons for the next six months will be in the New Testament, following up the life of Christ; and forms an exceedingly interesting line of study. Our *Quarterlies* for the first quarter in 1895 will be ready for filling orders by the time this issue reaches our readers. The schools that have not yet sent in their orders will please do so immediately.

WE are receiving a number of orders for sister Miller's charming book, "Letters to the Young from the Old World." The orders are filled as fast as received. This is one of the books that should be in every family. It contains some of the finest illustrations that have yet been issued from this office. Price, $1.00. Order at once. These long evenings are the times to read good books.

ONE of our brethren in the West writes as follows:

I send all my papers to those whom I think will read them. I also give some to my neighbors We have in our church a poor afflicted sister. I called to see her a few weeks ago. She is an invalid, and can't walk without holding to something. Sitting on a chair she does the washing and baking for a large family of children. She is to be pitied. The family is very poor. She said she had not been to church for eighteen years, and said, "How I would love to go." She expressed a strong desire to read the MESSENGER. We also had a little meeting with her. We gave her several copies of the MESSENGER. She seemed delighted. She is quite patient, and does not murmur. We asked her if she did not get discouraged. "O yes," she said, "but I ought to be thankful that it is no worse. Many are a great deal worse off than I am." I would like to have the MESSENGER sent to this sister. I think she is one of the Lord's poor. I would pay for it but am not able. * * *

This is a sample of letters sent to this office in behalf of the poor. We, of course, send the paper, knowing that we have among our readers those who will gladly pay for it.

To those wishing a good Sunday-school Lesson Commentary for 1895, we take pleasure in recommending Johnson's. It is a well-bound book, containing all the lessons for the year. Price, $1.00. Send orders to this office.

THE *Religious Telescope* says, When Dr. A. J. Gordon took charge of his church in Boston, he found the church paying $3,000 a year for music, and a few hundreds for missions. He has changed all that. His people do their own praising God, and expect no more pay for singing than they expect for praying in prayer meeting, and they give $3,000 to missions. That is good. But there are churches that do all their own singing and still raise no missionary money. A few men like Dr. Gordon are needed in churches outside of Boston.

THE importance of being sociable to the poor is too often overlooked by Christian people. Any one can show all due respect to the rich and learned but it requires genuine Christianity to treat the poor and the unlearned as they should be treated. It is natural for the poor to feel that they are more or less slighted, and for that reason those who are better circumstanced in life should give them the more attention, especially at religious services. If there are poor persons in the congregations, we should make an effort to greet them kindly, and make them feel that they are worthy of notice. If the better informed and wealthy would make greater efforts in this direction, they would not only add much to the comfort of the poor and the unfortunate, but they would also be the means of producing a better feeling between the upper and the lower classes.

TO OUR AGENTS AND PATRONS.

WE have now come to a period in our work when the present volume must be closed, and preparations be made to enter upon work of the next volume. We must thank our agents for the earnest efforts they have made to assist us in our very important undertaking. Without their assistance we could never have succeeded in the important, far-reaching work intrusted to us. Many of them have been very patient and persevering in their efforts to gather subscribers, and not a few have been very self-sacrificing. For all this we most earnestly thank them, and trust that they will continue their untiring efforts in the future as they have in the past. Those who have not fully canvassed their fields will please do so immediately, for it is important that our mailing list be adjusted at once.

Our patrons generally, have our thanks for the favors of the past. Thousands who have not acted as agents have done a good work for us in other ways; they have taken the MESSENGER and recommended it to others with an earnestness that has led them to become subscribers. Then there are those who read their papers, give them to the poor, and in this way do good. Others donate the paper to those seeking light, and in this manner help preach the Gospel to the sinner, as well as to the saint. So, to one and all, we now extend our thanks and best wishes, trusting that the blessings of the past year may have been such as to prepare us all for the responsibilities of the future.

COOK ON SECRET OATHS.

JOSEPH COOK, of Boston, visited Mt. Morris last week on one of his lecture tours, and gave two talks, that were largely attended. His lecture fell on Saturday evening, and as he could not get away without traveling on Sunday, he decided to spend the Lord's Day in the Mount, saying that he never traveled on Sunday. Some professing Christians, who are given to much traveling on Sunday, may get a practical lesson from this example.

Mr. Cook is a genius in his way. His opposition to infidelity,—largely from a scientific standpoint,—as well as his opposition to secret societies, has given rise to strong feelings against him in many parts of the country. Respecting his position concerning secret oaths we quote the following from one of his lectures:

Of all I wish to say of secret societies, this is the sum: SECRET OATHS.—

1. Can be shown, historically, to have led to crime.
2. Are natural sources of jealousy and just alarm to society at large
3. Are especially unfavorable to harmony and mutual confidence among men living under popular institutions.
4. Are dangerous to the general cause of civil liberty and just government.
5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.
6. Are opposed to Christian principles, especially to those implied in these three texts:

"*In secret I have said nothing.*"

"*Be not unequally yoked together with unbelievers.*"

"*Give no offence in anything, that the ministry be not blamed.*"

7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicions, as a mask for conspiracies against throne and altar.
8. Are forbidden to church-members by some Christian denominations, and ought to be by all.

CHRISTMAS.

THIS issue will probably reach our readers a few days before Christmas, and we trust it will be a day that may prove a blessing to the people. But while this is our hope we know that the sacred character of the day will be widely disregarded in all parts of the land.

It is supposed to be the anniversary of Jesus' first advent into the world. When the time came for him to be born no place could be found for him in the inn. As a babe he had to be laid in a manger. Were he to come on Monday evening, Dec. 24, we fear that in most cities no place could be found for him in any of the churches. He would not want to come to a church where the house of God had been made the house of mirth. Nor would the people want him to come to their church just at that time. Not for all they are worth would they have him come in and find them turning the house of worship over to mirthfulness. They would not object to his coming to one of their prayer meetings, but to come to a Christmas tree! They could not endure it. It would spoil all their amusement.

Then, many private houses may not be in a condition to receive Jesus that evening. There may be things arranged for the children and others of the family that the parents would not care to have Jesus see. We may boast of the 20,000,000 in America holding to Christianity, but into how many homes and churches would Jesus be welcomed were he to ask for admittance on Christmas eve? This is no small matter for Christians to consider, for of the day and hour that Jesus is to come knows no man.

In view of the great abuse made of this important event, and in view of the necessity of duly respecting the sacredness of the occasion, it is to be hoped that our people all over the Brotherhood will open their churches and conduct religious services in a way that becometh a people who are looking for the coming of the Lord Je-

sus Christ to bless and receive the saints unto himself. Some wholesome teaching along this line might serve a good purpose in any community. J. H. M.

OUR CLOSING WORDS

WITH this issue we close another volume of the MESSENGER. Thus one by one are we adding to the volumes that contain the record of our labors in the interest of Primitive Christianity. While the year just closing has been one of unusual depression in the financial world, we have no reason to complain because of any lack of interest by the Brotherhood in the important work intrusted to us. We hope to see this interest continue.

Since writing the closing paragraph of the last volume, we feel that our people have made some progress in the religious line. The Gospel is preached in sections where it was not fully known before, tracts have been widely and judiciously distributed, many inquiries are being made concerning our doctrine, and thousands are embracing the true faith.

In one respect 1894 marks a new era in the Brethren church. We have just sent our first missionaries to the heathen lands to carry to them the same old Gospel that was centuries ago carried to our ancestors, when they were in an uncivilized state. Thus, after many generations, we have commenced paying the debt we as a people owe to the good of common humanity. As the years go by we hope to report good results from the long delayed undertaking, and also be able to report the opening up of missions in other countries besides India.

Among our churches it seems to have been a year of peace, and in some congregations a year of unusual activity. It is to be hoped that it has been a year of much spiritual growth, for it is by this growth that real improvement is to be determined. It therefore may be well to ask whether we have made that progress in the higher life that we should.

In the natural world the past year has been one of remarkable occurrences and great anxieties. The financial depression has been the most alarming for a generation. On account of the strike and other abnormal movements of bodies of men in our land last summer, the country was for months kept in a state of excitement that for the time brooded no good. Earthquakes, storms and drouths have played no small part in the disasters of the year. The darkest spot upon the year's record is the massacre of near 10,000 Armenians by the cruel Turks. And while peace has reigned in our own country, it has not been so in all parts of the earth. The war between China and Japan is still raging. There has been more or less fighting in Central and South America, and considerable disturbance in parts of Africa. The great nations of the earth are increasing their armies, strengthening their fortifications and building more war vessels. Even our own country is spending millions of dollars each year in preparation for war. All this denotes that the era of peace is not at hand, but would seem to indicate that we may be on the eve of some great convulsion.

The religious and literary world has by no means been idle. It has been a year of bookmaking and newspaper activity. Religious bodies have been very active, though there has been generally a great falling off of their receipts for work in foreign fields. The movements of the Roman Catholic church have given ground for great concern, and in the minds of some, for alarm, for it is evident that she means to extend her influence especially in America. Popular sentiment seems to be growing stronger for union of all denominations on a basis that will require all faith and little practice. The movement of the young people's forces is bringing to the front a new and forcible element that heretofore has not been counted on, while there is no small stir concerning the part the great Salvation Army is destined to play in coming religious events. All these, and many other things, crowd themselves into the mind as we review the important events of the past year.

But after all the God of the heavens reigns, to rule and overrule all things to his glory and honor, and to the good of those who love him and keep his commandments. We close the year feeling that while we have made many mistakes in our work, still we have made a little progress, and mean to strive to do still better in the future. To a few of our readers these may be our parting words, for there are always some who will allow the paper to cease coming to their homes; but to nearly all of those who have been with us for years these lines will be read only as reflections pertaining to the close of the present volume, with a view of entering upon the work of the coming year. So, fully trusting in the Great Ruler of the universe, we close these pages, and by the grace of God will prepare for the important work to be done in the future. J. H. M

THE CHURCH IN HARTFORD CITY, IND.

RECENTLY it was our privilege to visit the brethren and sisters in the above-named church, and we enjoyed our short stay with them very much indeed. We found them earnest, faithful men and women with a strong desire for the prosperity of the church of their choice. Hartford has a population of some eight thousand souls and is one of the growing cities of the natural gas belt in Indiana.

While with the members we learned something of the start and growth of the church, and it seemed to us that it is a good illustration of what may be done by earnest, consecrated labor, and of what the Lord can do when his people are willing to work.

On the 28th of June, 1885, Levi Winklebleck took his mother from Hartford City to Eaton, to attend the Brethren's meeting at the latter place. He had not heard a sermon by the Brethren for many years, but on the way the Spirit of the Lord strove with him and he felt impressed with the duty of giving his heart to the Lord. They reached the place of meeting just at the close of the sermon and the young man made application to be received into church fellowship by baptism. His request was complied with and he returned to his home rejoicing in the God of his salvation.

Brother Levi was not satisfied to enjoy his blessing alone. He thought of his friends and neighbors and longed that they, too, might be brought to a knowledge of the Truth as it is in Jesus Christ. In two weeks he went back to Eaton again and induced brethren Samuel Younce and G. L. Studebaker to come to Hartford and hold a series of meetings. They came, and fifteen were baptized. Regular meetings were now appointed for every two weeks and two prayer meetings were held each week by the members. The little band grew in numbers, and on the 10th of July, 1886, as a result of a year's work a church was organized with thirty-five members, and brethren Winklebleck and Rodgers were called to the deacon's office. In March, 1887, Bro. Winklebleck was called to the ministry. Up to this time the Brethren had no house of worship, and an effort was made to build. The result was a comfortable meetinghouse one and one-half miles from the city. Then the congregation grew in the country and in the city, and last winter a commodious house of worship was built in Hartford City.

To sum up results, since Bro. Levi was baptized in 1885, nine years ago, about two hundred members have been received into church fellowship. Some of these have gone to their long homes; some have proved unfaithful to their vows, but with a membership of one hundred and thirty, and with two good houses of worship, the church at Hartford City has bright prospects before her. These results were not obtained without hard work and much self-sacirfice. Bro. Winklebleck is now the elder in charge of the church, and our prayer is that he may faithfully feed the flock over which the Holy Ghost hath made him overseer!

What has been done may be done again, and the success of earnest, faithful labor under God's blessing at Hartford City may be repeated at many other places. May the Lord bless all our faithful workers in his vineyard! D. L. M.

THE POOR FUND.

SINCE our last report the following amounts have been donated for the purpose of sending the MESSENGER to the poor:

J. G. Wolf and wife, Ohio,	$ 1 00
Sarah Slater, Illinois,	1 00
Reuben Weller, Missouri,	1 00
F. Ament, Illinois,	1 10
J. S. Lair, Maryland,	1 00
Kate Johnson, Pennsylvania,	50
A sister, Illinois,	2 00
Catharine Newkirk, Kansas,	1 00
Ella Williams, Maryland,	50
Samuel and Lena Stoner, Indiana,	3 00
A. M. Martin, Pennsylvania,	1 00
S. M. Eby, Missouri,	3 00
Salome Engle, Pennsylvania,	1 00
Jacob F. Puterbaugh, Illinois,	2 00
Catharine Whitter, Ohio,	1 00
Linnie Minnich, Ohio,	1 00
S. A. Emswiler, Indiana,	2 00
A. R. Elliott, Ohio,	1 00
W. S. Ramer, Iowa,	50
Margaret Young,	50
Sarah A. Crowl, Indiana,	1 50
A sister, Lanark, Ill.,	1 00
Joseph Sniteman, Iowa,	2 00
Christian Schrock, Indiana,	1 00
J. W. Fox, Illinois,	2 00
Daniel Wysong, Indiana,	1 00
Fannie Zigler, Virginia,	1 00
J. W. Grabill, Wyoming,	1 50
John W. Arnold, West Virginia,	50
E. Harter, Nebraska,	1 00
S. and A. S., Ohio,	1 00
Mrs. A. C. Barr, Pennsylvania,	40
E. D. Messimore, Ohio,	50
Cerro Gordo church, Ill.,	10 00
Z. Henricks, Kansas,	3 00
Nathan Hunt, Missouri,	1 00
Mary Sheets, Virginia,	1 00
Elias Crissman, Kans.,	1 00
A brother, Kansas,	1 00
Eli Harshbarger, Ohio,	1 00
May A. Himes, Kansas,	2 00
A deacon brother,	1 00
Cottonwood church, Kans.,	1 50
Mary E. Hammer, West Virginia,	1 00
Jincy Harshbarger, Ohio,	40
Mary J. Buckwalter, Indiana,	3 65
Beaver Creek church, Va.,	7 00
D. C. Zigler, Virginia,	1 00
D. M. Saylor, Kansas,	3 00
A brother, Virginia,	1 00
Mary Carle, Indiana,	50
Sisters' Aid Society, Lanark, Ill.,	1 00
L. E. Shifer, Illinois,	1 00
Alfred Engler, Maryland,	1 00
George Hossack, Ontario,	1 24
D. M. Dierdorff, Iowa,	1 00
Isaac Boyer, California,	1 00
Fanny E. Light, California,	2 00
L. D. Caldwell, West Virginia,	1 00
G. H. Sharp, Iowa,	1 00
Pine Creek church, Ind.,	3 00

The total amount of money received, from Jan. 16, 1894 to Dec. 12, 1894, for the purpose of sending the MESSENGER to the poor, is $312.93. During the year we sent the paper, as a donation to 1961 persons, for which we have received no pay save the amount mentioned. It will thus be seen that we are doing much more than our part in supplying the poor with the MESSENGER. After this we shall publish the amount of donations to this fund, as well as the number to which the paper is donated, more frequently. We hope our readers will contribute freely to this fund that the preaching of the Gospel to the poor may not be neglected.

FEET-WASHING IN THE TWILIGHT.

In the far West is a very scholarly minister, whose attention some months ago was called to the faith and practice of the Brethren. He was so favorably impressed with what he could learn from encyclopedias and other books, that he applied to this office for additional information. All necessary papers and tracts were sent, and a number of letters have also passed between him and those having the case in hand. He has now decided to unite with the church, and is therefore making all necessary preparations to that end. In a letter just received he says: "As I am slowly packing, in view of our trip to Mt. Morris, I have come across many manuscript sermons which I am delivering to the flames of my parlor stove. Among them I found a sermon on the 'Washing of the Disciples' Feet,' written and preached in July, 1889. As I read it over, I am moved at the thought that Providence is now leading me to practice what I once preached. I thought I would send you several fragments of that sermon. Of course it is greatly spiritualized; but as the sacraments, rites, observances, etc., have, besides the outward and visible signs, some great hidden practical lessons, I thought it might be of some interest to your readers."

Below are the extracts referred to. They show how one may look at feet-washing in the twilight of the Gospel. Our friend, we fondly hope, will soon be permitted to behold and enjoy this sacred rite under the full influence of the Gospel light:

* * *

"'He began to wash the disciples' *feet*'—the feet of *Peter*, covered with the dust of impetuosity, cowardice and self-reliance; the feet of *James* and *John*, soiled with the dirt of pride, arrogance and narrow-minded sectarianism; the feet of *Bartholomew*, sullied with selfishness, illiberality and national prejudice; the feet of *Matthew*, that had trampled in the deep mire of extortion and detestable rapacity; the feet of *Thomas*, foul with doubt, sophistry and skepticism; the feet of *Judas Iscariot*, that had trod the fetid, putrid sewers of cupidity, perfidiousness, and the predominating propensity of money-worship; the feet of *Andrew* and *Philip* and *Alpheus*, and *Lebbeus* and *Simon the Canaanite*, all besmeared and bespattered with selfishness, ambition, self-confidence and intolerant, opinionated religionism. He washed them all, ay, and wiped them, too, and 'shod them with the preparation of the Gospel of peace.' And now, 'How beautiful upon the mountains are the feet of them that bring good tidings, that publish peace, . . . that say unto Zion, Thy God reigneth!'

* * *

"'I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example that ye should do as I have done to you.' These words were addressed to the apostles, and they, in obedience to the divine injunction, washed the feet of their contemporaries when they learned humility, love, self-denial; when they gladly laid on themselves the lowliest burdens and sought for themselves the humblest services; when they served their fellow-men, condescended to all their weakness, did the meanest offices for them, prepared the least of them in honor to themselves, and labored fervently and faithfully for their eternal interests!

* * *

"'This washing of our Lord of the disciples' feet teaches us that we are all the servants of mankind for its salvation. 'Ye are not you own.' 'None of us liveth to himself, and no man dieth to himself.' 'Let no man seek his own, but each his neighbor's good.' (Revised Version.)

* * *

"The injunction of the Master to his disciples is also addressed to you, my brethren, and to me. 'Ye also ought to wash one another's feet . . . ye should do as I have done to you.' There are some among those whom you know and love, who move about with soiled feet. In obedience to the Master, do you wash them? Do you cleanse the feet of the intemperate husband, the worldly wife, the profligate son, the dissipated daughter, the profane, impious neighbor, the inconsistent disciple and follower of Jesus Christ? 'But with what shall we wash them?' you exclaim, 'with what shall we wipe them?' Wash them with that water which is called the 'Word of God.' Said our Lord, after washing his disciples' feet, 'Now ye are clean through the Word which I have spoken unto you.' 'Sanctify them through thy truth; thy Word is truth.' And Paul writes to the Ephesians, 'Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word.' And wipe those feet with prayer! 'I have prayed for thee, that thy faith fail not.' But you cannot use this towel,—prayer,—unless, like Christ, you are girded with it; unless you are men and women of prayer, continually and 'everywhere lifting up holy hands without wrath and doubting.'

* * *

"Look around about you, and what do you see? One-half of the world ruling and governing the other half. This is *autocracy* or *aristocracy!* Others there are who long for the time when equality in social rank shall prevail on the whole earth. This is *communism* or *socialism!* There are others who prefer to serve their fellow-men, and girding themselves with a towel, wash their feet and wipe them. This is *Christianity!* And so the first lesson the Master wished to teach in the institution of this observance was humility; that the true glory of a Christian consists in being, in his measure, as humble as his Lord; and that, by practicing them, Christ has ennobled the acts of humility.

* * *

"Secondly, our Lord washed the disciples' feet not only to practice and give us an example of humility, but also and chiefly because he was moved by love. Read the first verse of this same chapter.

* * *

"Remember also that this service has no compensation whatever. Our Lord was not *paid* for washing the feet of his disciples. The disciples were not *paid* for washing the feet of their contemporaries. We are not 'paid' for washing your feet. There is no such thing in the world as a 'minister's salary.' What is given him is only intended to free him from anxiety in regard to means of living, so as to leave hearts and hands at liberty for the largest possible service in the cause of Christ. It cannot be regarded, in any proper sense, as compensation for labor performed; nor is it graded to suit the varying abilities or success of different individuals, as in ordinary business occupations, in the marts of trade, and in civil life. His support is supposed rather to express simply what is necessary to his great efficiency in his chosen field of labor. If any amount of money could pay for our services as ministers of Christ, then what is known as the 'grace of the ministry' would be a purchasable thing, an article of trade, and the church would be guilty of simony, and to her would Christ say, 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money!' To-day I preach to you the 'Everlasting Gospel;' and through my instrumentality, a soul is saved from death everlasting. Think you that all your worldly possessions put together could ever compensate for this service rendered to a dying soul? O *never*, NEVER! 'What shall a man give in exchange for his soul?' Compensation for this service we find in the privilege of preaching Christ, and in the conscious presence and approbation of our Lord."

OUR SCRAP-BOOK.

A Good Custom.

When Jesus came to Nazareth where he had been brought up, it is said he went into the synagogue on the Sabbath day as was his *custom*. From this we learn that he was a regular attendant at the synagogue. The lesson for us, as the followers of Jesus is this: Our attendance at the house of worship should be so frequent as to become an habitual practice. Many persons, even among professed followers of Jesus, have failed to form this practice. The number of vacant seats in our church services shows conclusively that many of his followers have failed to imitate his example.

It was the custom of Jesus to be in the house of worship during his personal sojourn on earth, and now we have the assurance that he is there spiritually. "Wheresoever two or three are gathered together in my name, there am I in the midst of them." It is therefore important that we frequent the house of worship, because if we go there with the right motive, we are sure to meet Jesus. The house of worship is one of his appointed meeting places with his people, and, if we love him, we will not want to miss any of these appointments. Indifference to the house of worship is indifference to Jesus. He has promised to meet us there, and if we remain away, it is evidence that we do not enjoy his company and do not care to meet him. He who does not care to be in the house of worship is not warm in attachment to Jesus, and when we feel this indifference creeping upon us, there is cause for alarm; our spiritual life is on the decline; the great enemy of souls is stealing the life-blood of our Christian life. If there be those who do not care to be in the house of worship, think seriously on this subject.

WHY AM I A DUNKER?

Among the topics discussed at our late Ministerial Meeting, none, perhaps, drew out more discussion than the one, "Why am I a Dunker?" And we are not sure that there was any really more important question before the meeting, because it bears on our eternal interests. Merely being a Dunker will not save us. It is the Truth only that will save, and if the Truth has led us to be a Dunker, and if in the Dunker church we are observing the Truth, then our reasons for being one is valid. But it becomes a serious question whether the Truth has brought us into this church relation. After all, may not our parentage or our environments have had more to do in determining this matter than the Truth? If we had been brought up under other church influences, would we still be Dunkers? It is good for us to think of this, because it will lead us to examine the basis of our faith and practice,—something that we need to do in order that we may give an intelligent answer for the hope that is in us. The more we come in contact with people of

other denominations the more it seems to us that we should carefully examine the foundation of our church practices. There are so many who depend upon the church to which they belong for their interpretation of the Truth, whereas, if they were to make a candid examination for themselves, they might come to very different conclusions as to Christian duty. For instance, an intelligent gentleman said to us, "My church does not regard feet-washing and the Lord's Supper as your people observe them,—church ordinances,—and I am therefore satisfied. I suppose the church is more competent to determine what should be observed in the church than I am." In his estimation the church, and not himself, was responsible for the practice or non-practice of the Truth.

Now there is danger that individuals in all churches, our own not excluded, may throw off individual responsibility and rest their hope of salvation on the church. We are to be judged, not by what the church does, but by the Word of God, and it therefore becomes a very important matter that we belong to the church that makes an attempt to practice *all* the Truth. Is this the reason we are Dunkers?

We have had this question upon us for years, and to-day, more than ever, are we convinced that the Dunker church *does*, as a whole, try to practice *all* the Truth. There was a time when we could not *feel* just this way. Our church was not a missionary church, and when we studied the life of Christ and the commission he gave at the close of his life on earth, and when we saw how the apostles carried out that commission in practice, and then compared the practice of our own church in this respect with that of the apostolic church, we hardly knew what to think. We knew that the church of Christ was, and must yet be, eminently a missionary church. But thank God, this difficulty is now being removed. Our church is now trying, though feebly, to carry out the commission, "Go ye into all the world and preach the Gospel to every creature." We are gradually imbibing the apostolic spirit, and the object of missions is no longer in the way of our being a member of the Dunker church, because it tries to practice *all* the Truth. There may be other duties that we have not yet learned, and some of our present practices may not stand the test of honest Scriptural investigation, but if we are sincere followers of Jesus, the light will come and we will be willing to walk in it.

Let us constantly examine the basis of our faith and not be satisfied with our present knowledge or attainments in the divine life. Christianity is progressive. J. B. B.

SPECIAL BIBLE TERM.

THE special Bible Term of Mt. Morris College will begin on Tuesday evening, January 1, 1895, and continue until Friday, January 26.

Ministers, Sunday-school Superintendents and teachers, together with all others, who are interested in that which will prepare them better to do efficient work for the Lord and the church, are invited to attend.

There will be classes suited to the wants of all, to occupy all their time during the day. The sermons delivered in the evenings will be especially adapted to the wants of all who are interested in church and missionary work. The expenses for board and lodging will be $3.00 per week, or $10.50 for the entire term. Tuition in Bible work *free*. All are cordially invited to be present at the opening. Come, brethren and sisters, and bring others along. J. G. ROYER.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Mechanicsburgh, Pa.—Friday evening, Nov. 30, we closed one of the most interesting meetings ever held in this place by the Brethren. While there were no immediate accessions to the church, there are some precious souls deeply convicted and almost persuaded to walk with God's people. Bro. Edwin Book, of Blain, Perry Co., Pa, for fourteen nights held forth the doctrine of the Lord Jesus with power and demonstration of the Spirit.—*Wm. H. Miller, Dec. 2.*

Sidney, Ind.—I commenced a series of meetings in the Sugar Ridge church, Hancock Co, Ohio, Nov. 10, and closed on the evening of the 29th with one addition by baptism and others seemingly almost persuaded. We came home the 30th and found all well, and now we are beginning a series of meetings in Sidney, conducted by Bro. John Heckman, of Polo, Ill. We had good interest and a full house last night. Will report again later. We expect to remain at home during December, after which our time is taken up till the middle of February.—*Daniel Snell, Dec. 3.*

New Baltimore, Ohio.—Nov. 19 Bro. Ed. Loomis came to us to hold a series of meetings. He held eleven evening and seven day meetings at the Lake meetinghouse. The attendance was good and seemed to inspire him with a commendable zeal to teach the way of salvation to saint and sinner. Three were added to the church while he was here. Yesterday morning he delivered a very practical Thanksgiving sermon. At its close $12 75 was raised for the Mission Fund and the Western sufferers. Bro. Loomis closed last night with a full house of attentive listeners.—*A. Brumbaugh, Nov. 30.*

Mexico, Ind.—Bro. J. M. Mohler, of Lewistown, Pa, came to us Nov. 13 and commenced meetings the same evening, continuing until Dec. 2 He preached in all twenty-seven soul-feasting and convincing, as well as convicting, sermons. As an immediate result thirteen were received by baptism and one reclaimed. Bro. Mohler is truly a workman that needeth not to be ashamed, for he can, and does, rightly divide the Word. His sermons were rich in thought, full of convincing Gospel reasoning, and powerful in pressing upon the minds of the laity their duties and relations to the church. Bro. Mohler commences a meeting in the North Manchester church, Dec. 3. May God's blessings attend his labors!—*Frank Fisher.*

Union, Ind.—To-day we celebrated Thanksgiving Day by meeting at the house of God and engaging in song and prayer service, followed by public speaking by our home ministry. The poor and needy of our land were not forgotten, and a liberal donation was sent to the Mission Board for that purpose. Our Sunday school which has been in session for eight months, was closed Sunday, Nov. 25, for this season. We have a singing class of eighty-two members, which meets at our church on Thursday evening of each week, and which we think will be a power for good in the future. Several have been added to our number by letter and one by baptism since our last report. Bro. Hiram Forney, from Milford, Ind., will be with us some time in January, to begin a series of meetings, if the Lord will.—*Laura Appleman, Plymouth, Ind., Nov. 29.*

Fredericksburg, Iowa,—Bro. Harvey Eikenberry met with the Spring Creek church on the evening of Nov. 12 and began a series of meetings. He preached his last sermon the evening of the 26th, making in all seventeen sermons. He taught us many good lessons. One young man came out on the Lord's side and I think there were others that were almost persuaded.—*Cora M. Swanger*

Ambler, Pa.—I am pleased to report a series of meetings at the Upper Dublin church, now in progress, conducted by Bro. G. N. Falkenstein, of the Germantown church. Owing to the inclemency of the weather, the attendance was small, but this morning being bright and lovely, we are encouraged in the prospect of having good meetings and good news to report.—*B. F. Kittinger, Dec 3*

Barron, Barron Co., Wis.—I came to this place Nov 13, preaching every evening with a constantly growing interest. Last night standing room was in demand. Four were baptized yesterday. One made application last night and one is to be restored to day. Others are near the kingdom. I had thought to start home to-day, but the interest is too good for me to leave, and I have decided to remain this week. The Baptists intend to start meetings this evening, but we have the interest and will try to keep it. This makes fourteen additions since I came here in August.—*Franklin Myers.*

Portland, Ind.—Bro. Joe Spitzer began a series of meetings for us Nov. 3, three and one-half miles north of town in the A. M. E. church. He obeyed the command, "Preach the Word," with power, and a crowded house, each night increasing, proved the interest that was taken in the meetings. While there were no immediate accessions, we feel assured many good impressions were indelibly imprinted on the minds of the people. All business at our council-meeting, Dec 1, passed off pleasantly under the leading of the Divine Spirit and the encouraging words of our kind elder.—*Alice Garber, Dec 3*

Edna Mills, Ind.—Bro. D. C. Campbell commenced a series of meetings in the New Hope meetinghouse, Nov. 15, and closed on the 29th. He preached each evening and twice on Sundays and held two day meetings on week days; also held a meeting at the home of an aged sister, at which time the sister was anointed. There were eleven baptized during the meetings and the members are much encouraged. It was the greatest revival we ever held in that neighborhood. Bro. Campbell preached our Thanksgiving sermon, after which $13.25 was collected for missionary work. We expect to have social meetings once a week during the winter.—*John E. Metzger, Dec. 1.*

Brighton, Ind.—The English Prairie church, La Grange Co., Ind., and a portion of Michigan, had their Communion Nov. 10, which was a very pleasant feast indeed. The weather was very inclement, which caused many of the members to be absent. The ministerial help was ample. Bro. Peter Neff, of Goshen, Ind., officiated. Bro. Edward Hochstetler, from Meyersdale, Pa, came to us, from a visit which he had made to Illinois. He preached several evenings prior to the feast. Bro. Peter Stuckman, from Nappanee, Ind., came to our place several days prior to the feast, and he continued the meetings a little over two weeks, and labored faithfully. He is an able speaker and a revivalist. Nine persons came out on the Lord's side, and were baptized. One among them is past eighty-two years old. One sister who had gone with the Progressives, came back to our fold again. Our members were very much encouraged.—*John Long, Nov. 30.*

Mansfield, Ill.—Bro. J. G. Royer, of Mt. Morris, expects to be with us Dec. 23, for the purpose of dedicating the new church in Mansfield Meetings are to continue one week. Everybody is cordially invited.—*Bertha Hahn, Dec. 10.*

Greene, Iowa.—Bro. Harvey Eikenberry will not be able to hold any more series of meetings this winter on account of poor health. At this writing he is ill and desires the prayers of the church, that if it is the Lord's will, he may be restored to health!—*Louie Audrand, Dec 3.*

Union, Ohio.—Bro. Andrew Hutchison is now with us and preached one sermon for us yesterday. His health is not very good, so that he did not feel well enough to preach last night. We were disappointed in the churchhouse at West Milton, so we will have him to preach at our central house.—*Jesse K. Brumbaugh, Dec. 3.*

Bible Normal.—The Bible Normal at Beatrice, Nebr., will commence Dec. 24 Ministering brethren whose permits expire Jan. 1 can be furnished with return permits by the commercial agents residing in Beatrice. This applies to those coming over the B. & M. C. & R. I., or the U. P. Railroad.—*J. B. Moore, Beatrice, Nebr.*

Rushville, Nebr.—Thanksgiving services were held yesterday at the house of Bro. Aaron Musselman. The meeting was well attended by members and others. People in this country have indeed much to be thankful for,—the best of health, fair crops and very pleasant weather. We had services also at the same place last evening with a full house. Our cause, which was sadly neglected here, is now gaining friends in this place.—*Jesse Y. Heckler, Nov. 30.*

Elk Run, Va.—Our Communion meeting is now past. Our house was crowded Saturday night and Sunday and good order prevailed with few exceptions. The ministerial force was strong. Brethren G. W. Wise, S. F. and S. A. Sanger, Miller and Zigler and others were present. About one hundred and sixty members surrounded the Lord's table. We feel much encouraged when our brethren come to help us.—*D. C. Zigler, Slover, Va.*

Greenmount, Va.—Bro. S. N. McCann has been laboring in our congregation, at the Mt. Zion church two weeks, with an untiring effort and an unabating interest manifested by the congregation. But duty calling him to other fields of labor, the meetings closed last night with twenty-four additions by confession and baptism, and others halting between two opinions. Bro. P. S. Miller, of Roanoke, Va, is expected to be with us at the Pine Grove church about the Holidays, to hold a series of meetings there.—*Jacob A. Garber, Dec. 4.*

Franklin Grove, Ill.—Our meeting at this place closed last Sunday evening, Dec. 2. We truly had a spiritual feast of good things, which continued for over five weeks. Bro. I. N. H Beahm, of Virginia, held forth the Word of God in a simple, plain manner, yet with wonderful power. Four dear young persons came out on the Lord's side, and were admitted into the church by baptism. Others, we believe, have been awakened and are counting the cost. We hope and pray that they may not delay so important a matter. While feeding a corn husker and shredding machine on the farm of Bro. Levi Trostle, on Nov. 28th, our dear young Bro. Jesse Suter had his left arm drawn into the machine and so injured that it had to be amputated above the elbow. Bro. Jesse has been a student at the Mount and was baptized there two years ago. He has many friends who will regret to hear of his misfortune.—*D. B. Senger.*

Beatrice, Nebr.—The North Beatrice church held their feast Nov. 3 After the feast we began a series of meetings. Bro. J. B. Moore, of Beatrice, did the preaching until the last week, when Bro. C. B. Smith preached for us. The meeting closed with a well-filled house and good interest. Two were baptized, this making eight that have united with this congregation this fall.—*M. L. Sollenberger.*

Merced, Cal.—We held our love feast Nov. 24. Nineteen members were present. A few could not be with us. Ministering brethren present were Eld. J. W. Metzgar, of Lordsburg, A. Julius, of Dos Palos, and Dan Sheaffer and the writer, of Merced. Bro. Metzgar officiated. This was the first love feast of the Brethren held in this part of the State. There were several present who never saw the like before.—*J. S. Brubaker, Nov 30.*

Damascus, Oregon.—Nov. 10 was the time for our quarterly council. Our elder, M. M. Bashor, who had not been with us for over a year, came to this council. All business was transacted in a Christian spirit. Three were dismissed by letter. Bro. Bashor gave us three soul-cheering sermons. Saturday, the 17th, Eld. David Brower, of Talent, Oregon, came to us and preached eight sermons in his usual way. This was once his home.—*J. A. Royer, Nov. 29.*

Sterling, Ill.—Bro. A. Hutchison closed a three weeks' series of meetings here Nov. 25. One was received into the church by baptism. Bro. Hutchison sowed seed here that will be gathered in future days. Never did we see so many with Bible, paper and pencil coming from night to night, as we saw in our meetings, size of congregation taken into consideration. We patiently wait for the Lord to add showers to the sowing.—*P. R. Keltner, Sterling, Ill., Dec. 3.*

Peabody, Kans.—The Peabody church just passed through a refreshing season. Bro. W. B. Sell, of Grenola, Kans., commenced preaching in our churchhouse Nov. 14, and continued to preach each evening until the 26th. Much interest was manifested. Some say that they never heard the plan of salvation made so plain. One came out on the Lord's side and was received by confession and baptism. On the 17th we had our love feast, and it was indeed a feast to the soul.—*Katie Yost, Nov. 26.*

Weyer's Cave, Va.—The Pleasant Valley congregation held a love feast at the Summit church Nov. 10. The meeting was well attended and good order prevailed throughout the services. Bro. Henry Frantz, of Forgy, Ohio, officiated. On Sunday night, Nov. 11, Bro. Frantz began a series of meetings at the Valley meetinghouse and continued until the 25th. Sixteen united with the church, ranging from eleven to forty years of age, which makes eighteen since our last report.—*D. M. Click, Nov. 30.*

Bridgewater, Va.—We commenced a series of meetings at Mt. Zion, in the Green Mount congregation, Rockingham Co, Va., Nov. 18 and continued until to-day. The meetings were well attended, but we had to close too soon on account of being under promise to commence meetings here this evening. Twenty-four, ranging in age from thirteen to eighty-four, were buried by baptism into Christ. Two were reclaimed and one applicant is yet unbaptized, parents being opposed. We pray that the good work may yet go on at the Mt. Zion church, though the series of meetings closed. Many more stand near the kingdom, and we hope they will press on to the mark.—*S. N. McCann, Dec. 3.*

Santa Fe Church, Kans.—The members organized at this place Wednesday evening, Nov. 28. Elders Bradley and Studebaker were present to assist in organizing. We had a very interesting meeting. The church elected a minister and deacon. Bro. Rufus Wyatt, of West Plains, was elected as our minister and Bro. McNutt, of Santa Fe, as deacon. Bro. George Studebaker was elected as elder. There were thirty members present.—*Albert Shelton, Ulysses, Kans.*

Goshen, Ind.—The members of the Elkhart congregation met in quarterly council Dec. 1. Business was of ordinary importance, passing off agreeably. Donations were made on this and following days for the benefit of the Western sufferers to the amount of $26. Two committees were appointed, one to confer with a committee appointed by Rock Run congregation, to consider the propriety of building a meetinghouse in our town, Goshen, another to consider improvements about the West Goshen house. It was decided to hold a series of meetings at the Pine Creek house. Bro. Forney commenced a series of meetings at the Union house Dec. 15.—*Aaron I. Hess.*

Rockton, Iowa.—Bro. J. E. Young, of Beatrice, Nebr., came to us Nov. 13, stayed until Dec. 3 and gave us twenty-seven sermons. He preached twice at the Soldier's Home at Marshalltown and had children's meeting which both old and young enjoyed. He visited many families, trying to encourage all to a higher Christian life. He visited the sick and had devotional exercises with them. He, assisted by our home ministers, preached sister Anna Duft's funeral. Bro. Young preached soul-cheering sermons. Two, a husband and wife, started heavenward. God help them to be loyal Christians. He goes from here to our northern brethren to preach at the Number Five schoolhouse.—*Ellen Hillery Nicholson, Rockton, Iowa, Dec. 3.*

Saltpetre Cave, Va.—Our love feast was held Nov. 10 at the Bethel church which is located in the Mt. Joy congregation. Brethren Geo. Graybill and T. C Denton were with us and conducted the meeting. We had a crowded house, but the order was good and the meeting seemed to be enjoyed by all. Bro. Denton remained with us nearly two weeks, preaching each evening. The interest on the part of the members and friends was very good throughout the meetings. We were made to rejoice to see eight dear young souls express their desire to put on Christ in his divinely-appointed way. Three were reclaimed and others are "almost persuaded." We hope to see them come soon. Bro. Denton did some good Gospel preaching while here, and we think that much good has been done.—*W. T. Pursley, Dec. 2.*

White Oak, Pa.—On the morning of Nov. 24, myself and wife, and Bro. Nathaniel Minnich and wife, left home for Shamokin, Pa., a city of over 20,000 inhabitants, to attend a love feast, the first one ever held there. This field is called the Tower City church and is under the control of the Missionary Committee of Eastern Pennsylvania. When we came there we met Bro. D. P. Ziegler, the resident minister. The feast was held at the home of friend John S. Schwartz, who, with his family, so kindly entertained us and offered their house and all necessaries for the feast. Saturday evening we had meeting and Sunday at 10 A. M. After meeting we went out about a mile to a beautiful dam, where an aged mother was baptized. At 4 P. M. we again met to celebrate the Lord's suffering. Fourteen surrounded the Lord's table. It was indeed a feast of love. This field embraces a large territory, so the members were not all present.—*Hiram Gibble.*

ar Ridge Church, Ohio.—Our series of meetings, nducted by Bro. Daniel Snell, of Sidney, Ind., be_n Nov. 10, and continued until Nov. 29. One was baptized. Bro. Snell preached the Word with power and the truths which he presented will not soon be forgotten.—*Anna Lytle, Nov 30.*

Virden, Ill.—The meetings now in progress, conducted by Bro. I. Bennett Trout, have proved to be successful, as the members are much encouraged and five have been reclaimed, twenty received by baptism and ten have been baptized within the last two days and the meetings still continue.—*James Wirt, Dec. 4.*

Palmer, Ill.—In the absence of the elder I met with the members of the Bear Creek church yesterday. The business presented was pleasantly disposed of with harmony prevailing. I remained over Sunday, and we met three times in public worship. They have no resident minister now. B. F. Overton is expected to locate there soon and will be much appreciatad.—*James Wirt, Dec. 2.*

Avilla, Mo.—The Spring River church is in the midst of a series of meetings at this time, conducted by Bro. J. T. Mason, of Texas County. He has been ably holding forth the Word since Dec. 2, and will continue until the evening of the 10th, and probably longer. One dear young sister has been baptized and there are two more applicants for baptism to-day, with prospects for more.—*J. K. Shively, Dec. 7.*

Juniata, Nebr.—Bro. G. W. Stambaugh came to us on Friday, Nov. 30, and stayed until Tuesday, Dec. 4, and preached five sermons. Dec. 1 our council-meeting was held. An election was held for a minister and the lot fell on Bro. Jonathan Wright, and on Monday night before preaching services Bro. Wright and wife were duly installed into their office. On Monday a number repaired to the water side where a sister was baptized.—*Sarah B. Lemon, Dec. 1.*

West Plains, Kans.—Bro. F. H. Bradley came to us Nov. 17 and commenced meetings the same evening and continued the same till the 27th. Three made the good confession and came out on the Lord's side and were baptized. Bro. Bradley is an earnest worker for the Master. He preached in all ten soul-cheering sermons. Bro. Geo. E. Studebaker has done excellent work in this part of the West. We can't get along without him and Bro. Bradley. We hope they will come as often as possible.—*R. Wyatt, Nov. 30.*

Rutten, N. Dak.—To-day we had our first meeting. I suppose it was the first one ever held by the Brethren in Ramsey County. There were thirteen members present. It was held in a private house, which was well filled. Two other requests were made for meetings. On the 26th of last September we were the only family of Brethren located within forty miles of here. At this writing in this County, within an area of twelve miles, there are seven families of members which number twenty-five, only one official, a minister in the second degree.—*S. N. Eversole, Dec 2.*

Waddam's Grove, Ill.—Our quarterly council was held Oct. 27. There was not much business before the meeting, but we tried to urge each other to duty. We organized a singing class to meet twice a week, conducted by Bro. Kelly M. Moore as teacher. We again met in the Lord's house Thanksgiving Day and had a good meeting. The needy in Kansas were also remembered by taking up a collection amounting to $30 19. We also made arrangements to canvass our district and gather what we could in way of clothing and send to the Brethren's Aid Society, McPherson. —*W. K. Moore, Nora, Ill., Dec. 4.*

Barren Ridge, Va.—A series of meetings which had been in progress for over two weeks at Barren Ridge church closed Sunday night, Nov. 25. Bro. John F. Driver, of Rockingham County, conducted the meetings. While writing these lines news came to us that death is again in our midst and has taken away this time sister Charlotte Crans, of the Barren Ridge congregation. Brethren J. C. Garber and A. B. Early conducted the funeral services, which were held in the Salem church.—*A. F. Fisher.*

Elkhart, Iowa.—We left Kingman, Kans, Nov. 26, *en route* for Ankeny, Iowa, where we arrived safely after four days. We moved here for the purpose of improving our financial condition (if possible) and to assist the Des Moines Valley church in her vast amount of ministerial work, which had been wholly devolving upon Bro. James Q Gonghnour (who is yet young in the ministry) since the departure of his father, S. M. Gonghnour, to Longmont, Colo., for the purpose of improving his health. However, Bro. Hawbecker, of the Dallas Center church, assisted him greatly by taking charge of the work in the City of Des Moines, where regular services are now held. We now live in the Middle District of Iowa, willing to render all the help we can, and may be addressed at Elkhart, Polk Co., Iowa.—*Samuel Bowser, Dec. 4.*

Huntington, Ind.—By the help of the Lord two of us (sisters) have started out in a work that we call a children's mission work. We read in the Scriptures that one of the duties of the apostles was to heal the sick, another to visit them. One of the reasons for giving certain disciples a passport into the holy city was that they visited the sick. Dear sisters, this is a work we can do, if it is nothing more than to go and speak a good word of comfort to them, telling them of the love Jesus has for them. If we can do no more than to give them a cup of cold water in the name of a disciple we shall in no wise lose our reward. Visiting the sick is too much neglected by some of us; and in entering the sick room we should always carry with us a smiling countenance. By experience I have found a visit to the sick room of much benefit to myself and it is also very encouraging to the sick. Dear sisters, this is a work for you and me. There are many sick and very many poor who have not the necessaries of life to make them comfortable; and it is our duty to look after them, hunt them up and get them clothes, which will be very easy if done in the right way. And thus they may be gotten into our Sunday schools, and it may be the means of bringing them into the fold of Christ. There is much more need of such work in the city than in the country, so let us be up and doing, like Jesus, who, when here, went about doing good. Our church at this place will soon be ready for worship, for which we give God praise.—*Cora Emley, Dec. 4.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have and a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Denver Meetinghouse Fund.

REPORT of money received for the Denver meetinghouse for the month of November:

Walnut Grove S. S, Johnstown, Pa., $4.14; Edith Workman, $1.00; Mary Zug, 25 cents; Mathias Burger, 25 cents; Eli Dickey, 25 cents; Martin Row, 25 cents; Simon Row, 25 cents; Jessie Benham, 25 cents; Abraham Burger, 50 cents; George V. Goshorn, 25 cents; Martin R. Goshorn, 25 cents; William Holenburg, $1.00; S. A. Overholtzer, $2.00; Darius Overholtzer, 50 cents; Samuel Fesler, $1.00; a brother, 25 cents; George Chamberlain, 25 cents; Ida L. Kuhn, 50 cents; Lettie Z. Kuhn, 50 cents; George W. Layman, 50 cents; J. W. Meyer, 50 cents; a sister, 25 cents; Susie Zug, 25 cents; sister J. S. Flory, 25 cents; D. A. Norcross, $1 00; a brother, 25 cents; a brother, 50 cents; a sister, 50 cents; Alice M. Kuhn, 50 cents; F. E. Finch, 50; E. A. Miller, 50 cents; a sister, 25 cents; Mrs. E. A. Miller, 25 cents; J. E. Bosserman, 25 cents; S. G. Lehmer, 25 cents; S B. Kuhn, 50 cents; Katie Wagoner, 50 cents; Jessie Minic, 25 cents; Harrison Blocher, 25 cents; Solomon's Creek congregation, Milford, Ind., $2.80; La Forge church, Mo, 50 cents; an outsider, 25 cents; F. E Light, $5.00; Sallie Shankster, $5.00: West Branch S. S., Walkerton, Ind., $2 65; Dennis and Mary Ruple, $1 50; Riley Stump, 50 cents.

JENNIE BRUBAKER.

Longmont, Colo., Dec. 1.

From Palestine, Ark.

Nov. 10 was the time appointed for our love feast in the St. Francis church, Palestine, Ark. The meeting was an enjoyable one and we believe the church was strengthened. Bro. Jacob Sloniker was elected deacon and with his wife duly installed.

Nov. 17 we met with the brethren near Wiener where we have been trying to hold forth the Word of Life till the present time. After being here two weeks we were made glad by the coming of Bro. Gish, when the little band of brethren and sisters were organized into a church, to be known as the Long Creek church. Bro. Jerry Wilson was elected to the office of deacon and duly installed. All matters pertaining to the church were adjusted so far as possible, and a love feast held the evening of Dec. 3, when a number were permitted to commune for the first time. The spirit of the Lord is at work here and as a result four have already accepted Christ, two being heads of families. Others are near the kingdom. On account of sickness at home Bro. Gish was not permitted to remain with us longer, but the meetings will be continued and we pray that others may yet be saved.

Dec. 4. D. L. FORNEY.

From Van Dyke, Pa.

Nov. 20 Bro. Joseph Long, from York, Pa., came to us and delivered a message from the Lord. And by his earnest efforts and faithful labors it pleased the Lord to awaken sinners to a sense of duty and flee to the city of refuge. The immediate result of the meeting, through the operation of the Spirit of God, was that fifteen precious souls, ranging in age from fifteen to seventy years, were made willing to take up their cross and follow Jesus, and were added to the church by baptism. One was reclaimed, and others manifested a willing disposition to come in the near future. This meeting was a glorious one. There have been some difficulties, in consequence of which the love and harmony, which are so very essential to Christian growth and development, were somewhat chilled; but as a result of this meeting there has been a general reviving and getting together. This meeting continued until the evening of Dec. 2 and was held in the Free Spring church, of the Lost Creek congregation. M. R. BASHORE.

Dec. 3.

A Mysterious Death.

Nov. 24 the neighborhood was aroused by the sad intelligence that Bro. Adam O. Keiffaber had been killed in the coal mines. He was found dead at the bottom of the mine, the body bearing some marks of violence, but how he came to his death may ever be wrapped in mystery. Some threats had been made because he continued to work while others were out on a strike. The mines could be entered at several different places.

The remains were laid to rest Nov. 25. He was 41 years, 10 months and 28 days old, and leaves a wife, two sons, one daughter and one step-daughter. The family all belong to the Brethren church except the youngest daughter. He was an excellent Sunday-school and church worker and will be greatly missed, especially in his Sunday school class, which he has taught for many years and in which he took great interest. Eccl. 9:10 seemed his life motto. Funeral services took place to an unusually large concourse of people, conducted by the Brethren from 1 Sam. 20:18. B. F. Goshorn.

Clay City, Ind.

A Voice from the West.

Nov. 19 I went to the Parsons church, where I began a series of meetings in the evening. Our meetings were held about two miles north of the city limits. Our congregations were not very large, owing to another meeting being held a mile north of us. We had a very interesting meeting, the order being excellent. We closed Friday evening, Nov. 30, with four additions,—three by baptism and one restored. We lodged during meetings at the house of Cornelius, a [illegible] brother, and one that worships God with all his house. We held a very pleasant church-meeting the 30th. A choice was held for a deacon, and the lot fell on Bro. Samuel Cornelius, who was duly installed into his office. Bro. Sidney Hodgden was with us most of the time and assisted in the meetings.

We held a discussion with Mr. Blainy, of the Campbellite church, on the subject of feet-washing. The debate was taken down by a shorthand reporter. The Parsons church was almost destroyed in the great upheaval caused by the departing elements, but there now seems to be a bright future for them. They need a minister very much to hold regular meetings for them.

I preached at home yesterday, Dec. 2, in our new churchhouse at eleven, also in the evening. Two more made application for membership, and one was restored since my last report. Others are almost persuaded to become Christians. Thus the good work goes on. God bless his laborers everywhere! Chas. M. Yearout.

Westphalia, Kans

Echoes from the Highway.

The feast at Lordsburg, Nov. 17, was a happy occasion for the hundred and fifty communicants present. Bro. E. Eby, Bro J. S. Mohler and Bro. S. W. Hoover were present. Their labors here were much appreciated, as were also those of Bro. P. S. Myers, of Los Angeles, Bro. C. Wine, of Ventura, and others present. Sunday following, children, youth and all present had a feast of good things for the mind. The chapel was crowded both during the day and night services.

A week later we had the pleasure of attending the feast at Egan, Riverside County. That point is distant some sixty to seventy-five miles from the body of the churches in Los Angeles County. Notwithstanding the distance, quite a goodly number went over to attend the feast, and it was a feast indeed to the members present, nearly fifty in number. Brethren Eby and Mohler were present. The spectators had also a feast, if appreciated, of the Truth powerfully put forth by our brethren.

Bro. Mohler will continue to labor in word and doctrine at that point. Bro. Eby, too, will labor among the churches ere he goes East.

Both at Lordsburg and Egan there were new additions to the respective congregations by letter. At the latter place the Brethren have a good churchhouse, a beautiful valley, good, cheap land and are desirous of having members locate there to help on with the good work. Bro. J. F. Eikenberry, of Greene, Iowa, a minister, is expected here in a few days. J. S. Flory.

Lordsburg, Cal.

From Atlanta, Ga.

I was made glad when I learned through the columns of the Messenger that an effort is being made to have brethren locate in different parts of the South. I have been in several of the Southern States and I find very few people that know anything about the Brethren, except in a few localities. But since I have been living here in Atlanta I find quite a number that tell me that their relatives, and some that their parents are members of the Dunkard church. We have a few members close to Rome, Ga., where we try to talk to the people once a month, and we feel considerably encouraged, as the people manifest quite an interest and appear to be anxious to learn more about the Brethren. And if I am not mistaken in the interest manifest, we will have a few more members in that locality in the near future.

Now I will make this request, that if there are any members in the North contemplating moving South we invite you to investigate this section of country. I believe you will not find a much better locality. But I must say that if any that are used to the fertile soils of the West, come here expecting to find that kind of soil, they will be disappointed; for our soil here is adapted to this climate, and if the soil of the rich prairies of the West could be moved here, I don't think it would yield the same here that it does in its native climate.

As for a healthy country, I don't think we can find a more healthy section of country than here on the Piedmont Range, and the summer is not as hot here as in the North. It is very seldom that the thermometer goes higher than ninety-eight in the shade, and in winter it seldom gets below twelve, although there are two days on record here in Atlanta of three below zero.

Now as we live here in Atlanta and seldom see any members except those few living in the State, if any members come through Atlanta we hope they will make arrangements to stop with us. We shall be glad to have you do so.

Luther Petry.

Means Street, Atlanta, Ga, Dec 3.

Literary and Miscellaneous.

"The Lesson Mentor." By W. W. Dowling. An aid for the junior classes, containing the Scripture Text, Lesson Story, Lesson Lights, Lesson Pictures, Lesson Words to be spelled and defined, Lesson Questions, Lesson Thoughts and Suggestions for Home Study and Work. Price, single copy, prepaid, 25 cents.

Hicks' Almanac for 1895 is on our desk, filled with the valuable information peculiar to this publication. This one is said to be the best almanac that Mr. Hicks has yet brought out, and for those who wish to study the weather and the influence the planets have over it, nothing better can probably be found in the market. Price, 25 cents. *Word and Works*, St. Louis, Mo., publishers. It may be ordered from the Messenger office.

"The Lesson Commentary." By B. W. Johnson. A book for advanced pupils and teachers, containing a careful analysis of each lesson, with Introductory, Geographical and copious Explanatory Notes. The text is printed in both the Common and Revised Versions, for the purpose of comparison, in parallel columns. The volume contains new colored maps, made expressly for this work, and many special engravings.

We have always found much use for this publication in our Sunday-school work, and it has also been very extensively used among our people. We have heretofore taken pleasure in recommending it. It is put out by the Christian Publishing Co, St. Louis, Mo., but should be ordered from the Messenger office, as we are prepared to fill orders. Price, $1; postage paid by us.

"The Lesson Helper." By W. W. Dowling. An aid for the senior classes, containing carefully selected Daily Readings, Geographical, Biographical and Chronological Notes, Lesson Summary, Lesson Outline, Lesson Comments, Lesson Questions and Lesson Thoughts, with practical suggestions for home study and work. The book also contains an Order of Service and Attendance Record for both Sunday school and church for each quarter, and colored maps and charts. Price, single copy, prepaid, 35 cents.

Both of these works are published by the Christian Publishing Co, St. Louis, Mo., but may be ordered of us.

Matrimonial.

"What therefore God hath joined together, let not man put asunder."

EYLER—GILLASPI.—By the undersigned, at his residence, Deep River, Iowa, Dec. 2, 1894, Mr. George Eyler, of Thornburgh, Iowa, and Miss Nellie Gillaspi, of Dayton, Iowa. H. R. Taylor.

ERB—DERRY.—At the residence of the bride's parents, near Panora, Iowa, Oct. 17, 1894, by Bro. M. Dierdorff, Bro. Joseph Erb and sister Ara Derry, all of Coon River church, Iowa. J. D. Haughtelin.

HAWLEY—CRISWELL.—By the undersigned, at his residence, on Thanksgiving Day, Mr. E. H. Hawley and Miss Lizzie C. Criswell, all of Guthrie County, Iowa. J. D. Haughtelin.

ELDER—DIEHL.—At the home of A. H. Walters, Nov. 14, 1894, by the undersigned, Mr. John O. Elder and Edith May Diehl, both of Marshall County, Iowa. J. H. Cakerice.

DEVILBISS—TROUP.—At the residence of the bride's parents, near Maxwell, Iowa Nov. 8, 1894, by Bro. M. Dierdorff, of Yale, Iowa, Bro. Willis Devilbiss, of Coon River church, Iowa, and sister Emma Troup, of Indian Creek church. J. D. Haughtelin.

FRYBERGER—COSS.—At the residence of the bride's parents, near Heizer, Barton Co., Kans., Nov. 29, 1894, by the undersigned, Mr. Ellwood D. Fryberger and sister Mollie Coss, both of Heizer, Kans. Michael Keller.

KEEFER—MONTGOMERY.—At the home of the bride's parents, Nov. 28, 1894, by the undersigned, Mr. Irving Keefer and Miss Mary E Montgomery, both of Marshall County, Iowa. J. H. Cakerice.

GAMBER—McKINNEY.—By the undersigned, at his residence, Nov. 28, 1894, Joseph F. Gamber and Miss Libbie McKinney, both of Williams County, Ohio. J. W. Keiser.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

FYOCK.—At her home, in the Manor church, Pa, Nov. 15, 1894, of consumption, sister Caroline Fyock (*nee* Lehman), widow of David Fyock, aged 49 years, 10 months and 23 days. She united with the Brethren church while young, and lived faithful until death. She called for the elders and was anointed, and though it was hard to part with her four young fatherless children, she said, "The Lord's will be done." Two brothers, two sisters and many friends mourn her departure. Services at the house by Eld. Mark Minser, assisted by Bro. J. W. Spicher. Lizzie Fyock.

SNYDER.—In the Woodbury church, Bedford Co., Pa., Nov. 15, 1894, Margaret Snyder, aged 77 years, 7 months and 5 days. Funeral services by the undersigned. John B. Replogle.

PALMER.—Within the bounds of the Silver Creek church, Ogle Co., Ill., Nov. 16, 1894, Daniel Palmer, aged 66 years, 11 months and 3 days. Funeral services by Eld. Jos. Amick. * * *

MOYER.—In the Wakenda church, Ray Co., Mo., near Millville, Nov. 29, 1894, of dropsy, Bro. Levi Moyer, aged 60 years, 3 months and 22 days. He leaves a companion and eight children. The wife and four older children are members of the church.

J. H. SHIRKY.

NEHER.—Near Monmouth, Kans., Nov. 24, 1894, Susanna, wife of Eld. Martin Neher, aged 82 years, 3 months and 24 days. She was born and raised in Pendleton County, W. Va, and was married to Martin Neher, of Augusta County, Va., Feb. 16, 1834, and was received by baptism in the Brethren church in September, 1834. She was the mother of twelve children, five of whom have gone before. Seven are yet living and all are members of the Brethren church. On account of the inclemency of the weather on the day of the burial, the funeral services were postponed until Sunday, Dec. 2. Services were conducted by Bro. Lincoln Boyd, of Broughton, from 2 Tim. 4: 7, 8.

J. B. WOLFE.

GLECKLER.—In the Sugar Ridge congregation, Ohio, Sept. 22, 1894, sister Mary Gleckler, aged 73 years, 7 months and 20 days. Funeral services by Bro. David Lytle.

SMITH.—At her home in Gilboa, in the Sugar Ridge church, Ohio, Nov. 28, 1894, of cancer, sister Mary Smith, aged 87 years and 15 days. Funeral services by Bro. Daniel Snell, assisted by Bro. David Lytle.

BOSH.—At his home, near Leipsic, Ohio, Nov. 30, 1894, James D. Bosh, aged 63 years and 1 day. Services by Bro. David Lytle, from Amos 4: 12.

ANNA LYTLE.

MERKEY.—In the bounds of the Washington church, Kans., Dec. 1, 1894, infant child of friend Abraham S. and Amanda Merkey, aged 26 days.

JOHN M. GAUBY.

BARNHART.—In the Mexico church, Ind., Nov. 6, 1894, Eld. Jacob Barnhart, aged [illegible] years, 1 month and 11 days. He was born in Franklin County, Va, Sept. 25, 1823. He and wife were received into the church at Mexico, Ind., where he has ever since held his membership. He was baptized in 1852, elected to the ministry in 1862, and to the eldership in 1876, which office he filled with credit to the church and honor to himself. His father and four of his brothers were ministers in the Brethren church. He leaves an afflicted wife and six children. Funeral services from Rev. 14: 13, by Bro. D. P. Shively.

FRANK FISHER.

LININGER.—In the bounds of the Rockton congregation, Clearfield Co., Pa., Nov. 18, 1894, Lydia Clarissa Lininger, aged 34 years, 7 months and 9 days. Funeral services by the writer, from Psa. 90.

J. H. BEER.

BARE.—In the Richland church, Richland Co., Ohio, Nov. 19, 1894, sister Harriet, wife of Bro. Jacob Bare, aged 55 years, 9 months and 18 days. She was a faithful and consistent member of the German Baptist church for many years. She leaves a husband and six children. Funeral services by Eld. James McMullen, assisted by Bro. Peter Heifer, from Rev. 14: 13.

ANNA BRINDLE.

DICKEY.—In the Walnut church, Ind., Nov. 27, 1894, Bro. Jonathan Dickey, aged 78 years, 4 months and 25 days. He was born in Stark County, Ohio, July 2, 1816, and remained with his parents until he was married to Fannie Ann Myers at the age of twenty-two. To them were born three daughters and a son. After her death he married Hannah Smith. To them were born three daughters and three sons. He united with the church in his youth and was chosen a deacon. He lived a faithful member until death. Early on Sunday morning before he died he was anointed. On Thanksgiving Day, instead of Thanksgiving services, as announced, our dear brother's funeral services were conducted by the Brethren, from Rev. 14: 13, and his remains were peacefully laid to rest.

A. I. MOW.

ROWLAND.—In the Lanark church, Ill., Nov. 17, 1894, Bro. Isaac Rowland, aged 74 years, 7 month and 10 days. His wife passed away about three years ago. Three children are left. He was a worthy deacon and church treasurer for many years. He was wealthy, but his heart was not bound thereto. He was a friend to the poor and a liberal giver to charitable purposes. He used hospitality without grudging. His absence in the church and home will long be felt. Funeral discourse by the writer, assisted by elders J. C. Murray and D. E. Price, from Rev. 13: 14.

GEO. D. ZOLLERS.

MOHLER.—Near Maitland, Pa., Nov. 20, 1894, Bro. Joseph Mohler, aged 69 years and 10 months. Funeral services conducted by S. J. Swigart and J. Reichard.

SARAH SPANGLE.

STUCK.—In Dry Valley, Pa., Nov. 28, 1894, Grace, youngest child of Peter and sister Emma Stuck, aged 1 year, 1 month and 10 days. Funeral conducted by A. Steinbarger.

SARAH SPANGLE.

KETRO.—In the Spring Creek church, Ind., Nov. 23, 1894, Marie, little daughter of Calvin and Nellie Ketro, aged 9 months and 13 days. Funeral by Bro. W. R. Deeter.

ROBERT ROSS.

FRAIN.—In Steuben County, Ind., Oct. 31, 1894, Catharine (Lint), wife of John Frain, aged 49 years, 8 months and 8 days.

J. W. FAST.

SLIFER.—In the bounds of the Silver Creek church, Ill., children of Melvin and Nettie Slifer: Harry H., Oct. 2, 1894, aged 5 years, 4 months and 20 days; Floyd M., Oct. 8, 1894, aged 2 years, 9 months and 2 days; Bessie M., Oct. 19, 1894, aged 4 months and 12 days: Jesse A., Oct. 24, 1894, aged 4 months and 17 days. These children all died with the diphtheria in the course of a few weeks. The funeral was preached in the Disciple church, Mt. Morris, Dec. 2.

* * *

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This work was compiled and published by authority of the Annual Meeting. And while it may be used to advantage in any of our services, it is especially adapted for use in Sunday schools, prayer and social meetings. It contains 185 hymns, and is printed in both the shaped and round notes. The book is being generally introduced, over 1,500 copies having been sold the first month. It contains the rudiments of music, and is well adapted for use in singing-schools also.

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IF so Dr. P. D. Fahrney's labor in formulating the wonderful prescriptions from which the VICTOR REMEDIES are being compounded has been as the richest of blessings to many who are being cured and relieved by them.

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Announcements

A LETTER FROM ONE OF THE BRETHREN.

Mr. Geo. W. Snoke, one of the Brethren of the North Dakota Colony, who went back to Indiana to look after some of his business interests, writes the following letter:

MR. MAX BASS NAPPANEE, IND., Nov. 13, 1894.

Dear Sir:—Since I came back to Indiana, I have met many anxious inquirers about North Dakota and its inhabitants, which I answer conscientiously. I think much more of North Dakota since I am back, than when I even was there. I delight in its light, dry atmosphere, which can only be fully realized by coming back to the East. And then when I consider and see the amount of tiresome work it requires here to cultivate and gather corn, which does not bring as much on the market as barley does in North Dakota, then, and then only can I fully realize and appreciate the superior advantages enjoyed by the North Dakota farmer, where he can enjoy the superior advantages of raising his crops, which he can handle by machinery from beginning to end. I find more complaining of hard times here, than I ever have heretofore. You can give my love and encouragement to the brethren and sisters and all members of our Colony, whether Brethren fraternally, or ... with full confidence, and they may rest assured that I give the facts learned by actual experience and observation and the testimonies, which I received from themselves, which I have no reason to doubt.

Yours Respectfully,

GEO. W. SNOKE.

The above letter is self-explanatory.

Brethren desirous of obtaining information concerning North Dakota, its soil, climate, advantages and opportunities are invited to write to Eld. Amos B. Peters, Cando, N. D.; Eld. Silas N. Eversole, Rutten, N. D.; Max Bass, 132 Jackson Street, Chicago, Ill., or F. I. Whitney, St. Paul, Minn.

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THE story of the life of little Charlie Newcomer, written by Bro. W. B. Stover, is beautiful and fascinating. The book contains 70 pages, printed on good paper from large, clear type, and is embellished by several illustrations. Bound in cloth, price, 25 cents postpaid. To agents, Sunday schools, etc., $2.40 per dozen prepaid. Write us for special prices per hundred copies by freight. Address BRETHREN'S PUB. Co, Mt. Morris, Ill.

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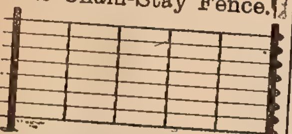

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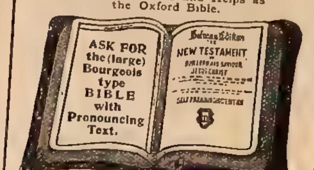

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If there is no agent of mine in your locality, you can accept this Special Holiday Offer.

The Retail Price of

2 bottles of Discovery, at $1.00 each is	$2 00
2 bottles of Blue Mountain Bitters, at 50 cents each is	1 00
4 bottles of Cough and Croup Cure, at 25 cents each is	1 00
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1 bottle of Extract Vanilla, at 25 cents each is	25
1 bottle of Extract Lemon, at 25 cents each is	25
2 boxes of Carbolic Ointment, at 25 cents each is	50
Making a total of	$6 00
Which together with this fine Bible that sells for	5 00
Makes a grand total of	$11 00

On receipt of $5.75 I will send this quantity of medicine and the Bible.

I make no profit on this offer, but if you accept this inducement, I expect to have future orders from you for medicine, as my remedies sell on their merits. Also, my Flavoring Extracts for household use are the strongest and purest that can be made. ***If you hesitate to order—not knowing what kind of a Bible you are getting,—write for circular which describes it in full, showing size of type, etc.*** It is no cheap book. Any persons not satisfied with their purchase can, on receipt of goods, return the Bible and medicine, except one bottle of "Discovery," which you can keep, and your money will be refunded.

A number of ministers have accepted this offer through a special circular, and the several testimonials from them should convince you of the genuineness of the offer. For description of my remedies see my advertisement on the outside cover of Brethren's Almanac for 1895, or write for descriptive circular.

TESTIMONIALS.

From Eld. D. D. Wine, Covington, Ohio, Aug. 23, 1894.—The goods were received in good order, and we are indeed well pleased with our investment on account of the Bible offer. The Bible is a very nice one, and several members of the family are anxious to own it.

From Eld. J. Y. King, Griffin, Md., Sept. 19, 1894.—I am well pleased with the Bible and think it comes fully up to the description you gave it. We have not used all the medicine yet, but think what we have used is worth recommending.

From Eld J. N. Davis, Tub, Somerset Co., Pa., Sept 10, 1894.—I received the Bible and medicine as per your offer, and am well pleased with both. I must say that the Bible is the best and most complete of the kind that I have ever examined, and am free to say that this Bible should be in the hands of every minister and Sunday school teacher.

From Eld. John Bare, Decatur, Nebr., Sept. 20, 1894—The medicine and Bible, as per your special offer, was received all right. We are well pleased with the Bible; it is fully as good as recommended in every respect. And what medicine we have used has been very satisfactory. We have used some of the D. D. D. and some of the Red Thyme Pain Cure. The latter we have found excellent for all bowel complaints.

From Eld. J A Root, Osawkie, Kans., Sept. 18, 1894—I received the box containing Bible and remedies according to your special offer to ministers. The Bible came fully up to my expectations, and I wish I had another like it for my wife. The Discovery came just at a time when I could test it, as I was suffering from liver and kidney troubles. After taking one bottle I can say that I feel like a new man, and I shall continue taking it awhile yet. I can now eat more at one meal than I could at three meals before taking the Discovery. I will either take the agency or secure an agent for you, as I believe that your remedies will do what they are recommended to do.

From Eld. A. Berkeybile, Dubois, Nebr., Sept. 22, 1892.—Please accept my thanks for the Bible that I received by accepting your special Bible offer. I am well pleased with the same. The size of type is larger than what I had expected. Very few people can read the Bible and pronounce correctly without a self-pronouncing Bible. This self-pronouncing feature, together with the size of type and the helps, make it a Bible that every minister in the church should have. It is far beyond my expectations. As for the medicine, it is second to none. The Bitters give appetite, quiet the nerves and give immediate relief. The Salve is a safe and reliable article, and I can recommend it to suffering humanity.

Any person who prefers to accept the offer for $3.80 made last winter, offering a "C" Bible, instead of the above offer for the Bourgeois edition, can do so. These offers are made for people who have not ordered medicine from me; old agents need not apply. Bible and medicine sent by freight on receipt of order.

Order now so as to be sure of getting the Bible in time for Christmas, as it requires from two to three weeks for western shipments to reach their destination.

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General Missionary and Tract Committee

Publish the book, it having been given to them by the author with instructions to apply the income to missions of the church. The Committee wishes to make all out of it possible for the cause of missions and hopes every brother and sister will take interest enough in it to buy at least a copy. It contains over 300 pages, is well illustrated, bound only in cloth, and will be mailed to any address for $1. Special terms to agents. Write quickly. Address,

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Helfer, from Rev. I

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